

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

GELC ARCHIVE

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- L.W.F. on Bible Correspondence Courses and Communication.



1962-64

Evangelism

8.C.

Director,
JOINT MISSION BOARD,
G.M.L. Church, F.O. Chaibassa,
Dist. Singhbhum, (Bihar).

Street

Name
or

Previous File No.

MASS COMMUNICATION IN THE WORK OF THE CHURCH

Andrew Hsiao

- 1) Once upon a time, a king visited a small village. The whole village turned out to welcome him. They were all dressed in their best, waving flags and sounding trumpets to please the king. But the king was not pleased for there was something significantly lacking-something to herald the coming of a king. There were no bells ~~ringing~~ ! The king insisted on knowing the reason for this inexcusable omission. The elder of the village answered: "Forgive us your Majesty ! It is not because we have forgotten to ring the bell, but because we have twentyfour problem to solve before we can ring the bell". "What are these problems?" The king insisted. "First", said the elder, "There is no bell in this village at all". Then, before he proceeded to the second reason, the king stopped him and said: "It is enough !"
- 2) The adoptation of modern mass media such as films, radio, TV and literature has certainly aroused great excitement. More and more people have come to recognize the importance and effectiveness of these media. However, the Asian Church as a whole has not yet made the best use of these media in its work of mass communication of the Gospel. In other words, these media have not yet functioned to the full as a means of informing, instructing and inspiring the masses. Why is this so ? What has prevented the church from taking advantage of these tools to speed up God's work just as the secular organizations do to fulfill their own desires. There are many problems of course, probably more than twenty four. But what is the number one problem that could be called the problem of all problems and that could make us say "It is enough" ?

INTERDENOMINATIONAL COOPERATION ?

- 3) Some would say that the number one problem in mass communication in the work of the church today is the problem of interdenominational cooperation. For example, in Hongkong, so tiny an island that one could hardly locate it on a map, one can find more than twenty Christian publishers; in Taiwan, where Christians are only a small minority, there are about twenty Christian radio broadcasters. If one insists to know why so little has been done by so many organizations, the first answer that he would most likely get would be, the lack of cooperation.
- 4) However, no matter how serious this problem could be, many seem to be unconcerned about it at all. Some say why should we be bothered with this problem ? Interdenominational cooperation is just something impossible, because there is no solution at all to the many doctrinal differences. Others say that in interdenominational devissions there is nothing wrong, for this is but a natural outcome of the historical development. Yet, all those who are really concerned about the promotion of mass communication work in the East would look at this problem from a more practical point of view. They are all convinced that without interdenominational cooperations, no major literature project or radio program or other mass communication plans could be accomplished. No single church in this part of the world at this time can fully take upon itself this kind of work.

*Musie
Hsiao*

- 5) However, interdenominational cooperation can hardly be achieved unless the needs of individual denominations concerned could also be met in such cooperation. The Lutherans would hesitate to take part in an interdenominational Sunday School curriculum project if their own needs in Sunday School materials are neglected entirely in such a project; nor would the Methodists be interested in a cooperative Audio Visual program if it brings no fulfillment at all to their own needs in audio-visual work. Thus it seems that the problem of interdenominational cooperation in a certain project could be achieved only if such a project could meet, or at least partly meet the special needs of the individual denominations.
- 6) But how can this be possible ? How can we make our mass communication projects and plans both interdenominational yet denominational ? The answers to these questions are evidently more important than the need of interdenominational cooperation. Therefore, though I recognize that the problem of interdenominational cooperation is a very big problem in mass communication in the work of the church today, it is not yet the biggest problem. What is the biggest problem then ?

INDIGENOUS PRODUCTION ?

- 7) There are people who might suggest that the problem of indigenous production is the biggest, at least bigger than that of interdenominational cooperation. They believe that part of the solution of the latter lies rightly in the former. It is true that the imported materials, no matter how good they are, can never fully meet the special needs of the local churches. The only possible way of solving the interdenominational-yet-denominational problem is closely related to indigenous production. This is why we always look for books, films, radio and TV programs produced on the spot.
- 8) However, indigenization is often misunderstood and mistreated, and is usually exaggerated by some, while suspected by others. There are people who tend to mix indigenization with nationalism and patriotism. They assert that everything should be "indigenized", for everything which is indigenous is the best. I remember one day I visited a Christian publishing house in the U.S.A. and talked with an artist there about some problems : related to Sunday School pictures. When I asked him what advice would he give me concerning the pictures for indigenous Sunday School materials that I was supposed to prepare in Hongkong, he said: " Everything should be Chinese ! people should be dressed in Chinese fashion and the background in Chinese style." " You mean that Jesus should also be dressed like a Chinese scholar and Jerusalem look like Peking ?" I asked. " Certainly they should ! " He answered. " Then, how about Martin Luther ? Should he also wear a Chinese long gown ?" " I asked again. "Why not?" he said smilingly. But when I asked how would his advice apply to the five loaves and two fishes, he roared in laughter at once and said: " Change them into a bowl of rice with chopsticks !"
- 9) After I returned to Hongkong from the U.S.A. I started preparing the Good-Tidings Sunday School material. This is the first indigenous Sunday School material in Chinese. I presented the same picture problem to a number of my friends for their advice. The responses were very interesting. Most of the missionaries felt that since the Sunday School curriculum was to be indigenous, all the pictures should also be indigenous. They made some similar suggestions as the artist had done which I just mentioned above. However, many Chinese teachers felt the other way.

They said that since Christian art is something universal which draws no real line between the indigenous and the imported, why should we bother ourselves to make our own pictures instead of making use of western pictures already here? I was confused at these two extreme views. The Westerners wanted Chinese pictures while Chinese wanted Western prints.

- 10) After much study and prayer, I finally made two simple principles in order to conclude the question. First, for historical subjects such as historical persons and settings all pictures should be as true to the historical facts, as possible. Therefore, since Jesus was a Jew, let him remain a Jew; Jerusalem was a Jewish City, let it be a Jewish city. Second, for moral teachings, such as parables, fictitious stories and illustrations, all pictures should be indigenous and Chinese. Therefore, the prodigal son should be pictured as a runaway Chinese young man returning home. The setting of the sower sowing the seeds should be a typical Chinese farm. We have followed these principles faithfully all these years, for we believe that we have caught the real spirit of indigenization in regard to the making of pictures.
- 11) Not only the meaning of indigenoussness is often misunderstood, the production of it is also often mistreated. There are people who always regard "~~indigenouss~~" as a trade mark of second class production. To them, indigenous productions are necessarily inferior to those imported. This is often true in many cases of course, but this is not primarily so. For instance, the people in Hongkong have been reported as the number one movie-fans in the world. They go to movies more often than any other people. But it was not until the 1960s that the Hongkong made pictures began to attract larger audiences than the Hollywood productions. How did this change happen? It is primarily because of the improvement of the quality of the Hongkong made pictures. Therefore, if we expect a change of people's prejudice against the indigenous production for mass communication, we will have to raise the standard of the production. What the people really want is not something merely indigenous, but indigenous production which meets the international standard.
- 12) To me, the achieving of this standard, indigenous- yet- international, is the heart of the problem of indigenous production. How can we achieve this standard? How can we improve the quality of our indigenous production, such as books, audio-visual materials, radio and TV programs to such a level which is comparable to that of the imported ones, if not better? The answer to this question is probably more important than the need of mere indigenous production. Therefore, though I agree that the problem of indigenous production is a big problem, it is not yet the biggest one. What is the biggest one then?

SUFFICIENT FUNDS ?

- 13) The third kind of answer we might get is the problem of sufficient funds. It is true that no major mass communication project can be materialized without a very considerable amount of funds. The Old Chinese saying is quite right: No gifted woman can cook a meal without rice. It is also true that many an important work in the church has been handicapped by the lack of money, and many indigenous production for mass communication has failed in achieving high quality because of the insufficiency of funds. Certainly, the problem of indigenous productions is closely related to the problem of sufficient funds.

- 14) However, how can we get sufficient funds ? Where will the money come from ? As members of the Asian younger churches, we might, first of all, turn our eyes to our mother churches in Europe as well as in the U.S.A. It is perfectly right to present our financial needs, particularly that in mass communication work, to our brothers and sisters in other land who have been helping us from the very beginning. But this is not what I am particularly concerned about here. What I am concerned about this evening is the funds from ourselves, or indigenous funds.
- 15) I remember how greatly I was embarrassed one day when I proudly introduced the Good-Tidings Sunday School material to a friend of mine. As I told him that the Good-Tidings is the first and best Chinese Sunday School material, and every part of the work involved in producing it whether it be **planning**, writing, illustrating, editing and printing, was all done by Chinese, he asked me: "Where did you get all the money ?" When I told him that the money was mainly from the different mission boards, he said to me with a cool smile: "It is not all indigenous then !" I felt my face burning. But he was right in reminding me that the real indigenous production is made not only by indigenous workers but also by indigenous funds.
- 16) However, my reason for emphasizing financial self-support is not to avoid ~~embarrassment~~, or to comply with nationalism; my reason lies in the conviction that financial self-sufficiency is an important sign of maturity of the church. A church usually goes through four stages: at the beginning, it is a missionary enterprise; later on, it becomes a missionary and national cooperative organization; as it matures, it appears to be a self-supporting and self-governing fellowship; and finally, it develops into a missionary board itself. Most of the churches in Asia today are in the second stage, some have reached the third, and a few have even entered the fourth. However, as far as mass communication work alone is concerned, most of the churches in this part of the world still remain in the first-stage. Our literature projects as well as our radio programs are financed or subsidized by the various mission boards. In other words, though we are growing, we are not yet mature.
- 17) Mass communication work as a whole is indeed a task of a more matured church. Therefore, the receiving of missionary subsidy for this work for the time being is certainly not a crime as the Chinese Communists used to tell the Chinese churches, nor is it anything to be ashamed of as some self-styled indigenous publishers asserted at a Hongkong Christian publishers meeting sometime ago. Yet, it would become a crime indeed if the mission boards just give without assisting effectively the younger churches to become self-supporting, and it will be a real shame if the younger churches just receive without taking serious steps toward self-sufficiency.
- 18) But what steps should the younger churches take and what kind of assistance could the mission boards give to younger churches to achieve self-support in mass communication programs ? The answers to these questions are more imperative than the funds themselves. Therefore, though I agree that the problem of sufficient funds is a very big problem, it is not yet the biggest one. What is the biggest problem then ?

EFFECTIVE DISTRIBUTION ?

- 19) The fourth type of answer we have often heard of is related to distribution. Effective distribution is very important partly because it is an immediate answer to the problem of self-support. Unless the books we print are widely read, programs we broadcast are widely heard, and films we show are widely seen, no mass communication could be considered and no self-support is possible.
- 20) However, many people including those who are actually involved in mass communication work, are not enthusiastic about effective distribution. This is usually an expression of people's ignorance of the real mission of the work, indifference to the need of self-support, and misunderstanding of the meaning of the word "distribution".
- 21) The basic purpose of the work of mass communication in the church is to inform, instruct and inspire the mass by using the various kind of mass media so that the spreading of the Word of God could be speeded up. If materials and programs prepared for this purpose are not widely introduced and circulated, how could this purpose be accomplished ?
- 22) Effective distribution, as I have just mentioned, is an immediate answer to self-support. However, if one fails to see the need of this kind of self-support or if he himself experiences no satisfaction from it, how can he be expected to be concerned about it. If one is not concerned about the self-support, how can we expect him to work hard for effective distribution.
- 23) One day, I had a talk with the owner of a private Christian book store, who is one of the most active Christian publishers in Hongkong. When I asked him about the secret of his success, he said: "I am always concerned about distribution, for the success and failure of it means everything to me: money, work, prestige and so on. But you are different, you are called permanently and are paid regularly by the church any way". Does this not explain in part why many people are so indifferent to the distribution of the printed word as well as the so-called airborne word ?
- 24) The ineffectiveness of distribution is also often caused by people's misunderstanding of what distribution is. Distribution is always associated with publicity which in the minds of many, connotes commercialism as well as secularism. Since commercialism and secularism are opposed by the people, any kind of publicity is opposed as well. I remember once I proposed a change of the title and the cover of a book in order to gain a better circulation. My proposal was severely opposed by a missionary who helped to translate that book on the ground that this kind of change would degrade all our work into a purely secular operation. Nevertheless my proposal went through. The original title which was an incomprehensible composition of thirteen Chinese characters, was shortened to a phrase of four catching words. The original cover which told nothing about the book itself was replaced by an attractive design revealing the content. The result was that many more copies were sold in the first week than all those put together in several previous years.
- 25) Personal ignorance, indifference and misunderstanding are certainly causes of the ineffectiveness of distribution. But it is the church's prejudice that must assume the greatest responsibility ! For the lack of cooperation among churches has done greater damage to distribution than anything else. If a church of European tradition will not have anything to do with a church of American background in its audio-visual program,

or a Reformed Church takes no part in a cooperative literature project with a state church, how would effective distribution be possible? But this is what the actual situation is. In the past year, two important literature conferences were held in Hongkong, one by the liberals and the other by the fundamentalists. The Lutheran Literature Society was the only major church publishing house that had representatives at both. The Lutheran book store is the only major church book store that sells books from both groups.

- 26) Thus we have come back to where we started: the problem of interdenominational cooperation. In our search for the biggest problem, we have instead found a number of big problems and the relations between them. The lack of interdenominational cooperation is a serious obstacle to effective distribution; the failure of effective distribution is an immediate hindrance to self-support; the neglect of self-support causes more difficulties to indigenous production; and the absence of indigenous production leaves no hope for interdenomination cooperation. All these problems are closely related to each other. They affect each other as well as provide answers to each other. Yet, no one of them is a direct cause to all the others, nor does it provide full answers to all the others. In other words, no one of these problems, no matter how big it is, is not yet the biggest problem for which we have been looking. What then is the biggest problem?

COMPETENT WORKERS ?

- 27) The biggest problem lies in personnel, that is, in people actually involved in the work of mass communications in the church. The reasons are simple and clear. The lack of competent workers is the basic cause of all the problems with which we have just been dealing, while the securing of them provides the key answer to the same.
- 28) By competent I do not only mean one's physical, or intellectual or emotional, or social, or spiritual fitness. I mean all of these together. A competent worker is one who is well fitted for his work in every aspect. We may not find many competent workers, but we have to keep seeking till we find if we expect success in our work and a solution to all the problems.
- 29) Should we have more leaders with vision and insight, open minds and warm hearts, cooperation between churches will become much easier; should there be more talented, experienced and consecrated writers, film producers as well as radio program planners, indigenous production will no longer be a problem; should we find more executives who are hardworking and capable, self-respecting and self-denying, financial sufficiency is not impossible; should we have more responsible and enthusiastic, sociable and alert distributors, effective distribution will be realized at once.
- 30) However, competent workers are not found by accident, but must be selected with great care; they are not people with supernatural power, but men with zeal to learn; they are not born, but are trained.
- 31) What kind of workers should we train for today and tomorrow? Where can we find candidates? What types of training should they have? How can we provide these types of training for them? These probably are some of the questions that are worthy of much thinking and discussion during this conference. However, there are two things that I would like to point out here: first, the training of workers is not only the key

to all the problems involved in the work of mass communication, but also the greatest need of the younger churches as a whole; second, the most precious gift that a mission board could possibly give to a younger church today is no longer money or missionary personnel, but competent indigenous workers.

- 32) Certainly, it is not my intention at all to set out all the big problems involved in mass communication in the work of the church, nor to suggest all possible solutions. What I have tried to do is to discover the biggest, or the number one, or the most fundamental problem, the problem that would make us say "It is enough !" However, I would not be surprised if such a discovery could lead us to the finding of the right answers for the other problems as well. What Goethe has said is true: "Man is not born to solve the problems of the universe, but to find out where the problems begin, and then to take his stand within the limit of the intelligible".
- 33) One more word I have to add here is that: the emphasis on the need of competent workers does not exclude the power of God ; on the contrary, it is a response to the eternal gracious call of our Lord, as for example, when He spoke to Isaiah "Whom shall I send, and who will go for us ?" It is men whom God calls to work, and it is men who by their personal response say with Isaiah " Here am I, send me ! " that will please the Lord; it is from such men who have so willingly responded that competent workers will be found. What E.M. Bounds states at the beginning of his famous book, 'Power Through Prayer', is true "The Church is looking for better methods; God is looking for better men".

10.10.64

Dr Forell

For purity + integrity of the faith against an attempt
of assimilating into religiosity -
God made himself known to us through His son.
Lord - it was a revolutionary expression at a time when
many + strictly applied to Caesar. Discreetly denied
Caesar as Lord + accepted Jesus. They said Jesus
was the Lord of all, only one true Lord, not only for them
self, but for all - no one else is the Lord. The world
resented this claim - Tolerance in religion but intolerance
in politics (sometime in U.S.A) was unfortunate.
It meant they were not concerned about religion.
It is through Jesus that Father makes himself known to man -
No one can see the sun without protection. Jesus is more than that - He is the Father etc
God etc - being one substance with the Father etc
Remember: Theology divides.

ὁμοούσιος - one substance -

ὁμοίος - similar

ὁμοιοούσιος - similar substance

hence, Protestants & Anglicans.

One God - one substance -

it safeguards the oneness of
God in a *samahi* like
religiously pharisaical

Roman Empire: It is true in India + U.S.A.

Compromise is a road to disaster + destruction.

"Who for my men... came down from heaven" - He does not only try to
convey a news at a dinner party - It is an announcement of
vital concern of our affair. "Our house is on fire." I have to be
saved - what is my *samahi* today needing to be saved - "we
are experience ourselves as chained by some
inescapable fetters. Our life offers meanings + emptiness -
Meanings + emptiness combine to cause destruction, moral - fail,
moral is more meaningless. When Christ speaks of salvation. I mean
this destruction of fail, of meaningless life. Guilt is a real prison.
Living is life. Death is the cage in which we are hopelessly
trapped - Salvation is the victory over death
+ condemnation.

Jesus came down from heaven - comes from God. Man cannot save himself. When he tries so he builds - a tower of Babel + then an implosion.

12-10-64

Dr. Fordell:

Boon of Virgin Mary. - God's gift - completely + utterly God's gift, not a man's achievement but completely God's gift - no human effort - no man's credit. The human gift is only God's gift + not man's achievement. The monument from God to man, not from man to God. - Salvation by grace alone, it proceeds from God. If that the grace is the received - Mary is an example - she received this gift of grace with humility. "Behold" - The Son comes to man as a gift of God's grace but it has to be received also humbly + naturally as did Mary and also eternal Word of God became flesh, God translated himself into human language. He identified himself completely with us, not a super-man, but a man, God meets us in this man Jesus, God is revealed in man, Jesus reveals God to God. Goshet, we have been told "I am the way" - human is alien to God. He was not a human until he became human. The humanity of Jesus is not an essential part of humanity. Sin is a disease, cancer - We shall never be really human until we have been reformed into the true humanity of Jesus. The Christ - reshaped by the power of God as He created man.

Take up thy cross

We are not to be supernatural spirits, nor to be evolved - but to be truly man. Nature + Destiny of man - this is the destiny of man. Dignity of man is rooted in the Creed that God became man + was crucified for us. Symbol of the faith is the cross. Jesus did not choose it, it was chosen for them. God chose the cross, not a chair, or a chalice or axe. Man freed from sin + death by the cross. Guilt + condemnation are gone - life has new + renewed meaning. Death, thou must die. For the Paul - in 1 cross

of Jesus between the

The Lutheran World Federation
Second All-Asia Lutheran Conference
Ranchi, India
October 8 - 18, 1964

REVEREND J. TIGA

This is to inform you that you will be participating in

<u> X </u>	Section I	Evangelism in a Changing Society
<u> </u>	Section II	Lutherans in the Ecumenical Movement
<u> </u>	Section III	The Economics of the Church
<u> </u>	Section IV	Mass Communication in the Work of the Church

* * * * *

You will be staying at

<u> X </u>	The Gossner Church compound
<u> </u>	The South-East Railway Hotel

Your accommodation cost amounts to

Rupees - (60.00)

(Ru. 1 = U.S.\$ 0.21)

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. Kurt Schmidt-Clausen, Dr. theol. General Secretary - The Rev. Carl H. Mau, Jr., Assistant General Secretary

DEPARTMENT OF WORLD MISSION

The Rev. Arne Sovik, Ph.D., Director
The Rev. Sigurd Aske, Ph.D., Associate Director
The Rev. Ruben A. Pedersen, Associate Director
The Rev. Manfred Lundgren, Secretary for Africa
The Rev. Yoshiro Ishida, Secretary for Asia

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00
Telegrams LUTHERWORLD
GENEVA

TO: The Participants of the Second
All-Asia Lutheran Conference

September 11, 1964

Dear Friend:

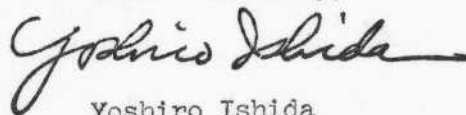
In a few weeks time we will be meeting at Ranchi, India, for the Second All-Asia Lutheran Conference. We enclose herewith the practical information sheet, section and accommodation assignments for you which we hope are satisfactory. Regarding the section in which you are participating, some of you may find it different from your original request, but in order to have an overall balance we have had to arrange it like this. We trust that this is agreeable with you.

Those who are coming from countries other than India, we would like to remind you again to contact your local travel agency about all regulations for entering India. The Indian Consulate here in Geneva advised us that you should be vaccinated for smallpox, and also recommended the same for cholera and typhoid.

Finally, we would like to wish you a safe and pleasant journey to Ranchi, and we urge you to join us in prayer for a fruitful Conference.

Looking forward to seeing you.

Yours sincerely,



Yoshiro Ishida

Encls.
VI/es

The Lutheran World Federation
Second All-Asia Lutheran Conference
Ranchi, India
October 8 - 18, 1964

INFORMATION FOR PARTICIPANTS

1. Ranchi is the summer capital of the State of Bihar in North Eastern India. It is 2,200 feet above sea level and situated in the central part of the plateau of Chotanagpur. When the Gossner Evangelical Lutheran Church, then the German Lutheran Mission, was founded in 1845, Ranchi was a small town. It is now a rapidly growing city surrounded by various industries. The population of Ranchi proper, excluding the Doranda area, is 122,389.

One of the biggest factories in the country, the Heavy Engineering Corporation, is in the southern outskirts of the town near the Ranchi airport. A University, the headquarters of the National Coal Development Corporation and the Hindustan Steel, Ltd., are also located at Ranchi.

Headquarters of three churches working in eastern India, namely, the Gossner Evangelical Lutheran Church, the Anglican Diocese of Chotanagpur and the Roman Catholic diocese, are located in Ranchi.

2. Weather Conditions

In October, which is the latter part of the rainy season, the climate is moderate with occasional showers. Days and nights are neither hot nor cold. Raincoats should be brought along.

3. Accommodation

The Conference will be held on the Gossner Evangelical Lutheran Church compound, a 110 acre plot situated in the central part of the town. Meetings will take place in the buildings of the Gossner High School. Christ Church, near the school, will be the place for worship during the meeting. Adjacent to the church are the Gossner Evangelical Lutheran Church Press buildings, where the registration and information office will be located. Some delegates will be accommodated in the Press buildings and others in the South-Eastern Railway Hotel.

Food served at the hotel will be mainly western style whereas on the compound it will be a mixture of Indian and western. Participants are advised not to drink the water unless it has been boiled. Drinking water, tea, coffee and soft drinks will be provided.

4. Cost

Accommodation costs are indicated on the attached sheet containing assignment

information.

Participants must bring all their money in traveller's cheques, the amount for which is unrestricted. 1 Indian Rupee = U.S.\$ 0.21 (10 Rupees = U.S.\$ 2.10)

5. Travel

- a) Arrival by air to Ranchi airport from all points will be through Calcutta (Dum Dum Airport). The IAC (Indian Airline Corporation) is the only air service between Calcutta and Ranchi; it operates four days a week; Sunday, Monday, Wednesday and Friday. It is advisable to get in contact with your local travel agency with regard to the air schedules since the present timetable could be changed in October.
- b) Arrival by train. All coming by train from Calcutta should take the Howrah-Ranchi Express which leaves Howrah Station at 20:25 hrs. reaching Ranchi the following morning at 08:10 hrs. The Ranchi-Howrah Express leaves Ranchi at 16:30 hrs. reaching Howrah, Calcutta the next morning at 05:25 hrs. Return railway tickets can be purchased at Howrah. Delegates coming by Bombay Mail or Express may change at Jamshedpur (Tatanagar). They can get off at Charadharpur where they can catch the bus for Ranchi (Rattanlal Surajmull) which brings them to the Gossner Evangelical Lutheran Church on the Main Road, the next morning.

Arrangements for transportation from the airport and the railway station at Ranchi to the Gossner Evangelical Lutheran Church compound will be made. Delegates are urged to inform Mr. N.E. Horo of the Gossner Evangelical Lutheran Church, Ranchi, about the date and time of their arrival and departure if not already indicated on their registration forms.

6. Bank and Travel Questions

Bank arrangements will be made with the State Bank of India. The IAC Booking Office is almost opposite the Gossner Evangelical Lutheran Church compound. Delegates coming by air should of course book round trip reservations. Attention to all travel questions will be given by the conference staff.

7. Regulations

Since requirements for visa and vaccination vary from country to country, delegates are advised to check with their travel agency what is required in each case before departure from their countries. It is useful to bring several copies of passport photographs with you.

8. Clerical Vestments

All clergymen are kindly requested to bring with them their clerical vestments. These will be required for the closing session and rally.

9. Mail and Cable Address

Mail: All-Asia Lutheran Conference, G.E.L. Church, Ranchi, Bihar, India.

Cable: Gossner Church, Ranchi

Telephone: G.E.L. Church Headquarters, Telephone No: Ranchi - 510

THE LUTHERAN WORLD FEDERATION

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GENEVA

TO: The Participants of the Second
All-Asia Lutheran Conference

September 2, 1964

FROM: Department of World Mission, L.W.F.

Dear Friend:

Enclosed please find 15 preparatory papers and the program for the Second All-Asia Lutheran Conference which will be held from October 8 - 18, 1964 at Ranchi, North India.

A few more preparatory papers are expected but owing to the shortage of time we are sending these so that you will have time to look through them. As you have been informed our conference will take the form of a working consultation so you should be well equipped for these subjects. The main purpose of these preparatory papers is to give you some idea of the situation of our churches in Asia, and we hope that these will be of interest and help to you in your preparations.

As the program indicates we have four plenary addresses at the very beginning of the Conference. The speakers are as follows:

- | | | |
|--|---|---|
| Evangelism in a Changing Society | - | Dr. K. Rajaratnam, Professor of the Department of Economics, Madras Christian College, India. |
| Lutherans in the Ecumenical Movement | - | Dr. George Forell, Professor of School of Religion, State University of Iowa, U.S.A. |
| The Economics of the Church | - | Dr. David Vikner, Secretary for East Asia, Board of World Missions, Lutheran Church in America. |
| Mass Communication in the Work of the Church | - | Mr. Andrew Hsiao, Editor of <u>The Good Tidings</u> , Lutheran Literature Society, Hong Kong. |

The consultants for each section are as follows:

- Section I (Evangelism) - Dr. K. Rajaratnam.
Bishop H. Meyer, Chairman of the Commission
on World Mission of L.W.F.
Rev. Kenyon Wright, M.Th., Director of the
North-East India Ecumenical Social &
Industrial Institute.
- Section II (Ecumenism) - Dr. George Forell.
Bishop J.W. Sadiq of Nagpur, a member of the
Central Committee of the W.C.C.
Dr. Arne Sovik, Director of the Department of
World Mission, L.W.F.
- Section III (Economics) - Dr. David Vikner.
Rev. Carl Mau Jr., Assistant General Secretary
of the L.W.F.
Rev. Yoshiro Ishida, Secretary for Asia, DWM/LWF.
- Section IV (Mass Communication) Mr. Andrew Hsiao.
Dr. Floyd Shacklock, Executive Secretary of the
Committee on World Literacy and Christian
Literature, U.S.A.
Mr. Victor Koilpillai, Editor of the Indian
Witness, Lucknow, India.
Dr. Sigurd Aske, General Director of Radio
Voice of the Gospel, LWF.
Rev. William Dudde, Senior Editor of the News
Bureau, LWF.

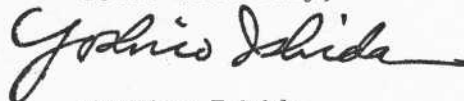
After the daily morning devotion from 9 - 17 October except Sunday, October 11,
there will be Study Hour led by Dr. George Forell on the subject of "Scriptures
and Creed."

You will be receiving in several days further informatry materials: the practical
information sheet and the accommodation and section assignment.

We hope that all your arrangements for departure are in order, but in case you
need any help please inform us immediately.

With best wishes,

Yours sincerely,



Yoshiro Ishida

YI/es

Dr. Forell is ~~the~~ Lord of Ideals preaching
Jesus as against Caesar is doing how
much as against every idolatry & society
which is not his

Creeks
Proclamation,
& Hymn of Praise (as)
man cannot serve two masters.
Him - To bow before Caesar or
before Him - or deny Jesus Christ.
Symbol. or Deny Jesus Christ.
believes in each other. No one
for H. Sp.

Megasa hymn of praise &
this way creeds we hymn of
creeds e.g. Nicene Creed
Hymn of Praise
Al Wyan & the

9

Identified
 1809 except
 1816
 Zoology -
 a hymn -
 the Mr statements of
 Buchanan, (identical)
 Theological - what one believe
 to be true, this is non sense -
 we do not want to tell
 him - your
 this + within
 state

[illegible]

FROM:-

Rev. J. Lakra, M.A.B.D.S.T.M.
Convener Regional Conference of the North
India Churches Conference of the F.E.L.C.

To,

All the Presidents of the North India
Lutheran churches.

Khuntitoli
P.O. Simdega
Dist. Ranchi.

Dear Bretheren,

In continuation of my notice dated Aug. 21, 1964 for a
meeting of the Regional Conference at Ranchi, delegates arriving in
the evening of October 5, I beg to give bellow a tentative programme

The fooding charge is tentatively fixed at a flat rate of
Rs. 10.00 per delegate.

Programme:-

- 5.10.64
6.10.64
1. Arrival of delagates October 5, evening
2. Inauguration of the Conference by the Convener 8.a.m.-8.30
3. Roll call and adoption of the agenda and
formation of Committees 8.30-9.00
4. Welcome Dr. M. Bage, Pramukh Adhyaksh. 9.00-9-30
5. Formation of the United Lutheran Church of India ...
6a) Paper to be read by Rev. E. Raman 9.30-10.00
(b) Discussion on the paper 10.10-11.00
6. United Lutheran Theological College in North India
(a) Pa per to be read by Rev. J.J.P. Tigga 11.00-11.30
(b) Discussion on the paper 11.30-12 noon
Interval for food and rest.
7. Formation of the United Lutheran church in India:
(a) Paper to be read by Principal S. Surin 2 p.m.-2.30
(b) Discussion on the papera. 2.30-3.30
8. Teasurers reports 3.30-4.00
Interval for tea.
9. Evangelistic activities in Jeypore field by Rev.
J. Nag befor the congregation 6.00-7.00
10. Evening meal.
11. Morning prayer by President East Jeypore church 8.00-8.30
12. Our attitude towards Union movements:
(a) Introduction by President M.M. Tudu 8.30-9.00
(b) Discusjon 9.00-10.00
13. Evangelism in India:
(a) Introduction by Rev. C.B. Rao 10.10-11.00
(b) Discussion 11.00-12
Interval for food and rest.
14. Resolutions and conclusion of the Conference 3.00 p.m.

Please inform all your delegates.

With cordial greetings.

Yours in the Love

Dated 9.9.64

Convener.

Revised

H
13/9

P.S. Please inform me on the receipt of this letter without
fail

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RELIGIOUS LIBERTY IN A SECULAR STATE*

Missionaries in India have been preaching and propagating their religion for hundreds of years, peacefully and openly. The framers of our Constitution knew that well. If they considered this propagation as undesirable, they could have easily provided against it by inserting suitable clauses in the Constitution. They did not do that. Therefore by implication, the framers of the Constitution are deemed to have considered it as legitimate.

The framers of the Constitution drew inspiration from the Constitution and judicial decisions of the United States in the matter of enunciating the charter of religious liberty. In that country, learned judges have stated the grounds for maintaining absolute religious liberty free from fetters in the following words: "In the realm of religious faith as in that of political belief, sharp differences may arise. Tenets of one man may seem the rankest error to his neighbour. In order to persuade others to his point of view, the pleader at times resorts to exaggeration, even vilification. But the people have ordained in the light of history that in spite of the probability of excesses and abuses these liberties are, in the long view, essential to enlightened opinion and right conduct on the part of citizens of a democracy. Under their shield many types of character, opinion and belief can develop unmolested and unobstructed."

The framers of our Constitution were certainly persuaded by such sensible pronouncements.

On the 10th December 1948, the General Assembly of the U.N.O. adopted without a dissenting vote the Universal Declaration of Human Rights. Article 55 of the Declaration recognizes "universal respect for human rights and fundamental freedoms as conditions of stability and friendly relations among nations". Article 2 states: "Everyone is entitled to all the rights and freedoms set forth in the Declaration without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." Article 7 repeats that all are equal before the law and entitled without any discrimination equal protection against any discrimination in violation of this Declaration and against any

*A letter to the Editor, "The Herald", Calcutta, by Daniel Gomes, M.A., M.Sc. (Lond.), Barrister-at-Law, Calcutta.

incitement to such discrimination. Article 18 states: "*Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change one's religion or belief, and freedom either alone or in community with others and in public or in private to manifest religion or belief in teaching, practice, worship and observance.*"

When Article 18 was being debated in the General Assembly of the U.N.O., the representative of Egypt raised the problem of Christian Missionaries in pointed language. He "feared that by proclaiming man's freedom to change his religion or belief the Declaration would be encouraging, even though it might not be intentional, the machinations of certain Missions, well known in the Orient, which pursued their efforts to convert to their own belief the masses of the population of the Orient". But in spite of this half-hearted objection, the Article, after further debate, was passed unanimously, even Egypt concurring in the end. Our representative Mrs. Vijaylakshmi Pandit hailed the entire Declaration by stating *inter alia* that the "right to hold different opinions was a sacred right and the prerogative of every truly democratic people".

The Constitution of India, which was passed subsequently, conforms to the Universal Declaration of Human Rights passed by the U.N.O. *The framers of the Constitution thereby approved the principle that the right to make converts was the inalienable right not only of the children of the soil but also of the foreigners resident in India.* The choice of the word "persons" in preference to "citizens" in Article 25 of the Indian Constitution was not made by mistake or accident but by design and determination. Therefore, anyone who has respect for our Constitution must concede the right even to foreigners to propagate religion whether they are merchants or Missionaries. *If Dr. Katju openly casts any doubt on the matter or incites to discrimination, he is obviously violating his oath of respecting the Constitution.*

Apart from absolute right, there is also the question of relative justice. *If foreign experts can be employed in the army, navy, air force, commerce and industry, how can the Government deny the services of religious experts to Christian Churches in India?* Moreover, unlike the foreign experts in the material field, the religious experts, instead of draining the country of its wealth, bring more money into the country.

It was reported in the Press that the Government of India while admitting foreign Missionaries into India forces them to give an undertaking that they would not engage in evangelizing. If this report be correct, it is a downright despotism. Consider the following case: In the State of Connecticut in U.S.A. a particular law required that any religious body who would go to the public for subscription must obtain a certificate beforehand from a particular officer. "Jehovah's Witnesses" refused to obtain the

certificate, and started collecting funds in defiance of the law. When the matter went up to the Supreme Court of U.S.A., the law was declared unconstitutional; the restriction was regarded as a censorship of religion and therefore a restraint on the freedom of conscience. If our Government demand any such unconstitutional limitation on the activities of foreign Missionaries, I suggest that both the Catholic Bishops' Conference and the National Christian Congress refuse to submit to the demand, as the Constitution does not contemplate propagation by licence of Government.

It was further reported in the Press that Dr. Katju had referred to some propagation activities of foreign Missionaries in Madhya Pradesh which offended the feelings of the non-Christian local population, and that he stated that the matter was under inquiry. *Supposing it were true that the non-Christian population do work themselves up to taking offence at the sight of Christian Missionaries and their services. What will be the duty of Government in such circumstances? Will it be to protect the Christians in their right of propagating and preaching or will it be a duty of Government to protect the non-Christians from peaceful and spiritual infiltration of the Christian religion?*

By analogy, if our non-Christian brethren do take any offence — which normally they would never take unless worked up by interested parties by speeches and drinks — at the preaching and propagation of the Christian religion and the conversion of non-Christian citizens, our Government in all fairness and justice is under the constitutional obligation to protect the Christians in the pursuit of their constitutional rights rather than the other side.

These constitutional guarantees, if they are worth anything at all, are meant as instruments for the protection of religion and not as a protection from religion. If anyone takes offence at the exercise of our just and inalienable rights, Government should promptly restrain others from committing a breach of the peace and not the other way round. This is constitutional sense; any other interpretation would be nonsense.

People even in high places are not aware of the magnitude of the right of religious liberty that we have got under the Constitution and the Declaration of Human Rights. We have not merely the privilege of being allowed by the ruling power to exercise our religion with or without limitation; we have much more than what is known as religious toleration: *we have a vested and inalienable right which we hold, not by leave or licence, but on our own and if necessary in opposition to the rest of the Universe.* If there be a conflict on this ground between me and any people, my Government must help me and not the other party.

The point is that precepts of secularism in India are yet in the process of making, and Christians should contribute to that

end surely by disciplined conformity if possible, but by protest and defiance, as in America, if necessary. In India, because the right to preach and propagate religion is made subject to public order, authorities may at times be tempted to over-emphasize the demands of public order and under-estimate the liberties of the law. The High Court of England severely condemned such indiscretions in the case *Beatty vs. Gillbanks*. In that case, the Salvation Army used to hold their usual prayer meetings in public with bands and music and preach the message of salvation given by Christ. The preaching was inoffensive and the meetings were conducted peacefully. Nevertheless, a group of local inhabitants would oppose violently the holding of meetings of the Salvation Army. As a result frequent breaches of peace occurred. The local Magistrate found it easier to bind down the peaceful Salvation Army who were ordered not to continue their meetings in future in the locality for the sake of public order. A penalty was declared for violation of the order. Beatty, a Salvationist, ignored the order of the Magistrate and held another meeting. He was convicted and fined. When the matter went on Appeal, the High Court set aside the conviction of Beatty and declared that a man ought not to be prevented from doing a lawful thing merely because others make it an occasion of disorder. In India, too, we expect the executive to note that it is not order alone but law and order that have to be maintained and suppression of the liberties of the law in the name of the public order may be easy to carry out but will be impossible to justify in the light of the Constitution.

The religious liberty in U.S.A. and that in India ought to be co-extensive because in both countries the Constitutions guarantee the maximum conceivable liberty and both are governed by the Universal Declaration of Human Rights of the United Nations. The Indian Constitution states the liberty affirmatively — all persons are equally entitled, etc.— the U.S.A. Constitution puts it negatively, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Accordingly, if a question were to be asked in the American Congress whether X has changed his religion or whether Y has converted X, the question would be ruled out of order as being an entirely private affair as much as the question whether X has cut his hair or Y has presented him a pen. *In India, too, healthy growth of secular democracy demands that questions on conversion either of an individual or a group should be kept out of the precincts of Parliament as rigidly as possible.*

It is true that because in India religious liberty is made subject to public order, morality and health, a question on conversion may be put in such a way that it may be difficult for the Chairman of the House of Parliament to rule it out of order. But in answering the question, the Minister must be careful to see that the privileges of Parliament are not used to render nugatory the

fundamental rights of the persons residing in India. Two principles need to be kept in mind constantly. One is that in a Secular State like India, there is complete separation of Church and State, undisputed recognition of spiritual freedom. Let the Government look to the question of food for the body and let the religious organizations look to the question of food for the soul—that is the idea. The other principle is that the guarantees of the Constitution are meant for the protection of religion and not for protection from religion.

It is almost a fashion of our countrymen to believe, without examining facts, the slander that Christian Missionaries carry out mass conversion and that no other religious bodies do such a thing. Assuming that the Christians did carry out mass conversion and further that they did so by giving inducements in the shape of food and clothing, money and medicine, how does it harm Government or the State in any way? So far as the law and Constitution are concerned there is no provision that conversion may be allowed only on condition that no material inducement is offered. If a person changes his ancestral abode and migrates to a strange village where there is inducement of better food and clothing, money and medicine, everyone including Dr. Katju, I believe, will call his action sensible and worthy of emulation. Whether a boy marries for love or for dowry, that is no concern of the State. So long as consent is given and the consent is not obtained by fraud, coercion or undue influence, nobody need bother how conversion is motivated. Ministers are not paid for such worries and the State should not spend a pie on such meddling inquiries.

But it is false, infamously false, that Roman Catholic Missionaries—and even the Protestants—do attempt mass conversion in the sense that large numbers of people are converted overnight without being instructed or without being given time to think and decide. If they did adopt such tactics, then after every communal riot, Christians could add several thousands to their fold. Let our countrymen know that Christians are not concerned so much with this life as with the life hereafter. We are not concerned at all with the question of increasing the ratio in the Census Report.

On the contrary, there are things on record which may be surprising to some of our non-Christian brethren. Dr. Sir Hari Singh Gour, an authority on Hindu Law, states in his book *Hindu Code* at page 66: "It has been stated... that Hinduism does not admit converts. This is true. Nevertheless the process by which non-Hindus are admitted into its fold is in its effect little if at all distinguishable from conversion. This result is achieved by acknowledgment and recognition of non-Hindus as Hindus. It is thus that creedless barbarians of bygone ages have been brought into the fold." Whole provinces have been

thus Hinduized. "The Manipuris were so converted wholesale to Hinduism only about a hundred years ago by a wandering sannyasi, who converted one Garib Niwaz — the founder of the family of the Raja — and all Manipuris to Hinduism by declaring that they were all Hindus but had forgotten their rights and duties." If this is not mass conversion, what is? Yet we must admit that the Government has no right to question the validity or the propriety of such conversion. It is entirely a private matter. I know at least one case when a Christian man and a Christian woman were living in immorality in a village and the villagers wanted to punish them in the ancient method of shaving the head and pouring hay water on the head; the couple came to Calcutta and overnight obtained a certificate of conversion to another religion, from a place not far from Kalighat, and then returned home triumphantly. People may express abhorrence but the secular Government must accept it as within the law.

What Dr. Katju said is mighty little; but what he said in reference to the evangelizing activities of the foreign Missionaries, he said almost with a sense of impatience that he could hardly conceal: "the sooner they stop, the better". He did not pause to explain why it is better and for whom. He left it to the unbridled imagination of the people and the Press, some of whom have interpreted it as a "warning" and a "mild denunciation". Dr. Katju is a great man with a great mind and an avowed friend of the Christians. We should be reluctant to presume anything against him.

NOTE BY THE CATHOLIC REGIONAL COMMITTEE RANCHI

(Embracing Bihar, Orissa & Madhya Pradesh)

SHRI G. X. FRANCIS, Nagpur
SHRI J. TIGGA, B.A., B.L., Gumla
MAJOR P. BARNARD, M.L.A.,
Madhya Pradesh
MAJOR A. F. DaCOSTA, Nagpur

SHRI J. EKKA, M.L.A.
SHRI IGNACE BECK, Ranchi
SHRI M. MORRIS, M.L.A. (Bihar)
SHRI BONIFACE LAKRA, M.A., B.L.

CONVERSIONS to any religion are definitely not an offence against any Party, Government or the Constitution. The Constitution forbids conversion by force or deception. It is contrary to all morals, and Christian tenets rigidly forbid conversion without consent and proper instruction. It is amazing that any people in a secular State should take offence at peaceful conversion to Christ's mission of truth, love, mercy and peace open to peoples of all nations. Any offence taken over conversions can only be for political reasons.

Christian Missionaries and Christians are deemed an asset in Bengal, Orissa and other provinces. Even in far-off Burma, the Government has expressed the hope that a healthier and happier Burma is wanted and for this the collaboration of Christian Missionaries is badly needed.

It is mainly in Chota Nagpur that a tendency to look with suspicion upon Christian Missionaries manifests itself. This suspicion is connected with the "Jharkhand Movement", the antagonists of which blame the Missionaries for not checking the movement and its protagonists blame the Missionaries for not helping them to attain their political objectives. The simple fact is that Missionaries cannot satisfy any of the two parties as their calling strictly requires them to keep out of politics.

In his Appraisal of the General Elections published by Mr. M. Morris, M.L.A., in March 1952, the set-backs suffered by the Congress Party in Chota Nagpur are put down to the mistakes, rivalry, etc., among Congress workers. This conclusion is supported by facts and figures which are corroborated by the Bihar Congress President and other prominent sources, and yet these conditions have been subtly attributed to Christians failing them. The Jharkhand Party also blames the Missionaries for Congress leanings. This leaves the Missionaries between the Devil and the Deep Sea.

If there are Christians in the Jharkhand movement, it is because of tribal affinity that is in the blood-stream of all Adibasis, just as those in Madras are behind the Andhra State. Strangely, the Jharkhand agitation is strongest in the Singhbhum District where the number of Christians is quite negligible.

The Missionaries have nothing whatever to do with party politics. They cannot and will not influence the political trends of Adibasis or other Christians, apart from the requirements of the religious creed of their flock. Neither promises of sympathy or support, nor threats of disfavour will induce the Missionaries to slur over any principle of the Church; and whilst it is desirable that every individual should join some political party (Godless Communism excepted) it is uncompromisingly maintained that the Church cannot dictate to its flock compelling them to join this or that party or even to remain neutral. Just as Adibasi Christians are in the Congress Party, there are Adibasi Christians also in the Jharkhand Sabha. Mr. G. X. Francis, President of the Catholic Regional Committee, is in the Congress.

If Adibasi catechists, prachars or Christian teachers exercise the political rights which they possess in furthering Jharkhand or any other political party, the Missionaries cannot, in all fairness, be blamed for it. These Adibasi Christians cannot be called agents of the Missionaries in themselves following their political tendencies.

In any case, the achievement of the enlightened Indians in securing the freedom and independence of India is not credited to those who educated them. Similarly, if the Adibasi Christians, who form the enlightened group of the tribal people in Chota Nagpur (educated by Roman Catholic, Protestant, Lutheran and other Christian Missionaries), have become restless about their own integral position within India, the blame for this movement cannot be thrown on the Christian Missionaries who educated them, unless it can be positively proved that anyone particularly is behind them in this matter.

These Missionaries are misunderstood and misrepresented. Their Religious Code forbids them to concern themselves in politics. There must be absolute proof before they are condemned on the vague, wild and unfounded allegations that are poured on them. The truth can best be verified by any secret enquiry entrusted to unbiassed, unbigoted and highly responsible persons. Better still, anyone may spend a while in any Mission centre and satisfy himself as to what actually goes on in the daily work of the Missionary. They never trouble to answer any of the many charges levelled against them, just because they want to eschew politics and because they are manifestly baseless. Cecil has aptly said, "to persevere in one's duty, remaining silent, is the best answer to calumny. Their probity is their best and only defence."

Pandit Nehru had apparently some opposition from the Nagas and, without justifying his opinion, he cast the blame on foreign Missionaries in that area, not even specifying to what group the foreign Missionaries belonged. Has he no thought of Communistic influence?

Then again, in replying to the Yugoslav News Agency on his departure to the U.K. for the Commonwealth Premiers' Conference, he stated that foreign Missionaries very often involved themselves in political activities.

What could be more vague than such a statement? Pandit Nehru must well know that there are scores of different groups of foreign Missionaries. It would be fair to all of them if Pandit Nehru marked them out and, if positive proof is forthcoming, to deal with them suitably. Perhaps, if the charge could be brought home to any Missionary or Missionaries, they themselves would be prepared to quit the country.

As in Bihar, where Congress weakness or Jharkhand failure in Chota Nagpur is attributed to Missionaries, any political upsets anywhere are unjustifiably and inexcusably saddled on to foreign Missionaries without reason or discrimination.

The real trouble is that, in political as distinct from religious interests, allegedly secret instructions issued to the Police

and the Magistracy to harass Christian Missionaries seemingly actuate wild and unbridled police reports on which persecution starts.

Dr. Katju's recent unjustified and untenable pronouncements have certainly encouraged anti-Christian activities that have been afoot for some time, causing resentment to over 10 million of Christians in India with whom about 700 million Christians in the world must be in sympathy.

When Article 25 of the Constitution which confers the fundamental right to preach and profess one's Faith was under debate in the Constituent Assembly, PANDIT L. K. MAITRA observed that he was sorry that attributing the proselytizing activities to Christian Missionaries was doing a great deal of injustice to the great Christian community which, as the most inoffensive community in the country, was spending crores of rupees every year in maintaining education and other institutions for the uplift of the people. If they had spent this money on proselytizing, then instead of numbering 10 millions today, they would have numbered 100 million Christians.

MR. K. BHARATI in supporting Pandit Misra said that the words "propagate religion" were adversely applied only to the Christian community and that, in all his experience, he found that the Christian community had never transgressed the limits of legitimate propagation of their religion.

MR. T. T. KRISHNAMACHARI (a lawyer of great eminence) observed that it should be seen that the right to propagate religious Faiths given to all religions is not restricted in any way in the case of any particular religion. In his experience as a student in Christian institutions for over 14 years he added that no attempt had ever been made to convert him. There must be numberless persons who can corroborate this experience.

MRS. SITA PARMANAND remarked that Missionaries exist in every country for essentially evangelical work, carried out from the highest of motives, viz. that of carrying to others the fundamental principles of Christ, and even though their existence is marked by schools, orphanages, hospitals, leper asylums and social and other services, they are all incorporated in the welfare of the nation and humanity.

Mr. Jagjiwan Ram's recent declaration in Lucknow as published prominently in the Patna dailies (*Indian Nation* and *Searchlight*) boldly expressing that Government has no power to check the activities of Missionaries is heartening and supports the strong Christian position which Mr. Gomes has clearly exposed in his article "Religious Liberty in a Secular State". An extract of the declaration is reproduced below:

"GOVT. HAS NO POWER TO CHECK MISSIONARIES' ACTIVITIES

—JAGJIWAN RAM

Lucknow, May 26

"Union Communications Minister Mr. Jagjiwan Ram said here today that the Constitution guaranteed religious freedom and the Government had therefore no power to check the activities of the missionaries in India unless it was found objectionable.

"Mr. Jagjiwan Ram who was replying to questions at a Congress workers' meeting in the U.P. Congress Committee said that the foreign missionaries had done yeomen service to humanity and it was their constructive work that attracted the people most.

"A Congressman had asked why the Government did not stop the activities of the foreign missionaries who in the garb of service to humanity carried on conversions.

"The Minister said that conversion might be a part of their work, but there were instances when for years together the missionaries had worked but nobody was converted.

"Moreover, he said, there could be no comparison relating to the service rendered to suffering humanity by them, and no non-official Indian agency could do that amount of work for the people. Their work was systematic and methodical, and money was not the only impetus for their work.

"Replying to another question Mr. Jagjiwan said that the Constitution did not provide for a State religion, so Government could not do anything for encouraging any particular religion in this country."

Why then is there this hostility to the Christian Faith, to people becoming Christians? Is there a greater absurdity than this, that when, apart from other avocations, foreigners are welcome in India to defy the natural law by teaching its peoples methods of birth-control (and this despite the religious disposition of millions of its citizens), a foreign missionary, engaged in social or medical or educational work, may not propagate the teachings of Christ for which Mahatma Gandhi had the greatest respect and to which he frequently referred?

III WHAT ARE THE AREAS OF EVANGELISM IN
OUR CHANGING SOCIETY ?

- 17 In view of the fact that all over Asia national consciousness is growing and that in some areas there is a need for greater national consciousness in the face of divisive tendencies, the christian community must apply the Gospel to this situation. Because christians are loyal to God they must be loyal to the nation too, and help their governments to overcome divisive tendencies wherever they occur. On the other hand, christians, being loyal to their Lord, will always oppose deification of their nation and stand for the ideal of a properly established secular state. Since in many instances we find hatred between peoples of different states and language groups we must manifest the Christian brotherhood of mankind. We should thereby encourage national integration.
- 18 On the other hand nations must recognise each others right to exist and uphold God's creative purpose by fostering the unity of the entire mankind. Thus Christian societies will support the state in providing relief to countries in need. They will also be deeply concerned about promoting peace and harmony among nations.
- 19 During the past 15 years we note enormous changes in social and economic conditions in Asian countries. As agriculture is the chief occupation of millions its development depends on advanced methods. Christians should therefore use this as an opportunity to serve their country through educational and other programmes.
- 20 The Asian countries are undergoing an industrial revolution of unprecedented magnitude. This development has affected every area of human society. In the village it has created a tendency to break up the traditional way of life. With the establishment of industry and the growth of factory towns, there has been a migration from the rural to the urban. Industrialisation introduces specialisation resulting in the loss of personal pride and joy in creative work, developing a mechanical attitude to work. These changes result in tensions, fears, new temptations and insecurity in the lives of individuals, families and the communities as a whole. Many Christians are also caught up in these changes. The Church has a special obligation and opportunity to make the Gospel relevant to these new situations.
- 21 A factor which must not be overlooked is the population explosion in many countries, resulting in poverty and unemployment. The Christian Church must find an answer to this problem, perhaps in the way of responsible family-planning.
- 22 In this scientific and technological age there is a craving for higher education, particularly for training in technical and scientific areas. We have to tell people that it is God who created the world and gives man the ability to develop it. The responsibility of the church for a multi-racial society increases with the existence of foreign personnel in the country as a result of international exchange of students and experts.
- 23 Another great opportunity for evangelism is opened up by the expansion of literacy and education, and the development of mass communication media e.g., radio, television, newspapers, magazines, cheap novels and other literature flooding the market, modern method of travel which link distant parts of the world etc.
- 24 Other important changes that are occurring today are the change of status of women, and the expansion of social services in education, public health, medicine, establishment of hostels,

development of trade unions etc. The chief mark of all these changes however, is the growing personal and group consciousness for social and economic status.

- 25 All the above areas of change which have been presented must be seen by Christians as avenues for presenting the Gospel of Jesus Christ. Though many of the areas may appear to be irrelevant for evangelism they will take on a ^{new} aspect when approached from a Christocentric angle, as they must be.
- 26 The various changes in the structure of human society affect the attitude of man towards religion in widely divergent ways.
 - (a) Many, particularly amongst the ^{most} educated and amongst the underprivileged have been led to lose all faith by the development of science on the one hand and by the apparent injustice and disorder prevailing amongst men and nations. Thus they either lose the basis for a just political and social order or they establish their various brands of secular ideologies as a new secondary messianic religion.
 - (b) Those who are shaken in their convictions by the encounter with atheism as well with other religions, but who want to remain religious very often try to reconcile the various religions (including Christianity) with one another by the process of syncretism. In this process where religious man is the ultimate judge - every faith loses its concreteness and strength and becomes meaningless, leaving man with an indistinct religion of religiosity.
 - (c) Other adherents of the old established religions of the East (e.g. Hinduism, Buddhism) try to reassert and to reinterpret their message in view of the challenge presented by the demands of modern christian society. In many instances this means a completely new orientation of these religions and it is not foreseeable whether and to what extent they will succeed in this re-orientation, although the force and determination behind this move for reform should not be underrated.
 - (d) The adherents of tribal and polytheistic religions, though in many places still clinging to their old faiths and practices, are nevertheless shaken badly by the impact of modern science, changed social order and the aggressive activities of the so-called higher religions. There is a very general feeling of doubt and religious insecurity.
- 27 The status of flux and deepreaching feeling of uncertainty apparent in all these divergent religions and religious reactions makes it all the more imperative for the Church to show the relevance of the Gospel in the face of the challenges presented by the changes of society.

God's concern and love are for the world and for man, for "God so loved the world that he gave His only begotten son" that He became man and died and rose for the salvation of man. This means:

- (a) Through Christ Jesus true human dignity has been restored to man. He is neither superman or even god nor is he a slave of things and men, nor just an impersonal function of the economic and political machinery, nor may he be degraded or degrade himself to the status and nature of an animal. The Gospel bids us to be advocates of true human freedom and rights. It makes us on the other hand fighters against glorification and worship of men as well as against all vilification of human beings.

GOSSNER EVANGELICAL LUTHERAN CHURCH RANCHI

Memo No. 784/64-KSS-152

Dated 15th Sep. '64.

To

Pramukh Adhyaksh GEIC, Ranchi
Anchal Adhyaksh Orissa
Anchal Adhyaksh Assam
Anchal Adhyaksh S.E. Anchal
Anchal Adhyaksh N.W. Anchal
Sanchalak Khutitoli Synod
Director J.M.B. Kokar, Ranchi
Pastor H.Q. Cng. Ranchi.
Principal Th. Coll. Ranchi
Headmaster Pracharak Trg. School, Govindpur.

It is announced that the next meeting of the North India Lutheran Churches will meet at Ranchi (GEIC Compd) from 6th-7th Oct. 1964.

All delegates are requested to arrive at Ranchi by the evening of 5th Oct. 1964 positively. Agenda will be sent to delegates by the Convener of the Conference Rev. J. Iakra GEIC. Khutitoli.

Gossner Church has been allotted 14 seats as already announced in our letter No. 148-57/64-KSS-152 dated March 5 1964. Names of delegates should be immediately sent to the Pramukh Adhyaksh.

Yours Sincerely

L. S. 15/9/64
Asstt to the Secy.
G.E.L.C. Ranchi.

DEAR CHRISTIAN FRIEND,

The Lord Jesus Christ was a Revolutionist! Consider, if you will, some of His most basic teachings: "Love your enemies." "Do good to them which hate you." "Bless them which persecute you.", "Whosoever will be chief among you, let him be your servant." "Lay not up for yourselves treasures in earth." "Except a man forsake all that he hath, he cannot be my disciple."

Do you suppose that all these ideas fell in with the cultural pattern of Christ's day? Of course not! The people of His day were as enslaved by the material aspect of living as are the people of the 20th century. But the Lord Jesus broke with any cultural pattern which interfered with the life of sacrificial love which He came to *give*!

In the history of Christianity there have been comparatively few who have lived according to the literal teachings of Christ. The early apostles did, of course. And the results for them were suffering, persecution, imprisonment, exile, and death! Does this seem strange? No. These are the **NORMAL RESULTS** of any life based upon the principles set forth by Christ.

Why is this? The answer is simple: The individual who would live this life is of necessity a revolutionary individual . . . a cultural non-conformist . . . a "fanatic," if you please! Literal adherence to the principles laid down by Jesus would, without a doubt, result in world-wide revolution. A revolution motivated by love; a revolution executed by love; and a revolution culminating in love!

And we are revolutionists! It is true that we are only a small group of Christian young people, yet we have determined, by God's grace, to live our daily lives according to the revolutionary teachings of our Master. Within the sphere of absolute, literal obedience to His commands lies the power that will evangelize the world. Outside this sphere is the nauseating, insipid Christianity of our day.

We have committed ourselves in reckless abandonment to the legitimate claims of Christ on our blood-bought lives. We have no rights! Every petty, personal desire must be subordinated to the supreme task of reaching the world for Christ. We are debtors. We must not allow ourselves to be swept into the soul-binding curse of modern-day materialistic thinking and living. We have been "willing" long enough to forsake all. The time has come (and is passing) when we must **FOR-SAKE ALL!!** Christ must have absolute control of our time and money. Waste or selfish use of time or of money can only be classified with murder, as every moment wasted, every penny squandered could be used to rescue souls from eternal death! We must yield possessions, comforts, food, and sleep; we must live on the barest of essentials, that His cause be furthered. The propagation of the Faith we hold supreme! Christ is worthy of our all! We must be ready to suffer for Him and count it joy . . . to die for Him and count it gain. In the light of the present warfare, anything less than absolute dedication must be considered insubordination to our Master and mockery of His cause!

This is our commitment. And we will press forward until every creature has heard the Gospel. We are now proclaiming Christ throughout 22 countries, engaged in combat with all the forces of darkness. We look beyond the thousands to the **MILLIONS**; beyond the cities to the **COUNTRIES**. The world is our goal! And our primary targets are the seemingly-impenetrable areas of the Communist and Moslem countries which can only receive freedom as they have opportunity to receive the Truth. These countries will be reached for Christ no matter what the cost. The ultimate victory is ours!

We must say to you, then, Fellow Christian, that we are risen with Christ. We seek those things which are above, where Christ sitteth on the right hand of God. We have set our affection on things above, not on things on the earth, for we are dead, and our life is hid with Christ in God. What blessed hope! What compelling truth to lead us to that total abandonment of self and possessions to Christ. Without this there is certain victory for the enemy and disgrace to that worthy Name of our Lord Jesus Who gave Himself for us that He might be all things to us!

Yours for the evangelization of the world,
"students in love with Jesus Christ"

c/o. G.L.S. P.O. Box 65
Bombay, 1.

G. E. L. CHURCH

JOINT MISSION BOARD

Rev. J. I. P. TIGA M.A., B.D., S.T.M.

Director.

C/o P. P. BIJAY,
KOKAR CHOWK, H. B. ROAD,
RANCHI.

The 9th Sept, 1964

Rev. Dr. M. Bage,
Baramkeli Adhigaleh,
G. E. L. Church, Ranchi

Dear Dr. Bage,

I am grateful to you for the packet of papers sent by the L.W.F., Dept. of World Mission, and as desired I am sending to you the Green Registration Form. I am glad to know from Mr. N. E. Hors that he is prepared to send the pink copy to Geneva if I send it also to him. Hence I am sending the pink copy also to you.

With best wishes,

Yours Sincerely,

J. I. P. TIGA
9/9

P.S. The packet was brought to me yesterday. It appears that it was delayed in Geneva itself.

EUROPE

MOBILISES

This is the story of a fantastic impossibility which through faith, love, and prayer became a miraculous reality. Actually, it is but the skeleton of the story, and each of the young people who had a part in Operation Mobilisation 1963, could fill in this report with a wealth of material drawn from his own and his team's experiences.

To give an honest report of O.M. one must go back to a dear old lady who prayed this movement into being. Little did she realise that her prayers would be answered in such a way, but God did answer them and to HIM we must give all the honour and glory and praise. So as you read this brief report do not be deceived into thinking that any credit or honour should be given to any other than the LIVING GOD Who is great in mercy and faithfulness.

Another important factor to remember as you read this is that the crusade was not carried out by the young people of any particular church or organisation, but rather the entire crusade was a co-operative effort in which more than 400 different churches actively participated and in which more than 25 missionary organisations played a major part. It was as these churches and groups united with 2,000 young people from more than 30 different countries that the mountains were moved and the impossible was accomplished.

Our reason for writing this report, therefore, is that as you read it you might give praise to God for all that has taken place. These, then, are the facts for which to praise our God:

1. Two thousand young people gave part or all of their holiday-time to take part in this militant evangelistic effort.
2. Most of these young people testify that, during the summer's effort, their lives were transformed as they were forced to come to grips with the reality of the Christian life.
3. Many of their pastors have written telling us that the young people have returned to their own churches with renewed faith, love, zeal, and vision.

4. As a result of O.M., scores of young people made decisions to enter Bible school or some other training programme in order to learn more of God's Word and to be better prepared for a life of serving Jesus. Many of them are now studying in Bible training institutes.
5. Hundreds of churches have received the vision to make this kind of work a vital part of their church activities. In all five of the countries where we worked, young people and adults alike are carrying on the task, and reports continually come to us of how the Lord is blessing their work.
6. More than 80% of all the villages in Italy, Spain, Austria, Belgium and France have been faced, at least to some extent, with the claims of Christ. These are the approximate amounts of literature actually distributed in the villages:

Gospel Tracts . . . more than TEN MILLION

Gospel Booklets . . . more than THREE MILLION

Larger Gospel Books . . . more than ONE HUNDRED THOUSAND

Gospel Magazines and Newspapers . . . more than TWO HUNDRED THOUSAND

These quantities of literature, together with the TWENTY-FIVE MILLION pieces distributed last year, could be used to bring thousands into the kingdom of God and will be so used if we pray, believe, and faithfully do the follow-up work.

7. Tens of thousands of people listened to the Gospel at the approximately 1,000 open-air meetings held during the summer.
8. Hundreds of other meetings were held in church buildings and in public halls, both on our own and in co-operation with the evangelistic crusades of missionary groups and churches. These meetings were a special blessing, for the young people learned a lot from the older, more experienced national workers and missionaries.
9. More than half of the young people on O.M. were able to speak the language of the country they worked in. Thus, they were able to engage in personal work and soul-winning, dealing with literally thousands of individuals throughout the summer.
10. It was a time not only of sowing the seed, but also of harvesting, as day after day people were giving their lives to Jesus Christ. Here are a few quotes taken from the reports from the various countries :

FROM SPAIN

"A man was walking down the streets of San Sebastian in despair, when he was given a tract. Suddenly the man turned around and ran back to the young man who had given it to him, asking for more information about the theme of the tract. After three hours of talking inside the team's car and after the reading of the Word, the man was born again."

FROM FRANCE

"I was out on the streets unloading literature when an 18-year-old youth approached and after buying two books evinced a real interest in the Gospel. I spent a full half-hour on the street with him putting up obstacles to his entering the kingdom of God because I could hardly believe he was so hungry . . . But God had prepared his heart and he came inside and accepted Christ."

FROM ITALY

"Last week the girls' squad saw five souls accept the Lord. Two of these were young students, another was an old lady on her death bed, and the other two were an 81-year-old couple at whose farm the girls slept."

FROM AUSTRIA

"Dozens of unconverted people were brought into the Saturday-night meeting which was in a public hall. The Gospel was preached with power and there were some definite decisions for Christ."

AND FROM BELGIUM

"We have had some good Gospel film showings here, and there have been some definite professions of faith."

11. Our 150 cars and lorries travelled almost ONE MILLION MILES in all to reach the tens of thousands of villages. This is all the more amazing when you consider that most of the vehicles were purchased for a little above scrap-yard prices, and yet some of them travelled as much as 10,000 miles without a breakdown. Most of the vehicles that were purchased last year, even, were used again this year, and with a lot of prayer, faith, and hard work on the part of our mechanics, about 80% of the vehicles will be ready to roll for HIS GLORY again next summer. And greater than all else is the fact that there were but few serious accidents. There is no way to explain this, except in terms of divine intervention.
12. All kinds of obstacles were overcome in answer to prayer. In Spain, in particular, we saw the hand of God move. The whole general opinion concerning the planned crusade in Spain was that it should not be attempted and could not be carried out. Some thought it would result in the persecution of Spanish believers, the closing of their churches, etc., but week after week passed and never was a church closed or a believer persecuted.

Our own teams were arrested again and again, were forced to leave certain cities and provinces, and were opposed by priests and their followers who occasionally blockaded villages. But the teams certainly suffered no persecution. These encounters, planned by God, inevitably turned into blessings as time and time again He over-ruled, confounding the enemy. How many, many Spanish police and priests heard the Gospel for the first time this summer! The fact is that in a number of areas government officials gave the teams permission to continue in their distribution. Far greater problems in Spain were the punctured tyres and broken springs caused by the unbelievably rough, unpaved roads leading out to many of the small villages.

13. One of the greatest of all the blessings is the fact that more than half the young people working in Spain were themselves Spaniards, burdened for the souls of their own countrymen.
14. Even though we had less co-operation from the churches of Spain than from those of any other country, the co-operation that we **did** have with evangelical churches and assemblies throughout the country was the best in Europe, for even pastors and elders joined with some of the teams.

Yes, great things have taken place this past summer in answer to prayer. And yet, what burns on our hearts in these days is not what has been done, but what has **not** been done. When our team enters a village, holds an open-air meeting, sells some books, and leaves free literature in all the homes . . . it is **good**. **BUT IT IS ONLY THE BEGINNING.** Much is yet to be done, and this means that we must not look back at past blessings, but forward to future victories.

Already the plans are being made for another summer crusade, the main aim of which will be to follow up on the past two summers' efforts. Now that there are many more individuals who speak the language of these countries, now that we have made initial contact with hundreds and hundreds of God-hungry individuals, now that there is even more co-operation among the churches and assemblies, the ministry of Operation Mobilisation will be far more effective, **ESPECIALLY IF YOU WILL JOIN WITH US IN PRAYER!**

For more information write:

OPERATION MOBILISATION

c/o. Gospel Literature Service
Queens Mansions, Bastion Road,
Bombay 1.

Gossner Evangelical Lutheran Church

JOINT MISSION BOARD

DIRECTOR:

Rev. J. J. P. Tiga M. A., B. D., S. T. M.

C/o P. P. BIJAY, KOKAR CHOWK, Ref No.....
H. B. Road, Ranchi.

G. E. L. CHURCH,
CHAIBASSA, BIHAR, INDIA.

Dated _____

1 Cor 9:16 ff

Any thought of self or personal gain or glory
is to be laid aside.

The love of Christ constrains me.

Experience of the love of God

Experience of the power of salvation

Gospel calls us to witness

1-3/4 ap. & hrs in Asia

Isiah, Moses, Jeremiah - wanted to flee
but were compelled - Paul - dominated
by a sense of necessity - entrusted with
a stewardship - Gospel is the only hope
in a languishing & perishing world.

Refused to let to any exposure under the
Gospel that others may be saved - Just-
makes, suffering, martyrdom for the Gospel.

lives as a Jew or gentile, slave, -
limitations - under the Gospel, obedience to the
law of Chr. No compromise with the Gospel

Proclamation of the Gospel - Proclaim the
full truth, no signifying or concealing the
Word of God - no change for the sake of con-
venience - no assimilation -
Situation in which we find ourselves - become
all things to all men - New ways.

Ultimately his own salvation - best I myself
be nothing - best I myself lose the gospel +
the salvation.

10
12/54

Study hour

← First fold here →

Sender's name and address: —

Third fold here

← Second fold here →

INLAND LETTER
NO ENCLOSURES ALLOWED

To open cut here →

THE LUTHERAN WORLD FEDERATION



DEPARTMENT OF WORLD MISSION

Rev. J. J. F. Tiga
Garc, Ranchi

ARNE SOVIK, Director
SIGURD ASKE, Associate Director
RUBEN A. PEDERSEN, Associate Director
MANFRED LUNDGREN, Secretary for Africa
YOSHIRO ISHIDA, Secretary for Asia

17, route de Malagnou
GENEVA, Switzerland

Telephone: 36 98 10
Telegrams: LUTHERWORLD

TO: All Participants of the Second
All-Asia Lutheran Conference

June 5, 1964

FROM: Department of World Mission, LWF

RE: Registration Forms

Dear Friend:

We enclose herewith two copies of registration forms (a green one for Ranchi and a pink one for Geneva). Before you complete the forms please note the following information:

1. The site of the Conference is the compound of the Gossner Evangelical Lutheran Church, Ranchi, Bihar State, India. This compound is fifteen minutes from the airport and five minutes from the railway station by car. Since the air or rail schedule is subject to seasonal changes it is advisable for you to get in contact with your local travel agency about your arrival and departure times. It is important for you to inform us about the correct time of arrival, including flight or train number so that you may be met.
2. The Conference will start at 7:00 p.m. on Thursday, October 8th and will end at noon on Sunday, October 18th. All participants are requested to come directly to the compound site for registration before they are assigned to their respective accommodation. Registration will take place between 9:00 a.m. and 7:00 p.m. on October 8th.
3. All participants will be accommodated in several places: The Railway Hotel, The Mount Hotel and on the compound. The charge for board and lodging is still under negotiation. The Department of World Mission may have to subsidise these costs. Each participant should be prepared to meet U.S. \$ 35.00 for the ten-day conference period. The participants will be notified when the price has been confirmed and an assignment made.
4. You will recall that each participant will be assigned to one working section throughout the Conference so please mark accordingly.

Please return your completed forms as soon as possible to the addresses indicated. You will be receiving further practical information together with the preparatory papers in the near future.

Thank you for your co-operation,

Sincerely yours,

A handwritten signature in cursive script, reading "Yoshiro Ishida". The signature is written in dark ink and has a fluid, connected style.

Yoshiro Ishida

Encls.

YI/es

ASIA LUTHERAN CONFERENCE
Gossner Evangelical Lutheran Church Compound
Ranchi (Bihar), India
October 8-18, 1964

Release No. 2
October 8, 1964

ASIAN CHURCHES URGED TO WRESTLE
WITH PRESENT-DAY PROBLEMS

RANCHI (Bihar), India - Lutheran representatives gathered here from ten Asian countries were called upon by an Indian churchman to wrestle with the present-day problems of the Church in economic development, evangelistic outreach and wider organic unity.

Delivering the opening address of the 11-day Asia Lutheran Conference on Oct. 8, Dr. Marsallan Bage, head of the host Gossner Evangelical Lutheran Church, told delegates that in their deliberations on their common task, "we cannot ignore the various aspects of life prevailing today in our countries and among their peoples."

Citing as an example this part of India, whose high industrialization is being rapidly achieved, Dr. Bage said that "the countries from which we have come, and in which we have to witness for our Lord are undergoing rapid changes, social, economic and political."

He quoted with approval a comment in a recent Lutheran publication that while in Africa "the question of politics is the all-consuming popular orientation, in Asia it is the economic that engages the interest of the people."

The statement he endorsed added that "the politics of Asia today is not so much determined by reaction to colonialism as by the overwhelming economic problems of an over-populated and undernourished continent."

The leader of India's oldest autonomous Lutheran Church and second largest also challenged the conference to examine realistically the evangelistic situation in contemporary Asia.

Dr. Bage pointed out that, after more than two centuries of Christian missionary work in India, less than 11 million out of a population of nearly 440 million are Christians. He noted further that, in Asia as a whole, the older and larger Churches usually showed a slower rate of growth, suggesting a possible "flagging in missionary zeal."

He cited an assertion in the same publication that "it is in Asia ... that the Christian faith will meet the most serious challenges to its claim to uniqueness and universality. Unlike Africa, Asia cannot be called an 'uncommitted continent' standing before the alternatives of Christianity, Islam or modern secularism."

"Here are long traditions and elaborate systems of religion that are tenaciously held," said the Indian churchman, who is a member of the Lutheran World Federation's Commission on World Mission.

"When we engage ourselves in the propagation of the Gospel, it is certain that we have to confront other religions."

He said the delegates should also spend time in deliberating on "the question of church union, be it among the Lutherans themselves or among the Lutherans and non-Lutherans. He voiced the opinion that "at least in India . . . this question will occupy our thinking more and more."

14, 12, 18, 19

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(MORE)

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Presiding at the inaugural session was the Rt. Rev. Heinrich Meyer, Bishop of the Lutheran Church in Luebeck, Germany, and chairman of the LWF Commission on World Mission.

He brought the official greetings of the commission, which has helped the Asian Churches to organise the conference, and explained the nature and purpose of the meeting.

A period of opening worship was led by the Rev. Christopher Polson of Sagar, a pastor of the Evangelical Lutheran Church in Madhya Pradesh (India), and former staff member of the LWF Department of World Mission in Geneva.

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(MORE)

Release No. 1

page 2

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ASIA LUTHERAN CONFERENCE

Gossner Evangelical Lutheran Church Compound

Ranchi (Bihar), India

October 8 - 18, 1964.

Release No. 3

October 9, 1964

"BOLD, CREATIVE DECISIONS" URGED RESPECTING MISSION INSTITUTIONS

RANCHI (Bihar), India - "Bold and creative decisions" with regard to the future of large and costly mission institutions were urged by a major speaker at the Asia Lutheran Conference here on Oct. 9.

"Some should be closed, others turned over to government control, others to community control, some retained under the control of a single younger Church, others given to the control of several younger Churches, and yet others to some kind of international board direction," he said.

But such decisions, noted Dr. David L. Vikner, East Asia secretary of the Board of World Missions of the Lutheran Church in America, should not be taken until the involved parties have studied each individual institution "in terms of its own situation."

In a plenary address on the Churches' Road to Self-Support, Dr. Vikner recalled that "the modern mission movement brought with it not only the verbal proclamation of the Gospel but the establishment of schools and hospitals.

"The total proclamation by word and deed was an expression of the zeal and vision of the sending Churches and societies," he said. "The program was maintained with the use of outside personnel and funds."

Today, Dr. Vikner declared, "these institutions have become a part of the younger church program but, by and large, they are not an expression of its concern and mission. They cannot be, for they are far beyond the ability of most younger Churches to adequately manage and staff."

The American mission executive, who himself was born and reared in China and has served as a missionary in both China and Japan, stated that "for these institutions, dedicated to Christian service, the problem today is not support but rather control."

"To solve this very knotty problem," he advised the involved parties to "study each individual institution" and to "make bold and creative decisions."

With respect to the road to self-support for local Christian congregations and their national church organizations, Dr. Vikner advocated four basic principles:

- (1) "All local congregations shall be financially independent or self-supporting."
- (2) "The operation of the basic national church program shall be supported completely by its membership."
- (3) "Outside funds may be used by the younger Churches for limited periods for the operation of specific programs depending upon their validity and the extent and spirit of local participation."
- (4) "Outside funds may be used by the younger Churches for specific capital projects, depending upon their validity and the extent and spirit of local participation."

Dr. Vikner characterized as "fortunate" any Church "that by design or circumstance from its beginning was not the recipient of overseas subsidy."

He said that for either local congregations or general church bodies to not be...

to get on the road to self-support, "they must think long and hard about reorganization, the ministry (or national leadership), and stewardship."

In referring to the ministry, he took issue with the persistent notion that in Asia "the ideal for every local congregation is to have its own full-time church-paid ordained pastor."

From many parts of the world, Dr. Vikner reported, "one hears talk of another type of ministry-the 'tent making' pastors. These are men engaged in secular vocations, who are ordained by the Church to provide local leadership, preach the Word, and administer the Sacraments in isolated communities and/or churches, where the income is insufficient to maintain a paid clergy."

"It would seem," he commented, "that the productive way to prepare and ordain such persons is not to give them theological training first and then send them out to secular vocations and an ordained ministry, but rather to train and ordain proven secularly-employed laymen for service in the communities where they are already established."

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ASIA LUTHERAN CONFERENCE

Gossner Evangelical Lutheran Church Compound
Ranchi (Bihar), India
October 8 - 18, 1964.

Release No. 3
October 9, 1964

**"BOLD, CREATIVE DECISIONS" URGED
RESPECTING MISSION INSTITUTIONS**

RANCHI (Bihar), India - "Bold and creative decisions" with regard to the future of large and costly mission institutions were urged by a major speaker at the Asia Lutheran Conference here on Oct. 9.

"Some should be closed, others turned over to government control, others to community control, some retained under the control of a single younger Church, others given to the control of several younger Churches, and yet others to some kind of international board direction," he said.

But such decisions, noted Dr. David L. Vikner, East Asia secretary of the Board of World Missions of the Lutheran Church in America, should not be taken until the involved parties have studied each individual institution "in terms of its own situation."

In a plenary address on the Churches' Road to Self-Support, Dr. Vikner recalled that "the modern mission movement brought with it not only the verbal proclamation of the Gospel but the establishment of schools and hospitals.

"The total proclamation by word and deed was an expression of the zeal and vision of the sending Churches and societies," he said. "The program was maintained with the use of outside personnel and funds."

Today, Dr. Vikner declared, "these institutions have become a part of the younger church program but, by and large, they are not an expression of its concern and mission. They cannot be, for they are far beyond the ability of most younger Churches to adequately manage and staff."

The American mission executive, who himself was born and reared in China and has served as a missionary in both China and Japan, stated that "for these institutions, dedicated to Christian service, the problem today is not support but rather control."

"To solve this very knotty problem," he advised the involved parties to "study each individual institution" and to "make bold and creative decisions."

With respect to the road to self-support for local Christian congregations and their national church organizations, Dr. Vikner advocated four basic principles:

- (1) "All local congregations shall be financially independent or self-supporting."
- (2) "The operation of the basic national church program shall be supported completely by its membership."
- (3) "Outside funds may be used by the younger Churches for limited periods for the operation of specific programs depending upon their validity and the extent and spirit of local participation."
- (4) "Outside funds may be used by the younger Churches for specific capital projects, depending upon their validity and the extent and spirit of local participation."

Dr. Vikner characterized as "fortunate" any Church "that by design or circumstance from its beginning was not the recipient of overseas subsidy."

He said that for either local congregations or general church bodies to be self-supporting is a goal to be pursued. "The problem today is not support but rather control."

forgetting the road to self-support, "they must think long and hard about reorganization, the ministry (or national leadership), and stewardship."

In referring to the ministry, he took issue with the persistent notion that in Asia "the ideal for every local congregation is to have its own full-time church-paid ordained pastor."

From many parts of the world, Dr. Vikner reported, "one hears talk of another type of ministry-the 'tent making' pastors. These are men engaged in secular vocations, who are ordained by the Church to provide local leadership, preach the Word, and administer the Sacraments in isolated communities and/or churches, where the income is insufficient to maintain a paid clergy."

"It would seem," he commented, "that the productive way to prepare and ordain such persons is not to give them theological training first and then send them out to secular vocations and an ordained ministry, but rather to train and ordain proven secularly-employed laymen for service in the communities where they are already established."

ASIA LUTHERAN CONFERENCE
Gossner Evangelical Lutheran Church Compound
Ranchi (Bihar), India
October 8-18, 1964

Release No. 4
October 9, 1964

**CALLS PERSONNEL CHIEF LACK
IN MASS COMMUNICATIONS WORK**

RANCHI (Bihar), India -- Lack of competent personnel is the "Number one problem" of the Asian Churches in their use of modern mass media of communication, a Chinese editor told the Asia Lutheran Conference here on Oct. 9.

of
"The training/workers is not only the key to all the problems involved in the work of mass communication, but also the greatest need of the younger Churches as a whole," said Prof. Andrew Hsiao, publications editor for the Lutheran Literature Society of Hong Kong and Taiwan, in a plenary address.

"The most precious gift that a mission board could possibly give to a younger Church today is no longer money or missionary personnel, but competent indigenous workers."

Prof. Hsiao asserted that "the Asian Churches as a whole has not yet made the best use of (modern) media in its work of mass communication of the Gospel."

In discussing the reason why, he spoke of several important problems--
~~lack of interdenominational~~ cooperation, inability to achieve high-quality indigenous production, insufficient funds, and ineffective distribution.

However, he rejected all these as the "number one problem" in the Churches' use of the mass media when compared with the need for competent workers.

"Should we have more leaders with vision and ~~firm~~ insight, open minds and warm hearts, cooperation between Churches will become much easier," Prof. Hsiao said.

"Should there be more talented, experienced and consecrated writers, film producers and radio program planners, indigenous production will no longer be a problem; should we find more executives who are hardworking and capable, self-respecting and self-denying, financial sufficiency is not ~~im~~possible.

"Should we have more responsible and enthusiastic, sociable and alert distributors, effective distribution will be realized at once."

Editor Hsiao pointed out, however, that "competent worker are not found by accident, but must be selected with great care; they are not people with supernatural power, but men with zeal to learn; they are not born, but are trained."

The Lutheran World Federation
Second All-Asia Lutheran Conference
Ranchi, India
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SECTION I
Preparatory Paper No. 4

THE BIBLE, THE HYMNBOOK AND THE CATECHISM:
THE TRIPLE TREASURE OF ASIAN LUTHERANS

G. Thomas Edward*

God does His work in us only when we use His Word. It is by means of the Sacred Scriptures that the Holy Spirit calls us, enlightens us, sanctifies us, and gives us faith, comfort and hope. Apart from the Bible there can be no spiritual life. Our church has steadfastly held to the doctrine that the Bible is a means of grace through which the Holy Spirit operates. We, above all Christians, should be faithful in our use of the Word of God.

The Lutheran Church claims the title: "The Bible Church." In the sense that we take our teachings from the Bible we are indeed "the Bible Church." But as regards usage of the Bible by the laity, Lutherans in India at least are evidently not "the Bible-Studying Church," for we have not succeeded in persuading our members to study their Bibles frequently and regularly.

The Holy Scriptures is God's gift to His Church. The Bible is not only the Church's Book, but it should be regarded as every Christian's book. The whole of Christendom is agreed that a Christian Church must be based on Holy Scriptures and our Lutheran Churches have made this a fundamental principle of their doctrine.

The Holy Bible is the source of the other two treasures namely the Hymnbook and the Catechism. Under the changing situation in Asian countries the Lutheran Church with its evangelistic principle, should find various methods of making the best use of these priceless treasures of the Word of God, reaching every individual believer.

Holy Scripture calls every Christian a priest of God, and has given him inalienable rights which he may not surrender to another. The pastor of a congregation should make the congregation members feel the responsibilities of that priesthood and teach them that in order to fulfill their priesthood they require a good knowledge of the whole Scripture, and training in the Christian life.

The Bible is meant for everyman. Thus, Bible distribution ought to be a regular part of the Church's task. Local congregations should budget every year for purchasing Bibles and every congregation should pray for the contribute to the Bible

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societies which translate and publish Bibles. In the changing economical conditions of the parishoners, in addition to the running expenditure of the congregation, they should be taught to set apart a certain amount for buying Bibles for distribution to others who cannot afford them. In my congregation I encourage the elders to buy Bibles and to give them to the confirmands and catechumens on the day of their confirmation and baptism that they may keep them as a treasure which makes them living witnesses.

The congregations may get voluntary colporteurs for the distribution of Bibles. By this method there is a personal encounter, as conversation, a testimony and a recommendation.

As we call ourselves evangelical Lutherans we should realize that the growing population of Asian countries and the addition of thousands of new literates every year is raising the demand for books to proportions never known before. The Bible is sure to be called for in great and growing numbers.

The Bible holds a unique position. It can penetrate where no evangelist can go; it can speak when other voices are silenced; and it can remain in all times, in all situations, and even when Christian workers are removed from the scene it can witness to the love of God and the redemption of Our Lord Jesus.

Some Suggestions:-

It is impossible to establish the lay people in any truth unless the Scriptures are plainly laid before their eyes. In Asian countries to enable the large percentage of illiterate people to use this triple treasure, we should teach them to read by conducting adult literacy classes in the evenings.

1. The congregations should provide Bible classes in sufficient number for adolescents, young people, and adults, and thus encourage all communicant members to participate actively in a well planned Bible study program, that our people may learn to use the Lord's Day for study as well as worship.
2. We should encourage the increased use of the Bible itself in private and family devotions.
3. In the midweek evening services, the congregation members should be encouraged to bring their Bibles with them, and the minister may ask them to read the text, and the reference verses as the minister reads them.

I. CATECHISM

The Luther's Catechism is a veritable little treasure box of God given to the Church. And since it grew out of the life and experience of a great man of God and was not composed in the meditations of a cloistered cell, it is a very practical

book for all those who will use it.

There are millions of souls in Asia that sit in the darkness of sin and despair. They have no hope beyond the grave because they do not know of such hope. They are totally ignorant of the saving word of God. We of the Lutheran Church not only possess the Gospel, true and pure, but also have the means by which the light of the Gospel can be brought in the simplest form to the adult population of Asia as well as to the children, namely, Luther's Catechism. The Catechism holds all that a simple Christian must know for his salvation. Luther in his Catechism was merely protecting and guarding the inheritance of the Fathers. So, then, there is nothing new in the Catechism. It is simply a return to the Bible. Throughout the Catechism we have nothing negative and barren, but only statements that are edifying, uplifting and refreshing.

In India a fair amount of literature is being distributed to the non-Christians. Some groups of Christians, who do not come under any denomination, and some individuals are engaged themselves in distributing Christian literature to the non-Christians. The titles and contents of these tracts and other booklets are so bad that people are annoyed and develop hatred towards Christianity. Some times they throw away the booklets without even reading it. The beauty of Luther's Catechism is evident from the fact that it speaks in a most pleasing personal tone. In it God has given the Church a fine confession for all time showing what the Church is to believe, how it is to speak and confess. In order to develop Christian faith, sincere love, and a God-pleasing life, the Catechism should gain entry into many homes.

Now that several changes are taking place in India and other Asian countries, and that politicians use their influence in the educational system of the country, Catechism cannot remain a school book for religious instruction in Christian Schools, the Catechism ought to have its proper place in our schools. Parents of today should be urged to teach most diligently the Catechism truths to their children in addition to their learning in the Sunday schools, and confirmation and baptism instruction classes. The children should be taught to recite and to memorize the fundamental truths of the Bible as outlined in the Catechism. The Church should produce literature such as simple text pamphlets, devotional booklets etc. It is our great joy that our Luther's Catechism sees to it that Holy Scripture shall remain the centre of our doctrine and that everything shall be regulated from this center.

II. THE HYMN BOOK

The Lutheran church is a liturgical Church. It is in the main stream of Western Christianity and uses a clearly defined form of the Western Liturgy. The Lutheran Church is also a singing Church. Born with it in the 16th century were hymns that are still favourites of Christians everywhere. Lutherans have always used their

hymns in their public liturgical worship. They still do so today.

Our generation stands in this long succession of fellow Christians. The heritage as we have received it should be no means be given up. Our task is to carry on the praise of God, which should never cease. God has given us the gifts of poetry, melody, music, and liturgy to express our adoration of Him, to do what the Church must unceasingly do.

It is possible to have adequate translations of Western hymns and to sing them as they are supposed to be sung, but "lyrics" are more natural to the Indian soul. Most Indian tunes are meant to be sung by a single voice. When congregations try to sing them together they are apt to get out of time with each other. Sometimes, in order to impart a congregational quality, Western style harmonies are fitted to Indian music. The results are painful to a sensitive ear. Despite these difficulties, however, lyrics are undoubtedly better suited to Indian worship than Western hymns.

Chants and songs can be used which go back to the first centuries. The Book of the Psalms was the hymn-book of the ancient Jewish Church. Hymns have been written by Christians in most ages, and in modern times hymn-writing has greatly increased. This encourages congregations to take part in worship.

The minister must always take great care over his choice of hymns for public worship. By this we help the congregation to use this treasure properly. The hymns should contribute to the meaning of the service. At the times of the great festivals such as Christmas and Easter, the hymns will be chosen to fit the occasion.

Where hymns have been translated into languages of Asia, difficulties often arise. Sometimes they are quite unintelligible, especially if they have been translated into a tonal language, where the rising and falling tones of the words do not fit in with the notes of the European music. The ideal is for each land to compose its own Christian hymns, in its own language and music. This will take a long time to achieve. At the beginning the "lyrics" or hymns that are invented may seem to be short, repetitive, and not very rich in Christian doctrine. However, a beginning must be made. It is far better to have a meaningful lyric in the local language than a translated hymn that no one understands. Instead of translating Western hymns in exact Western metres, the message of the hymns needs to be put into a local lyric form. Short Bible passages, and prayers can also be set to local tunes and memorized for use in worship.

The Lutheran World Federation
Second All-Asia Lutheran Conference
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October 8 - 18, 1964

SECTION I
Preparatory Paper No. 5

PUBLIC WORSHIP AS A MEANS OF EVANGELISM

Wu Ming-Chieh*

Public worship as an instrument for the spreading of the gospel. Let me at the outset illustrate this subject by recounting two actual incidents. Once at a New Year's Day worship a well-dressed gentleman, accompanied by two young girls, came in to join the service. They sat in the front pew and carefully followed the liturgy. When the hymns were sung that gentleman held the hymnal with one hand and with his other hand wiped away his tears. After the opening hymns, I began to preach on the theme: "Let It Alone This Year Also," from Luke 13:6-9. During the sermon I saw tears incessantly streaming down his cheeks. When the service was over, he came to me to express his sincere willingness to repent and to accept Jesus Christ as his Lord. From what he said I realized that he had been a member of the Legislative Yuan of The Republic of China. He had been a man of position, rich, well-educated, and looking down upon the church and its preachers, and had only contempt for the Bible. It was through that public worship that he made an about-turn, and ever since then he has been a very active member of the church.

Some years ago I came across a well-known professor and author. He was an agnostic, and said that China had no need for Christianity because it had the best religion and culture. But one day, at a Sunday worship service, he was greatly touched by the spiritual atmosphere of the service. He began to examine himself and to study the Bible. Soon he became a devoted Christian. In his beautifully-worded testimony he said: "Once, at a worship service in a church, the eye of my heart, which had been darkened by my old ego, was opened."

I am sure that every local-church pastor can at least mention a few incidents of this kind. All these testify to the fact that public worship is a means of spreading the gospel.

Examples from the Old and New Testaments

It is not difficult for us to understand why God commanded Moses to make so many ritual rules after finishing the tabernacle. The Israelites were obliged to assemble at certain times, to burn incense, offer sacrifices, and to listen to the explaining of the Law. Even though the Law is not the Gospel, it is nevertheless the Word of God. It is through the Word of God that God's will is revealed. The

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Israelites had to listen. They had to listen to the Word of God at the public worship services, because it was ordained by God.

In the early church public worship was seriously observed. Christians regularly assembled to pray and sing together. Even at the ritual of the Lord's Supper, which was strictly observed by the Christians, there were prayers and the proclamation of the gospel.

Examples from Church History

About the third century the rite of Public Worship seems to have been established. The comparatively important parts of it are: Scripture reading, Prayer, Hymn-Singing and Preaching. During the Middle Ages the Roman Mass gradually took the place of preaching and became the main part of worship. From then on the rituals of worship became more complicated and increased in number. Worshipers had to face all those artificial, superficial and stereotyped rituals. The Gospel was put on the shelf. The congregation could not come close to the gospel and tap the living message from the Word of God. Consequently the Church was precipitated into the "Dark Ages" by those church leaders who were short of spiritual wisdom.

After the Reformation, there arose two different views toward the rituals of Public Worship, namely, the view of the Lutherans on the one hand, and the view of the Reformed Church on the other. The former took a moderate attitude, looking upon the altar as the center and conserving the best parts of the Roman worship; the latter adopted an extreme attitude, looking upon the pulpit as the center and throwing away virtually all of the Roman liturgy, whether good or bad.

Liturgy and the Church Today

Hymn-Singing, Scripture reading, Prayer and Preaching are still the center of the public worship of the Protestant Church. These things have weathered all the trials throughout the history of the church. Undoubtedly they have helped to communicate God to man and man to God. No church wants to throw away any part of the public worship, lest the congregation feel that some previous treasure is missing from the worship.

As we look through the Old Testament Psalms, we note that almost every generation had its outstanding psalmists and masterpieces. All these psalms were sung either by the congregation or by the choir in public worship. Some of the psalms are magnanimous and chivalrous, tending to excite the devotee. Some are tender and elegant, creating a sense of comfort. Some are like light, shining through the soul, while others are sweet as honey, pleasing to the soul. Not a few heart hardened people have been softened by these psalms, and many have even been caused to shed repentant tears. Some vice-infatuated persons have been regenerated by reading the Psalms.

We know that in public worship prayer has been broadly used to reveal the love of

Christ as well as the longing of the Christian soul. Prayer is not merit. It is a communion between God and man. It is man's repentant attitude which God wills. In prayer the love of Christ is strenuously proclaimed, and at the same time the worshippers are greatly strengthened. Prayer in public worship also makes clear to the congregation that the church is concerned not only for the welfare of the members, but also for the welfare of the state, society, the family, the orphan, the widow and the entire human race. Through Public Worship a great mass of people have been brought to the glorious Mercy Seat of God.

In addition to hymn-singing and prayer, the third thing to be noted is Scripture reading. Scripture reading in public worship is truth-proclaiming. Many people have experienced what the psalmist wrote: "The unfolding of thy words gives light.." Scripture reading is not only a proclamation. It is also a genuine experience. It announces the core of the Gospel for the Day. It also paves the way for preaching from the pulpit. The congregation will naturally respond to what the gospel announces because with their ears and eyes the congregation can hear and see that which is nothing but the Word of God - the Spirit and the Life. There will be an evident effect as soon as the Word of God is proclaimed.

Fourth and lastly we come to the Preaching in public worship. It is another way of evangelizing. No matter how much time preaching occupies in the total worship service, it is always a very important, effective act of proclaiming the Word of God. A sermon sanctified by the Holy Spirit is like "a two-edged sword, piercing to the division of soul and spirit." From preaching come comfort, exhortation, conviction and judgement. No one can fathom its effects.

Conclusion

In Public Worship the congregation will have a sense of sincere fellowship and communion. This strongly testifies to the fact that Public Worship is unequivocally an effective means of evangelization. Consequently we should stress the fact that we are greatly in need of Public Worship, since it is the best means of evangelism.

The Lutheran World Federation
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SECTION I
Preparatory Paper No. 1

THE FAMILY AS AN INSTRUMENT OF EVANGELISM

Julia Sarumpaet*

An urgent need

In Asia, the largest continent, with its millions of inhabitants, burns the light of the Gospel. The Church of Christ, fearfully small and weak, is placed over against religious and traditions which have shaped the lives of the people for centuries.

There are no arguments to show that the family in Asia has a task as an instrument of evangelism: the Christian family is such an instrument par excellence. The intention of this article is to show that the church must not only call upon her members as individuals, but must especially mobilise the family as such. The family, as the smallest congregation, as the congregation in miniature, must be made ready for action by the church.

The Church has for too long made up her statistics in numbers of persons. Too little emphasis has been laid on the family, the small unit where disciples, love and obedience reign to carry forth the gospel. The individual does not lose his value in this way, but is brought into close cooperation with his nearest relations.

The family in Asia

In order to mobilise this force, it is necessary that the church in Asia should know the family, its background, its environment, growth and development, and its material needs. Some of us see the family facing problems of urbanisation; for others old ties are loosened when the family moves to a new region to work there as civil servant or farmer. Very occasionally a whole region is converted to Christianity together, and the families are faced with the task of showing the world a society based on Christianity.

It used to be very simple, when the head of the family, the leader of the village or of the clan became a Christian, and the other members of the agrarian community followed automatically. In the present division into "nuclear" groups, the parents and children are left more to themselves, without undue interference from remoter members of the family. This means that the church is faced with a much larger number of families, which means more work. It also means more results, however, for a decision taken on personal responsibility has more value than following an authoritative head of a clan.

* Mrs. Julia Sarumpaet, Djakarta, Indonesia, member of the Batak Church.

What is Christendom for the outsider?

If all these families, from their place in society, let their light truly shine on the practical life of every day, this would indeed be evangelism. Evangelism in action, not because father is a pastor, or has been sent out by a missionary society, but evangelism through living, as proof of the theory, which is all too easily preached. Families are noticed, more than congregations.

We have our church, accepted from the white man; they have remained faithful to their mosque and their holy places for sacrifice, this is not surprising. But what have Christians got at home that they have not got? This is now the world looks at us, questioning. And the answer that we give with our family life is such a distorted picture of what Christ means, that they remain at a distance and shut themselves off from us.

If all these families were better able to show the world what Christianity is like, how great the number of burning lamps would be; how soon would Asia, which is now wrestling for an answer, be won for Christ. What is Christendom? Let us begin with that which is the most striking to the outsider.

Our fourth daughter, 15 years old, is the only Christian in her class, all the rest being Mohammedans. It may be that she can look after herself, but I do not have the impression that she is looked down on because she has another faith. A plan was being considered to give the class an extra lesson on Sunday afternoon, because the final exams were coming near. Of course she could not come. The following discussion took place: "Why not?", "Because I am a Christian. On Sunday we go to church." "Yes, we go to the mosque on Friday".. after a pause: "Your religion is difficult, isn't it? You can only marry once, but we are entirely free, we can marry as often as we want".. but the classmate immediately follows this with her appreciation: "But then you Christians are safe you see."

The Christian family, based on monogamous marriage, is also very striking to the outsider. We must wrestle to keep our marriage pure and bright. Let us make the atmosphere good and safe, with a quiet and civilised tone. The wife should not allow herself to become indifferent, because of her safe position, and should not decrease her care and love for her husband.

Christian services at home and Christian festivals

Apart from the weekly church service, we can show the world through the week that we are Christians, through our daily service at home, in the family. The outside world notices the attentive silence which comes over our house, the hymns which are sung. It would be even better if these hymns came from our heritage, to oppose the idea that this is a mere imitation of western habits. Christian songs, in the language and music of the country, heard by the folk of that country, every morning, or where this is not practicable, every evening of the week. That would be evangelism that is unintentionally listened to.

For this reason the church should be untiring in her insistence on these daily services. They must be the central point of our daily program, which is never missed by father, mother, and the other members of the family, however busy we are, how important the guest may be. If all the workers of the church give this example, pastors, elders, members of the committees, youth leaders, etc., this habit would soon become accepted.

The church should further insist on significant celebration of Christian festivals. Advent, Christmas, the celebration of old and new year, preparation for Good Friday, Easter, Ascension and Whitsun should not be observed only in the Church, but also at home. We should express the attention and atmosphere in which we look forward to each festival by decoration, by pictures we put up. All this is only beginning, we have so far only adopted customs from non-Asians, which do not convey anything to our fellow-Asians.

Christianity and culture

Birth and baptism, engagement, marriage and death occur in every family. They should be so many occasions to preach the Gospel. Old customs connected with these events are sometimes preserved at the time of transition to Christianity, as mere habits without any un-Christian contents. Speeches, prayers, and hymns can then underline the new contents of the old forms. Sometimes a new form emerges beside the old one.

On this subject, too, a frequent conversation among Christian Asians would be exceedingly useful; an exchange of ideas and results between the more and less advanced. It would be useful for ourselves, in order to avoid cultural narrowness, and useful to the outsider, who does not positively choose Christianity, but in this modern era no longer feels at home among the century-old traditions. This may lead to the uncritical acceptance of what passes for modern, but usually means European or American habits. It would be so much better and more hopeful if these outsiders adopted the progressive morals and habits of their fellow-Asians who have become Christians.

Reflection on a national and international level to understand our own Asian heritage better need not degenerate into chauvinism, if it is held in the light of God's revelation. There is certainly a danger of a new paganism, disguised in Christian dress, but Christ is the Way, the Truth and the Life. He will lead us on his way, so that we may know the truth about God and about ourselves.

Religious duty, salvation and evangelism

The preceding section has already transferred us from public to private life, the life of every day. Every family going to church faithfully, every family holding the daily service, praying before and after meals, even in mixed company, not demonstratively, shamefacedly or timidly, but quietly and simply - these are things we can do "easily."

But there must be a desire to do them, and a will to cooperate among father, mother and the other members of the family. There is so much that needs our attention - but still it is possible, with exhortation from the pulpit and the example of the church workers, who will in their turn be able to plead the matter more quietly and more convincingly, because they speak from their own experience of the blessings which it brings.

We must not think, however, that this exhausts our duty to evangelize, if we as a family are faithful to our religious duties and are able to create our own Christian style of living - do not the heathen do the same? The Mohammedan marketwoman in the market in Medan, North Sumatra, turns her face to the holy city at certain times, and says her prayers, in the midst of her wares, unconcerned of her environment. For Asia bristles with religious rules for the conduct of life, it is the country where people do not shun to stake even today, if their convictions are concerned. And the style of living of non-Christians, with its emphasis on external cleanliness is sometimes in sharper contrast to the sloveliness of the Asian Christians, who erroneously assume that appearances do not matter because pureness of heart is what counts. Not to mention tolerance at this point there remains for us nothing but to bow our heads and whisper "Lord, have mercy on us sinners."

Our common calling

The stress on the Christian family as an instrument of evangelism is new; let it not remain a pious wish, which is specially put forward by a mother, because it happens to be her special concern. Let it be incorporated into the work of the church. It will help to prevent the church from deteriorating into an institute for registration. The necessity for cooperation between men and women becomes very important here. May the church not shrink from this, so that she will have more forces at her disposal for her world-wide task of evangelism.

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SECTION I
Preparatory Paper No. 2

SECULARISM, YOUTH, CHRISTIAN EDUCATION

Masaharu Oka*

The number of church school pupils (Sunday School) is generally decreasing and the churches are suffering as a result of this. Many study groups have been arranged to investigate this problem. One of the main reasons for this is that the pattern of living in the newly urbanised communities is distinctly changing, and also the secularisation of the youth is increasingly noticeable. These reasons are, however, pointed out of a negative analysis and the church in Japan has not come to a positive solution for this regrettable situation.

The basic reason why the churches have not attained a positive solution is due to the fact that they are still preserving the traditional structure of congregational life and remain in the old shell of the isolated "church community". Remaining in this conventional framework they have lost all ambition to bear witness to the Gospel in the midst of the present society and they forget to yield themselves to the guidance of the Holy Spirit in their study and investigation of this modern way of life.

The new strategy of the church should be outward and reach into the midst of society to find its mission there. In the past and even now the whole scheme of Christian education: the curriculum, management and method of teaching, has been oriented mostly for the pupils who come into the church voluntarily; but now we are entering into the threshold of reorganising this scheme in a way in which we can appeal to the outside pupils and to meet their needs in the given situation. This inevitably changes the pattern of teaching from the simple sharing of the knowledge of the Bible within the church community to the personal action in which they experiment with their friends on what they have learned. At this point we should realise that the Church exists always in the moving history and we should not fear reorganisation of our congregational structure because the master of the Church is our Lord who ultimately governs.

Having stated this I want to make two practical proposals - the activities of church scouting and the establishment of week-day church schools.

The Activities of Church Scouting

There has never been such a great need for the guidance, assistance and action from the church as at the present time. The open report on youth, which was issued two years ago by the Central Study Conference on Youth in Japan, revealed as one of the causes for juvenile delinquency that the people lacked religious principle every individual requires in his life. Thus this is the best time for us to step in and help in religious education. I believe the

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method of scouting - boy scouts and girl guides - is a most influential and powerful way of putting into practice what we aim at in **Christian** education. The pupils' energy which they preserve can be expended outwardly through scouting instead of just within church communities. This can be characterised as "religious education in action". Some anxiety may be expected regarding the relationship between the activity of scouting and the worship life of the church. In fact this is hindering many churches from taking the final move towards this idea. I propose, however, a few ideas against this anxiety.

- (i) Every scout should be a faithful attendant of the church school. A particular scouting activity should not overlap with worship time.
- (ii) We should emphasise to the scout that scouting is a part of the church school as well as its outside activities.

The worship should be therefore, the main feature even in the scouting activities. To attain this we need full cooperation from the parents; all parents should know that the scout movement is a religious education. I have some reports that the churches which have organised scouting have more faithful church school pupils. It is also reported that parental support has been given simply because they themselves have a distrust in the contemporary situation of the general education and realise the lack of religious education which is the backbone in the sound growth of the children.

The movement of the scouts is, thus, a concrete enterprise of service of the whole congregation which bears witness in this society, the nature of which is principally the same as that of church kindergarten, nursery or even the educational institution of the church.

This is of course my practical proposal reviewing the particular situation of present day Japan but my base point is that we have to reorganise the structure of the church schools so that it renders an active religious education, rather than a static one only within the church community.

Establishment of Weekday Church School

The real education which helps the formation of man is the personal encounter between teacher and pupil. This encounter can be truly realised in the fellowship in the Lord, Jesus Christ. It is clear that this cannot be attained merely by communicating knowledge, but by personal, mutual experience between both as mentioned "did we not feel our hearts on fire". (Luke 24:32). Thus the church has this great mission for the youth. It is important for the church not to act with superiority but to serve the youth with love and humility like our Lord who washed his disciples' feet.

The church has performed this mission through the Sunday schools, kindergarten, and other institutions and this has certainly been a great contribution to the

whole society as the history indicates. The fact to which we have to open our eyes is, nevertheless, that those pupils who are taught while in the lower grades, as they reach the higher grades, gradually stay apart from the church. This is because their contact with the church is only once a week through the Sunday school and these pupils come to the conclusion that the church is only meant for Sundays. Naturally, intellectual education should be carried on at the general schools and the children as they grow have more need in this. Some people say this much that church has nothing to do with this type of education, but the parents notice that this pursuit for intellectualism always leaves a problem and they are looking for some smaller scale of private classes where their children can get spiritual as well as intellectual education. Here is the place the church can serve. I believe the church has to serve the people in this need by establishing week-day schools. This proposal is a development of the basic idea of changing the name of Sunday School to Church School. Through the week-day school, I believe, the real pastoral care for the children can be added to the whole scheme of Christian education.

In the week-day schools regular lessons should be carried on in terms of supplementary education but it should start with worship and end with the thanksgiving prayer of the children. The subjects of the lessons should reflect their local need. The tuition fee should be much cheaper than other private classes. The most important requirement should be that only Sunday school pupils are principally entitled to enter this week-day school. This is the basic link between Sunday school and week-day school which practises worship every day.

The immediate problem is the lack of teachers. This applies to the church schools in general but in order to solve this problem firstly it is advisable for the whole congregation to be involved in this enterprise, and secondly, these teachers should be adequately paid. Now is the time to avoid the old rule that such teachers should do their work voluntarily. We should provide a certain budget for this and the tuition fee should partly cover it. Moreover, if the whole congregation would participate in this project in terms of personnel and finance, the problem may well be solved.

This is another concrete suggestion which may or may not be applicable to the situations in other countries. However, within the church the discussions of religious education tend to remain theoretical and internal whatever solutions reached are appropriate only to children and youth who have come to us. Rather we must reach out to all of them in the community, through daily living and studying together and showing interest in their lives with Christian affection.

PARISH ORGANIZATION

M.P. Sitompul*

Because the blessing of God does not depend upon the quality of an organization (however excellent it may be), the question as to the necessity of having a parish organization must be kept open. God does not oppose the organization as such; he blesses it if it becomes an instrument of the Gospel and not a hindrance to the work of the Holy Spirit in any aspect of the life of the church.

Parish organization should not bind itself to its "organizational imperatives" ¹⁾, but it should let the Word freely speak to the situation. It must be relevant. To set up a fine organization does not mean to have a more beautiful worship or an effective evangelization. Without an organization God is always among his people. Therefore to the Lutheran the organizational aspect in the church is secondary ²⁾ and it is not an essential thing.

Unfortunately, a complete and fixed pattern of church organization is lacking in the New Testament. ³⁾ This forces the church to make the necessary adaptation to fit its situation. Wherever possible the pastor is the one who can make suggestions on how the adaptation may be made.

From the outset of the Batak Church adaptation has played a big role to christianize the Batak society. On the whole the Bataks are stable and conservative. Thus, ⁴⁾ the type of the church organization is more-or-less adapted to the Batak Society, and it is not an imitation from the Western church. ⁵⁾

The Batak Christian Protestant Church (HKBP) is an indigenous church. At present she has about 900,000 members and about 1,400 congregations. ⁶⁾ These 1,400 congregations are organized into eleven districts and 149 parishes with a trained, ordained minister in charge of each. Each congregation has a lay preacher assisted by Sintuas (elders).

These lay preachers are an indispensable part of the life of the church and its organization. They do every type of service in the church except full or part-time, but normally they work in a voluntary capacity. Practically everything the lay preachers do has a bearing on the effectiveness of Christian service.

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Sintuas assist the lay preachers. They are volunteers ⁷⁾ nominated by the church council, and elected by the congregation. They are trained in the knowledge of the Bible and in the work of the church once a week by a pastor during a year, and then comes installation. Their functions are listed in the Church Order and some are indicated also in the order for installation. They may be stated as follows:

1. He is a church worker, overseer in his circuit (section or village). If he knows a member's behaviour is not according to the Christian way of life, he must report it to the lay preacher or to the pastor.
2. To encourage church members to go to the Sunday service regularly. He has the right to question excuses.
3. To encourage girls to attend schools.
4. To take care and visit the sick, comfort him with the Word of God and pray with him.
5. To comfort the bereaved and to take care of the needy.
6. To care for the property and the finances of the church.
7. To exercise "eelsor" (counselling), to teach, to preach and to visit homes.
8. To exercise discipline together with the lay preacher and the pastor.
9. To win the heathen, Muslim and the unchurched to Christ.
10. To conduct the Sunday service as a liturgist, to collect the offering, etc. ⁸⁾

It must be mentioned also what the parish organization of the Batak Church is like. Each parish consists of more than one congregation. ⁹⁾ According to the new Church Constitution ¹⁰⁾ it has a conference called "Synode Ressort" (Parish Synod) presided over by the pastor. Each congregation sends three delegates, one is the lay preacher and two are Sintuas, to this conference. If it is necessary a joint church council can be called. This conference meets at least once a year; but a special meeting can be called on the request of one third of its members. Five to seven officers are elected, and this is the official board of the parish. It is a working staff of the pastor. Committees are appointed by the board.

The functions of this board are:

1. To elect two delegates to the Great Synod.
2. To elect one member to be on the district council.
3. To initiate, plan and work out the necessary thing to foster the local life of the church.
4. To make the final decision; on every matter which cannot be agreed upon or solved in the local church.
5. To make proposals to the Great Synod.
6. To report the decisions made in the Great Synod by the delegates.
7. To make a budget for the parish, pastor's salary, and the support for the Central Office.
8. To promote the Synod's decisions.

In practice the board becomes and serves as a finance committee. When I question some members of the official board of a parish, one just frankly says: "Actually we are elected to the board in order to be the right hand of the pastor. But we just do not have time to do that work. Many congregations complain that we never visit them to help build a strong sense of stewardship of money and other matters related to the church's life."

Another member of the board says: "Our functions in a parish are: 1) To supervise the finance of the congregations, and to check where the money goes. 2) We are the boss, the pastor and others paid through the parish budget must obey our decisions (order, commands); if not we should not pay their salaries. 3) If there is no money in the congregation, it is not our fault, but the pastors and other full time workers in the church, because they do not check the contributions of the members and do not cooperate with Sintuas."

If we look into the Church constitution of 1962, their functions are stated there, although in many cases they are very vague. Because of this vagueness everyone can freely give his own interpretation.

Conclusion:

1. The quality of an organization rests upon the quality of the staff. Unless the staff have a deep understanding in the Christian Faith and reflect it in a highly moral standard the organization is spoiled. These determine and create a good co-operation among the staff.
2. The success of an organization does not depend upon material but rather upon

moral and spiritual strength (11)

3. The structure of a parish organization should be based on and come out from the life and experience of the congregations rather than from the idealistic pattern of view. It must be realistic and speak to the total situation and meet the needs of the members.
4. It is an urgent need to prepare Sintuas through adequate training in his work, such as a refresher course, before or in service. Most of them become Sintua only to represent his village (section) or clan (12) in the congregation.

Notes:

- 1) Philip Selznick, "TVA and the Grass Roots," quoted by Robert Lee in "The Organizational Dilemma in American Protestantism" in Union Seminary Quarterly Review, Vol. XVI, November 1960, No: 1, p. 10.
- 2) G.C. Oosthuizen: Theological Discussions and Confessional Developments in the Churches of Asia and Africa (diss. Th. D), 1958, p. 12
- 3) Anders Nygren, ed. This is the Church, 1952, p. 134
- 4) Individual dignity plays a big role in the Batak Society. Formerly, it went to the chief; at present it is determined by education, material wealth or a high ranking position in the government service. From the beginning individual dignity has never been overlooked in any organization set up by the church, although it may create tension (harm) as it is felt today.
- 5) Justin Sihombing 100 tahun HKBP (The Centennial of the HKBP), 1961, p. 69.
- 6) According to the report of the Ephorus in the centennial celebration in 1961: 1,290 congregations; 138 parishes; but since then it has increased.
- 7) The decision was made in the Gread Synod in 1935 to give honoraria to them; but in 1949 again they were not to receive any kinds of honorarium; at present 10% of the money contribution received from each member goes to Sintuas.
- 8) The historical development and the complete functions of the elders (Sintuas) are well described by Andar Lumbantobing in his dissertation for Th.D (1956) Das Amt in der Batak-Kirche, p. 52 - 56
- 9) There is only one parish in exception namely "The Knitting Factory," T.D. Pardede in Medan; one congregation served by three pastors.
- 10) The New Church Constitution of the Batak Christian Protestant Church (HKBP) has been valid since June 1962.

- 11) The balance between the spiritual strength and material success are not even in the life of some individual Christians. This unhappy situation also creates tension. The boom of materialism is flourishing rapidly. If this type becomes Sintua in the congregation, then there are unhappy results. See also note (4)
- 12) The feeling of clan (marga). I refer to the book of Andar Lumbantobing, Das Amt in der Batak-Kirche, p. 39. But at present the feeling of marga is rapidly developing, not only in society but also in the church. Each marga build a monument everywhere in the Batakland, for instance the monument of marga Pasaribu, etc. Funds and energy are dedicated to this.

Why do we want missionaries?

I The command of God

II The task is universal

III Ecumenical participation

Church & special missionary

Mission Work
Missionary Dimension of the whole Church

EVANGELISM IN A CHANGING SOCIETY

K. Rajaratnam

- 1) Considerable thought has been bestowed on the Problem of Christian Evangelism in conditions of rapid social change since the turn of the century. The content of Evangelism without the slightest shadow of doubt continues to be the same "old old story", the story of Jesus Christ, His birth, His death and His resurrection and their meaning for man's life and salvation. But the truth and the pertinence of this message for eternity reflects from time to time, from age to age, in different dimensions influenced by the changing conditions of man's environment, physical, cultural, social and economic. The Gospel acquires new significance, meaning and vigour in the process of changing social conditions. While the message therefore continues to be the same, the forms and the methods through which the Gospel is communicated naturally should conform to the changing idiom of man's life and thought.
- 2) Especially during the past fifty years, societies in Asia have been under the influence of the inevitable political, social, cultural and economic forces. Since the beginning of the century, the process of this development in Asia may be classified into three stages. The first, a state of political awakening, adventure, daring and expectancy in relation to development to statehood. Asian Colonies and Dependencies of the Imperial West came under the grip of nationalism which had set in motion all the forces of progress as well as of reaction. To this change, the Christian attitude during that time was one of apathy, indifference and perhaps even of ridicule.
- 3) The second stage is that of the emergence of the subject nations of Asia as free and equal members of the comity of nations of the world. This inaugurated an era of co-operation for mutual advantage between the affluent and poorer nations, thus altering the former relations between the ruler and the ruled. The Christian attitude during this stage was one of seeking safety in the new situation, for its existence, for its property and for an undisturbed career.
- 4) The third stage in the development of Asian Society is one of bewilderment at the magnitude of the problem of redeeming the promises of better life, freely made by the leaders of the national movements, during the time of the freedom struggle-- a state of discontent and frustration at the failure even of sustained effort to eradicate all the evils attendant with illiteracy and poverty-- yet a state of firm determination to realise the objectives of national movements i.e. to secure social and economic justice for all the people. There exists a firm hope, that sooner or later, these objectives would be realised. The Christian attitude here again is one of frustration and bewilderment in terms of his own function in the new society that is on the anvil in Asia.
- 5) It is with the third stage that we as Asian Lutherans here are confronted with to-day. Like all other Christians we as Lutherans are subject to the same sense of frustration, failure and bewilderment in relation to our own function as

Lutheran Church. I may add here, without any fear of contradiction, that to this general state of Christians' failure, the share of the Lutherans in Asia (here I speak as an Indian) is without question, a large one.

IN WHAT TERMS SPECIFICALLY IS THE SOCIETY IN ASIA CHANGING ?

- 6) Politically the nations of Asia became independent during the later forties. The new ships of state set on their maiden political, voyage with the parliamentary democracy as its compass. Within less than ten years these ships of state had to change their course having discarded democracy. To-day Parliamentary democracy has virtually disappeared from most of these countries and varying forms of dictatorship have taken its place. The big question raised to-day is: Is democratic machinery sufficiently efficient to set the peoples of Asia on the road to progress ?
- 7) The emergence of China as a strong power in Asia was hailed by all Asian countries as the Pride of Asia and as vindicating the honour of the long subjected peoples of Asia. But China's "rape of Tibet" and its known ambition of controlling the whole of Asia, its contention for supremacy over atleast the communist world, its ambition to conquer for communism, under its militant leadership, both Asia and Africa, have shattered to pieces all hopes of peaceful progress of the Asian peoples. Most of the countries of Asia have been reduced to battle grounds both in physical and political terms where the highly cherished human values are at stake and China is a major party in each of these struggles.
- 8) Asian countries see their honour and prestige in the revival of the ancient religions and cultures. Governments of these countries, secular though some may be said to be, firmly believe and actively assist in the resurgence of the religion and culture of the country. Some countries have declared the national religions as religions of the State. Some states are constitutionally theocratic. All of these developments more often than not are an indication of their prejudice against and suspicion of the so-called alien religion and culture, namely Christianity. Government's identification with national religion and culture and improved economic conditions of certain classes of people are reflected to-day in increased patronage of national religious institutions, bodies, programmes and temples. New emphasis is placed now on interpretation of non-Christian religions as identifiable with the dignity of man and a missionary character of these religions is also being nursed carefully and efficiently.
- 9) In the social and economic field, societies are undergoing the greatest and the most significant of the changes. For example in India, its own peculiar caste system is on the anvil of change, atleast its social rigidity is largely being mitigated. The untouchable is no longer an untouchable although he belongs to his own class of Harijans. He has much better place to-day in the social and political life of the country than he ever had. Education for him is provided free by the Government to the highest level that he can go. In the matter of recruitment to services and promotions he has reserved places. His being backward is so much an advantage to him, that to-day he is doing all he can to continue 'backward'.

- 10) Governments of Asian countries as those of other countries are committed to certain systems and patterns of economy which will ensure a minimum level of living to all their peoples. Social Welfare Schemes, educational, medical, public health, etc., are continually expanded to meet the growing needs of an expanding economy and growing population. The care of the destitute, the blind, the maimed and the halt has become one of the chief concerns of these governments. Consequently whether real or imaginary, a sense of social security, atleast a hope in that direction, has been created in the minds of millions of people.
- 11) Gigantic schemes for harnessing natural resources for the benefit of man are under contemplation and execution. Industrialisation and improvement of agriculture with the aid of technology and science is accepted as the vehicle of human progress in the manner of the western societies. Iron and steel projects, factories, mills, industrial townships and hydro-electric and irrigation projects are increasing in number year after year and are described in India as the modern temples. In order to ensure social and economic justice socialism has been adopted as the ultimate objective of state policies. Advanced nations irrespective of their political creeds are coming to the aid, nay, are vying with one another to come to the aid of the under-developed countries of Asia, in order not only to help these nations but also to keep them in spheres of their own influence. Asia especially is the soil on which the ideological war led by communist and non-communist countries is being fought. Many of these countries have embarked upon very serious and sophisticated plans of economic development. Aid, by way of grants, loans and technical know-how, is being extended on a scale never known to history. New forms of giving aid without hurting the self-respect and the integrity of the receiving nation are being explored and to a very great extent these principles have been accepted as the basis of relationship between lending and borrowing, giving and receiving countries. Would that Christian missions, could take a leaf from the so-called secular governments in establishing their relations as givers, with the churches as receivers! Christianity especially since the nineteenth century, as is evidenced by History, has lagged sorrowfully behind secular forces in being Christian.
- 12) To sum up, over the past sixty years especially over the past fifteen years, society in Asia, their attitude and outlook, their ambitions and aspirations, their hopes and desires, have been subjected to cataclysmic changes. Having cast off the political, social and economic yoke of the Imperial West, Asia emerged as master of itself. But barely fifteen years after this revolution, Asia is once again at cross roads. The magnitude of social and economic problems on the one hand and the fear of losing democracy as the way of political life on the other, have thrown Asia once again into a perilous state of confusion, fear and dependency on one strong nation or the other for safe-guarding the national identity and integrity. Nevertheless these people no longer accept a foreign ruler and to a great extent the traditional symbols of authority, religion, custom and tradition are questioned. Governments have placed implicit faith in the god of technology and industrialisation for deliverance from the chronic social and economic ills of these ancient societies. While a technological society is not round the corner in Asia, the goals of Asia, no doubt, are in that direction. Certain sections of communities also see the hope of the societies in the revival of the ancient religion and culture and thus the forces of nationalism are still forcefully at work in all fields governing human life.

- 13) In short, a new man in Asia alert and ambitious for himself, questioning the traditional ways of life and determined to realise his aspirations and confident of a great future for himself despite handicaps, has emerged. It is in this society the great 'Unfinished Task' must yet be continued. As the edifice of old society started crumbling under the impact of modern forces, Christian evangelism patterned after outlook and needs of the eighteenth century society came to a halt. But while the society is marching ahead on its new wheels, the Christian is yet to make up his mind whether firstly, to start again and secondly, if so, in what manner. In the meanwhile he is left behind.

HOW DOES THIS CHANGE AFFECT EVANGELISM ?

- 14) The work of evangelism, the machinery, personnel and methods employed in the task of evangelism are directly related to the cultural, social, political and economic conditions of the society in which evangelism is carried on. The experience of nearly three centuries of evangelism in India bears out this fact. To repeat, the society in Asia during this period was subjected to colonial domination and other conditions of poverty, ignorance and superstition. People unhesitatingly accepted the authority-- whether of a political ruler, a religious priest, a scholar or custom or tradition. It is into this situation the Gospel was brought to the people of Asia through the machinery of what may be called the "Mission compound". Mission Compound was a ghetto over which the missionary presided. The church was built within this compound. A few native helpers to the missionary lived in the same compound. They were cut off from the rest of the society. Like from the Noah's Arc, occasionally or even frequently people went out into the general society to preach the Gospel and returned to the arc. In areas where they succeeded in getting converts, a similar arc was built and the new Christians were similarly isolated from the rest of the people, physically and other wise. But there were some aspects of the nineteenth century society--ignorance, disease, the socially insecure persons like the blind, the deaf, the dumb, the destitute and the widow: Projects of bringing relief to these categories of people became theologically accepted channels of evangelism like the school, the hospital, the orphanage, the widows home and occasionally an industrial or agricultural settlement. The central figure of these operations was the missionary. Congregations did grow out of these programmes. The central figure again of these congregations was the missionary. Church buildings were constructed and worships conducted therein, Sunday after Sunday and in the worship the missionary was the central person, central to such an extent that in many churches that I knew personally the worship was directed to the missionary !
- 15) As the congregations grew in number and as work under different branches expanded the missionary needed more direct help from the local people. Pastoral care of the growing members of the congregation was a pressing need. So a native pastor came into existence who was also helpful in evangelistic work. Along with him a variety of church workers came into existence; the catechist, the deacon, the mission school teacher, the mission hospital doctor and nurse, the mission industrial school instructor, agricultural instructor, boarding manager and a host of others. Over all these the missionary was the boss as their pay-master and religious leader and finally became the boss of the church. This tradition has been firmly established in many churches.

- 16) The political revolution that resulted in the independence of the countries of Asia and the natural anxiety of the new governments to eradicate ignorance and abolish poverty and disease resulted in these governments undertaking programmes of social and economic developments and of rehabilitating the socially weak and the insecure. So the spread of the massive educational and public health schemes meant that all the traditional channels of evangelistic work like the school, the hospital and other institutions have ceased to be the points of contact with the society. Not only had the government taken over some institutions from the churches but where churches continued to have some institutions, these institutions are but only a few among the many thousands coming up under government auspices. The points of contact having ceased to exist the mission compound once again became an island in a predominantly non-Christian society.
- 17) No doubt in some countries of Asia the citizens are guaranteed certain fundamental rights such as to practise and preach their religion. This enables the Christian evangelist legally to preach his religion, to the non-Christian. But his audience today is not as receptive, as curious and as "docile" as it was before independence. Revival of national religion and culture followed in the way as was done in the colonial days when the white man was treated with respect and fear is no longer possible today. The white missionary therefore leading a band of native evangelists to preach the Gospel to the non-Christian is generally out of the question. With the loss of institutional contact with the society and with the inability to preach personally the Gospel to the non-believer the missionary, as the direct instrument of evangelism is squeezed out of the modern social and political set up. To me, this is the major effect of the changing society on evangelism with far reaching consequences to the methods and concept of missionary enterprise. The changing society calls for patterns suitable to the aspirations and outlook of the new society.
- 18) The second major effect is that the reasons for which the early missionaries established churches as distinct from mission have become absolutely valid to-day. Wrote William Carey in 1805, commenting on one of his associates William Wards' proposal to establish a "church". "By this means the unity of the missionary character will be preserved, all the missionaries will still form one body, each one movable as the good of the cause may require, the different native churches will also learn to care and provide for their ministers, for their church expenses, the raising of the places of worship, etc., and the whole administration will assume a native aspect by which means the inhabitants will more readily identify the cause as belonging to their own nation and their prejudices at falling into the hands of Europeans will entirely vanish. It may be hoped with that position of these churches, members in general will feel a new energy in attempting to spread the Gospel when they shall thus freely enjoy its privileges amongst themselves".
- 19) When one discusses a changing society it should never be forgotten that the Christian section of the society is also subject to similar changes in outlook and aspirations. Socially the Christian section of the community has always been forward and outward looking in relation to the non-Christian society. But within itself it was an inward looking society with attitudes and outlook peculiar to itself which came to be known as the mission compound mentality. The missionary was the feudal lord of this society and all the attitudes psychological and social were basically feudal in character. Any individual member of the Christian community who left the service of

the missionary was considered a renegade. But after the countries became independent many Christians had opportunities to become independent of the mission for their living. Under the present tempo of economic development and increased opportunities for secular employment the church worker has almost disappeared and the laymen in the real sense of the term is increasing in number whom of course the missionary fights terribly shy to recognise because the layman is the potential substitute for the "missionary" in the real sense of the term.

- 20) Thus even amongst the Christian community revolution is taking place whereby the missionary of the mission compound is no longer accepted as the feudal lord of the Christian society and as the boss of the church. In conformity with this spirit many a mission have become part of the church and assumed the status of a fellow-worker along side the native worker. In other words, the traditional personality, the function, the image and traditional usefulness of the missionary has vanished into thin air in respect of his relations both with the Christian and non-Christian community.
- 21) In view of the fact that the traditional type of the missionary has been rendered obsolete by the conditions of a changing society, a new role has to be found for the missionary. No doubt in most of the churches this has been found, although there are yet some die-hards, empire loyalists, members of John Birch Society and Ku Klux Klan who believe in their divine right of spiritual superiority over the native Christians. This superiority coming from, as they openly claim, from the fact of bringing money to the Church.
- 22) The foregoing discussion could be summed up that the church, the native church as distinct from foreign mission has emerged as THE instrument of evangelism. Non-Christian people and government may not understand the meaning of the church as the body of the Christ but they recognise the church, the native church as against the foreign mission as a representative body of Christians.

THE STATE OF THE CHURCH

III
The carrying on of the task of the church that is the mission of the church is indisputably on the shoulders of the church. The foreign mission therefore, is squeezed out as a separate organisation. Once again in the history of the church one of its important early stages of growth is repeated: the church as a group of believers has once again to carry the message of the Cross to the non-believer in poverty, in misery, in persecution, not in the safety of an assured supply of foreign funds, possession of property, established institutions and constitutions with the attendant corruption involved in the administration of such an institution. Like again the early church missionary labours have to be continued in the spirit of St. Paul from whom pestilence, famine, tribulation and all the rest would not undermine his love of Christ and for whom also death was welcome and to live was Christ. Unless this spirit is recaptured and relieved in our churches, the message of the Cross can never be proved that "unto us which are saved it is the power of God".

- 23) Let us now see to what extent the churches are faithful to their calling, responsive to the challenges of the modern societies, to witness to the saving power of Cross and to what extent the churches are inspired to carry the message of the Gospel to the non-believers.

- 24) Soon after the independence of Asian countries missions all over Asia have been constituted into autonomous churches. Missionary funds and personnel continued to assist the nurture and witness programmes of the church but at the invitation and appeal of the churches. These relations have been constitutionalised. Since independence therefore the major aspect of Christian work has been finding proper adjustment between the missions and churches in this particular context.
- 25) Many foreign missions have demonstrated their genuine concern to develop indigenous churches into active and vigorous missionary churches. Accordingly, they have transferred the mission funds, property and personnel to the control of the church liquidating themselves without any reservations. As an Asian, I am thankful to God for these missionaries and their spirit of service and sacrifice. But what has been the concern of the churches? Sadhu Sundar Singh tells of a story: a beggar used to go to a man of prayer daily for bread. Day after day the beggar received bread at the hands of this man of prayer and went home. One day the giving of the bread was delayed. The man of the prayer engaged the beggar in conversation in spiritual matters during this time. The beggar was thrilled at the things he heard and asked why he was not given the spiritual bread all the previous days. The man of prayer said "you had never asked of me anything but bread nor did you wait to talk to me. The moment you got your bread, you disappeared".
- 26) I would not like to describe the churches as beggars. But let me frankly ask-- are they not of the type of Sunder Singh's story?
- 27) Consider the spiritual life of the individual members of our churches and the collective life of the congregations as displayed at the time of church conventions, committee meetings, elections, etc. The methods adopted for securing elections to church offices are a scandal and a disgrace to the Christians. And year after year the witness of the church is becoming weaker and weaker consequently.
- 28) Taking the example of Sunder Singh's beggar, churches have become used to receiving from missions and giving has become foreign to us. True giving is contingent upon the existence of necessary atmosphere for sacrifice and the presentation of the need for such giving. As long as foreign money is coming freely to the churches even for an uninspiring project, no one feels the urge to give. A senior Indian Christian leader in politics said recently-- "Why displease the missionaries? Keep them in good humour and you have plenty of money?". In other words, the method of supporting the work of God is not by prayer and sacrifice but by tapping the foreign source with tact and diplomacy. Under such a situation giving never increases. It is this situation that is responsible for the creation of highly paid jobs and a top heavy administration of the church. The church positions consequently become attractive and result in scandalous means adopted in controlling the church leadership.
- 29) Programmes of self-support and stewardship are the blind spots of the life of the churches. There are several churches no doubt who have experienced the readiness of their members to respond enthusiastically to appeals of a church in distress for financial and other support. It was during such times in these churches that giving increased and other spiritual and evangelistic programmes were blessed with rich fruits.....
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Yet the churches in general are lukewarm in relation to self-support. I should add here that in some churches when the mission is not integrated with it, an emphasis on self-support is considered anti-missionary and a device to get rid of the missionary control.

- 30) Stewardship as mentioned already is the weakest spot of church life especially in respect of handling money and administering positions of trust. The biggest scandal in the churches at all its levels, local, parish, central, is the mis-appropriation temporarily or permanently the funds entrusted to the care of church officers. I should add here again that there are several officers who are worthy of the trust placed in them and I am proud of the Treasurer of my own church, for instance. Several leading men of ability and integrity are available but the administrative set up of the churches which is a conglomeration of sanctified vested interests renders it difficult for men of integrity to accept offices in the church. In some mission when what is wanted and what is deliberately promoted is absolute loyalty to missionary even at the expense of any other quality, men of integrity have naturally no place in this set up and they are got rid of.
- 31) The fundamental weakness of the church is its centralised administration including its vital wing evangelism. Like the foreign missions, the centralisation of church administration is a later development in its history. According to Bishop Stephen Neil and many others (see recent "History of Missions" Stephen Neil), the missionary movement in Asia and Africa was originally a lay movement. This lay movement was finally transformed into a missionary church movement with increased mission funds and personnel and in the mass converts, organisation was needed and the whole evangelistic work was centralised. The centralisation resulted in the loss of initiative, spontaneity and faith in the Holy Spirit of individual christians and small group of believers. The operation of the Holy Spirit was brought within the term of the church constitution. No doubt the Holy Spirit is recognised as important and therefore given a place of honour in the constitution, and ex-officio advisory member, that is, without vote and whose attendance at the committee meetings was entirely optional.
- 32) The leadership of the church as it exists today is of the mission compound mould. It has therefore in attitude and outlook, in capacities and ambitions, been prepared to play efficiently a secondary role to the principal actor, the missionary. On promotion to the position of principal actor most naturally the leadership has been found wanting. The troubles and disorders that followed the transfer of control to the church should primarily be ascribed to this factor and must therefore be considered transitory. The first generation christians implicitly followed the missionary which was understandable. The second generation christians learnt to work efficiently under the leadership of the missionary, but expected full reward for their work and they did receive the kind of reward that they expected.
- 33) The next stage of leadership is a combination of the first two stages and used the church for improving their personal and family status with the aid of group and caste loyalties. Churches are yet to see leaders who are prepared to sacrifice their own earnings, positions, friends and families and other advantages in the cause of the church.

- 34) Consequently the scandal mongering, pamphleteering and propaganda on party, caste or group basis, bribery, drunkenness, debauchery, court litigations are the normal features of church life and these are brought to relief more especially during election campaigns. In short Christianity, it is said, is a way of life. But to the churches it is a way of living, indeed a way of riotous living! We are yet to see a family in church who will encourage the most brilliant of the family to take up full time church work. A boy or girl in the family who can not secure a more successful secular job is dedicated to God's service. We are yet to see a family which is prepared to send one of the children, say to theological training as a first choice and at their own expenses. It is no exaggeration to say that church service like "patriotism is the last resort of a scoundrel".

THE MISSION AND THE CHURCH

- 35) It is equally important to examine the role of the missionary and of the foreign missions in Asia in relation to the weakness and the strength of the churches in Asia. Before I start on it I would like to clarify my position on the missionary visa vis the church. The late Bishop Azariah wrote during the early days of Indian nationalism that the great task of the missionary of that time was to make himself unnecessary. To-day I am sure one need not agree with that statement entirely but I would amend it to say that the traditional type of the missionary must be rendered necessarily obsolete. But the missionary should be a permanent part of the church, as a permanent link between the churches of the East and of the West, providing a two way channel for transmitting all that is best of one church to the other. I would also like to pay a very high tribute and acknowledge with deep gratitude the work of missions as a result of whose labours there is Christian church all over Asia and Africa to-day. I would also like to pay my humble tribute to missions like that of the Lutheran Church in America whose love and sympathy and understanding and even ambition for the church in India, so far as I know has no parallel. At the same time, I am deeply perturbed at certain missions who believe in the segregation of the church from the mission physically, socially, financially and functionally. Such missions constitute what may be called a "rough" church meant for show boy purposes in their relations with the government and ecumenical bodies. To explain the dangers and evils of the separation of the mission from the church, I would like to confine my observations to one mission for three reasons. (1) It is a mission I know personally and my statements stand the test of personal experience. (2) I would like to avoid general and sweeping statements in respect of mission work. (3) This mission I have selected stands out as an admirable case-study demonstrating an equally admirable analysis of the consequences of the separation of the mission and the church made by Bishop Lesslie New Begin, World Council of Churches, in this "One Body, One Gospel, One World-- The Christian Mission To-day".

- 36) The American Lutheran Church is loosely tagged to a haphazardly constituted church called the South Andhra Lutheran Church. In the wake of independence of Asian Countries, like all other missions the A.L.C. Mission also presented proposals to the church for transfer of control and integration of the mission with the church within five years from 1951. A strong section of the mission conference was not in favour of this plan. They set in motion a powerful propaganda machinery to influence the church to reject the plan. But the church

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accepted it in toto. The missionary president of the convention was disappointed at the acceptance and immediately constituted a committee to define the status of the missionary. This in itself was a shocking step. The church committee in the first instance refused to do it but on pressure from the mission conference the committee spelt out the status of the missionary to be no less and no more than missionary in any other church in India. Two years after this plan was accepted, the mission conference came forward with a very drastic plan of self-support of the church within twelve years under a scheme of gradual cut of the mission subsidy. The mission as a separate body was reinstated under this plan and evangelistic programme was organised under its direct auspices depriving the church of this responsibility. The church itself was made a 'ward' of the mission conference. In regard to self-support, either before or after the introduction of the plan, no alternative measures of increasing self-support and lay leadership were introduced. As regards training of lay leadership certain paper arrangements were always there and a missionary was in charge of it. In this pattern of the church under the leadership of the mission there was only one missionary who loved the church and did all he could to see that the mission conference respected at least the limited sphere of autonomy of the church. His sudden death removed from the mission conference this salutary influence. The church control now passed on to a set of missionaries who have a very inadequate understanding and appreciation of the privilege of the missionary calling. One incident sparked off a crisis. A young missionary lady wrote a letter to the President of the church which amounted to ignoring the status of the president of the church. The executive committee of the church feeling orphaned by the sudden demise of the only missionary champion of the church felt bound by its duty to the church and its integrity took strong exception to the letter. The convention of the church also approved the stand of the executive committee. It should be recalled here that in its one hundred years of existence, the church for the first time took a stand because the missionary leadership was, of the younger generation, younger in age and experience than church leadership. To the young missionaries it was a fundamental issue. Behind them they had the full support of the Director of the World Missions who advised them to take an inflexible stand on issues of that type. There was no radical step that the mission conference was not prepared to take to put the church in its proper place. It magnified extremely minor issues and in the spirit of the legendary wolf and lamb, gave the church three weeks ultimatum to withhold the budget for the last quarter of the year 1964. They hoped that without salaries the workers would go hungry and revolt against the church leadership, replace it by another leadership which would be able to get the salaries back from the mission conference. You will all agree that if my reporting of the situation is true, this is the meanest and the most disgraceful method by which a mission is trying to remain in control of the church. It is against all canons of decency and gross violation of the trust placed in them.

- 37 This brings out very clearly the policy of the mission. A "church" is needed to satisfy the governmental regulations to secure entry visas for the missionaries. The mission must be separate from the church as a permanent pattern. Evangelistic programme is the direct responsibility of the mission. In the words of a senior missionary, their policy is that "while the church is busy with its own concerns, the foreign missionary can not shed his responsibility before God to evangelise the unevangelised 98 per cent of the Indian population". This is a fascist theology admirably suitable for the South African Policy of racial segregation.

- 38) The missionaries have taken a stand that as long as the church is not self-supporting and receives mission subsidy the mission will not relinquish its absolute control over the church. In relation to the church, the missionary status is one of supervisor and judge, a *dues ex machina*, intervening from time to time, to purge the church of its sin and sinners. This status of the missionary is not my interpretation but claimed by the missionaries openly. In relation to the constitution, they have the divine right to interpret it in terms of this function of the missionary and the missionary like the king, is above law. All this power, they claim openly, comes to them from the fact that they bring money with them. Bishop Stephen Neil wrote in 1934 (*Builders of the Church in India*) in this particular context that the saying "he who pays the piper calls the tune" is a wicked one. I am inclined to say it is exceeding the limits of wickedness to withhold the budget and exploit hunger to cow-down the church to sell itself for a mess of pottage. (This measure was intended to interfere with elections, to throw off the existing leaders at the ensuing convention).
- 39) The missionary has found an ingenuous role called the "spiritual adviser". He has taken upon himself the function of supervising the work of the pastors and worship services including the Sunday services of congregations which are one hundred years old and have University professors as its members and leaders. When I talked to several pastors what they thought of the spiritual adviser they felt that the concept of the spiritual adviser was conceived in arrogance and accepted by a faithless church under duress and enforced with the boldness, characteristic of a stupid. One question is--are the missionaries not aware that these policies are fundamentally opposed to the Gospel, theologically and biblically unsound and against the normal practice obtaining in other churches in the world. They are aware of it. Some of them are excellent missionaries. On their own admission, they are helpless as they are bound to carry out the instructions of Director of the World Missions at the Home Base. I have seen letters written by this Director to the Church and to his missionaries stoutly defending this policy and warning dire consequences if the status quo is attempted to be altered. At the same time, I was shocked to read what the same Director was telling his American Constituencies. I am quoting from "the Lutheran Standard" dated January 1, 1963, page 7:-- "In all A.L.C. fields, said Dr. Fricke, the churches have been constituted and organised as independent churches. Answering their appeals the A.L.C. has supplied missionaries and funds until the mission churches can support themselves fully".
- 40) Representatives of Lutheran Missions and Churches of Asia and the world, my pain at the techniques employed by this Mission in India and the Director of World Missions abroad, does not permit me to say anything more on this problem except to say that this church at the moment is making preparations for its centenary celebrations and the mission conference has told the executive committee of the church that the church is a child and the mission conference, the father. In human history I wonder if we can find anywhere a hundred years baby or a more stupid father. This father expects (does he?) the church to grow without a dialogue with the child all his life!

THE TRUE NATURE OF THE CHURCH AND THE DIMENSIONS OF ITS MISSION

- 41) It has been explained so far that the mission of the church should be carried on by the church in Asia. There is no case for a mission and a church. But there is a strong case for the

mission of the church. For the church is the place where the fruit of the Christ mission is already present in fore-taste and as an earnest of that which is to come. It is the place where the forgiveness of sins, peace with God through Jesus Christ and eternal life in Him are already enjoyed in fore-taste. It is the place where God's people on earth are already permitted to have a share in the worship of the church in Heaven. It is as St. Paul says a colony of Heaven a place where the divine life is actually available to men in fore-taste in a life of fellowship with God and His redeemed children through common participation in the Holy Spirit. It is the place where the powers of Holy Spirit are available to save men in all their needs as they were available in Christ. The exercise of these powers of healing, helping and releasing is part of the continuing mission to the world. It is the place where witness is born to that which is above and beyond the church namely to the mercy and judgment of God Himself in Jesus Christ. The basis reality of the church is a creation of a new being through the presence of the Holy Spirit. This new being is a common life (koinonía) in the church. It is out of this new creation that both service and evangelism spring and from it they receive their value.

- 42) Having said so much about that a church is, in comparison with what has been said about the existing church and mission-- the vast gap that we see now between what is and what ought to be shows where our primary task of evangelism lies, that is, within the church. Only when there is evidence that churches and missions are aware of their failings and in obedience to their calling and in the spirit of the Cross churches are at least seen to be repairing their broken houses. Only then, the church can be the salt, the leaven and the light, in the world.
- 43) While we speak of the mission of the church in a changing society it is good to recall what we mean by the mission of the church. The church's mission is one other than the carrying on of the mission of Christ Himself. It would be a mistake to attempt to define it in a simple formula, yet we might begin with our Lord's own account of it. "The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord. The various apostolic writers give us their summaries and interpretations of it. "He was sent to God to do His will. He came to make the Father's name known. He came to manifest and establish the righteousness of God. He came that men might believe and be justified. He came that they might have peace with God. He came to reconcile the world. He came that men might have life. He came to seek and save the lost. He came not to be served but to serve and give His life a ransom for many". All these serve to remind us of the dimensions of the mission with which He entrusted the church."

FORMS AND FIELDS OF EVANGELISM

- 44) Recognising the church as THE instrument of evangelism, the primary task is to improve the level of spiritual life of the local congregation. This is basic to carrying on the mission of the church outside itself. For I should hesitate to bring into the fold of the church a new member to whom the life in the church may cause disappointment and frustration.
- 45) The conference preparatory papers deal with several areas and media of evangelism: family, secularism, youth, and Christian education, parish organization, the Bible, hymn book and catechism and public worship. To these may be added a few more

like the full-time professional evangelism, outdoor preaching etc. There are the traditional methods and areas whose usefulness and significance are not at all lost even in a rapidly changing society. Indeed some of them have acquired added significance like the family, public worship and Christian education. In addition to these, undoubtedly several new fields are open for evangelistic work both through service and witness. New insights into Biblical truth have opened up virgin lands for extensive and intensive cultivation as it were. We Lutherans as significant part of the World Council of Churches very boldly proclaimed to the world from Evanston that 'Christ is the Hope of the World' and at New Delhi to a non-Christian world that 'Christ is the Light of the world' and through the Christian youth of the world we proclaimed that 'Christ is the Answer'. As a Christian, I am proud of these declarations. The world to which we spoke so boldly is God's world, created by Him and loved by Him (John 3:16). For the world of the under-developed countries now it is the age of political emancipation and social and economic reconstruction. The massive programmes of social and economic emancipation of God's people are directly in line with Christ's own ministry to these people. Christ did use the social and economic situation to demonstrate God's love and concern for His people. He extended this love unquestionably to all the people. The great efforts that are taking place in the under-developed countries are all directed towards restoration of man to dignity and freedom.

- 46) No one here will disagree that the central message of the New Testament and of the Christian faith that God loved this world and reconciled it to Himself in Christ. Then this leaves no room for the picture we have grown used to of accepting the sphere of, the church and the sphere of the world. These are not two worlds but one, Christ's world, Christ's reconciled world. To quote Bonhoeffer, "So long as Christ and the world are conceived as two opposing and mutually repellent spheres man will be left in the following dilemma: he abandons reality as a whole and places himself in one or other of the two spheres. He seeks Christ without the world or he seeks the world without Christ. In either case he is deceiving himself". There is no possibility of being a Christian outside the reality of the world and there is no possibility of existence in the world outside the reality of Jesus Christ. The world of politics, economics, society, the entire life of man is solely and entirely the world of Christ. The rapidly changing society in Asia therefore presents a challenge to the church in Asia. It is a challenge to us who represent-- million Lutherans of Asia. Hans - Reudi Waber discussing the nature and task of the church in the Asian church situation presents fine challenges.
- 47) 1. The Remnant minority against the stream i.e., we venture to be the Remnant whose only safeguard is God's grace and whose only *raison d'être* is its mission in and service to the world.
2. The mystery of the Dispersion of God's People: The Lord has not only called us out of the world to be within Him but that He has also sent us out into the world to witness and serve with Him.
3. The Cosmic dimension of Christ's Victory: That our minority situation and perseverance in the diaspora must lead us to a deeper apprehension of the cosmic significance of Christ's victory. In the light of this, our mission in God's world recovers the sense of urgency which characterised the life of the early church. We recognise again our place at the focus of world history.

4. Dimension and intention: That we see again the primary importance of the Christian dimension in the life of the church and its members. We recognise therefore the all important need for local congregations and individual Christians to grow up into maturity. Consequently we re-examine the intentional activities of the church with the criterion-- do these activities help or hinder the growth of a mature church whose whole life has such a specific dimension that it radiates spontaneity.
 5. The city and the salt: That we restore the right balance in our two-fold calling to be the city and the salt. That we re-examine the structures and patterns of our church life and ask which of them hinder and which of them foster the basic two-fold calling of the church, discussing thereby what must die and what must constantly be renewed in the household of God.
- 48) It is evident churches should give attention and study to clarify and implement their mission to our contemporary society. There is urgent need for manifesting more practical interest, in other words in Christian participation in nation building. For churches ought to recognise and identify the ideological struggle which is everywhere present in the struggle which is everywhere present in the world. We who see God as a centre and ultimate source of goodness, truth, love and justice have high stakes in the ideological struggle.
- 49) We see around us a wide-spread moral catastrophe and absence of justice in many critical areas of our society, as for instance in Asian Society the economic and industrial problems, living standards and conditions, caste, etc. A national conference on policy and strategy in social welfare called by the National Council of Churches of Christ in the U.S.A. in 1957 declared "Social Welfare is an integral part of the ministry of the church and not an optional part of its programme. For the church the social welfare task in all its aspects is not an onerous duty which must reluctantly be undertaken but a glad response to God in service of man. Nor does Christian motivation confine the ministry of the church in social welfare to remedial service to individuals. Particularly in society composed of massive institutions and multiple relationships which may threaten the welfare of many persons, it is imperative for the social ministry of the church to include social education and action so that the best possible social order for the welfare of the people might be pursued".
- 50) If the church representing an affluent society feels so deeply its responsibility to the society how much more Asian churches should respond to the needs of its society which is struggling desperately to provide millions of people with the barest needs of existence within the frame work of human dignity and individual liberty.
- 51) Let me take two situations which represent an irresistible challenge to the Christian church for its service and a glorious opportunity for its witness. Christian missions and churches have been in the fore-front in bringing relief to the needy in times of distress. But only horrid scenes of death and destruction caused by calamities quickened Christian concern to undertake ameliorative measures. How much less Christian would it be to make the road from Jericho to Jerusalem safe for travellers so that one could prevent the traveller being robbed and beaten. To wait for a situation that called for the action taken by the God Samaritan certainly is not Christian when it is within your power to contribute your mite to prevent it in the first place. The whole of Asia to-day is like the road from Jericho to Jerusalem figuratively.

- 52) ✓ Situation I. An ignorant peasant with a large family with outworn practices and implements is trying to raise food for him and for his country on a refractory soil. How unchristian would it be to lend a helping hand to help this farmer raise some more grain on that land especially when you know how to help him. To my mind failure to seize this opportunity to witness to the love of Christ would be failing in the duty of the Christians.
- 53) ✓ Situation II. Similarly, the factory worker is caught in the confusion of conflicting loyalties and ideologies. The social and moral insecurity of city life of the factory worker increases his confusion. He is perhaps on the point of being lost for his village home. We are also aware many more millions will be walking into that situation in future. Not only as a field of evangelism this new situation presents, also an opportunity to act with what Luther calls "the inventiveness of Christian love".
- 54) The modern age especially in under-developed countries is an area of social and economic reconstruction. Missions seized the weak spots of the 19th century society as their starting points of evangelism. The modern society is trying to overcome those weaknesses. It would be proving the bonafides of Christian motives for the church to-day to identify with the growing strength of the society. The society is developing its own new weak spots to-day. These spots could once again serve as channels of Christian love and witness. These areas thus open up huge vistas for Christian adventures of faith, the new 'regions beyond'.
- 55) In these new areas evangelism Evangelism can be undertaken in two ways: (1) directly by undertaking projects of service (2) indirectly by strengthening the laity of the church already employed in the various secular services as workers. These laymen must be helped to carry on their respective professions with a sense of vocation, as an obligation to their Lord and as a means of witness to the Cross that they follow. Thereby the church functions as a leaven, salt and light in the world.
- DISCOVER THE LAITY:
- 56) At the Amsterdam Assembly of the World Council of Churches it was said "only by the witness of a spiritually intelligent and active laity can the church meet the modern world in its actual perplexities and life situations". At Evanston it was said "the time has come to make the ministry of laity explicit, visible and active in the world. The real battles of faith to-day are being fought in factories, shops, offices and farms, in political parties and government agencies in countless homes, in the press, in the radio and television and in the relationship of nations. Very often it is said the church should go into these spheres. But the fact is that the church is already in these spheres of its laity." There says Paul Loeffler, "the way is opened up to a rediscovery of the role of the laymen in the mission of the church" At the Inter-national Missionary Council 1952, similar voices were raised for men and women of scientific training who will be ready to give their service in development, going to their work as ordinary salaried officials and bringing their expert knowledge to bear on some local situations; that they may go with a vocation, consciously and deliberately to seek to work out "the disciplined and purified technology." This is the new missionary from abroad that fits into the developing society of Asia.

- 57) New sociological strata are being created by the industrial revolution in the process and new realms of life are being opened up in a changing world. The Cross of Christ implies for His disciples to-day solidarity with people living under these new conditions. It is not only the unfinished missionary task but also the demand for new forms which call for laymen in mission. It is in this context we may with conviction say that the harvest is plenty, the labourers are few.
- 58) I have focussed your attention now on the nature of the changing society, the church as The instrument of Evangelism, the expanding areas of evangelism, the disappearance of the traditional role of the missionary and the need to discover the historical role of the laity in the mission of the church. Before our attention is turned to the pattern and the structure under which the "intentions" of the church may be carried out, let us discuss the motives of evangelism briefly. Some of the historical and traditional motives of evangelism are no doubt obsolete. For instance, it is only an exceptional case to-day if there is a missionary or a group of missionaries who think that the Gospel is being taken to the dark countries of Asia and Africa to civilize the peoples of these countries in terms of the superiority of the white race and the western civilization. Basically, the main aim is to win the souls for Christ and to preach repentance. But I suspect very seriously there are some missions who feel that when they can not realise the fruit of their labours in terms of converts their labours should cease and look for areas where such results could be obtained. According to my own Christian convictions, to turn away from an area because I can not obtain certain type of result conceived in my own mind within certain time limits is trying to act for God. Baptising in the name of Christ 100% of the population no doubt is the goal. But this should also be viewed in terms of Christ's own definition of the church as the light, the salt and the city or as a leaven to which repeated references have been made in the discussion so far. In other words, the church is a minority even in the so-called Christian nations functioning as God's instrument to transform the world. In the discharge of this function, I should not think that we should be tired of keeping the banner of Christ always high, keep the dialogue open and maintain a permanent state of confronting the world with the Gospel of Christ. This permanent state of confrontation in every aspect of human life is absolutely necessary to make Christ's name known in the world. We should allow God to achieve the results that He wants in His own time and I think we have no right to decide for Him when and where His mission must cease. No doubt Christ did discuss this problem with his disciples and instructed them to turn away from those who were adamant and unrepentant. This should not be taken lightly. Every possible avenue for service and witness will have to be explored in obedience to the Holy Spirit. The dynamics of the Gospel will reveal to us new vistas, not necessarily new territories; in the new dispensation, the 'regions beyond', the ends of the 'earth' have this new significance as the new areas of evangelism.

VII THE LOCAL CONGREGATION AND EVANGELISM

- 59) The administration of churches including its missionary function is centralised, thus locking up the great missionary function of the church in boards and committees of evangelism. The missionary function of the church cannot be delegated to a central committee or board especially, the new dimensional evangelism, that we have been discussing so far. The church has to carry on its mission thru itself, that is, thru the local congregation. I shall now therefore discuss the evangelistic programmes, methods and forms in terms of the life and mission of the local congregation.

I shall not attempt a detailed description of the organisation of a local congregation. But I assume that a local congregation to be one of the parishes of my church compact in area and membership under the administration of a parish church council. The members of this congregation are no longer sheltered in the mission compound but are scattered in a town or nearby villages with established independent social relations with their non-christian neighbours. The first and foremost aspect of the congregation's evangelistic work is to promote among its own members, a life of fellowship, peace, love and forgiveness sustained by prayer and intercession. This life should be reflected in the life of the individual, the family and the congregation as a whole. I need hardly say again here that this is precisely what the individual's families and congregations are failing to reflect. The church represented in the congregation should learn to depend primarily upon the Holy Spirit for guidance in all their life and work.

60) The media and areas of evangelism have already been mentioned. Let us discuss them one by one :

61) (1) FAMILY : Family life, of especially those living amongst non-christians, presents opportunities for witness not present in any other situation. For the same reason, failure to line up to christian standards of life seriously affect christian witness. For the church, the family is the out-post in its out-reach of evangelism. Especially in the demonstration of christian fellowship the family, the relation between husband and wife, between parents and children, the relations with other families, their visitors and friends, the way children are brought up, the keenness of the family in taking part in the worship and other programmes of the congregation's life are effective forms of christian witness.

✓ (2) Secularism, youth and Christian education: A young Lutheran boy whom I knew as an infant only last week wrote a letter to me to say that he did not know where he stood in relation to God although he could not deny his existence. This category of young men is a real problem of not only of affluent societies of the West but of poorer societies as well. Before the situation goes out of hand like in western society, the church must care for young people in general especially those to whom secularism appeals. The content and strategy of Christian education should aim at these people a large number of Christian young men receive their education from primary to university levels in secular institutions under the changed conditions of society. Consequently they are becoming strangers to the Bible, hymn book and catechism. The Student Christian Movement is doing what it can under the circumstances to keep such young men within the fold of the church. Churches have a great opportunity to cater to the spiritual needs of such young men through hostels. With the loss of educational institutions, hostels could be their effective substitutes. The initiative for such projects ought to come from individual congregations where the need is felt. A church that neglects the youth is acting not very responsibly.

63) ✓ (3) Public Worship: Corporate worship as a means to strengthen the spiritual life of the congregation is something whose value can never be overestimated. Participation of the laity in all possible ways even in the conduct of worship should be encouraged. Lay preaching with proper guidance where needed also gives laymen a sense of belonging to the body of Christ. I have watched for some years in a predominantly Lutheran town able and highly educated Christian members of the only Lutheran College in Asia, not able to play any useful part in the public worship programme of the church. This does not conduce to the growth of the church.

- 66) ✓ (4) Outdoor Preaching: I do not for a moment underrate the value of outdoor preaching even under the present conditions. Climatic and cultural conditions of the countries of Asia permit programmes of direct preaching. These programmes do not cost a great deal of money either. The congregations can organize their own teams of evangelism and carry on this work.
- 65) ✓ (5) Witness through the culture of the country: Local congregations is the idea unit of the church, to use local art, music, dance and drama as media of evangelism. Folk songs and dances as well as classical music and dance could be used by talented members of the congregation to present the Gospel. The message of the Gospel could be the theme of the song, the dance and the drama. I am looking forward to some one presenting through an Indian classical dance known as Bharatanatyam, the moving incident of the woman caught in adultery brought before Jesus for punishment and forgiven by Christ. It presents a thrilling theme:
- A woman in disgrace,
her joy of restoration to dignity
by the magic of God's love,
the inner beauty and joy of a saved soul
radiating her external beauty - who can
forget its impact, especially if
the dancer is known to be a dedicated Christian?
- 66) ✓ (6) Participation in nation building: A congregation can identify itself naturally with the secular society around them and share in its own small way the responsibility for the development of the society. There are several programmes by which a congregation can do so. A few ideas may be examined. Some of them do not need a lot of money.
- 67) ✓ (a) Citizenship Training : The congregation has its own educated leaders. As a programme of the church, the congregation can sponsor and conduct citizenship courses. It should be remembered for instance that India is the largest democracy in the world with 200 million voters 80% of whom are illiterate. To educate people on the responsibilities and privileges of citizenship at the time of huge developmental activities and experiments in decentralization of state administration is a great service to the cause of freedom and individual liberty. It should be remembered it is within the frame-work of certain fundamental rights guaranteed by the constitution that one can freely be a Christian and an evangelist. It is therefore a Christian duty to secure the continued respect for the constitution and the rule of law.
- 68) ✓ (b) Development Programmes: Development of agriculture is as important to a poor country as giving food to a widow in a widows' home. An agricultural demonstration farm, a project of farmer's education or of nutrition education or of rural social work serve as important need as a former mission primary school or a hospital. (I have as part of my work at the London University worked out a complete scheme of farmer and nutrition education with its entire scope of work, management, syllabus, leadership, costs, etc.). In this context, I would venture to say that a village pastor with four years of theological training is a misfit to lead the Christians of the village to identify themselves with the secular society. On the other hand, a pastor with three years of training in agriculture and a year of theology would be the kind of pastor Asian society needs for another fifty years.

- 69) ✓ (c) An industrial school where a craft is taught or a centre where a particular village industry is organized on commercial lines with the aid of co-operatives has tremendous possibilities for Christian service and witness.
- 70) ✓ (d) Study and research: Governments and units of local governments charged with the task of development of handicapped by want of scientific study of the needs and possibilities of development of the area. Recently I asked a head of a development area how he would like if I as an economist, out of my Christian concern, gave him my own blue print for the development of the area for which he has concern. He said that it would immensely help administrators and they do not have at the moment any expert guidance for the development of local areas. In the same way, he said on my suggestion that a missionary engineer's help to advise on the transportation system would indeed be greatly helpful and welcome. These are only the sample possibilities. Study and research of social and economic problems done in the name of Christ to save those who need such guidance opens up a new field of evangelism, and undoubtedly a new opportunity for many well meaning Christian educated youth who are keen on serving God and man.
- 71) ✓ (e) Industrial Mission: Congregations in industrial towns have similarly exciting possibilities of declaring the lordship of Christ of every phase of social life. An industrial mission undertaken by a congregation in one of India's foremost industrial cities (Bangalore) explains its work in the following words "In this flexible social situation, the church has to spread the good news of Christ. There are different ways of doing this and perhaps the correlation of the various methods is what is required. Mass meetings held near the factories helped by modern audio visual aids may help. The distribution of gospel tracts may have some effect. But we feel that the most important role is that of the Christian individuals and groups in the factories. Strengthened by fellowship in the church and strong in the Lord, Christian workers can by their living example and by words show the love of Christ overflowing from them. They should share in the work of the trade unions and try to influence their policies in the direction of justice and unity. Similarly, dedicated managers should by their example and leadership instil the ideal of justice tempered with mercy into policy decisions. And in the context of the life of industry and men's search for fuller life and meaning in industry they should be able to enter into dialogue with the adherents of other faiths and no faith about the Gospel of Christ, its truth and its relevance to life in its fullness. There should be real "gossiping the gospel". Many such possibilities exist and more will unfold to us, if we only believe that Christ's Gospel is not a static philosophy but a dynamic one.

VIII PROBLEMS OF LEADERSHIP, FINANCE AND ORGANIZATION:

- 72) Leadership : I had mentioned three types of leadership that exist in church. The missionary leadership which wants to exist on only in terms of status and power-- otherwise quit, is yet another type which do not promote the evangelistic work of the church in a modern society.
- 73) But another type, the desirable type of leadership within the congregation does exist. This leadership could not come to the forefront in view of the existing machinery of the church and mission administration. There are dedicated men and women, not in the employ of church or mission who are willing to spare their time and money to the extent they can to serve the church. There are also families willing to

encourage their children to take up full time work with the church. All these positive forces came into full play when the local congregation comes into its own in carrying out all the programmes of the church. The spontaneity, initiative enthusiasm vigour and energy latent in the local congregations will then find channels of expression. The congregation therefore must have the right to initiate programmes and draft into its service the local members on the one hand and the leadership of the church as a whole on the other hand.

- 74) I do not for a moment suggest the rehabilitation of the congregation as an active unit of evangelistic programme will not have any problems arising out of petty jealousies, rivalries, mal-administration and the like.
- 75) In this new situation, the missionary could be the ideal leader, not necessarily labelled as such; his home could be a centre of spiritual life and a power-house from which the members of the congregation could draw strength in prayer. A missionary sharing the failure and success of the missionary enterprise of the congregation would be a great blessing to the church. His background, his training and his vocation eminently suit him for this purpose.
- 76) For the missionary to play this kind of the spiritually useful role, he should not be exposed to the temptation and corruption arising out of his position as a channel of foreign money. I should suggest therefore such money as is sent to the younger churches be channelled through an organization like the L.W.F. and the relations between the mother church and the younger church be based only on exchange of personnel. Many other alternative methods of providing the spiritual link between the missionary and the church could be thought of. It is a pity if a missionary or the church should think that money is the sole link between them.

FINANCE AND STEWARDSHIP

- 77) The congregation should initiate programmes of nurture and witness and it should do so with the sense of responsibility so far as the financial implications are concerned. The congregation must raise a portion of the cost of its projects of evangelism. Some outside help could be secured for projects that the financial inability of the local congregation should not affect the best evangelistic effort in the area. The economic condition of the members of the congregation to-day is much better than it was a few years ago. But a corresponding increase in their church support is neither seen nor an effort made in that direction. This is bad stewardship both on the part of the church leadership and of the individual member of the congregation. Given therefore the responsibility for spreading the Gospel I am certain under the leadership of the congregation, giving is bound to increase.
- 78) Central Organization : The central organization can not be dispensed with. But its main job, is to help the congregations to discover the felt needs or the 'intentions' of the missionary work in the light of the wider dimensions of the task of the church. The central organization therefore exists to provide expert guidance, inspiration and leadership, organize financial support especially to meet the capital expenditure of the congregational projects. Divested of day to day administration of the church, the central leadership naturally will be essentially spiritual leader who can promote the spiritual life in the church as a whole by conducting retreats, revivals, etc. The present purpose of church conventions which is to secure control of church leadership for material purposes will have lost its force a great deal.

- 79) While the structure of the central organization remains as it is, the functions differ. For example, members of local congregation go to the centrally sponsored programmes not as delegates and to listen to what they are told, but the leaders of the centre go to the congregation programmes at the latter's invitation to see and help the work of the congregation.
- 80) This reversal is absolutely essential, for in my own experience of twenty years of church life, the member of the congregation was never aware of anything that was happening at the centre and above them. For example, the ordinary member of my church including the lay leaders, knew nothing of the vital issue of the Lutheran Church joining the C.S.I. although there have been negotiations for over 10 years.
- 81) I am aware of many lacunae in this structure of parish and central organization. But my main idea in discussing the whole programme of evangelism within the terms of the life and mission of the local congregation is to suggest action in this direction rather than keep it in a permanent state of debate, discussion and consideration at national and international assemblies and conferences. In one word, what I have suggested in relation to the missionary task and the method of carrying it on, is through "an ecclesiastical syndicalism". A beginning can be made in one congregation as a pilot project in each church.
- 82) To conclude, let me say, the time has come to prepare a new dictionary of phrases that have been in use in the work of evangelism during the past two or three centuries. Words like missionary, mission compound, mission station, mission centre, preaching, evangelism, evangelist, pastor "ends of the earth", "regions beyond", laymen, missionary task, function of the church, function of the mission, secular society, secular services, all need a completely different interpretation, if they should mean anything to the modern society.
- 83) I am suggesting that the present hierarchical structure of the church and the mission should be physically turned topsy turvy. This needs vision, courage and above all repentance on the part of every individual associated with this great enterprise of God. We need to turn to God and unload our burdens of power, prestige, intransigence material advantages, etc., at the foot of the Cross and take the Cross ourselves and follow Him and beckon unto many others "to do likewise".

4) Mission + China

missionary
Ch... + baptism
A call to faith I for many men
outreach
To serving

1. What is evangelism?

1. What is ~~our~~ ^{the lost} ~~task~~ ^{from} ~~in~~ ^{reach} ~~evangelism~~? Who is an evangelist?

2. What do we mean by changing society? ^Y ^{God} ^{producing} ^{man}

3. How is evangelism done?

g. Reg. g. wazschonk
na Chrome & farin

to home & facing

Comp. r.

d. Village Community-

E. J. Indusky

E. Smith

E. Educator

Witnessing County

its neighborhood

6. follow the workers

5. Method - a. Proclamation of Word
b. consecrated life
c. Confession of the faith
d. dedicated workers
e. prudent work
f. get this into secular professions
g. evangelism + social work

of Evangelism + Social Work

7. Resurgence of heathen religions

8. Role of Lark

9. The place of missionary in a missionary Church

10. Secularism - area of irreligion

11. Understanding likewise or Dialogue

12. Problems of polygamy

u " connects - outcast from society -

II Who is an evangelist? All

Christians.

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LUTHERANS IN THE ECUMENICAL MOVEMENT

George W. Forell

- 1) It is common knowledge that the world in which Luther lived was very parochial indeed. Luther was a citizen of the Holy Roman Empire, which at the time rapidly expanding into/while the Americas, remained psychologically, if not geographically, an exclusively European power. While Luther himself travelled a good deal for a theological professor of his time, he left Germany only once and- as a result of a final journey, to be sure-- died actually in the very town in which he had been born 63 years earlier.
- 2) Indeed, students came from all over Europe to study with him; yet he never had any contact with non-Europeans. Of non-Christian religions he knew only Judaism and Islam, and the Jews he knew were Europeans, and the Muslims were Turks, who in the 16th Century were a major European power.
- 3) It is not surprising, then, that when Luther used the term "heathen" (Heiden), he thought sometimes of people who had lived in the time before Christ--the ancient Greeks and Romans--but more often of people like himself, non-Jews or Gentiles, as we would call them. "We heathen," he would say, "descend from Adam and Noah, who have received the same promise which was later repeated to Abraham. Thus the fulfillment is for all men". (St.L.13,2681 ; cf.WA 37,337) Or, "That we heathen have a law we are taught by our own conscience and by reason". (WA 16,431).
- 4) Yet, in spite of his narrow geographic and cultural perspective, Luther had an amazingly wide theological view of the church. As early as 1520, in his book Against the Most Illustrious Romanist in Leipzig, he questioned (WA VI,287) the practice of calling all Christians not subject to the Bishop of Rome heretics and separatists. He listed people who had come to his attention as claiming the name Christian as for example: "Moscovites, White Russians, Greeks, Bohemians and many other important countries in the world". And he was quite willing to recognize them as members of the one, holy, universal Christian Church, saying, "For they all believe as we do, baptize as we do, preach as we do, and live as we do".
- 5) The criterion for the catholicity of the Church was for Luther not some formal, legal, or administrative relationship, but rather the existence of the true marks of the Church, the preaching of the word and the administration of the sacraments. Small wonder that the Augsburg Confession states succinctly: "It is sufficient for the true unity of the Church that the Gospel be preached in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine word". (Art.VII)
- 6) In the light of this extremely broad and inclusive definition, what is the function of the Church of the Augsburg Confession in the contemporary Christian world? Should it not, faithful to its own inclusiveness, disappear within a greater ecumenical organization? If, as Lutherans have always claimed, people can be Christians

without necessarily belonging to a Lutheran Church, what if any, is the task, the function, of Lutheranism at this time?

- 7) While this question may seem to be of particular significance in Asia, where all Christians together represent such small percentage of the population, it is nevertheless equally important in Europe and the U.S.A. If the continued existence of denominations is a sin - as some seem to think - why not abolish this sin at least? The answer to this very serious question has of necessity a number of facets.
- 8) First of all, it would seem that the existence of different kinds of Christians is not necessarily a sin. What is sin is that these differences lead to dissension and quarrelling. The history of the Christian Church should teach us that Christian sub-groups have always existed and that the tensions between them have frequently been creative. Apparently our New Testament reflect the existence of such Christian sub-groups. Here we are confronted by a Pauline tradition, a synoptic tradition, a Johannine tradition - all, to be sure, validly Christian - yet emphasizing different aspects of the common Christian message.
- 9) In fact, the effort to homogenize these different expressions of the Christian Faith in to Gospel harmonies must be considered as destructive of the vitality of the Christian proclamation. Tatian's Diatesseron, this Second Century harmony of the four Gospels combining their diverse accounts in to a single narrative, threatened for a time to replace the four Gospels, thus endangering the very character of the Christian proclamation. Ever since that time, the effort to produce the official standard version of the Christian Faith has threatened to confine the ever new dynamic of the Holy Spirit to the theological formulae of a certain age and a certain place.
- 10) No doubt, the Lutheran Confessions could, if abused, serve as a Procrustean bed for the Christian Gospel, but so could any other theological consensus - even if it came under the name "ecumenical". In the history of American denominations, we have learned that some who came on the scene, in order to be merely "Christian", proclaiming "no creed but the Bible" and understanding themselves as the successors of all the denominations - turned out to be the most idiosyncratic, proclaiming a most peculiar and deviant Gospel. Furthermore, no one who stands with any seriousness within the Lutheran tradition would want to freeze theological thought and development at 1530, the date of the presentation of the Augsburg Confession, or 1580, when the Book of Concord was signed.
- 11) It is part of the very confession that "We believe, teach, and confess that the prophetic and apostolic writing of the Old and New Testaments are the only rule and norm according to which all doctrines and teachers alike must be appraised and judged."... "Other writings of ancient and modern teachers, whatever their names, should not be put on a par with Holy Scripture. Every single one of them should be subordinated to the Scriptures and should be received in no other way and no further than as witnesses to the fashion in which the doctrine of the prophets and apostles was preserved in post-apostolic times." (F.C. EP, 1, Tappert 464 f.)
- 12) Thus the very Lutheran Confessions make any confessional absolutism unconfessional. They describe themselves as "merely witnesses and expositions of the faith, setting forth how at various times the Holy Scriptures were understood in the church of God by contemporaries with reference to controverted articles, and how contrary teachings were rejected and condemned." (F.C. Ep. 1/8 Tappert, p. 465)

- 13) For all of us, then, whether we are Christians in Asia or Europe, Africa or America, the question arises : What, if anything, is of value in this Lutheran " witness and exposition of the faith" that makes its preservation and our faithful articulation of this " witness and exposition" important to the church of God in our time and in our place ?
- 14) The first value comes to mind immediately in connection with the discussion up to this point. Lutherans are committed to a Theologia Crucis, not a Theologia Glorise, a " theology of the cross", rather than a " theology of glory".
- 15) This means that we believe, as Luther stated it, that "God humbles in order to elevate, He kills in order to give life, He confounds in order to glorify, He subjects in order to exalt" (WA 44, 300,3) For the theological emphasis of the Church of the Augsburg Confession, this implies that we must reject all absolute claims, either for some conservative repristination of an original and perfect New Testament Church, or for some pregressive, modern expression of " de-mythologized" or "secularized" Christianity, allegedly no longer subject to the problems faced by older theological versions of the Christian Faith; or even for some infallible magisterium, some inerrant teaching office, which can guarantee the theological perfection of Christian dogma and preserve the church in this world "without wrinkle or spot"
- 16) There are, indeed, various kinds of "theologies of Glory" in our day. Even though they might seem completely at odds with each other, they share a common confidence that theological purity, theological perfection, theological orthodoxy or theological honesty is a possible human achievement. Not satisfied to hold the " treasure in earthen vessels" or to see "through a mirror dimly", they confuse the earthen vessel with the treasure it holds or pretend to see face to face.
- 17) Not satisfied to live "by grace alone", they desire to go further, putting their trust in man's theology, rather than in God's grace. The theology of glory is not satisfied to serve Christ humbly before men; it wants to confine and dominate Him. For this purpose it may use Plato or Aristotle, Heidegger or logical analysis, but the result is always the same: Theology is no longer merely functional; it becomes an ideology. This is why Luther attacked scholastic theology in 1517 when he said, "Ignorance of God and oneself and good works is for natural (man) always invincible". (WA 1,226) This assault against scholastic theology was not a marginal dispute among Sixteenth Century European monks; it was a frontal attack against the greatest and most persistent enemy of the Christian Faith, the theology of glory. As long as Christians inside and outside of our Lutheran Churches are tempted by any theology or glory, be it in fundamentalistic or modernistic, Roman Catholic, Eastern Orthodox or Protestant versions, it remains our responsibility to remind them and us of the theology of the cross.
- 18) The Lutheran Confessions are a witness to this self-limitation with their insistence that they are merely "setting forth how at various times the Holy Scriptures were understood in the Church of God by contemporaries." (FC Ep. 1/8) Any theology which claims to be more, to be "de-mythologized" or "de-historicized", "de-kerygmaticized" or "secularised" is a theology of glory. And this is true of all the other efforts to present the so-called "Essence of Christianity", or the "New Essence of Christianity", or "The Secular Meaning of the Gospel". These efforts to isolate the alleged core of the Christian

Faith are like the effort to remove the various skins of an onion to isolate its core. As the onion consists of its layers of skin, so the Christian gospel consists of the variety of witnesses in all their ambiguity and complexity that come to us in the prophetic and apostolic writings of the Old and New Testaments.

- 19) We cannot have the gospel without being scandalised. The Lutheran Confessions remind us that the scandal is the witness of the Holy Scriptures to Cross and Resurrection. This is their continuing task.
- 20) But the Lutheran Confessions have a second important function. They remind us that Lutherans are committed to the real presence of the true body and blood of Christ in the Supper of our Lord. (Aug X, cf., F.C. VII/1) This insistence is not medieval or scholastic theological hairsplitting, but rather a basic resource for the understanding of the major theological problems of our time.
- 21) Here a brief outline of the significance of this witness of the Confessions for contemporary theology must suffice. Today we are confronted by a crisis in the doctrine of Man, the doctrine of the Church and the doctrine of the Word. In each of these areas two false alternatives are persuasively presented. This is apparent in anthropology. We are told by some that man is merely an animal, exhaustively explained by genetics, biochemistry and experimental psychology; the slave of heredity and environment. This reduction of man to mere object of irrational forces is opposed in turn by those who see in him an essentially good and moral being who is the innocent victim of society, but who by his own effort can free himself and become truly human. In short, contemporary thought and contemporary theology see man either as a helpless and hopeless victim of impersonal and irrational forces - or as the innocent and potentially powerful master of his fate.
- 22) It is the confession of the real presence of the body and blood of the living Christ in the bread and wine of Holy Communion which shows the way out of this contradiction. As Christ is truly present in the ordinary elements of bread and wine - so He is really present in the ordinary human being whom He has grasped with His grace. This does not mean that the human being is abolished - any more than that bread and wine disappear in the sacrament. But as these ordinary elements can become the vehicles of the sacramental presence of the Lord, so ordinary genetically, biochemically and psychologically determined human beings can become new creatures through His grace. Against a pessimistic despair, which characterizes so much of modern anthropology, or an optimistic sentimentality, which describes most other attitudes, the confession of the real presence leads us to assert that man can be simul iustus et peccator, righteous and sinner at the same time. Sinner because of his own pride and unbelief, righteous because of the transforming power of God. Thus the real presence proclaimed in our confessions is the clue to the doctrine of man.
- 23) Not only in the doctrine of man, but also in the doctrine of the Church, the confession of the real presence of Christ in the sacrament overcomes the confusion of our present theological and sociological discussion. Today there are those who see in the Church merely a sociological institution of dubious merits which sincere Christians might as well abandon as a totally inept instrument of the will of God. On the other hand, there are those who see in the Church the small, but disciplined society of God's own people which they manage to keep pure by means of their own rigid moral and

theological legalism. The first view of the church is so utterly inclusive that one cannot think of anyone who would not qualify for membership in this organization since all criteria have been abandoned. The second view is so exclusive and restrictive that groups accepting it are in the process of constant splintering, each splinter claiming to be the only holy or orthodox community and accusing allothers of unfaithfulness and heresy.

- 24) Again the doctrine of the real presence of Christ in the sacrament as confessed by the Lutheran Church opens the way to a fuller understanding of the Church. It is the real, earthly, institutional church which God has chosen to use for the proclamation of His word and the administration of the sacraments.
- 25) As we must receive the body and blood of Christ in faith with the elements of bread and wine, we must in faith behold the saints of God and His holy church in the human, all too human people who make up the church of God on this earth. The church is not invisible, but hidden. Hidden to unbelief, it is visible to faith. Thus the light from the real presence of Christ in the sacrament may preserve our ecclesiology from an idealistic spiritualism as well as a legalistic institutionalism. As Christ is present in the elements, so he is present in the very earthly and physical men and women who make up the people of God. He does not destroy their humanity, but penetrates and permeates it, thus making the real presence in the Holy Communion, confessed by the church of the Augsburg Confession, the clue to the doctrine of the Church.
- 26) But even in the confused and confusing discussions about the doctrine of the Word, the confession of the presence of Christ in the sacrament sheds its light.
- 27) Here, too we are confronted by those who proclaim a doctrine of the transubstantiation of the Word, which abolishes the humanity of Holy Scripture in favour of some docetic illusion. Much effort is brought forth to deny the humanity of this library of books, even as some Christians once denied the humanity of our Lord. On the other hand are those who can only see the very human documents, their complex development, the questions of authorship, of style, of theological point of view, without ever perceiving the address of the living God. They see in the Holy Scriptures moving documents of human faith and courage but deny all claims that Holy Scriptures confront men with the word of God.
- 28) In view of these alternatives, the Lutheran Confession of the real presence sheds light upon the disputed attitude towards Holy Scriptures. It is in, with and under the very earthly human documents presented in very earthly and human language that the eternal Word confronts us. Not transubstantiation nor mere memorial, but the expectation of the real presence of the living God must guide our approach to the Holy Scriptures. It is the confessional insistence on the real presence of the true body and blood of Christ in the Supper of our Lord which can serve as guide through this 20th Century controversy about the Bible.
- 29) A final contribution which the Lutheran Confessions can make to the Church of God in our time is to remind us of the centrality of the distinction between law and Gospel for the Christian Faith. The Formula of Concord states, "We believe, teach and confess that the distinction between law and Gospel is an especially glorious light that is to be maintained with great diligence in the church so that, according to St. Paul's admonition, the word of God may

be divided rightly," (F.C.Ep, Art. 5/2 Tappert p. 478)

- 30) This distinction is by no means obsolete. Indeed, the confusion of law and Gospel is the disease that is corrupting the proclamation of the Church in our time. It is not unusual for Christians in our time, when asked about the nature of the Christian Faith, to speak at length about the Sermon on the Mount and the Golden Rule, never mentioning Cross and Resurrection. In fact, the "man on the street" tends to see Christianity merely as law--perhaps useful law, perhaps irrelevant law--but only law. That the unique message of the Christian Faith is the message that "God was in Christ reconciling the world unto Himself" is quite forgotten.
- 31) But there is still another implication in this pervasive confusion of law and Gospel. It leads to a misunderstanding of the task of the Church in the world. When the Gospel is made into a law, we discover the tendency to give Gospel-answers to law-questions, or in the words of Dietrich Bonhoeffer, ultimate answers to penultimate questions. This inclination leads to all sorts of difficulties. Gospel answers are sought to questions of politics, economics, sociology or psychology. When a distinguished theologian like Karl Barth tries to justify his personal and legitimate preference for open diplomacy and open policies among nations by reference to Christ as the light of the world, as he did in the Community, State and Church, we have a striking example of the danger of this confusion for an understanding of the method by which the Christian may find answers to the political which confront him. The effort to mold the state into an allegory of the kingdom of God, as advocated by Barth and his disciples, is wrong in Switzerland, but disastrous in America and Asia.
- 32) It is the distinction between law and Gospel, rooted deeply in the Lutheran Confessions, which is a basic safeguard against the temptation to embrace any christocratic pretensions in our time. Because "we believe, teach and confess that the distinction between law and Gospel is an especially glorious light that is to be maintained with great diligence in the church," we refuse to produce all sorts of Gospel answers to law questions.
- 33) On the other hand, when the law is made into the Gospel, the entire Christian proclamation is perverted, and the "comforting and joyful message which does not terrify, but comforts consciences that are frightened by the law, directs them solely to the merit of Christ and raises them up again by the delightful proclamation of God's grace and favour acquired through the merits of Christ" (F.C.Ep.V/7) is forgotten. This legalistic preaching of the law as Gospel is an ever-present temptation to the church from the Apostolic Fathers to our own day. It is our task in obedience to Christ to confess this central distinction of law and Gospel as our contribution to the ecumenical dialogue in our time.
- 34) We asked in the beginning, what is the task of Lutherans in the Ecumenical Movement--we answered, it is, faithful to the only rule and norm of Lutheran Christians, "the prophetic and apostolic writings of the Old and New Testament" (1) To confess in thought, word and deed the theology of the cross against all theologies of glory--even if they come under the label "Lutheran" or ecumenical. (2) To bear witness to the real presence of Christ given to us in the Holy Communion as the key to a faithful understanding of man, the church and the Scriptures, and (3) Rightly to distinguish law and Gospel against all efforts to suppress one or the other or to confuse both.

35) In this effort we are guided by the Lutheran Confessions because they did for the Sixteenth Century and Europe what we are called to do for the 20th Century and on every continent of this world.

The Lutheran World Federation
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SECTION III
Preparatory Paper No. 3

CONFESSIONALISM IN THE PROTESTANT MISSION*

R. Pierce Beaver**

The first two and a half centuries of Protestant missions were distinguished by a remarkable sense of Christian unity across confessional and national boundaries. Confessionalism had little part in the rise and development of the mission. None of the Reformers had concerned themselves with the doctrine and practice of mission, but a theological groundwork was latent in the teaching of both Luther and Calvin. Orthodox Calvinist theology proved eventually to be a great stimulant to missionary zeal because of its stress on the glory of God, obedience to the Bible, and submission to the will of God. It reached the peak of its influence in the development of American missions. Lutheran orthodoxy was either cold or actively hostile to mission. Sporadic calls to mission by theological professors were ignored or contemptuously rejected. When German missions arose, they were the fruit of Pietism, which was scorned by the dominant orthodox ecclesiastical powers. Scandinavian missions were of pietist origin also. A similar situation was found in Great Britain. The Society for the Propagation of the Gospel in Foreign Parts was eventually forced into active mission to the heathen by the work of the Anglican Evangelicals in the Church Missionary Society.

A common passion for mission and, in most places, a common struggle against orthodox ecclesiastical power united evangelicals and pietists across all barriers. Devotion to mission produced a sense of Christian solidarity unknown in other circles in the churches. The promoters of mission were in constant contact, and an interwoven network of influences simultaneously stimulated the growth of the movement in Great Britain, Europe and North America. Consequently cooperation and united action marked even the early stages of the mission. Anglicans and Dissenters in England founded the Society for the Propagation of the Gospel in New England in 1649. The King of Denmark sent to Tranquebar men trained by Francke at Halle, and when Danish and German support failed this Lutheran venture the Anglicans of the Society for Promoting Christian Knowledge came to the rescue. The same interrelation marked the

* This is the general introductory portion of a paper on "Joint Action For Mission and Lutheran World Mission" presented at the Institute for Missionaries on Furlough of the Board of World Missions of the Lutheran Church in America at Kenosha, Wisconsin, July 1963. It is through Dr. Beaver's kindness that we have this portion for our preparatory material.

Beaver

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new and accelerated movement which began about the last decade of the eighteenth century. The London Missionary Society was a union enterprise of persons belonging to four communions, and its example was extremely influential in America, where union societies prevailed until the 1830's. The Church Missionary Society and the London Missionary Society employed as missionaries Lutherans and some Reformed from Germany, Switzerland, and Sweden. The Basel Society united Lutherans and Reformed in one venture, and so did the Paris Evangelical Missionary Society. The Rhenish, North German and Gossner Missionary Societies were all originally union. The Swedish Missionary Society, solidly Lutheran, appointed Moravians and English Wesleyans to its governing board, and made grants to the Basel, London, Wesleyan and Moravian Societies. The English Presbyterians and American Dutch Reformed missions in Amoy, China, formed one united church at the outset. And one of the most amazing instances of joint action was the joint German-British, Lutheran-Anglican, Bishopric of Jerusalem.

This remarkable spiritual unity cultivated by devotion to mission had by the end of the 1830's resulted a rather spontaneous general adherence to a system of comity. It aimed, first, at fixing responsibility for the evangelization of the whole world so that no region would be omitted; and, second, at delimiting local spheres of occupation in which each field mission could work protected against intrusion and interference by others. Common concerns relating to comity brought about the creation of conferences of consultation and boards of arbitration, which have eventually been transformed into the present National Christian Councils. Comity was not a device for the protection and perpetuation of confessionalism. It was on the contrary, the general assumption that Western denominational differences and traditions had no relevance to the new Christians of Asia, Oceania, and Africa, and that great harm would come from the ensuing confusion if two or more different traditions were introduced into the same area. The missionaries were to be evangelists, not pastors and administrators; and when the native church reached maturity they were to leave. Then, it was confidently expected, the denominational bits and pieces, hitherto kept separated by comity, would be put together into a national church which would be different than any of them. There was no major society or board which held itself apart from the practice of comity in the nineteenth century, and by the end of the century almost all missions within each of the great confessional traditions were in mutual adjustment to one another within the scheme. Acceptance of comity was in effect either the explicit or tacit recognition of each and every church as a valid part of the body of Christ, of its message, its ministry, and even its sacraments, because there was general transfer of members.

Behind comity and mutual recognition lay a consensus on two important convictions. One was well-stated at a very much later date by that great Lutheran missiologist, Professor Walter Freytag. He said: "Through the work of missions which themselves differ most widely in character, in some mysterious fashion a single achievement is accomplished" and, "the work of different missions can bring

forth one and the same fruit, which bears the marks of Christ's own people." The other was expressed by the Anglo-Catholic Bishop of Lebombo in 1904, when he declared that "all the confessional differences in organization, sacraments, and worship are as nothing in face of the tremendous difference which separates Christians from heathen."

Home base consultation developed parallel to that in the mission fields, beginning with the London Secretaries' Association in 1819. The British and Americans sponsored great mass assemblies with information and promotion largely in mind, beginning with the New York and London Conferences of 1854 and ending with the Ecumenical Missionary Conference in New York in 1900. Smaller and more studious and serious work conferences developed on the continent of Europe, including the Scandinavian or Northern and the Continental Missionary Conferences. The former is the only confessional development among them. It arose primarily as a pan-Scandinavian movement with Lutheranism as an inherent cultural component. When the original intent was not achieved, Lutheranism was made the basis for a number of decades; but after a long period of suspension the Northern Missionary Conference was revived in the 1920's and opened to all. Meanwhile, the Continental Missionary Conference was open to all confessional missions. National conferences or councils, such as the German Ausschuss der deutschen evangelischen Missionen, were comprehensive. Lutherans predominated in the Ausschuss, but never attempted to make it a Lutheran organ. When Germany embarked on colonial conquest in Africa, a number of new nationalistic missionary societies were founded and supported by commercial interests. They wanted non-German societies expelled from the new colonies. Professor Gustav Warneck and the Ausschuss successfully defended the established principle of comity and the recognition of the right conferred by prior occupancy.

However, a decided change is observable near the end of the nineteenth century, and, despite the continuing over-all sense of unity in mission, the twentieth century opened upon a scene of denominational colonialism. Denominational mission boards proliferated at this period, and, while the new agencies generally followed the methods of the older ones, there were manifestations of an increased denominational consciousness in the West. In Great Britain and Europe the spirit of the rampant imperialism got into the missions, and in America nationalism by way of the concept of "manifest destiny" infected overseas evangelism. It was more denominationalism than confessionalism, because the denominational units within the same confession did not make common cause but stressed their individual peculiarities. This growth in denominationalism coincided with the capture of the minds of the missionaries by the colonial outlook and spirit caught by contagion from the European colonial population in the East and Africa.

The consequence of the fusion of these two influences was ecclesiastical colonialism. The missionaries forgot that it had long been held that they were

not to be pastors and administrators, but only evangelists, and that they were supposed to get out as soon as possible and allow the native church to shape its own pattern of life and ministry. The missionary became the "boss". The daughter church had to be held under parental tutelage until it became more mature, and only mother church could decide when that stage had been reached. The young churches were now made, as far as it could be done, into little models of the planting denomination. They were even organized into associations, conferences, districts, presbyteries, and synods of denominations in Europe and America. Robert E. Speer inveighed against this practice as being a travesty of a "self-governing church". Missionaries of a new outlook were now abroad, an outlook neither ecumenical nor confessional, but denominational. High-Church Anglicans held the view, as reported by Dr. Weitbrecht, that "The reason (and a great one it is) which lies behind the shrinking from agreements on Comity is clearly the anxiety lest we should fail to hand on any essential portion of the inheritance of the Mother Church to her Indian daughter". The right to "follow up" members was demanded. The Provincial Synod of Anglican Bishops in India in 1900 repudiated further comity agreements and claimed the right to provide ministrations for all its members wherever they might go. Others followed, hastening to try to build denominational empires. Nevertheless, I would stress that this was denominational, rather than confessional imperialism. Almost the only instance of confessional self-aggrandizement occurs in the last meeting of the Northern Lutheran Missions Conference (1906) where it was asserted that Lutheran churches provided a "deeper approach" than other missions, especially in conversions, and that Lutheran missions built the strongest foundations. But that was mere self-assertion, for no evidence was presented to prove a confessional difference and superiority.

The first decade of the 20th century was a germinal one. The young churches grew rapidly. Nationalism and anticolonialism began to develop power in Asia. The pattern of the official, representative working missionary conference was achieved in South India and adopted elsewhere. The World Missionary Conference at Edinburgh in 1910 initiated new developments of tremendous significance, one being the effective organization of missionary cooperation, including the National Christian Councils, and culminating eventually in the International Missionary Council. It gave birth to the Ecumenical movement. It initiated the struggle of the young national churches for independence from mission control and revealed their restiveness under the imposition of Western patterns. It was noted that they wanted freedom for organic union, but, as Julius Richter stated, this was waiting on the churches of the West. The Jerusalem Conference of 1928 granted the young churches parity in the cooperative organization, in theory at least, and initiated a trend towards devolution of control from mission to church. It held up the ideal of indigenization, and squarely challenged the continued imposition of Western confessional and denominational patterns. The ideal of colonial models of mother churches was repudiated. The young churches gained more and more freedom right up to the outbreak of war in 1940. War conditions drastically reduced the number of missionaries in the field, and the churches had to be not only independent but responsible. The revolution in relationships was symbolized at Whitby in 1947 by the slogan: "Partnership in obedience".

All tendencies in the common Christian life in each region and nation moved steadily and visibly towards cooperation, unity, and organic union. Between 1910 and 1960 there were about twenty interconfessional organic church unions or enlargement of such unions and about an equal number of intraconfessional unions. But spokesmen of the young churches made it clear that the Western Churches were hampering this movement through the power of the purse strings or other forms of control, that they wanted freedom from what they considered to be the dead hand of confessionalism in order to achieve union vital to their stand in a non-Christian environment and to shape their life in indigenous patterns. Every ecumenical conference heard the plea of the young churches for organic union. The cry of Bishop Azariah of Dornakal still rings out from Lausanne and Edinburgh in 1927 and 1937: "Unity may be theoretically a desirable ideal in Europe and America, but it is vital to the life of the Church in the mission field. The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal. We want you to take us seriously when we say that the problem is one of life and death to us."

The years of the war and the period immediately following, however, saw the rebirth of confessionalism in a new form, what may be called "ecumenical confessionalism". Devastation and suffering came upon many young churches, and others faced famine because they were deprived of support from the missions with which they were associated. A magnificent piece of interconfessional and interdenominational cooperation in the form of the Orphaned Missions Fund of the International Missionary Council was devised for their assistance. The Lutherans undertook a similar magnificent achievement, but they decided to work separately, and thereby set a momentous precedent for the future. This was the beginning of a new kind of world confessionalism, no longer intended for sentimental remembrance of the founding fathers, but for action. The World Council of Churches, which had been operating on a provisional basis, was formally inaugurated, as a Council of Churches, it did not allow for direct representation of the National and Regional Christian Councils, the real functional symbols of ecumenicity among the young churches, and there was a considerable measure of resentment among them. However, the young churches soon came to praise highly the WCC, because they found in it a platform on which they could meet the older churches on a basis of constitutionally equal status, if not with equal power; a forum from which they could speak boldly to those other churches and to the world; and an arena in which they could **directly** contend with those churches for causes dear to them, without having to go through the intermediary channels of mission boards. The new WCC indeed brought the denominations into global fellowship for study and reflection on faith and order questions looking towards reunion and in united action in relief and service, but it also stimulated a new kind of confessionalism within this framework of unity. Global confessional blocs were soon in existence, as much concerned with questions of prestige and power as with witnessing one to another on theological issues.

The former loose Lutheran World Convention was reorganized in 1946-47 as the

Lutheran World Federation, and it soon had a structure and program parallel to that of the World Council of Churches. Its seven or eight Commissions were immediately active, and those on World Mission and World Service were soon making an impact felt to the ends of the earth. The LWF in a remarkably short time had attained a great achievement in bringing many Lutheran churches out of isolation into a close and continuing engagement with one another and in directing their energies into effective service. The corresponding world confessional bodies or international denominational organizations tended in reaction to take on the same character in varying degrees, to enlarge their staffs, and also to duplicate in some measure the work of the WCC. Lutheran, Anglican, Orthodox, Presbyterian, Baptist, Methodist, Congregationalist, and Pentecostal power operate globally. Alongside them are the "little Romes" of American Methodism and the Southern Baptists with their worldwide monolithic structures. The young national churches soon discovered that confessionalism, which had been relaxing its pressure on one front, was now coming at them from another, and that through the power of Western money ecumenical confessionalism had thrown up new roadblocks to national and regional unity.

Study reflection during the war period brought the Western mission boards and societies to a keen awareness of the power of money and to its frequent misuses in the past. Excellent plans were made for the future. Some advances resulted. Interboards were created for the unified relations of American denominations with the Kyodan and United Church of Christ in the Philippines and associated institutions. There has been a new readiness to enter into united missions, notably the United Mission to Nepal. The Theological Education Fund has provided a new approach to a universal problem, and there is now underway a similar venture in Christian Literature. American Church World Service and the WCC's Division of Inter-Church Aid and Relief to Refugees have achieved great results. However, money was poured into young churches through denominational and confessional channels with strings attached, or at least the recipients believed that this was the condition of reception. Given the tremendous needs, the personal desires to bet abroad for study and travel, and the like, it is no wonder that national churches in large measure succumbed to the pressures. There were secessions from the Kyodan which would not have happened otherwise. Reformed Churches took the view that the great Batak Church was moved from the Reformed into the Lutheran camp. Methodists in India frankly confess that what was responsible for the rejection of the North India Church Union scheme by the Methodist Church in Southern Asia is the involvement in the American Methodist structure and especially the salary scales of officers. There is resentment in West Africa over the recent creation of the Anglican Province of West Africa and proposals for region-wide West Africa Methodist and Presbyterian Churches, which have for the foreseeable future thwarted the hopes of a thorough-going church union in that region. The new worldwide Anglican program "in the spirit of Toronto" is causing apprehensive even in many Anglican quarters. As one talks confidentially with members of the national churches, he finds that many feel with shame that they have been "bought", and the resentment is bitter. The antagonism to intrusion into national and regional affairs and interference

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with the processes for the realization of unity there has come to the surface in the last two or three years, and the issue has been clearly set forth by the Bangalore statement of the East Asia Christian Conference. This has been a rude and almost uncomprehensible shock to the Western officers who dominate the world confessional bodies to discover that the young churches actually believe that ecumenical confessionalism is inimical to world mission and to regional Christian welfare.

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SECTION II
Preparatory Paper No. 2

WHAT DOES LUTHERANISM IN ASIA STAND FOR?

B.H. Jackayya*

Introduction:

This question is asked out of deep humility and a great concern for the salvation of souls, "for the equipment of the saints, for the work of the ministry ... (Matt. 28, 19.20; Eph.4, 12-16). It is asked both to learn and to teach.

The primary need to think of Lutheranism in Asia today is to help us Lutherans to open our eyes to see what God has to tell us today in the Asia situation and to be able to face the Asian task and the Asian problems.

I. WHAT IS ASIA?

We naturally think of the Asian world and the Asian churches.

- A. 1. The Asian world in its widest sense includes all the countries in Western Asia, East Asia, South East Asia, Central Asia and the Far East, covering more than half of the world's population with a great variety of people, of varied languages, cultures, nationalities and religions.
2. It is that part of the world in which the greatest revolutionary changes in the political, economic, social and religious spheres are taking place today. Particularly in India these changes have great significance to Lutherans.
3. With political freedom and liberty the peoples of Asia are coming, as never before; closer together in their struggle for economic and social emancipation. But at the same time the spread of Communism and communalism and religious fanaticism threaten to create, or have already created in some countries, grave problems concerning political liberty and individual freedom.
4. The rapid and aggressive resurgence of the non-Christian religions has placed Christianity on the defensive.
5. All non-Christian religions "are religions of self-redemption, self-justification and self-sanctification."

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B. The Asian Churches

1. The church in the Asian world, though its members are still a small minority, has taken root. In spite of its many weaknesses it should be said that it is growing.
2. The task before it is the tremendously great task of preaching the Gospel to the non-Christ majority. Under God and with the help of the older churches it can meet this challenging task and expand its boundaries. But the church is weak in its inner life and is outwardly threatened by anti-Christian forces.
3. The need of the hour is a revival of the church's inner life. It needs to know afresh what the church is, what Christian fellowship is, etc.
4. The Asian church is noted for its interest and concern for the unity of the church. This is an encouraging sign for the future since in a non-Christian world nothing will be as effective as a united witness.

But the Asian church should learn what true unity and continuity of the Church depend upon. This warning is very urgent and necessary today.

II. WHAT IS LUTHERANISM?

1. Lutheranism is the spirit of Luther and not the Lutheranism of the 16th century. "That which is essential in Luther must be distilled so to speak out of his words about sin, faith and justification which are conceived in medievalism." (Skydsgaard)
2. Lutheranism stands for the three-fold emphasis of the Reformation: "Grace alone," "Faith alone" and "Christ alone."
3. Lutheranism does emphasize God's acts in Christ not only once in history but also in the life of every individual through the Word and Sacraments. Man's response is necessary but always follows God's acts.
4. Lutheranism does not allow anybody or anything to stand between God and man - no priests including Luther; no confessional writings, including the Lutheran confessions; no statements of any kind, no traditions - nothing except the Bible and Christ!

"Let God be God." "The question is not what is Lutheran but what is consonant with Christ."

If this is not Lutheranism what else is?

5. "The essential nature of Lutheranism demands relations with other communions .. The way to the center (Christ) is the way to unity." "Ecumenicity is an inherent principle of Lutheranism." (Nygren)

III. WHAT DOES LUTHERANISM IN ASIA STAND FOR?

1. What Asia (both the Asian world and the Asian church) needs today is the preaching of "the full Gospel of Jesus Christ as the power of God unto salvation" as stated in the Lutheran Confessions. But the Gospel is to be preached "not as a doctrine but as Jesus Christ" through whom God acted in history and continues to act in us and for us to fulfil His purpose in Asia and in the world.
2. The challenge of non-Christian religions is "first of all to re-examine the faith by which we live." The Small Catechism gives sufficient emphasis for a witnessing life. The Second and Third Articles of the Creed (the Work of the Holy Spirit); the Second Petition of the Lord's Prayer etc.
3. The self-justifying and self-sanctifying non-Christian religions need the teaching of justification by faith and the uniqueness of Christ.
4. The teaching about Sacraments is especially significant in view of all the material and social progress that Asia is making today.
5. Lutheranism has much to contribute to the unity efforts in the Asian lands. As a matter of fact Lutherans ought to have been in the forefront in the ecumenical movement in Asia. "The spirit of the ecumenical movement is the spirit of Luther to the extent that it is a movement back toward the center of the Christian faith."
6. But at the same time the Asian church needs the emphasis of Lutheranism that the Church is not merely an external organization. In Lutheranism we have the correct answer to the question: What is the unity we seek? (Augsburg Confession, Article VII)
7. Lutheranism demands that we re-study questions like, what is the Bible? What is the revelation? What is the Church? etc. in the Asian context, because we want to be understood both by the non-Christians and the non-Lutherans in Asia.

Conclusion:

A great challenge and an opportunity for the Christian Church in Asia to witness to the uniqueness of Jesus Christ! How well the essential principles of Lutheranism could equip the people of God to adequately meet this challenge!

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SECTION II
Preparatory Paper No. 1

WHAT DOES LUTHERANISM IN ASIA STAND FOR?

Chitose Kishi*

Lutheranism, as I understand it, is a type of Christian faith derived from Luther's understanding of the Gospel and which was expressed in the confessional writings of Luther and his followers. Six of these confessional writings were produced. These, together with the three ecumenical creeds, have come to be the rule of faith for the Lutheran Church. Some Lutheran bodies accept only the Augsburg Confession and Luther's Small Catechism. But this does not mean that they reject the other four writings.

These confessional writings are Lutheran responses to the biblical message. Since God speaks to us through Christ revealed through the Bible, we are guided by the Holy Spirit in such a way as to respond to the divine message. The good tidings from God in Christ may be said to be the fundamental answer to the fundamental problem of the predicament of man. That is, man's alienation or estrangement or rebellion from God. The confessional writings are concerned with this. The affirmation that sinners are justified by God through faith in Jesus Christ and are incorporated into fellowship with God summarises the Gospel message. God commissions these justified sinners to go into the world to preach the good tidings to all nations. We see in this God's free sovereignty and superior power which breaks through the human will which is in bondage, in such a way as to make it respond to the divine message and totally commit it to God. Luther's understanding of the Gospel is still valid today because it is in harmony with the Bible.

Historically speaking the Lutheran Church in Europe "indigenised" her understanding of the Gospel during the past four hundred years. We see Lutheranism incarnated in each Lutheran country in Europe, retaining each country's national, historical, social, political and ecclesiastical characteristics. The Lutheran Church in America at first followed the pattern, mimicking the Lutheranism of the country from which her members migrated but has gradually developed distinctly American characteristics, although we can recognize even now some European traits. The Lutheran Church in Asia has received through missionaries sent by mission boards or societies in Europe or America a Western type of Lutheran faith. It is quite natural for churches in Asia to follow the pattern of particular Lutheran bodies which have mission work in their countries. But there is tendency to move toward the indigenisation of Lutheranism in each Asian country. We have

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seen experiments which have taken place in various phases of church life in order to indigenise Lutheranism on Asian soil. All such attempts have their own merits, but the final goal has not been obtained as yet. We are still in the stage of fumbling. Indisputable clues have not as yet been found. We have, however, learned a lesson from our anxious attempts of working toward this goal. That is that human anxiety and devices are doomed to fail. In our anxiety we still must look up to God who acts in Christ and through the gracious guidance of the Holy Spirit. Such an attitude coincides with that of Luther when he discovered this in his spiritual agony. In our deep agony of determining to make ourselves live up to the Gospel we have to try our best to come into a dynamic relationship with the died-and-risen Lord of life. To do this we have to depend entirely upon the Bible, because the Bible is the only source from which we can learn the way to the living God. In the Bible God meets us in Christ. In the Bible Christ speaks to us the good tidings of His redemption. Lutherans in Asia take a firm stand on the Bible.

Next, we are to state that God who meets us in the Bible is free to act. "There is no prison for the word of God." We are prisoners of God. But the word of God cannot be imprisoned by any forces. We Asians have received a written statement of faith as our confession. If this form, this written statement, becomes a prison for the word of God, it will mean disaster for the Church in Asia. God is active in communicating the redemptive work accomplished by Christ. Let us remember that the redemptive work of Christ extends to all phases of human life, religious, as well as social. Since Christ is the Lord of the universe, His activity is not limited to his Church. If the confessional writings are in the way of God's free activity, they should be replaced by something which serves the purpose of God. The confessional writings should be right in the line with the loving and saving will of God. We have to admit honestly that confessionalism sometimes served as a wall that separated the Lutheran Church from the rest of the Christian Church. There were historical reasons for this. There may yet exist some reasons for alienation from other Christian bodies for the sake of self-protection. However, to make the creeds and confessions instruments of protection is a misuse of them. They are the believers' response to the biblical message and as such they should be used for the purpose of bearing witness to non-Christian and non-Lutheran neighbors. The confessions are not to be hidden from neighbors but should be publicly proclaimed to them. The Augsburg Confession was publicly read for the sake of communicating a type of Christian faith which was thought at that time to be a true understanding of the Gospel, and which was proclaimed as widely as possible. Confessions are the result of hearing and responding to the divine message. Therefore there is an element of dialogue. It is indeed an event producing dialogue. By confessing, man is confronting God and at the same time he is conscious of his neighbors toward whom he is responsible to bear witness for Christ. Lutherans in Asia think the confessional writings they inherited are to serve as a guide for true interpretation of the Bible, and believe that the type of faith which is expressed in them is of such a nature that it should be accepted

by all Christians. Lutheran particularism leads us into the formation of an isolated sect. But particular confessions of the Lutheran Church are expressions of the universal truth of the biblical message. In order to prove this statement Lutherans in Asia should show that the living message in the confessional writings are not imprisoned by the form they take. Rather the content they contain is vital to every human being and gives right understanding of the fundamental answer which has been given by God in Christ, an answer of faith and forgiveness to the fundamental question of the human predicament of estrangement from God. Life of an individual as well as a nation has the starting point with this vital question.

Thirdly, we would like to take up the question of the indigenisation of Lutheranism on Asian soil. Broadly speaking, there are two lines to be considered: 1) the attitude of the sending churches or societies; 2) consciousness of responsibility on the part of Lutherans in Asia.

As for the first, we can say briefly that we feel that mission work should be done in such a way as to connect believers directly with Christ, thus leading them to form congregations dedicated in the name of Jesus Christ without any other mediation. This is very hard to do. It seems to be almost impossible. There is a tension between "ought to do" and "impossible to do." Lutherans in Asia are glad to go along with the missionaries who have a feeling for the tensions involved, because they understand or at least try to understand the situation in a particular field.

As for the second proposition, we are to remember first of all the fact Lutherans in Asia are in the midst of non-Christian and non-Lutheran neighbors. They cannot live through even a single day without coming into contact with them. Life in Asia is very much different from that of a country in which there are many fellow Lutherans and where one can live without necessarily coming into contact with any man of another faith or with a man of no faith. We might say that the life of like-minded people would be a life of monologue even though a conversation of words goes on in daily life. One cannot expect this kind of life in any Asian country. Life in Asia is the life of mutual contact of different modes of living and faith. It seems sometimes to be conflict and confusion to the eyes of strangers. One who rests on his own faith and keeps it for himself without trying to share it with his neighbors, cannot endure life in the situation that exists in Asia. One thing is necessary for Lutherans in Asia, that is, to break through the walls of barrier to the cross. The walls may be nationalism in a narrow sense, confessionalism in a misinterpreted sense, feelings of superiority shown toward other faiths and so forth. "Christ destroyed the barrier which kept us apart." This same Christ is now active and is breaking down the barrier that exists between God and us and between our neighbors and ourselves.

Lutherans in Asia trust in the divine power which overcomes and forgives in love all rebellion against the will of God. This means that we must maintain the fundamentals of Lutheranism in such a way as to prevent the form of the confessional writings from being in the way of communicating them to our neighbors. We desire the fundamentals to become the medium of dialogue between non-Christians and ourselves and between non-Lutherans and ourselves until the biblical truth stated in the confessions be fully accepted by all. In order to accomplish this we must learn to listen to others. Otherwise dialogue cannot be expected. There are many attempts toward beginning conversations between various groups. It is desirable for Lutherans to participate in this, and this can be done without losing our identity. Lutherans are challenged from the outside. But it would be far better and more fitting if Lutherans were to challenge others for the sake of truly understanding the Gospel. We should be bold enough to give up our position if we are convinced by the Bible that the affirmation of other faith is true and acceptable. In this way a way for joint action for mission will open up for all Christians in Asia. Then and only then can the Asian church as a whole make a great contribution toward the advancement of the ecumenical movement.

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SECTION III
Preparatory Paper No.1

GIVING AS AN EXPRESSION OF CHRISTIAN LIFE

Harry Wang^{*}

Giving must be a part of a human being's daily life. Any one who is a citizen of a nation or a member of a club or a society or an association is expected to give his share if he wishes to be a part of the organization; he has an obligation to the group and he can give expression to this obligation in various ways; one way is through giving.

A Christian should feel more strongly than a non-Christian that giving must be a real part of his daily life. A Christian really has two obligations. On the one hand, he has obligations towards the group in society to which he belongs, while on the other hand, he has obligations towards the living Lord; one is a physical obligation, the other is a spiritual obligation. In both the physical and the spiritual realm, giving really proves a living relationship; where there is no giving, there is no living relationship.

One observation has impressed me much; all the Buddhist and Taoist temples in China were built by the local people. Not one penny came from elsewhere; no foreign mission organization supported these religious groups, yet the priests lived in the temples and lacked nothing, although they did no labor to earn their living. Why? Because their disciples gave towards their support; not only did they give money, but also property. From my childhood days, I remember well that most of the people in our area made special visits to the temples at least twenty times a year to pay homage to the idols and to bring gifts to the priests. If these people who worship false gods can so give to express their religious life, how much more should not Christians who are disciples of the one and only true God, give in order to express a living relationship to Him.

The living relationship of a Christian to His God and Lord is not a superficial thing; it is real; it is living with Christ, hid with Him in God (Col. 3:1-3); it is being in Him (John 17:21); it is walking with Him (Genesis 4:24). Paul understood this living relationship well; he said, "For to me to live is Christ" (Phil. 1:21). John showed his belief in the importance of this living union by quoting Jesus words, "Abide in me and I in you .." (John 15:4). If we truly abide in Christ, then we belong to the household of God. May we like Moses be

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faithful in all God's house?

And what is God's house in this world? Is it not the church? To be faithful in God's house is to live it and to support it. To support it, means to give. Should this be so difficult? Not so, if we are truly abiding in Him; if we are truly in living relationship with Him; then we will know that all things are of Him and belong to Him. "Are not the beasts of the forest mine, saith the Lord, and the cattle on a thousand hills?"; we will know that what we give already belongs to Him; we will know that we are stewards in His household, and it is for a steward to be faithful.

I firmly believe that a church where every member is in living relationship with Christ, will in money-matters lack nothing. I believe such members will not only give their tithes, but will go far beyond the tithe. I believe that a church which is constantly in financial need, must be so because its members are spiritually dead. I do not believe that any member is so poor that it is impossible for him to give anything at all. I also believe that a special blessing rests on those who dare to give even in want; who dare to take God at His word, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10)

May the Living God quicken every member of His household.

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SECTION III
Preparatory Paper No. 2

THE PROBLEM OF FOREIGN SUPPORT

Masami Ishii*

Our church in Japan has been formed through the support of churches of foreign lands. We are very grateful for this support given to us in many ways, and which we are still receiving now. But in one way or another this foreign support can easily become a very real problem. Our church has been formed as a result of merger, so that we are affiliated with churches in America and Europe which have different histories of work in Japan. Consequently the pattern of support, personnel and financial, has been different according to the relationship between the respective missionary agencies and the church in Japan. This is always before us in a younger church, although some of the problems described here are not that of our church today. My knowledge is limited within the church in Japan, but perhaps there will be found here similar problems with other churches in Asia.

1. The Christian Church, in dependence upon the Lord Jesus Christ, bears the responsibility to go forth to all people and to every corner of the earth in service and in proclamation of the Gospel. Therefore the older churches have supported by various means the sowing of the seed of the Gospel in new fields despite all earthly boundaries. However, by and for the growth of the younger churches, the manner of support must be carefully studied. The mission of the Church is not only of the older churches but of all people who are called into fellowship with the Lord. We must establish and improve the supporting relationship in order to respond to the Lord's great commission.
2. The relationship of the younger churches to the older churches does not always develop in this simple way: dependence-independence-interdependence. The Church as an institution on the earth has many different aspects, such as political, financial, personal, theological and spiritual. The growth of the younger churches may not be this balanced in many cases. The basic problem is that of establishing a truly cooperative relationship. On this basis the weak points of the younger churches should be studied and the solutions brought about through mutual consultation.
3. The society that has developed in isolation from the Christian faith will naturally have different attitudes towards the so-called "Christian Civilization"

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than those of Europe and America. Preserving long cultural and religious history on the one hand, and facing the rapid social development on the other; the structure and spiritual life of this society has been under severe strain. In such a situation we cannot easily hope for the Christianization of the whole society any more. While the old religions are very much customized, people are still not prepared to replace them by Christianity. In effect each area may have its own problem, but it is clear that the supporting bodies, with the younger churches, must have a good understanding of the situation and give the appropriate support so that everyone can be thankful for the fragrant offering.

4. Financial support must be given through the channel which is best suited to the structure of the younger church, and a truly cooperative relationship is realized in this church-church relationship. On the mission field it is not desirable to have many different Lutheran churches simply because their supporting bodies are different. When merger is to take place while the supporting bodies are different, the way of the support must be established with careful study to provide a successful merger and its development.

5. For what and how the financial support is made depends entirely on the situation of the younger church. It is quite certain that our first purpose is to proclaim the Gospel, but if the spiritual and financial growth of the younger church is not followed this purpose itself will not be completely fulfilled. Therefore both the supporting bodies and the supported churches must always study the situation, and must be able to revise and improve the relationship. The growth of the younger church has not always appeared as expected. To accomplish a plan much more support may be needed later than at its beginning. We must not be interested only in a new project, but also try to get a balanced growth.

6. When the supported church makes a request on the basis of its own plan, the supporting bodies may not always give a sufficient answer because they are not interested in it or because of their financial condition. It is quite natural, but they must be careful not to discourage the younger church's own planning, and not to make its autonomous work nominal. On the other hand, if the request is to be easily granted, the younger church may not be careful enough in making its plans. Therefore it is necessary to have a continuous dialogue and cooperative relationship between the supported church and the supporting bodies. And for some items, if possible, it may be helpful to have a certain amount of funds for the free use of the younger church for a certain extended period.

7. The younger church must first try to meet its own general budget by itself. But in connection with expansion programs there are some places where Christian witness is needed but where self-supporting congregations would be difficult to achieve. And it is very important to have a guarantee of the national worker's standing, including the preparation for his retirement, especially in view of cooperative relationship between the national and missionary workers. Therefore

support is needed until the younger church can obtain growth to a certain level. And for this growth, it is necessary to establish good size congregations. Under such considerations in future something like "appropriate" support should be given from the beginning.

8. The special projects such as radio and literature evangelism, as well as the outreach work, must be treated cooperatively. All such projects are followed up by works on the congregational level. Therefore it is no good to separate the funds to be used for the work and subsidy by the missionary from that to be used and controlled by the national worker.

9. For such institutions as educational and social work, the same thing can be said as was mentioned above. These types of institutions have contributed a great deal as a Christian witness to society, but they tend to grow more than the church can manage, because the social need is so great. Such works need good Christian workers which require a big subsidy and continuous support. But this subsidy must not suppress that support which the church gives. The growth of the church and such institutional works must be balanced to some extent.

10. Financial support should be considered in cooperative relationship including personal exchange; the missionary workers from the older church, and the students, visitors, etc., from the younger church. It is no good to send missionaries without giving enough support to the church, or to give subsidies without any personal involvement. If there were some feeling of opposition to the missionary while receiving the subsidy, or too much dependence on the missionary, a reexamination must take place on the cooperative relationship itself.

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SECTION III
Preparatory Paper No. 3

SOCIAL AND ECONOMIC DEVELOPMENT AND THE LIFE OF THE CONGREGATION

K. Rajaratnam*

I. Introduction

Man must live by the sweat of his brow, he is not entitled to his food unless he labours for it, the labourer is worthy of his wages - these principles are part of the divine Law in the Bible for the governance of man. These laws pre-eminently constitute the framework of the social and economic reconstruction programmes in operation in the under-developed countries today. The measure of good government in the new countries is decidedly the speed and the extent of progress achieved in this sphere.

II. What is the meaning of the Social and Economic Development?

There was a time when concern for social and economic development was considered tantamount to the worship of the mammon. But today concern for such development, especially of the poorer countries where poverty, disease and squalor are visible to the naked eye and do not need the aid of statistical data to establish their existence, by no means constitutes, the worship of the mammon.

On the other hand programmes of development serve the double purpose of providing the wherewithal and skill for better living and thus preventing the ignorant and the poor turning in despair to the worship of the 'Golden Calf'.

Development programmes today fortunately underrate schemes of charity except in situation of extreme distress caused by natural or other calamities. Emphasis is now laid on enabling a person to earn his own living and thus contribute to the welfare of the community. Helping people to help themselves ensures the continued development of agriculture and industry in rural and urban areas. Social evolution naturally follows the reconstruction efforts. Thus the illiterate and the ignorant seek and find knowledge, the downtrodden, dignity and the beggar, work. At any rate these are the firm goals.

With these objectives in view, governments undertake the responsibility to provide and expand social services - educational (academic and technical training),

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medical and public health.

III. How is the life of the Congregation affected by these developments?

Very rightly missions did not believe in and therefore did not undertake programmes of social and economic emancipation of the people to whom they took the Gospel. But paradoxically, the starting points of evangelistic work were the weakest spots of the society - illiteracy, ignorance, poverty, disease, etc., that is to say, the missions started their work with primary and secondary schools, colleges, boarding homes, orphanages, home for widows, the blind, the deaf, the dumb, agricultural settlements, etc. Missions therefore should be given the highest credit for the breakthrough they secured in the establishment of these social services as means of better life.

This led to the Church being built essentially on social services. So a hierarchical congregation came into existence. The missionary (who brought the money and ran the show), the native pastor and the church worker were the congregation. The hierarchical structure was strengthened by the economic ties the pastor and the church worker had with the missionary. The social services on which the hierarchical set-up of the congregation rested, is now broken by the Government which has assumed complete responsibility for these services. The physical foundation of the hierarchical set-up thus disturbed and loosened the economic bonds that existed between the members of the congregation (as church/mission workers). (This does not mean that there is no scope for mission work in these fields. There is enormous scope in several fields).

Socially, a new personality of the member of the congregation emerges out of this shake-up. (This personality may be positive or negative).

The first major effect, at any rate, of the social and economic development on the life of the congregation is its hierarchical set-up and the related elements of control, are bound to disappear sooner or later.

Secondly, an improvement in economic and social conditions does not necessarily bring in its train an improvement in the spiritual life of the congregation. But the potential for both improvement and deterioration is great and real. Problems and tensions arising out of the disturbance of the particular structure of the congregation are serious. At the same time under good leadership the chance of reaping spiritual benefits of this change, (under a given state of prosperity) are greater than otherwise.

Thirdly, the tradition of 'giving' is very poor in Asian churches. True, churches in Asia are poor due to more reasons than one. One of them is, receiving has become a habit and 'giving' is an alien characteristic to one used to receiving all his lifetime, a blind spot of the Asian churches. Social and economic development may be conducive to an active promotion of 'giving' both on the grounds of increased economic ability and the need to transform the present churches into vigorous missionary churches.

Fourthly, tensions may arise due to more than usual 'interest' evinced in the affairs of the congregation by the members who have higher social and economic status. This leads to divisions in congregation, party strife, litigation, etc. Indifference of people with higher economic and social status - especially of the youth - is also likely to be a problem.

Fifthly, both in an urban and a rural congregation, the usual type of members are: teachers, doctors, nurses, shop owners, civil servants, lawyers, factory workers, social workers, farmers and agricultural labourers.

The church so far has been employing most of them and working with the aid of these people among the non-Christians. With certain categories like the factory worker, the church (up to the present) has little or nothing to do. But all these categories now will be members of the congregation but only a few may be its employees. Thus with both categories say, the school teacher (formerly mission - now Government) and a factory worker, the church has now a different relationship. The Government school teacher and the factory worker now belong to the Body of Christ in the true sense. The pastor (representing the Church) is now their shepherd. This makes a fundamental change in the relationship between the church leadership and its members and also alters fundamentally the concept of church leadership.

In this context, for all the members of the congregation, participation in and promotion of spiritual programmes of the congregational life - the worship - the witness - stewardship programmes, revivals and retreats serve a felt need and have deeper meaning and significance.

Sixthly, through development programmes, foreign personnel, especially technical, are coming into the Asian countries. For the first time there are foreigners as guest members of local congregations who are not necessarily 'missionaries'. These personnel welcome spiritual care and nourishment. Some of them stay for longer periods. All of them may not be Christians, yet the local congregation has a duty to extend to them friendship and pastoral care to those who need it. In cities and factory towns especially this is a possibility.

IV. A challenge, an opportunity and a new field of witness

The congregation has some of its members working in the Government social programmes which are carried on in villages and towns. Once the congregation is convinced that these activities afford a new opportunity for serving God, there are two ways of participating in these activities:

- (i) Such members of the congregation as are employed in these programmes of development could be strengthened, spiritually and otherwise, so that they do their work as followers of Christ and as members of His Church. Factory workers and trade unionists need such help

from their congregation. They should be regarded as missionaries who only can reach that part of the world better than the professional Christian worker. The congregation thus involves itself in nation building through its members employed there.

- (ii) The congregation can also identify itself with the national effort by undertaking several possible activities like contribution of manual labour, study of local social problems and sharing their findings with the local authorities responsible for development programmes. Several other programmes could easily be thought of.

From this point view the new situation constitutes a challenge, an opportunity and a new field for the congregation to spread the Gospel.

V. Leader's Kit

The situation, full of exciting possibilities for the nurture and witness of Christian faith, makes heavy demands on the leadership of the Church, both the laity and the clergy.

The pastor's training in particular should reflect the social needs of the area he seeks to serve - a village, a town or a city. He should have the capacity to understand and discuss the problems of the members of his congregation. He should be able to lead the congregation in new fields for active participation. In other words, the pastor's education and training must reflect the needs and problems of the changing society. Theological courses, for example, must have papers on social and economic problems of the regions around them, to say the least.

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SECTION IV
Preparatory Paper No. 1

CHRISTIAN EDUCATIONAL LITERATURE

- A brief Survey on Christian Educational Literature in Hong Kong -

Andrew Hsiao*

Christian literature is an important means of evangelism and education of the church. It is more so with the Chinese church. The reason is clear: there are numerous spoken dialects yet only one written language among the 650 million Chinese people.

This paper is a brief account of the Christian educational literature alone as seen in Hong Kong. Three areas are here dealt with - the materials needed, the principles followed and the problems faced by the church.

I. MATERIALS NEEDED

Many kinds of Christian educational materials are needed, but the three below are the most urgent.

A. Materials for Sunday Schools

A cry for indigenous S.S. materials has been heard all over the Chinese church since the 1930's. But; not until 1961 did the Good Tidings Series - the first and totally indigenous S.S. material - come into production by the Lutheran Literature Society. This material is warmly accepted by non-Lutherans as well as Lutherans in Hong Kong, Taiwan, Malaysia and other places in South East Asia. A mimeographed English version of this material is also being used by English speaking Sunday schools in Malaysia where the attendance includes Chinese, Malayan and India children.

However, due to the lack of funds and writers this material is limited to the Junior, Primary and Kindergarten departments. It is difficult to see when the needs of other departments could be met. Requests for youth and adult materials, for supplementary reading materials, for closely graded materials, etc., have poured into the editor's office.

B. Materials for Bible Study in Public Schools

All schools in Hong Kong, except those directly operated by the Government,

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are allowed to teach Bible. This means that about three-fourths of the eight hundred thousand pupils in both primary and secondary schools can be reached by the church through Bible teaching.

However, according to "A Survey on Christian Education Curriculum Materials" by this writer in 1961, no adequate teaching materials could be found. Many schools did not have Bible classes simply because they could not get adequate books and competent teachers. More than half of the schools that had such classes stated frankly that they were much dissatisfied with the materials they were using. This situation has not changed much. It is the voice of all who are concerned about Bible teaching in public schools that a well written Bible study curriculum for both primary and secondary schools should be produced as soon as possible.

C. Materials for Instruction in Catechumen Classes

In the same survey mentioned above this writer found that the materials used for instructing enquirers in most churches are translated from their "mother churches," and in almost all churches are a one-book-curriculum. For instance, the one and only book used in the Lutheran Church was and still is Luther's Small Catechism. Any one who can pass the examination based on this book is certified to baptism.

This fact has raised many questions among the church leaders. Should Luther's Small Catechism, a teaching manual on basic Christian faith, written by a German theologian, originally in the German language and mainly for German children in the sixteenth century, be the only text book of the Chinese Lutheran Church for membership training in the 20th century? Is the content, the subject matter of this book comprehensive enough for the Lutheran Church to train its members today? Is the way of Luther's interpretation on these basic truths the best from the point of view of modern educators? The need of an up-to-date series of membership training material on different levels a unanimous demand from church ministers.

II. PRINCIPLES FOLLOWED

The need of the educational materials mentioned above is evident, but the production is no easy task. There are a number of principles in relation to this production which have to be followed if a wider acceptance is expected.

A. Indigenous yet International

"Indigenesness" has been a magic word in the work of Christian literature in these recent years. Anything labelled with this word either creates attraction or suspicion. Some people think of indigenesness as the only answer to the needs of the church while others regard it a trade mark of second class production. What the church really wants is materials produced by Chinese people locally but with high quality comparable to materials produced in other countries.

B. Educational yet Evangelistic

Christian education and evangelism often go side by side. This is more so with Chinese Christian educational literature so far as its approaches are concerned. The material should be truly educational to challenge modern students and be evangelistic to win the non-Christians for Christ. Statistics show that 56% of the S.S. children in the Lutheran Churches and more than 3/4 of the students in church operated primary and secondary schools in Hong Kong are from non-Christian families.

C. Denominational yet Interdenominational

All educational materials, except those strictly for membership training have to be both denominational and interdenominational. The reason is a practical one. No church wants to publish anything which cannot meet its own special needs, neither could it afford to carry on a major literature program with no possible circulation in other churches. Questions have often been asked and attempts made as to whether such kind of materials could be produced. A concrete example and an encouraging answer come from The Good Tidings, Sunday School material, by the Lutheran Literature Society. This material has been generally regarded as Lutheran as well as interdenominational.

These three principles have been the basic concern of Chinese curriculum planners in producing educational literature. All literature should be indigenous and international in its writing, educational and evangelistic in its approach, and denominational and interdenominational in its content.

III. PROBLEMS FACED

Though the needs are great and principles clear, very little can be done. Certain problems have to be solved before any major project could come underway.

A. Shortage of Personnel

The shortage of good writers, translators, editors and artists is the number one problem. Two incidents might well illustrate this situation. The editor of The Good Tidings S.S. material, in order to help the writers and artists to do the job, has to carry on an on-the-job training program all year around from the very beginning. One of the seminary instructors has to spare an average of ten minutes of each class period just to listen to the complaints of the students concerning the translation of an important book which they are assigned to read and then to make corrections. No wonder the searching for and the training of writers and translators have been at the center in discussion among the Christian publishers.

B. Insufficiency of Funds

The lack of funds has also greatly handicapped many a printing project. Subsidy is needed for almost every book printed. The selling price is usually

unable to cover the printing cost, not to mention the writing or translation. However, curriculum materials, when circulation is comparatively large, will be able to get the printing cost back or even to make money on their second and succeeding printings. Thus the funds that are actually needed are those for writing and for the first printing.

C. Lack of cooperation

The financial problem would be greatly lessened if there were greater cooperation on distribution among the different Christian publishers. Many are concerned about the division between the so-called liberals and fundamentalists. They don't even want to sell each other's books. The Evangelical Lutheran Church of Hong Kong is the only major church that has cooperation with both. This situation has to be mended if greater distribution of educational literature is to be expected.

It is therefore imperative that the Lutheran Church in Hong Kong, as well as other churches in other places - when confronted with similar problems - must search for some possible answers. Is it possible to institute a program of training writers for the writing of educational materials discussed in this paper? Is there any possible way to raise sufficient funds for the writing and the first printing of these materials? Is a greater cooperation on distribution among the different Christian publishers possible?

Commenting on Christian literature work, one of the leading Indian Statesmen once said: "The missionaries taught us to read but the Communists give us books." The Communists keep giving books to people of all walks, particularly to pupils. Eighty percent of the approximately 50,000 titles published annually in South East Asia are put out by Communist groups or their associates. In other words, four of every five books read by people in this part of the world are given by the Communists. Why then should not we also give some more?

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SECTION IV
Preparatory Paper No. 2

HOW TO DEVELOP CHRISTIAN LITERATURE SALES

- Difficulties Encountered in Selling Christian Literature in Japan -

Shoichi Nishida*

In Japan, about 400,000,000 yen (about \$ 1,100,000) of Christian literature is sold in a year, but this is only about 0.1% of the sales amount of all Japanese publications. First printings of 1,500 - 2,000 copies are usually published and it takes an average of three years to sell this first printing. (Of course there are many exceptions). When a first printing is sold out within a year, it is thought that the book has had an exceptionally good sale. This fact indicates difficulty of selling Christian literature.

1. Despite the fact that most Japanese people are able to read and among them are many who do read a great deal, Christian literature is not read very much. One reason for this is that there are few Christians, of course, and only a small percentage of the Christians have an interest in Christian books. However, there is another important reason why Christian books are not read so much. There are too many difficult words in Christian books; e.g., Christian technical terms. 90% of the books published by Christian publishers are for Christians only and out of this number two-thirds are understood well only by ministers and seminary students. Under such conditions it is almost impossible to distribute Christian books easily to ordinary people.

There are also several problems in connection with publishing. The names of publishers are not well known generally, advertising budgets are insufficient, and well known authors are few in number.

Let me give one example. Recently a person published a book through some Christian publisher, but the book had a poor sale. However, when a large publisher, not Christian, published the same book, the first edition had an immediate sale and a second and third edition were published in rapid succession. This kind of example is extremely rare, but it shows that we need to consider this problem.

2. In order to develop sales of Christian books, it is first of all necessary to make Christian literature publishers stronger and to advertise within and without the Church the existence of these Christian publishers. It is also

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necessary to publish books for general readers; books written in easy language which may be understood even by those who have no special religious knowledge. Moreover, in order to have Christian books readily available, it is necessary to strengthen Christian bookstores and also to establish many new bookstores.

At the present time there are about fifty Christian bookstores in Japan and 70% of Christian literature is sold through these bookstores. However, among these fifty Christian bookstores, there are only about ten stores which are operated by sales profit only. The greater number of these bookstores are supported by individual or group subsidy. It is necessary to strengthen these bookstores, to carry forward an aggressive sales policy, and to establish new bookstores in as many places as possible. In this way much Christian literature will be distributed. At the same time, in order to sell Christian books through general (secular) bookstores, we should awaken the interest of these general (secular) bookstores. These two problems are being considered and studied now by Christian literature publishers and bookstore managers in Japan.

In Japan there is an organization called a wholesale distributing agency. (This is the organization which distributes books from publishers to individual bookstores). It is being considered that at least two such Christian literature wholesale distributing agencies might be established in Japan; one in the Western area and one in the Eastern area, and through these two agencies distribute Christian literature to local bookstores.

3. Finally, according to the data from various investigations, it is clear that ministers and other church members have much influence on the distribution of Christian books when they cooperate in Christian literature evangelism and introduce Christian books. In other words, to distribute Christian literature effectively, we need not only the activity of bookstores but also the active cooperation of the clergy.

Furthermore it is to be urged that we find dedicated persons who will devote their life to the distribution of Christian literature as their mission and then develop them into good, experienced Christian literature salesmen. We must also make efforts to advertise and distribute literature in bookstores, churches, schools, and homes. To promote all of these things, large expenditures will be required. We think, however, that it is not a dream to believe that we will cover such expenditures with profits from the sale of literature.

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SECTION IV
Preparatory Paper No. 3

RADIO, A TOOL OF ASIAN CHURCHES

Sigurd Aske*

The mass media have added a whole new dimension to the life of modern man. Crash programs are underway to make better use of the mass media. Thus the UNESCO countries of Asia, Africa and Latin America have set aside some three billion dollars (U.S. \$ 3,000,000,000) for mass communication purposes.

The pressure for catching up and of making more effective use of the media, comes from several quarters: (1) It is estimated that 70% of the world's population still lack adequate information media. (2) The mass media can be used effectively in the advance toward educational improvements, now a first priority item in most countries. (3) There is an established relationship between improvement of the information media and the lifting of the general economic and social standards.

Speaking specifically of radio, UNESCO surveys indicate that the greatest immediate benefits are still to be realized. The flexibility of radio, and its relative low cost make it particularly usable. Radio's capability for reaching across vast distances and for overcoming illiteracy boundaries are other obvious advantages.

No one today would dare to dispute seriously the influential role of radio or television. No sober churchman would question whether the Christian church should make use of the mass media. After all, the basic mission of the Church is to reach as many people as possible and to help each individual thus reached to face the basic problems of life and death.

Theoretically, therefore, few people question the church's use of the mass media. On the practical level, however, the responsibility of the Church has only faintly been recognized and the enormous opportunities only begun to be used. We have probably not quite grasped the nature of the media.

Professor John W. Bachman raises some thought-provoking questions as to what the mass media can accomplish:

"The term 'mass' itself raises disturbing questions. Can the Gospel be

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communicated en masse? Isn't there something basically incongruous in an attempt to establish or even discuss the personal, intimate divine-human relationship through a medium which attracts millions for a single program? What happens to the 'fellowship of the redeemed' when the listeners to a proclamation cannot be seen by or respond directly to the proclaimer?"

Would Jesus have used radio and television had they been invented in His day? Personally I have no doubt: He would have used them. Equally firm is my belief that neither radio nor TV would have displaced His quiet discourses with the disciples and other truth-seeking individuals. A loudspeaker or two would certainly have come in handy on the day of Pentecost when Peter preached to a Billy Graham-sized audience in Jerusalem. And had RVOG existed in the day of Paul, we could have spoken to more people in one hour than he reached by his direct word of mouth during his entire lifetime.

A mass medium can never be a substitute for the face-to-face communication of the Gospel. It can only be an additional method of proclamation, a method which may stimulate other ways of presenting the truth and bringing individuals into a living contact with Christ and His communion of saints.

By its quiet, unobtrusive entrance into the privacy of homes, radio (and T.V.) has a fascination way of creating a bond of trust and friendship between the speaker and the listener. Most listeners listen alone or in small intimate groups.

No mass medium is a "do-it-alone" miracle method. Mass media are more likely to reinforce attitudes and beliefs than to change them. One reason for this is that most people prefer listening to things they agree with and like.

At the first working conference of the RVOG-related studio directors in the fall of 1963 a lengthy and serious discussion was given to the question: "Can there be a valid confrontation of the listener with the Gospel and the person of Christ?" Several speakers expressed themselves to the effect that radio's mission is that of climate-creation, or pre-evangelism. But one speaker put his vote in the opposite direction simply by stating his own experience, "I came to know the Lord Jesus Christ through the preaching of God's Word on the Lutheran Hour."

Christian radio must do more than simply "reinforce existing attitudes." We are not satisfied leaving our listeners where they are, only more entrenched. They must be moved, changed, if only a little at a time. The direction is the important thing.

In any human situation we know that we present something less than the full Gospel. This is true simply because we are human. What we are called to do is to witness - knowing our word has "feet of clay" but knowing also that the Holy Spirit gives

wings of power to our words, and knowing also that God has promised that His Word shall not return to Him void. We must speak it with integrity, making sure that it exalts Him whom we proclaim to the best of our limited ability. Our capabilities are limited, but His Spirit is not bound. We search for harmony, dimension, proportion, perspective, balance - as He directs.

And in this balance and dimension is inherent the absolute need, yea demand, that which is broadcast present the Gospel "so that men and women in Japan and Indonesia, in Malaya and India, in Pakistan and the Middle East, in Africa and Latin America, shall feel on their pulses that it belongs to them and is in no wise an alien importation." (Max Warren)

Man must be challenged on his own home ground. The Gospel must thus be "naturalized". Did not Martin Luther determine, when he worked on his German edition of the New Testament, that he would make Jesus so German that no one would ever suspect him to be a Jew!

Some of the basic questions any Christian broadcaster must face, to quote Director C. Thomas Spitz, Jr., Director of Broadcasting of the Lutheran Hour, are the following:

"Who are the people to be reached? What is their situation socially, educationally, economically, and with regard to religion? How well do we know their needs and outlooks? What specific purpose shall each element of our mass media witness have? What specific demands and limitations does the medium impose either on the purpose and content of the communication or on the techniques and forms to be employed?"

The mass media ministry will have to be staffed and located in such a way that it can relate meaningfully to the Church in each geographic area of concern. It must be coordinated in order that maximum value may be realized from the investment of time, people, and money.

Toward a Broadcasting Strategy for Asia?

I do not think it an overstatement to say that for the Christian Church in Africa and the Near East RVOG provides the focal point of a broadcasting strategy. What is the situation in Asia? Is it possible to see the contours of a total strategy for Asia? This is a question which the All-Asia Lutheran Conference shall have to try to answer.

To stimulate a possible answer, let me raise some more questions, created by some of the known facts:

There are a number of Christian radio stations in Asia. Are they being used to the limit of their capacities? How is Lutheran participation in these stations? Where do we find commercial outlets for Christian programs? Are the churches kept informed of rapid changing situations in the field of commercial television? Are new openings being made use of? What are some of the problems involved: lack of funds, lack of qualified people?

If radio programming was to be planned for say 10 of the major Asian languages, which ones should be chosen? (In terms of major languages, Asia has a definite advantage over Africa, where the language groups are generally smaller and a choice often extremely difficult to make). If studio facilities could be set up at only four major points, what would the location be? If the church should think seriously about entering TV programming, where and how? Where do radio, TV, and literature interlock? Could writing for radio provide a welcome outlet in the field of Christian literature?

Could an outside agency like the Lutheran World Federation Broadcasting Service be of help? As a stimulator? Coordinator? What must be done in the field of training?

The Lord does not expect us to do everything at once, but to be faithful to the challenges He puts before us and to respond to needs as we are able.

The Lutheran World Federation
Second All-Asia Lutheran Conference
Ranchi, India
October 8 - 18, 1964

SECTION IV
Preparatory Paper No. 4

"BOX 66, VELLORE" - BIBLE CORRESPONDENCE COURSES

Eugene Heideman^{**}

Administration

The Bible Correspondence Course which operates from Box 66, Vellore, is one of the Light of Life offices in India. It is under the direction of the Madras Diocese, Church of South India, and its director is appointed by that Diocese. It works in close cooperation with most of the other denominations working in South India. Due to the geographical location of Vellore, it has particularly enjoyed close cooperation with the India Evangelical Lutheran Church (Missouri Synod), the South Arcot Lutheran Church and the Tamil Evangelical Lutheran Church.

The Courses

At present, "Box 66" offers seven courses in Tamil and three in English. The Tamil courses are one on each of the Gospels, one on Acts, one advanced course on Acts and the Epistles, and one advanced course which is a harmony of the life of Christ based chiefly on Luke.

Two courses are in preparation. One is based on the Psalms, and has as its purpose the giving of some Old Testament background, and the introduction to the devotional literature of the Old Testament. The other course is called "The Promises of God", which is a course based on the whole Bible. It is written especially for Muslims, by the convenor of the Madras State Christian Council Muslim Work Committee. It is hoped that this latter course will be ready by July 1964.

Purpose of the Program

All of the "Box 66" courses are evangelistic in intent; they are written for Hindus and Muslims rather than for Christians. 85% of the students are Hindus. Several hundred Muslims enroll each year, and the rest are Christians.

Originally the courses were written with the purpose of reaching various age and educational levels. Some of the courses were written in such a way as to allow persons with 6 or 7 years of education to complete them, whereas other courses were challenging to college students. In practice however, it has been learned that for practically all courses the largest numbers of students are between 13 and 22 years of age.

Enrollment

For the past several years enrollment has continued at a steady pace. In 1963

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20,000 persons enrolled through the postal plan and 4,000 enrolled in the camp program. The previous year, 1962, saw an enrollment of 26,000. The drop of enrollment in Vellore was probably due to the increase in postal rates from 8 to 10 n.p. per lesson. Although all lessons are free, many students found the increased postal rates too expensive. This is an interesting reflection upon the economic condition of many of our students.

Of those who enroll, about 40% complete the courses and win certificates. The number of completions varies with the difficulty of the course. It should be noted that persons are enrolled only after they have actually completed successfully one or more lessons.

Relation to Churches

The perennial problem of correspondence courses is how to relate students who are interested in Jesus Christ to the Christian Church. In Vellore, we attempt to meet this problem in several ways.

1. A file is maintained on all students. Whenever a pastor of a reputable church requests the names and addresses of students in his area, a list of such students is sent. In the past three months, seven such lists have been sent to pastors. From time to time a circular letter is sent to pastors informing them of this service and other services of the Vellore office.
2. When a student expresses a definite desire to meet other Christians or the local pastor, his name and request are forwarded to the nearest pastor. Some pastors accept their responsibility readily. Others seem to be less zealous.
3. To date, most discussion concerning the problem of "follow-up" has been in terms of how to interest the churches in the many students who enroll themselves in the courses. Yet, in Vellore at least, the problem is now beginning to assume a different form. It is no longer the case that all of the students are the result of the efforts of the Correspondence Course alone. On the contrary, the correspondence courses are often taken by persons who in one way or another have been touched through other methods of evangelism. As a result of such first contacts the interest of persons is aroused, and these persons are then further cultivated through the correspondence courses. Thus, in the Tamil area at least the Bible Correspondence Course is rapidly becoming an integrated part of the evangelism activity of the churches. This will become clear as one examines some of the special activities carried on by the office.

Special Activities

1. Camp Program

Space does not permit a full description of this work. However, basically, upon the request of a local church, the office sends two men to work in the

pastorate area for a period of 15 days. The office supplies the men and materials needed. The local body is responsible for a place for the men to stay, and an office where lessons can be collected and corrected, continuing work among those who enroll and win their certificates, and Rs. 30 towards the staff expenses. During the 15 days, the men sell Gospels at their central office and in every village within a reasonable distance, usually five to seven miles. Travel is done by bicycle. One man spends most of his time selling Gospels, and the other correcting lessons. In the period of two weeks, about 1,400 Gospels are sold and 300 or more students enroll. Last year eight camps were held with an average of 500 enrollees each. Approximately 65% of the students enrolled at the camps completed the courses. During the time of the camps, special projects are sometimes carried out, such as a survey of the religious attitude and populations of the villages visited.

In the past, the policy was that the local church would assist as much as possible in the camp program. This is very helpful. During the past few months, however, a new policy has been tried, which is to allow the two men from the office to work with a minimum of assistance locally, and then as soon as the report is given to the local body, that the local church continue the work after the office men leave. In this way, the energies of the local church are not expended before the camp ends, and we have been pleased with the results of this new approach.

2. Gospel Distribution

The office makes available to churches Gospels with first lessons included. Last year about 75,000 copies of Gospels were distributed, being sold through churches. Sale of Gospels with first lessons included has been found to be an important, simple, and effective means of evangelism. It has the great advantage of making it possible for laymen with perhaps limited capacities to do much evangelistic work, while at the same time remaining a real challenge to the educated man who distributes.

3. Cooperation with Tract Organizations and Distributors

Many persons, churches, and organizations are doing tract distribution in Madras State. They are faced with the problem of continuing contact with those who receive tracts. Many of them place the Box 66 address on their tracts; some send lists of persons requesting further literature to the office, and first lessons are sent. In 1963, more than 1,000 persons enrolled themselves after having received tracts. Thus the Correspondence Course has undergirded the tract distribution work of churches and others.

4. Muslim Work

Although to date the Box 66 office has been aimed chiefly at Hindus, it is beginning to play a large role in Muslim work. The Muslim Work Committee of the Madras Christian Council, has been making good use of the office files, and now

is putting out the above mentioned course for Muslims. Because Muslim work is still in the stage where contact with many Muslims is difficult and where lack of knowledge about the Christian faith continues to arouse the suspicions of Muslims, the Correspondence Course fulfils a real need.

Finance

A Bible Correspondence Course must be efficiently managed, for otherwise costs will mount to a point where they become prohibitive. They become more efficient as they become larger. The Vellore Office in 1963 operated with an expenditure of Rs. 47,000. From literature sales and other income it received Rs. 20,000. It was subsidized by grants and contributions of Rs. 27,000. This last figure of Rs. 27,000 represents the actual cost to the churches. Since a missionary was appointed as manager, his salary was not included. (The missionary also has other duties besides the correspondence course.) If a presbyter of the Madras Diocese were appointed, and his salary included, the approximate cost would be 30,000 per year. This means that the actual cost per student enrolled was Rs. 1.25, including manager's salary. It should be remembered also that the Box 66 office offers more services to the churches than does any other Bible Correspondence Course office, so that the actual cost per student could be reduced slightly by cutting these services.

We do not think that this standard of efficiency or cost per student would be possible with a small enrollment. Rs. 3/-- per student enrolled seems to be the experience of some offices, and we have even seen one office where the expense per student enrolled was Rs. 10/--

The Future

The Correspondence Course seems destined to play an important role in India for some years to come. It is an area where overseas funds can be used without jeopardizing the integrity of the local church. As the courses become established, they can be integrated into the total evangelistic activity of the church, and are able to give new strength to other evangelistic methods. They are able to enter into homes and areas where Christians are sometimes not accepted. The basic problem to be overcome is that of establishing a more personal relationship with the students. They have proved to be a place where many denominations can cooperate in one work; and thus are helping churches to work together and understand each other.

THE PHILIPPINES

Introduction

- 1) Among the new nations in Southeast Asia which have gained their independence since World War II, none has had closer ties with the Western World than has the Philippines. Colonized first by the Spanish in 16th Century, the Islands came under American jurisdiction in 1898, and after a concentrated period of schooling in Western-type democracy, she was granted full independence on July 4, 1946. Today, the Republic of the Philippines, with a population of 29,000,000 people, stands as a bulwark of democracy in the Far East. Next year she will celebrate the 400th Anniversary of the establishment of the Christian Church in the Philippines.
- 2) This young nation has her problems. One of them is the problem of internal communication, complicated by the fact that the country comprises approximately 7,000 islands extending roughly a thousand miles north and south, and her people, while of a common ethnic stock, speak a multitude of languages and dialects.
- 3) The major islands of the Republic of the Philippines lie about 500 kilometers northwest of Borneo, about 250 kilometers south of Formosa, and 700 kilometers southeast of the Asia mainland. As part of the volcanic chain of the western Pacific area, all the islands of the Philippines, are mountainous, with great mountain ranges in the northern islands, and the highest peaks located on the southern island of Mindanao.
- 4) The Philippines is an agricultural nation, producing rice, sugar, hemp, corn, copra, tobacco, and fruit. Copra is the Islands' Chief export, but the Philippines is not self-sufficient in food production. Fishing is an important industry on a local scale. Forest of hardwoods are extensive although they are being rapidly cut down and most of the logs exported to Japan. Mineral wealth is extensive, but largely undeveloped.
- 5) Along with its westernization, the Philippines has the unique honor of being called, "the only Christian nation in the Far East." To understand why it is necessary to direct mission activity toward a so-called "Christian nation", it is necessary to understand a little of the background of the nation.
- 6) Magellan claimed the Philippines for Spain and Christianity in 1521. The Roman Catholic religion was introduced and spread among the people living in the lowlands of Luzon and the Visayan Islands. However, Mohammedanism - which had taken a short cut from the near East across the mainland of Asia, while Christianity went westward across the Atlantic and the Pacific - had come to the Philippines more than a hundred years before Spanish Catholicism. Islam reached Mindanao around the year 1380. Neither the Spanish soldiers or the priests were ever able to subdue or convert the Muslims. Neither were they very successful in their efforts to reach the tribes living far back in the mountains. So, in this nation there are roughly twenty-five million nominal Catholics, between 1-1½ million Muslim, and between ½ to ¾ million pagans.

- 7) By the year 1800 the Roman Catholic Church claimed over one million members among the Filipinos, and the influence of the Church and the Spanish system was great. The Church founded schools, introduced the Christian idea of the family and fought the evils of the pagan society.
- 8) But the failings inherent in the Catholic system left their mark on the Philippines. The rapid spread of Christianity was in many cases only a veneer, and underneath lurk the old pagan practices and superstitions still evident today in the thinking and actions of many Filipinos. The power of the priest was abused, to the detriment of the Church and the nation.
- 9) Perhaps the two great failings of the Spanish-Roman Catholic reign can be summed up in the failure to unite the people under a common language and culture, and the failure to instill a sense of Christian morals among a people who have for nearly 400 years been called "Christian".
- 10) As in some other countries where the Roman Catholic Church claims the majority of population as her members, religion means little to most Filipinos except processions, repetitious prayers, and endless payments. This is "Christianity" to countless thousands. Many are offended at the suggestion that they do not know Christ. Others, long used to the authoritative voice of the priest, shut the door to missionaries, believing that evangelistic missions are the work of the devil. Some do not even pay lip service to the Roman Church, and yet they hesitate to leave their "in name only" religion for fear of being cast out by family and friends. In the Philippines the popular thing is to be a Roman Catholic. It is not easy to be a non-Catholic.
- 11) So while she is in many ways strong and vigorous, the Roman Church is not without her problems. She can boast an increasing strength in educational work. Since 1960 the Church has begun 421 new schools, for a total of 1,337 schools on all levels, enrolling over five hundred thousand students.
- 12) A burgeoning population urbanization, industrialization, godless isms and conflicting ideologies, the urgent need for land reform, changing values, rising social expectations, these are some of the elements contributing to a fast-changing Philippines. The Roman Catholic Church today is organized to exercise leadership and guidance along Christian lines on this change. Particularly through the hierarchy in the Catholic welfare organizations.
- 13) But the Roman Church faces critical shortage of clergy. "According to the 1964 Catholic directory, there is one priest for every 6,320 Roman Catholics. And the situation is getting worse. Thirty percent of the nation's priests are in the Manila area, and many are engaged primarily in educational work. The pastoral and sacramental needs of the Catholic population simply cannot be met. In Cebu there is an average of only one priest for 19,000 Roman Catholic. The ratio of priest to Catholics is one of the lowest of any nation on earth. Peru reports one priest per 4,000 Catholics, the United States, 1 per 700; Switzerland, 1 per 400.

- 14) The national ratio of seminarians to Catholics in the Philippines is even lower; one per 7,269. This means that there is an insufficient number of vocations for the priesthood. Today, 3,288 seminarians are enrolled in 41 seminaries. But it is estimated that 1,000 of those enrolled in the seminaries, and 70 percent of those enrolled in pre-seminary training will never finish their course. Thus, the critical shortage of priests promises to become even worse. Of the 2,184 "regular" clergy, only 317 are Filipinos- the rest come from Spain, the United States, Ireland, France, Germany, Belgium and other countries. If we assume that most of the 1,773 diocesan priests, or "secular" clergy, are Filipinos, we find that slightly less than half of all the priests are aliens. There are about 1,875 foreign priests in the country today." (Gowing, in Free Press)
- 15) Reduced to simplest terms, we can classify the population of the Philippines- the objects of God's salvation in Christ, and the target of Christian witness, into three categories.
1. The lowland Filipino.- About 25,000,000. Mostly, nominal Roman Catholic- folk Catholic. In reality, mostly without the knowledge of Jesus Christ as his Lord and Savior. Very suspicious of non-Roman Churches, but not an active persecutor of non-Romans.
 2. The Muslim. About one and a half million. Generally disliked and feared by other Filipinos. Not well indoctrinated in Islam, but fanatical in his adherence to the Muslim faith. There has been a great deal of enmity and bloodshed between the Muslim and his Christian neighbour.
 3. The mountain pagans numbering almost one million. Separated from its neighbor by mountains and swift streams each group has developed its own dialect and religious practices. The government and evangelistic missions have pretty well put a stop to tribal wars and head-hunting.
- 16) Freedom of religion came with the American occupation of the Islands in 1898. This factor, together with those described above, has served and serves as an open invitation to non-Catholic evangelical missionaries. Today, there are no less than 80 different Protestant organizations and missions represented in the Philippine Islands, with a total membership of between two and three million. The majority of these groups are recent arrivals in the Philippines, but some of the major Protestant denominations sent their first representatives almost immediately after American occupation in 1898. The Anglicans were among the first non-Roman Catholics to arrive. Today the Anglican Church numbers about 50,000 baptized members. The largest single Protestant church in the Philippines today is the United Church of Christ, Originally a union of the United Evangelical Church in the Philippines, the Presbyterian, Congregational, and United Brethren Churches; other reformed groups have joined the United Church since that time. It now numbers about 170,000 baptized members.
- 17) Today the Adventist groups, the Assembly groups, Christian and Missionary Alliance, Churches of Christ, Baptists Methodists, and the Lutheran Church are all represented.
- 18) Worth noting are two completely indigenous organizations, the Aglipayan Church, which was a rebellion against Roman rule early in the present century and which has now split into two factions. The largest, the Philippine Independent Church, has now been assimilated into the Anglican group. Another completely indigenous group is the Iglesia Ni Cristo (Church of Christ).

Founder and leader of this movement until his death recently was Felix Manalo. This church, which denies the deity of Christ, has experienced phenomenal growth, and claims a membership of more than two million. One Jesuit scholar says that this group may well constitute the most vital and aggressive threat which the Catholic Church faces in the Islands at the present time.

- 19) The National Council of Churches in the Philippines was organized a little over a year ago. With the exception of the Baptists and the Lutherans, most major Protestant denominations and the Anglicans are members of the National Council. Not much fruit has yet been borne by this new organization, but it seeks ecumenicity, and joint work wherever possible. One of its larger ventures is in mass communications, "The Voice of Christian Brotherhood", with medium and shortwave broadcasts to the Philippines and much of Southeast Asia. The Lutheran Church is studying the possibility of membership in the National Council.
- 20) The Lutheran Church-Missouri Synod operates the only Lutheran Mission in the Philippines. The first missionaries arrived at the close of World War II. The early mission efforts began in Manila. The work then reached north to the Ilocano speaking area where Rev. Carino and Rev. Aradanas, Filipino graduates of our U.S. seminaries spearheaded the work. In 1949 the mission extended its reach to the southern island of Mindanao, following the thousands of pioneers who went south after the war to take advantage of the government homesteading act. At the same time, emphasis was given to work among the pagans of the mountains in North Luzon. In 1960, work was begun in the Central Visayan Island group, and in 1962 among the Maranaw Muslims on the island of Mindanao.
- 21) A seminary was begun in 1955. Seven national pastors have been ordained. Eleven students are at present enrolled in the Seminary. Thirty-three American missionaries are at work in the Lutheran Mission today.
- 22) While not yet formally organized, the Lutheran Church in the Philippines does exist for all practical purposes. Committees and boards composed of clergymen and laymen make all decisions pertaining to the work of the Church in the Philippines, and deal directly with the mission board in the U.S.A. Officially, the Lutheran Philippine Mission exists only to provide spiritual, mental and physical needs of mission families.
- 23) Until recently, all emphasis was placed upon station evangelistic work and the establishment of congregations. Today there are 35 congregations, and 85 preaching teaching stations scattered throughout the major islands. Baptized membership totals 5,000; communicant membership 1,500.
- 24) Medical work has been carried on among the pagans of Mountain Province for several years. The Church operates three well-equipped clinics in the mountain area. A Filipino doctor is in charge of the medical work, and is assisted by several nurses. Plans call for the construction of larger and more complete units with inpatient facilities, and the employment of more personnel to take care of the medical needs in this area. More than 20 airstrips are constructed or planned to facilitate both the evangelistic and the medical work in the mountain areas. Mission Aviation Fellowship provides the air transportation. Under study is the possibility of expanding the medical work in the areas, especially to the Muslims of Mindanao.

- 25) Recently established was a Department of lay Training with an American missionary at its head. The Department aims to provide special training, mainly through lay workers' Institutes, for laymen so that they can more effectively witness to their Savior and serve in their local congregation. This Department is also preparing some parish educational materials.
- 26) Also recently established was the Department of Mass Communications, with an American missionary as its director. This Department is responsible for the Church's radio-television outreach, Bible Correspondance Course, and the production of evangelistic and parish oriented literature.
- 27) Sometimes, indeed, we Lutherans in the Philipines feel like a "small voice crying in the wilderness". But confident that our voice speaks the Word of God, we are also confident that it has a place in the Philippines and that it will not return void. Surely there is need to proclaim justification by faith in a climate of Roman work-righteousness and the reformed theology of Protestantism.
- 28) The Philippines, we believe, with its close contact both with the West and the Asian nations occupies a unique position and should play an important role in the Christianization of Asia.
- 29) Mindful of the burden this places upon us who lay the foundation for the Lutheran Church in the Philippines, we are undertaking a serious evaluation of our work and attitudes, our place in World Lutheranism, and in the ecumenical movement. Where, how, can we make the best contribution to the Church that does exist in the Philippines. This is the question uppermost in our mind.
- 30) Pray with us that God will make us equal to the task, alert to the challenge, and especially, - faithful stewards of His Word.

SOUTH INDIA

INDIA EVANGELICAL LUTHERAN CHURCH

- 1) The I.E.L.C. South India is a very young church, about seven years old. Till 1957 it was administered by the Lutheran Church-Missouri Synod. But in 1957 it became independent and is now administered by elected Executive Committee.
- 2) The church consists of three district synods, Ambur, Nagercoil and Trivendrum. All the three Districts are governed by an Executive Committee and the convention of all the three districts meet once in three years. The strength of the church at present is 35,000. We have a Seminary at Nagercoil where our pastors and parish workers are trained. We have two hospitals, four high schools, one training school and numerous elementary schools. The Bethesda Hospital at Ambur is one of the best hospitals and has earned a name for its efficiency. There are about 120 national pastors and about 30 missionaries. We also have a separate department for work among Muslims. 3 missionaries and 4 national pastors work in the Department.
- 3) The first objective of our constitution is the extension of the kingdom of God in and out of the districts of the Church. To fulfill this objective the church has started a new evangelistic mission at Guntalpet in Mysore State of South India. One pastor and a teacher have been sent to the area for evangelistic work. The work there which is two years old is getting settled up. The entire work is financed by the Church.
- 4) To make the Church self-supporting a scheme of reducing the foreign subsidy gradually by 5 % every year, has been made and we hope to carry it through. The Seminary, Hospital and the Missionaries will however continue to be supported by the Mission.
- 5) Our Church has not yet joined the F.E.L.C. But a favourable decision, in this regard, will soon be taken.

THE ARCOT LUTHERAN CHURCH

- 6) By the end of 1863 a German missionary by name Rev. Oakes came to a village called Melpattambakam nearly 120 miles south of Madras and started work. It is said that he had to separate himself from the German Lutheran mission, then working in the Tanjor District, as he was not in agreement with the caste differences which was permitted among the new converts.
- 7) Later on the work had come to be supported by the Danish Missionary Society. The work of the Church, now known as the Arcot Lutheran Church, is now spread mainly in the two districts of North Arcot and South Arcot and to a little extent in the city of Madras and in a hill station called Yercand in Salem District.
- 8) The Church is now having a membership of about 15,000, cared for by about 18 pastors. The Church has now become autonomous with Indian leadership. A number of men missionaries had left since they could not find proper positions to serve in. The number of lady missionaries has also dwindled and the church faces great difficulty in finding suitable women to take up the work that had been carried on by some of these missionaries. The Church is trying its best to become self-supporting and is moving towards it.

- 9) The Church is now having at present 2 hospitals 2 High Schools for boys with one hostel, one high school for girls with a hostel attached to it, two boarding schools, one for boys and one for girls, a number of elementary schools refugee-home for women and a bible school.
- 10) The growth of an Industrial area in Naiveli Lignite mines, has presented a new challenge for the Church which is being tackled with. A Church has been built here and a pastor appointed to cater to the needs of the Christian population there. As the congregation here is bound to be a mixed one drawn from many denominations and traditions, this presents the need for putting into practice, ecumenism rather than merely discussing it theoretically. God had blessed the work of the A.L.Church and enabled her to celebrate the centenary this year.

THE TAMIL EVANGELICAL LUTHERAN CHURCH.

- 11) The Lutheran Mission Work commenced in the Tamil country in 1706 by the Royal Danish Mission. This mission sent out two Germans : Ziegenbalg and Plutschau who arrived in Tranquebar, South India on the 9th of July 1706. This work was taken over by the Leipzig Evangelical Lutheran Mission in 1841. The Church of Sweden Mission joined the work in 1848.
- 12) On 14-1-1950 all the work till then administered by the two Missions, was handed over to the T.E.L.C. and the Mission Councils were abolished. Later on in 1962-63 all the Mission property was handed over to the T.E.L.C.
- 13) The Church has 61,000 members and is divided in 10 districts and one Diaspora District. These districts are divided in 62 pastorates. The Church work is done by 69 Pastors, 6 candidates, several Parishworkers, 11 Indian deaconesses and 21 Missionaries. The Bishop is the head of the Church and the president of the Church Council.
- 14) The administration of the Church is arranged by the following offices and Boards :
- A) Central Offices: Bishop's office, Church Council
Secretary's office, Church central office and Treasury
 - B) Boards : Education Board with 169 Elementary schools
7 High Schools
2 Training Schools.
 - C) Special Boards : Board of Pioneer Evangelism
With a village industries centre
Medical Board
With 5 Hospitals, 1 Dispensary
1 Nursing school and 2 schools for the blind.
Deaconess Board.
With a Home for deaconesses
Home for women
Home for children.
Industrial Board
With an Industrial school, Hostel and a Well-Drilling Department

Yuvapuri Board

A Young Men's Christian Centre with a Senior Basic School and Hostel.

Board of Printing and Publishing

With a Printing Press and Publishing House.

- 15) Theological Education: The T.E.L.C. has a Divinity School "Yurusala" at Tranquebar. The Evangelistic Board is a special board for the regular Evangelistic work.

Youth Work : is done by the Christave Sishya Sangam.

Women's work : is under the care of the T.E.L.C. Women's fellowship with a Home and Training Centre.

- 16) Though evangelistic ^{work} is done by the Evangelistic board, evangelists, pastors, congregations and missionaries, the Church has not grown much and we have to confess to be guilty.

- 17) We thank our Lord Jesus Christ for all the blessings and loving kindness and pray to pardon our sins, to give us open eyes to find the open doors for the Message of the Cross, of our Saviour Jesus Christ to glorify His Holy Name in our Tamil country.

ANDHRA EVANGELICAL CHURCH

- 18) The Lutheran Church was started in the State of Andhra in the year 1842 by Father Heyer, an American Missionary of German origin. Today, by God's grace, it has grown so enormously, that the present strength of the Lutheran Christian population is about 260,000. There are about 2200 congregations, 179 pastors and about 40 American Missionaries.

- 19) Guntur is the Headquarters of our Church. Our Church is working in 7/20 districts of this province.

- 20) Some of our big institutions are a College, four Training Schools for teachers (two for men and two for women) fourteen High Schools (eight for boys and six for girls, two training schools for Bible women, three Industrial Schools (one for boys and two for girls) one blind school, one colony of Mercy One Tuberculosis Sanitorium and seven Hospitals.

- 21) We have handed over about 1000 elementary Schools to the Government. We are receiving rents from the Government for the buildings, but the Christian Headmasters of these elementary schools who were Bible Trained (2 years) and who were formerly in-charge of our village congregations, under the management of the Government are now being shuffled and consequently our Christian schools have now become just schools with non-Christian teachers with no opportunity of religious instruction to our children. It is too late that we think that we have made a mistake. Our village work suffers. We do not have qualified teachers to look after the congregations now. We have to depend upon Church elders for the service and collection of funds in the local congregations, for the pastor cannot be at all the congregations on Sunday, as his parish usually consists of fifteen to twenty congregations. Therefore, we are now training up church elders to be "licensed Catechists" to be in-charge of local congregations.

- 22) The Andhra Christian College in Guntur is the only Lutheran College in India. Its strength is about 1600 students of whom about three hundred are Christian boys and two hundred are Christian girls. It is Co-educational and is affiliated to the University and offers courses for B.A., B.Com., B.Sc. and B.Ed. examination. Four Hostels are attached to this college, each accommodating about 200 students. For the last fifteen years, the Principal has been a national under whom the missionary professors gladly work. This is an instance where foreign missionaries encouraged Indian leadership. The heads of the other institutions are also Indians.
- 23) Since July 1, 1964, our Theological Seminary in Luthergiri Rajahmundry, which is affiliated to the Serampore University for L.Th. diploma ceased to be purely Lutheran. The Canadian Baptists and the Church of South India have joined the Institution and it can be said that ecumenism has been achieved there to some extents. We train up our pastors and voluntary workers in that place. We send our graduates for B.D. to Gurukul, Madras.
- 24) Though some of our congregations and Institutions are self-supporting, we are not fully self-supporting as yet. We still receive support from the Board of World Mission LCA. Four percent of the Andhras are Christians. Most of them are drawn from the backward communities. However, education among Christians has spread so much that today there is hardly a Christian family where there is not a college graduate.
- 25) A word or two has to be added here about the work of the women in the Church. Most of our congregations have women's samajams (Association). A full-time Secretary of women's work goes about visiting these samajams and organising new ones. We have women's Synodical Convention every year in each Synod and a biennial convention of women for the whole church. About one hundred delegates attend. These conventions send a regular support to the L.N.M.S. and support a few Bible women. The pastors' wives go on a retreat once in two years. We have newly organised 'Single Womens' Retreat' on the Church level.
- 26) The youth are receiving their religious instructions now-a-days at Home, in Hostels and Sunday Schools, more than what they get the educational institutions.
- 27) The Church is also carrying on Diaspora work. In places like Rangoon, Hyderabad, Hubli we have the Diaspora work. But the Rangoon Church is almost closed and the Church building is going to be sold. We have opened a Lutheran center in Hyderabad, the headquarters of the Andhra State and we are planning to start one at Vizagapatam a growing industrial centre.
- 28) English Medium Schools are very popular in the Andhra Pradesh and we have started one in an Industrial centre and we plan to start a few more.
- 29) There is a separate department under the Board of Evangelism that takes the Gospel to the Muslims.

SOUTH ANDHRA LUTHERAN CHURCH.

- 30) The SALC is located in Chittoor, Nellore, Cuddapah districts of Andhra State and the Chengleput district of Madras State with a baptised membership of 14,000, divided into 33 Parishes.
- 31) It was started as Hermansburg Evangelical Lutheran Mission in 1865 by Father Myleus. The German Missionaries laboured for a full half a century till they were interned at the outbreak of the first world war. The Ohio Evangelical Lutheran Mission took over after the World War I from the HELM.
- 32) In 1958 the SALC adopted a new constitution and a 12 Year Plan. The constitution envisages an autonomous church. We are maintaining a Home Mission Field through indigenous offerings.
- 33) Institutions: We have 3 High Schools for boys, one High School for Girls, 3 Boarding Homes attached to two boys' high schools and the girls' high school, One Senior Basic Training School, 8 Elementary schools, One General Hospital, one Leprosarium, One Industrial school for girls and one Old Folks Home.
- 34) With the founding of a Hindu University at Tirupati, a place of Hindu Pilgrimage, we were faced with a tremendous challenge to cater to the needs of the Christian students at the University coming from different places and denominations and also to preach to the non-christian intellectual. We have started one small hostel for the boys and one for girls at the University Centre. Thanks to the LWF, adequate funds have been sanctioned by them to build one good hostel for boys and one for the girls attending the colleges at this place. We also are assured of adequate funds from the LWF to start a students Christian centre. Dr. Sovik the Executive Secretary of the LWF/DWM is shortly to discuss with us and to finalise the plans and estimates for the construction of these new institutions.
- 35) We request you to remember us in your prayers so that we may develop into a dynamic witnessing church in this area.

The Lutheran World Federation
Second All-Asia Lutheran Conference
Ranchi : India
October 8 - 18 - 1964

Country Report

TERRITORY OF NEW GUINEA

- 1) We are very happy to meet the Asian church leaders at this conference. This gives us the chance to talk about our common work and seek to stand in one unity in Christ.
- 2) The name of the church we are representing is: "Evangelical Lutheran Church of New Guinea" (ELCONG). The total membership is more than 290,000. The church is divided into 6 districts of which three are at the east and three in the high lands. Each district is again divided into so-called circuits (the members of which differ from district to district). So far all the circuits have been looked after by European missionaries from America, Australia and Germany (Neuendettelsau & Leipzig). But since recently the administration of these circuits has been taken over by New Guinean church leaders. All districts are also in the hands of New Guineans now, we call them district presidents.
- 3) Right from the beginning when the European missionaries came into our country indigenous workers have been trained to help spread the gospel (indirect mission method). The church as such ("Evangelical Lutheran Church of New Guinea") has only been established since 1956. The first missionaries came in 1883. In spite of the fact that our church is still very young, the most important work of it is to train and send indigenous evangelists out to the heathens-- we still have quite a large number in New Guinea. We think of what Jesus has done for us and feel the urge to bring the good news of Jesus to all the people in our country. (Mathew 28:16-20).
- 4) Our missionaries were from the American Lutheran Church, the German Lutheran Churches (Neuendettelsau & Leipzig) and the United Evangelical Lutheran Church in Australia. In spite of the fact that they are coming from different countries and churches they all work for one mission, the "Lutheran Mission New Guinea".
- 5) We have heard the gospel from white missionaries. They have prepared us for baptism and growing up in Christ. They have also guided us in the establishment of our congregations and church. The co-operation between the mission and the church has been very good indeed. Now the time has come for us New Guineans to take over the control and all responsibilities of the church. The white missionaries will continue to work in and for the church under the leadership of indigenous church leaders.
- 6) At present we are working on joining with the "Wabag Lutheran Mission" and the "Jiassi Congregations" from one church unity with them. The common church constitution is in the process to be worked out for that.
- 7) All Lutheran churches in Asia and in the South Pacific are working in the name of and for one Lord. But if we only work in our own country we can't get to have and help each other. Therefore more inter-church relations should be sponsored. Especially we in New Guinea would like to see more visitors from other churches. Only by visiting each other the true unity of Lutheran churches can be realised. I like to make an appeal at this particular conference to send some church leaders from the Lutheran churches in India to New Guinea soon.

- 8) Last but not least I like to make a few remarks on the educational situation in New Guinea. In former times all education used to be imparted in three of our church languages (Viate, Yaban, Graged). At that time the administration was not much interested in educating the New Guinean people so it became mainly the duty and responsibility of the different missions. After the second world war and most pressing during the last 5 years the administration developed a great interest in education in New Guinea and started with all-English schools on a higher level. The missions had to stop their educational programme in the vernaculars and switched over to English too. But as qualified English teachers were not available our educational programme could not be carried out fully as intended.
- 9) After a few years of experimenting it was realised that an educational programme on a wide scale as needed in New Guinea would not be carried out with English alone. Therefore we are having two educational programmes running parallel- one is the all English programme, the other the vernacular programme (literacy bible schools) where only church workers for the future are being trained. The English schools are essential to get better trained English-speaking pastors, teachers and other church workers, specially leaders. The vernacular schools are no less necessary. They are needed for those common people who would never have a chance to be engaged in the all-English programme. We need both the programme for :
- (a) developing and leading the church through all-English programme; and
 - (b) for consolidating the work of the church through vernacular programme.
- 10) May God help us in all our efforts and provide us with the right spirit, wisdom and strength to reach our goals in our congregational and church set-up which shall be to His honour, glory and praise.

- Z. Zurenuo -

NORTH INDIA

NORTHERN EVANGELICAL LUTHERAN CHURCH

- 1) This church was established by Lars Olsen Skrefsrud (from Norway) and Hans Peter Boerresen (from Denmark) in 1867 and this mission was constituted and organised in to a church in 1950
- 2) The work has been blessed by God and it has spread over in three states, viz., Bihar, West Bengal and Assam. The church is doing a small work in Nepal. There are two worshipping places with some 56 christians under a local leadership. This church is working among three groups of people viz., Santhals, Boros and Bengali. It has 281 congregations with 41,500 christians under the pastoral care of 60 pastors and some 100 preachers and layleaders.
- 3) Apart from evangelistic work, educational and medical works also are being done with 5 High Schools, 9 Middle Schools, some 100 Primary Schools, one Teachers' Training School for Girls, one Theological Seminary, one Bible school for Girls, one Printing Press, 4 Hospitals and 2 Leprosy Colonies. A Hostel for College students has just been built in Malda town (West Bengal) and another is going to be built soon in Dumka town (Bihar). Construction of a building for a Reading Room cum Student Centre also in Dumka town has just been started. Reading Room in Suri town (West Bengal) has already started to function.
- 4) Recently a school for blind children has been opened in Cooch Behar (West Bengal). A substantial grant, thankfully received from LWF has made it possible.
- 5) We are thankful to God not only for helping and blessing the work but also for showing us more open doors for bringing the Gospel of Truth and Salvation in to many unexplored areas.

GOSSNER EVANGELICAL LUTHERAN CHURCH

- 6) This is the biggest lutheran body in North India. It is also the very first Lutheran Church in North India to attain autonomy. The total membership of the Church is 225,384 (baptised) and 112,055 communicants. There are 110 Pastors and 1114 congregations.
- 7) Apart from the continuation and progress of the regular evangelistic and institutional works the following may be particularly noted :
With the aid from the "Bread For The World" the Technical Training Centre at Phudi was completed, and the first group of trainees admitted. The old printing Press was also reorganised with modern machines. The Agricultural Training Centre at Khuti-toti began two years ago, extended its work and the High School attached to it received Government recognition as a fullfledged High School. Eight young farmers were admitted for one year's agricultural training in September. Preliminary steps were taken for establishing home for the blind and aged women at Govindpur. The Church introduced the new salary scale for its workers.
- 8) Finance is still its main weakness in addition to lack of trained personnel. In spite of these facts no relaxation was made, in the evangelistic or other works of the church.

- 9) The church is faced with the task of consolidating its administrative and congregational work on the one hand and of meeting the challenge of socio-economic and political changes on the other. It hopes to tackle them with the help and active consultation of the Lutheran World Federation and other ecumenical bodies.

THE MADHYA PRADESH EVANGELICAL LUTHERAN CHURCH

- 10) It was in 1878 that missionaries from Sweden started their work in western part of the Central Provinces, to work chiefly among the aboriginals called "Gonds". In fact the mission work was called "The Gondwana Mission" and it was only a later development that it began to be called "Swedish Mission".
- 11) The work was developed and in 1923 there was formed "The Evangelical Lutheran Church in M.P." and registered with the Government with the then membership of about 1900 souls. At present the total membership is 5891 out of which 2910 are confirmed members. There are 18 established congregations and there are 6 places where the members are less than 25, but services are held regularly. Annual increase by non-Christians baptisms has slowed down recently. Last year there were 20 such baptisms.
- 12) There are 13 Primary Schools, 7 dispensaries, 4 hospitals, 2 high schools and 2 middle schools.
- 13) The church has only 2 men missionaries at present - of whom one has been elected to be the President from November 1st 1964. The other is a medical doctor. There are 12 missionary ladies.
- 14) Of Indian workers there are 17 Pastors, 25 men-evangelists, 29 women evangelists, 14 hospital workers, 70 men teachers and 48 women teachers.
- 15) The work has got some impetus now with the aid to some projects from the L.W.F. The main project is that of a hospital in Padhar for which Rs. 13 lacs (₹ 30,000.) are expected from L.W.F. Other project is that of an Agricultural school for Seja for which aid is being sought to the tune of £ 20,000 (Pounds Sterling).
- 16) The Church also took over as its "Mission-field" the work in Korea from the N.M.S. in 1951. There are 500 members in that place now.

JEYPORE EVANGELICAL LUTHERAN CHURCH

- 17) The Jeypore Evangelical Lutheran Church is the fruit of the Mission Activity of the S.H.E.L.M. of Breklum, West Germany. The Mission Society started the mission work on the field in 1889 and since then it is helping in the work of the Church in men and money. The J.E.L.C. expresses its gratitude to L.W.F. and as well as the Lutheran Churches in America for their kind and generous help during the World Wars, which hit the Churches, started by German Mission Societies.
- 18) Till 1928 it was only a Mission Field of H.S.E.L.M. and after this it was formed into an autonomous church having its own Constitution. It is a self supporting church but gets subsidy from Breklum Board to support its institutions and evangelistic work.

- 19) The strength of the Church is 43,000 souls whose pastoral care is looked after by 35 pastors. The preaching of the Gospel is carried out by more than 2000 evangelists.
- 20) There are institutions namely :
 - (1) A Theological College which produces all kinds of workers for the field.
- 21) (2) A Hospital at Nourangpur is carrying out the ministry of healing, with the Love of God in Christ, among the Christians and non-Christians in and out of the district.
- 22) (3) The Jeypore Evangelical Lutheran Church High School at Jeypore is placed, where 70% of the students are non-Christians and the Church gets a very good opportunity to exert Christian influence upon the young minds. Besides this High School a number of Middle Schools and Elementary Schools are run by the Church.
- 23) It is a growing Church and it now faces a great challenge of mass movement from the tribals of the area. Some hundred preachers and seven pastors are placed in this Adibasi Area. A great number have converted, many more are under instructions for baptism and an equal number are anxious to receive the Gospel but due to lack of foreign and indigenous personnel the work is progressing at a slow pace. Many Day-Boardings, Boardings, Schools, and Adult Education centres are established for the Adibasis. Still plans are made for establishing Middle School and Boarding for girls and a Hospital in the Adibasi area, provided qualified men and money is available.
- 24) There are some projects and factories, which are coming up in the area. M.I.G. at Sunabeda, Dandakaranya project at Umerkote, Hydro-Electric project at Baliurela are being established by Government. Apart from this, Displaced people from Pakistan are being settled in this area. Thus a heavy rush of population into the area from various parts of India and outside present a great challenge to the Church.
- 25) Though the J.E.L.C. is smaller and younger church, it fully knows its responsibility and accepts the task of evangelising the ever growing population of the project area and as well as of the factory.
- 26) We thank our Lord for this responsibility, given to us and pray that he may enable us to shoulder the work and further the Kingdom of God. The Jeypore Evangelical Lutheran Church is grateful to Breklum Mission Board for its labours in establishing the Church and the help continuously extended to us, upto this day in all the work of the Church.

EAST JEYPORE EVANGELICAL LUTHERAN CHURCH

- 27) The East Jeypore Evangelical Lutheran Church is the smallest, youngest and weakest church in the Lutheran family. Its formation is accidental and historic changes in Europe are responsible for it. After the first Global War when the German nation was still looked upon as enemies in British India, some of the missionaries working in Jeypore Field under German mission were declared to be Danish Citizens by the virtue of the territorial divisions in Europe. So they were permitted to enter India and start work. This portion of Jeypore Evangelical Lutheran Church which was assigned to them is now known as East Jeypore Evangelical Lutheran Church. Thus this division is not to perpetuate Church divisions but to demonstrate, by God through His own plans, how easily two churches can unite.

- 28) The Church is a very small one with about 2000 baptised souls with six pastors to take care of them. The area is too vast and the number of villages in which Christians live are numerous, without good communication. So the number of pastors seems to be too high in comparison to the members but pastors look after the evangelistic work as well as the pastoral care of the congregations.
- 29) The work among the women is carried on by five Bible Women and three Lady Missionaries.
- 30) The institutions under the Church are : two Boardings one for the boys and another for girls reading in various Government schools. Two Clinical Centres, One hospital and one home for widows are owned by the Church. The widows are given shelter till one of their children is grown up to be an earning member to support the family or the widow finds a new house and looks after herself again.
- 31) The area is developing in industry and along with it in culture too. The Church keeps its eyes and ears open to seize new opportunity to spread the Gospel. It is on the plans of the Church to start an Agricultural Serving Centre with implements to lend and teach village young men to be better farmers. It is also thought of to start Reading Rooms in towns and to change the Widows House into a training centre to enable the women to obtain a professional skill in sewing, knitting etc. and earn her livelihood.
- 32) We have not been able to stand by ourselves to speak of economically but even in men as well. It is a growing church and people are waiting with hunger for Gospel. Are there people to join us in this work? We welcome people who are filled with the urge to propagate the Gospel.
- 33) Can we to men benighted
The lamp of life deny?
Salvation ! Oh, salvation
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

- M. Tudu -

The Lutheran World Federation
Second All-Asia Lutheran Conference
Ranchi : India
October 8 - 18, 1964

PAKISTAN

- 1) To begin with I must make it clear that most of my report covers only West Pakistan as I have very little information regarding East Pakistan.
- 2) A prominent Pakistani Christian, retired High Court Judge, P.N. Joshua, once said in his report: "The Church and community in Pakistan, 1961", that the Christian community in Pakistan can be called a community only for purposes of census. That is very true, because the Christians in Pakistan total less than one percent of the whole population; nearly half of them are Roman Catholics and the other half, about 450,000 Protestant Christians, are divided between Presbyterians, Methodists, Anglicans and some so-called free churches: Baptists, Pentecostals and so on, (In East Pakistan most Christians are Roman Catholics, Anglicans and Baptists). Lutherans in West Pakistan number only about 1200. All Christians except in some particular villages in the Punjab, are scattered sparsely all over East Pakistan. Their growth-rate does not exceed that of the general population, except in rare cases.
- 3) The Christian community is the result of a mass movement. Out-caste Hindus came into Christianity in the last part of the last century and in the beginning of this century. And still most Christians are economically very poor. Some years ago their income per capita was only Rs. 9 or \$ 2 per month. Most of them are unskilled labourers without property of their own and they are engaged in menial work. Quite a number have a feeling of being under the pressure of circumstances. Economically their level is the lowest of all communities.
- 4) Literacy among Christians is also very low, only 9%, when literacy among Muslims is 18%. The Christians working on the farms in villages and those employed by municipalities and local bodies in towns, are almost illiterate. Of the Christian children only one in four is admitted to schools. In comparison, every second Muslim child gets this benefit. The percentage of Christian students after primary schools is only 14%, after middle school 5% and in the college stage only 0.4%. Several Christian high schools and Colleges are rendering a good service to the Muslim community when at same time Christian children in many places are in dire need of primary schools. Besides this, these high schools and colleges are very expensive to run and are a very heavy burden for the Christian community to bear. Earlier a good effort was made to win the whole non-Christian community for Christ through higher education, but now in the present situation the heritage of the past in many cases a hindrance to growth.
- 5) In many cases Christians are lacking a spirit of unity. Partisanship is a very common word and foreigners quickly learn the meaning of its dissension different spirit in the church, too many parties, too many men, who wish to be leaders. On the other hand most Christians are still thinking in old missionary terms. (Soon after my arriving in Pakistan, one man said to me: "I have promised to God, that I will give my second son to the service of the mission. I answered: "Please, don't say, to the mission, say, to the national church". He looked at me quietly. Later I learned more, the work is the missions, because the money comes from the mission. That man was a padre). Only a small minority

of Christians understand, that the church is theirs, not the mission agencies, and those people feel responsibility to bring the gospel to those outside their own groups also. Some would say, that the whole Christian community is struggling for existence. (The picture is that of a village located next to a dam. The dam is on the verge of breaking down. The people in the village are struggling to the very end to save their village).

- 6) No wonder in this situation if men get angry at each other and sometimes start to fight among themselves. Court-cases against church authorities are going on in a number of places. But that is because of the present situation. The whole Christian community and mission agencies were leaning more or less on the British. The lowest stage has already been passed, but still Christians are wondering how to stand on their own feet and how to meet the challenge of a progressing Islamic community. (If historical development had gone in an other direction, there would be at present in Pakistan a considerable Christians intelligentsia, Christians would be respected and prosperous, full of spirit and missionary enterprise. But the development did not go that way). Therefore it is not surprising, if Christians are in some cases frustrated, worn out and nervously trying to seek their own benefit.
- 7) But however dark the picture of the Christian community may be, the situation is not hopeless. Naturally there are many restrictions e.g. one has now a days to be very careful about what is published and the way the Muslims are approached. Less than a year ago there were some small clashes between minority and majority groups. But the Government has guaranteed the rights of minority communities, and sectarian clashes among Muslims surely have been much bigger than uneasiness between Muslims and minority groups. At present a weakness in the Christian front is the fact, that the Christian community is not officially presented in the parliament and has no official voice to present matters to the authorities. The West Pakistan Christian Council in its present form cannot be such a body, because missionary agencies are also members of the Council. Then one must always keep in mind, that Pakistan is an Islamic state, and is taking over more and more responsibility for the education and medical care of the people. Therefore, now even in the church schools teaching Christianity to the Muslim children is not allowed. But on the other hand the church has full freedom to teach and to preach. Generally speaking one could say, that everything is alright as long as the pastor only proclaims the gospel and refrains from blackening "the holy prophet", Mohammed.
- 8) And the church has ready-made tools in her hands to continue her work. There are enough Christian high schools if boarding facilities are provided, more than enough Christian colleges, enough teachers training colleges, a united theological seminary several Bible schools, a literacy training centre, a Christian technical school, technical assistance in agriculture and quite a few Christian hospitals. More than expansion in many cases is a need of concentration. I am not talking only about church-union. But I mean many practical things. In order to become a really autonomous and self-supporting church in the present political situation, it would be wise to hand over to the government those colleges, which are not necessarily needed for higher Christian education. And with that money, which would be saved, it would be possible to start primary schools for children and at the same time to make adult education also more effective.

- 9) There are several needs to be fulfilled. The salaries of church workers and teachers are very low. Padres are living in poverty and the padre's work is not respected enough in the young Christian generation, to inspire young men with high qualifications to choose to work for a lifetime in the service of the church. But if the church should raise salaries, it would be depending more and more upon foreign mission agencies and nobody wants that. The alternative is to try to raise the living standard of the Christian community. That is a difficult task and it does not bring immediate help, but that may be the only solution in the long run. Therefore Christian boys should be encouraged and helped to go into government service, business firms and industries. An able Christian boy can go up in society. Small industries among Christians on a cooperative basis or otherwise are very much needed. Christian hospitals are carrying on a good Christian witness among non-Christian people, but medical work alone is too narrow; industries are building the future community. Therefore industrial schools connected with Bible schools, or alone should be welcomed.
- 10) Nearly every time someone refers to the condition of the church, one point that consistently emerges is the lack of spiritual life and revival. It seems, that the Christian middle class is about to reach the stage to be prepared for revival, but most of the people are economically and spiritually far from that stage. Christians should try to learn more to trust in God and to work quietly, hoping much from God. Too many are escaping into wrong spirituality and do not do their everyday duty. The church is in need of Luther's spirit who said that if the day of judgment should come tomorrow it would still be our duty today to plant the apple tree.
- 11) Then what about the place of the foreign missionary in the Church? Being a missionary myself, I may be allowed to make some personal remarks. I am amazed to what extent politics and church life resemble each other. At least we all politicians and churchmen are human beings. After the second world war when the time of European colonialism was over, France chose the way of integration and lost within 10 years her former colonies. England gave independency to her colonies and still in many cases mutual understanding exists. (Some weeks ago I met an old Presbyterian missionary, who has been working for 39 years in India and Pakistan. We talked about integration. His opinion about integration was, that the idea is very nice on paper, but it does not work in practice). I ask, whether the time is coming, when we have to find a new theoretical solution for the problem of the relations between church and mission agencies. (It should be fruitful to exchange ideas in this matter).
- 12) And last something about the Lutheran church in Pakistan. The work was started as a medical mission by a Danish lady doctor, Miss Holst in 1903 and continued up to 1934 in the former North-West Frontier Province in Mardan city about 40 miles from Peshawar. Then the ecclesiastical line continued and two small congregations were founded before the second world war broke out. After the war an American Lutheran mission, The World Mission Prayer League started work in the same province taking over the Anglican work in some places. Those two missions, the Danish Pathan Mission and the World Mission Prayer League agreed in 1955 to form the Pakistani Lutheran Church, which became into being in 1956 and whose first bishop is still Rt. Rev. Jens Christensen, an American-Danish missionary. For several reasons the work in the new church could not continue in peace. There was tension between pietist and high church ideas, between the young and old generations and between personalities, but not between missionaries and nationals. The result was, that in this small church (consisting

of 5 congregations, 3 church schools and 4 reading rooms) a crisis developed, which nearly finished it. In the summer of 1962 the mission societies stopped their support but continued their old work whenever possible. Soon in two places, that is in Risalpur and in Malakand there were two Lutheran congregations: PLC's and mission societies. In Risalpur the national padri chose the Bishop's side, but in Malakand it went the opposite way. In Dera Ismail Khan the congregation belongs to the PLC but the Bible school to the missions. In Peshawar both parties are doing evangelistic work; there is no organized Lutheran congregation. The city of Mardan belongs to the bishop and it is only city free from this conflict. This is due principally to the fact that the mission societies have refused to start a separate congregation there. (See the minutes of the Board of DPM in the summer of 1964). In the division two missionary pastors followed the bishop and 3 out of the 5 national pastors, and 2 Danish lady missionaries. The bishop has organized a committee in Denmark to help his church and is now getting support from there. After the division those Danish missionaries who were faithful to their mission society left Mardan and since then have been working with the Anglicans in Peshawar. The Malagand congregation, which left the PLC, belongs to the DPM. The WMPL has missionaries in three places: a hospital in the city Tank, a Bible school in the city Dera Ismail Khan and a middle school in the city Risalpur. The Risalpur's congregation split, some remaining with the bishop and the rest joining the Anglican church for the time being. All attempts at mediation in this dispute by the Comity Committee of the WPCC (West Pakistan Christian Council) have failed.

- 13) In 1959 the Finnish Missionary Society made an agreement with the DPM to start work in the PLC. But trouble in the PLC started before the first Finnish missionary had finished his language study requirement of the PLC for admittance to full member status. In this situation the FMS did not join the PLC, but preferred to wait to see what would happen. Meanwhile a Finnish doctor and three nurses are working in WMPL's hospital in Tank; a teacher is running a primary school for the Anglican congregation in the city Nowshera and a pastor is teaching in the Bible school in Dera Ismail Khan. The rest are still awaiting their placements.
- 14) As strange as it may seem, the strife between the Lutherans has forced the Lutheran work into large fields when the workers cut off from THE PLC were obliged to find new centres for their work. But still as such, the situation is really miserable and our hope is, that the day will come when all Lutheran workers in Pakistan can work together in mutual understanding.

- Viljo Remes -

HONG KONG

Introduction

- 1) Hong Kong, the eastern pearl but British colony, is located in the South China sea, a short distance north of the pearl river of China. It is an area of 398 $\frac{1}{2}$ square miles and has a population around three million and seven hundred thousand. It is a modern city with well-developed industries and commerce. It is a famous free-port with which people the world over can do export and import business.

Communication

- 2) Hong Kong has a good system of communications, by which people can send and get any kind of mail to and from any part of the world. At a modern airport, aeroplanes come and go night and day from and to the important cities of most countries of the world. The same applies to ships. For local communications, people can travel very conveniently by trains, buses, taxis, private cars, ferry boats, tram-cars and a few rickshas.

The Population

- 3) Of the population of Hong Kong there are many different races; the white race numbers only 0.002%, that is, about six thousand or more. The greatest part of the population is Chinese, and they live in different kinds of houses; first, are the modern buildings, second, the resettlement buildings, third, the huts and fourth, the boats for fishermen.
- 4) Hong Kong is an international market, so that most people who live here are merchants, business men, industrialists, labourers and hawkers. Only a small percentage of the people living in the New Territories are still farmers. Almost all of the people, even those living in the poorest homes, can make a living.

Religion

- 5) People in Hong Kong have freedom of religion. Any of them can choose their own religion without any difficulty. One can find many kinds of religions in Hong Kong, among which the most common is Chinese Naturalism. The people worship man-gods, animal-gods and plant- and mine-gods in their homes.
- 6) The three big religions in Hong Kong are the Catholic, the Protestant and the Buddhist. It is said that the Catholic Church claimed a church membership of up to 150,000 at the end of 1963. Her schools are over the whole area of Hong Kong. And she has a number of hospitals also.
- 7) The Buddhist temples are everywhere in the New Territories of Hong Kong. It is impossible for us to get a real count of its believers, because most of them are home-believers who go to the temples only a few times a year during the Chinese festivals.

The Protestant Churches

- 8) The Protestant Churches by denominational groups are many in Hong Kong. Those denominations which are in relationship with the Hong Kong Christian Council and have sent in statistical materials every four years are twenty three in number, plus some separate Churches whose names are not given. In 1962 the total Protestant Church membership was 112,173. At that time the membership of the Lutheran Churches, namely the Evangelical Lutheran Church of Hong Kong, the Missouri Synod, the Chinese Basel Church and the Chinese Rhenish Church numbered 30,869.

The Work of the Evangelical Lutheran Church of Hong Kong

- 9) The evangelistic work of ELCHK started in Hong Kong in 1948. The pioneers of this work are the faculty and the students of the Lutheran Theological Seminary of China, the Missionaries and some Chinese preachers who came out from the mainland of China to Hong Kong. Within the last sixteen years, 30 congregations and 22 preaching-places have been established. By the end of 1963 there were 11,070 church members. There are different kinds of church buildings, both of the city and the rural areas: churches in Chinese style and Western style; churches located in the flats of mansions and in the country; and preaching-places located among refugees and on the roof-tops of resettlement buildings.

Schools

- 10) The ELCHK is running four secondary schools, of which the big one is located in Kowloon. Forty one primary schools are run by our Church, of which six are subsidized by the Hong Kong Government. Three are on the roof-tops of resettlement buildings, and the remainder are private schools. Christian Churches have the privilege in Hong Kong to establish schools and to teach the Bible in the schools. In fact, any school in Hong Kong which desires to offer Bible knowledge as a course may do so.

United Work

- 11) The ELCHK has done its best to cooperate with other Churches in certain fields of work. The Audio-Visual Committee is sponsored by the Hong Kong Christian Council and operated by our Church. There are also Coworkers' prayer meetings which are sponsored by the Hong Kong Lutheran Association, but the Hong Kong Missouri Lutheran Church is not in this body.

Institutions

- 12) The Lutheran Theological Seminary was established at Shekow, a small town near Hankow, Hupeh, China in 1913. It was moved to Chungking for several years during the second world war. It was moved back to Shekow at the end of the war. Not long after this, when China was undergoing a change, it was moved to Hong Kong and was located at Tao Fung Shan, where the Christian Mission to Buddhists is situated. In 1955 it was moved to its own property.
- 13) Now the Seminary offers three courses: a preparatory course, a regular course and a graduate course. The entrance requirement is a B.A. degree or its equivalent.
- 14) The Lutheran Bible Institute offers primarily a laymen's training programme, so it offers short courses to many students, which courses are held in some of the local churches. The main course of this Institution emphasizes the training of Bible women, while a higher course is offered to the graduates.
- 15) The literature work is run by the Lutheran Literature Society which was established just a few years after the Seminary opened. Its most important work is to edit and publish Sunday school materials with local background. These materials supply 38 Sunday schools of our Church, which has a total enrolment of 12,048 pupils, and also supply more than 40,000 pupils in other denominations, both in Hong Kong, as well as among other Chinese-speaking people throughout S.E. Asia.

Conclusion

- 16) Hong Kong is congested with people. Preaching the Gospel here is like fishing with a net. The door is open for the Gospel everywhere. Evangelists in Hong Kong feel an urgency in connection with the spread of the Gospel, and really understand the words of Jesus when He said: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work".

AUSTRALIA

- 1) Australia, the smallest of the five continents, is a vast island of almost three million square miles, the size of Europe when Russia is excluded. The population of Australia is eleven million and ninety thousand people, of whom 82% live in the capital cities. It is still regarded as a rather young country, since the first Europeans settled in this land towards the end of the eighteenth century. Prior to that time Australia had been occupied solely by aborigines.

Australia is divided into seven main states:-

New South Wales	(Capital City: Sydney)
Victoria	(Capital City: Melbourne)
Queensland	(Capital City: Brisbane)
South Australia	(Capital City: Adelaide)
Western Australia	(Capital City: Perth)
Tasmania	(Capital City: Hobart)
Northern Territory	(Capital City: Darwin)

The Australian Capital Territory, with Canberra as its national capital, is the seat of the Federal Government.

- 2) Australia is a land of contrasts, densely populated in many cities, and sparsely settled in outlying areas; very fertile in many coastal areas, but arid desert in the centre. Climatewise it gets very cold in the southern states - especially during winter, with some regions having snow - and tropical climate in the north.
- 3) Being a young country, the resources of this land have by no means been exploited. The primary industries have been the backbone of the country, with wool as its chief production supplying approximately 30% of the world's requirements. Other important exports are beef, dairy produce, mutton, lamb and pork. Australia is one of the main wheat-exporting countries, and sugar, produced mainly in North Queensland, is also a major export. Main mineral resources are coal, lead and iron. Recently oil has also been discovered. Australia is rapidly becoming industrialised and many secondary industries are springing up in the cities. Being a land of much beautiful and contrasting scenery, it is becoming a popular tourist attraction.
- 4) Freedom of religion is a fundamental principle of this democratic country. The Churches, in order of size, are: The Church of England; Roman Catholic; Methodist; Presbyterian; Lutheran, that is, the two Lutheran Synods combined. Besides these there are many different reformed Churches and sects of almost every kind, particularly in the cities.
- 5) The Evangelical Lutheran Church of Australia, our sister synod, has a baptised membership in Australia of just over 46,000 souls, plus a further 2,600 in New Zealand. This Church is in fellowship with the Missouri and Wisconsin Synods in the United States of America and with some Free Churches in Germany. Its headquarters are in Adelaide, South Australia, with Dr. C. E. Hoopmann as its General President. It has preferred to remain aloof from the world-wide streams of Lutheranism and is not a member of the Lutheran World Federation. Negotiations for union with the Church which I represent, the United Evangelical Lutheran Church in Australia, have been in progress for many years, and although officially doctrinal agreement has been reached, matters of practice still keep the two Churches apart.
- 6) The United Evangelical Lutheran Church in Australia (UELCA) was formed as a Church in 1921 with the amalgamation of a number of smaller Lutheran synods. The Lutheran Church first came to Klemzig, South

Australia, in 1838 as a result of persecution in Prussia when King Friedrich Wilhelm III attempted to bring about a union of all Protestant Churches. The Lutherans who desired to remain loyal to the Lutheran Confessions travelled out to Australia under the leadership of Pastor A. Kavel. Lutherans also came to Queensland in that same year from Germany. Gossner missionaries arrived at Zion Hill, Nundah, to do mission work among the aboriginals. However, most Lutheran immigrants came to Queensland for economic reasons.

- 7) Today the UELCA has a baptized membership of approximately 64,000 with 37,000 confirmed members. The Church received a tremendous impetus through the immigration programme since the last war, when many Lutherans from Europe settled in Australia.
- 8) Our Church has 152 pastors, 338 congregations and 147 preaching places with 286 church buildings. The headquarters of the Church are in Adelaide, South Australia, with Dr. M. Lohe the President-General. The officials of the Church have their offices in a stately building in North Adelaide, where besides the President-General, we also find the Vice President-General, Rev. C. J. Pfitzner, who is also the President of the South Australian District; the Treasurer of the Church, and Rev. S. H. Held, the Director of Evangelism and Stewardship. The Book Depot is also located here. There are other branches of the Book Depot in Brisbane, Queensland and in a number of country towns. The Church is divided into four District Synods corresponding with the four states in which it is represented (South Australia, Queensland, New South Wales and Victoria) and every three years General Synod convenes, as it did in Bundaberg, Queensland in 1962.

THE EDUCATION PROGRAMME OF THE CHURCH

- 9) The ministry of the Church was first drawn from Europe, especially from the Seminaries of Neuendettelsau, Hermannsburg and Basle, and some came from U.S.A. Immanuel Theological Seminary was established shortly after the birth of the new Church in 1921, with our President-General, Dr. Lohe, one of its first-fruits. Today the Seminary is housed in a stately building in Adelaide and has all the important facilities required of a Theological Seminary. Dr. S. P. Hebart is the Principal, and other lecturers are Dr. H. Sasse, Dr. E. Renner and Pastor A. J. Lohe.
- 10) The Library, recently completed, has been named in honour of a former Principal, the "J. P. Loehe Library". In the Seminary not only study and academic requirements are emphasised, but worship, of course, is another important aspect of Seminary life. The Chapel too has only recently been completed.
- 11) The Church has three Colleges (High Schools) which are the main feeders for the Seminary. The oldest of these is Immanuel College, established at Point Pass in 1895. It has been relocated a number of times, but is now established on excellent grounds at Camden, Adelaide, South Australia.
- 12) The second College was established in Indooroopilly, Brisbane, Queensland in 1945, called St. Peter's College, and today is the largest of our Colleges, having 552 pupils. Besides catering for Lutheran pupils it has a large number of scholars who do not belong to the Church. As well as being a co-educational school - as are all our Colleges - it has a reputation as a cosmopolitan school. Quite a few of the students come from New Guinea, not only children of missionaries, but also New Guineans and Chinese. Asian students from further afield also attend this school. This year the first Australian aboriginal students entered the College.
- 13) The third College, St. Paul's, established in 1948, is situated in the Riverina District of New South Wales at Walla Walla. It is located in the midst of a strong Lutheran community.

- 14) Apart from Colleges, the Church operates five primary schools called Day Schools. All of these are found in South Australia. The Church has 23 teachers and 713 pupils in these schools.

MISSIONS

- 15) The Lutheran Church has a tremendous mission opportunity in Australia. A dearth of pastors has, however, often hindered it in its expansion programme. In the early history of the Church, pastors journeyed vast distances in order to follow Lutherans throughout the length and breadth of the country. The result is that today the Lutheran Church is well represented in most cities and towns. Our Church, however, does not have any churches in Western Australia or Tasmania, as does the ELCA.
- 16) In the early years the Lutheran Church was almost entirely rural, but today it is rapidly changing into an urban Church, as the masses flock to the cities. Here mission work must be concentrated. Many of the Home Mission churches are established by first of all building a church-hall, and later on the erecting of a church building, once the congregation becomes more established.

ABORIGINAL MISSIONS

- 17) In the 1860's work was done amongst the Dieri tribe at Bethesda, but later this Mission was abandoned, although there is still a remnant of Dieri people left in the north of South Australia who are ministered to by the Church.
- 18) The largest of our aboriginal missions is located in Central Australia on the Finke River, 80 miles west of Alice Springs, and founded in 1877. From Hermannsburg, the original station, has developed a large programme with several Mission outstations radiating from it: Areyonga, Papunya, and a large Alice Springs circuit.
- 19) The Mission also follows the aboriginals, who are nomadic in their habits, to the various large cattle stations where they work, and brings them the Gospel there. At present there are four ordained missionaries engaged in this work with a large number of lay staff. Besides, there are native evangelists who carry out a programme of spiritual work to a baptized membership of 1,235, plus adherents.
- 20) Another aboriginal Mission is located 32 miles northwest of Cooktown in North Queensland, called Hope Vale. It was established by Missionary J. Flierl in 1885 whilst he was waiting for permission to enter New Guinea to begin mission work there. Four hundred natives live on the Mission in comfortable houses surrounded by lovely gardens. The Government subsidises the building of houses and regards itself responsible for the physical welfare of the natives. The church-building at Hope Vale was dedicated in 1958 to commemorate 70 years of mission work. The baptized membership stands at 395. One missionary is in charge of the work with a number of lay helpers. An outpost of Hope Vale is to be found at Bloomfield, where a consecrated layman and his wife have charge of the work. Since the aboriginal is a nomad, conditions on this station are still somewhat primitive. However, comfortable housing is being provided and steps are being taken for these people in all our Mission stations to become integrated eventually into modern society.

LUTHERAN MISSION, NEW GUINEA

- 21) Little need be said about the support of our Church in the work of Lutheran Mission, New Guinea since we have New Guinean representatives at this Conference. Suffice it to say that Missionary J. Flierl (originally sent from Neuendettelsau, Germany) set out from Australia to begin mission work in New Guinea.
- 22) Today the Australian staff on the New Guinea Field numbers approximately 115, including wives. Our Church, which today raises about £A 15,000 a year for mission work in New Guinea, could never adequately support its staff were it not for the kind assistance of the Lutheran World Federation and other Supporting Partners.

OTHER INSTITUTIONS

- 23) The Church has three Rest Homes with a fourth one in the course of construction; two in South Australia, one in Victoria, and one in Queensland. These provide for the care of our aged. The Government is very liberal in providing a subsidy for the building of such Homes. Both in Adelaide and Brisbane the Church has Girls' Hostels where single girls may live whilst away from home in order to attend Universities or take city jobs.
- 24) Youth work is another important aspect of the Church's undertaking. Each state has its own youth organization and every three years a National Youth Assembly is convened. Queensland has had its own Youth Camp for a number of years, and South Australia and Victoria are both in the course of setting up such Camps where weekend retreats are held. Special Lutheran Student Fellowship Groups are also to be found at the Universities in Adelaide, Brisbane and Melbourne.

CHURCH LIFE

- 25) A distinct tendency is noticeable in Australia toward a lack of interest in the work and life of the Church, particularly since the last war. The Church of England, for example, would have the greatest nominal Church membership. In the case of the Lutheran Church, approximately one-third of the people who indicated adherence to the Lutheran Church in the last Commonwealth census, are not to be found in the baptized membership of the Church. This indicates the tremendous Mission challenge which faces our Church. Concentrated endeavours are being made to meet this challenge through Evangelism and Stewardship missions. With the appointment of Rev. S. H. Held as Director of Evangelism and Stewardship in 1959, success can be recorded in reaching the unchurched. Immigration work has also been a very important part of our Church's outreach since the war, for example, in the Snowy Mountains region where almost all inhabitants are immigrants from Europe.
- 26) The shortage of pastors - there are more vacancies than available pastors to fill them at the present time - is a great handicap in our outreach programme. Concerted efforts have been made to harness the services of the laity, but much more will have to be done.
- 27) Church services are held in most churches, except distant ones, every Sunday, sometimes twice per Sunday. If the pastor cannot be present, lay-reading services are held.
- 28) Most congregations have the following organizations:- Sunday School: The teaching of children is done by some 1,636 teachers who have 12,653 pupils under their care. Confirmation instruction is an important part of the training of our youth. Most congregations have their Youth Societies and officially 4,000 young people belong to these societies. For the men there is a Brotherhood organization in many parishes. These Brotherhoods are bound together in Federal and State organizations, called the Lutheran Brotherhood Association. A similar set-up in our Church exists as far as the women of the Church are concerned, and this has a much larger membership than the men, about 5,500. The women have been very active in supporting the Church in Mission and other projects.
- 29) We believe that the Lutheran Church has an important function to perform in a country which is predominantly either of Reformed or Roman Catholic persuasion. We pray that God may continue to give us grace to preach Jesus Christ and Him crucified to the people of Australia.

- R. W. Gerhardy.

JAPAN

- 1) In May, 1963 the inaugural convention of the new Japan Evangelical Lutheran Church was held in Tokyo, as the result of union of the former Japan Evangelical Lutheran Church and the Tokai Evangelical Lutheran Church. While the Kinki and the Nishi-Nippon Lutheran Churches, which were planted by Norwegian missionaries, and the Japan Lutheran Church of the Missouri Synod are not included, almost 80% of the Lutherans of Japan are in this new Church, which has a baptized membership of 13,500.
- 2) Now 140 congregations and recognized preaching places of this new Church cover the whole of Japan, even though somewhat unevenly. The ordained national pastors number 110, and 67 missionaries and about 35 women-missionaries are working in this Church.
- 3) All Lutheran bodies are co-operating in radio and literature work, and relationships with other denominations are also friendly. Our Church is one of the important members of the National Christian Council.
- 4) By this new union, our Church has come into co-operating relationship with the American Lutheran Church, the Lutheran Church in America, the Lutheran Evangelical Association of Finland, the Danish Missionary Society and the North German Mission Society. As from 1966 the Japan Committee, composed of these supporting bodies, will take care of the requests of the Church in both personal and financial matters.
- 5) Two things added glory to the start of this new Church. The first was that Pastor Fujii was commissioned to work in Brazil at the first regular convention. The second was that the Lutheran Theological Seminary in Tokyo was given the Government's approval of college status. It may be said that these symbolize the Church's attitude toward its evangelistic mission.
- 6) Literature work is carried on by the Lutheran Literature Society. Two volumes of the Japanese edition of Luther's works have already been published. Popular commentaries of the New Testament by Japanese authors are very much welcomed, not only by the Lutherans, but also by all Christians. About 10,000 copies of the evangelistic monthly paper, "Fukuin Shinbun" are distributed. Among many devotional and theological books, D. Bonhoeffer's "Life Together" has met with the most favourable reception in recent years. There are many other Christian publishers, and many kinds of Christian books are published, but these cannot be compared in number with the secular books and magazines which descend like a flood. Literature evangelism must be strengthened.
- 7) The Lutheran Hour radio broadcast and its follow-up programme of correspondence Bible study has served greatly in evangelism outreach. But because of the remarkable popularity of TV in recent years the situation is gradually changing.
- 8) It is true that the national prosperity is very much advanced, but this does not necessarily have a good effect on spiritual and social life. On the one hand, a decayed mood in spiritual life results, and on the other hand, the income of the lower classes is not so much improved. A rapid growth of the new sects of old religions seems to be one of the reactions to such a situation. They promise very realistic blessings to their followers, and some of them are even intending to invade the political sphere. Therefore Christian witness in actual life is very important.

- 9) Since people are greatly concerned with education, about 40 kindergartens and two high schools, one for boys and another for girls, of our Church are giving a good Christian witness. But people's concern is often simply to get a good job for their children through a good college. The rapid increase and then decrease of the younger population makes the management of schools very difficult.
- 10) The Government pushes the social programme, and helps social institutions. Our Church has five centres of social work, including Old Folks' Homes, a Home for deaf and blind children, Widows' Homes, and Nurseries. They have a good reputation. But now the general standard in the country is very much advanced, and better-equipped institutions are coming up. Because of the social need and the Government's encouragement, social institutions of the Church may tend to grow to a size that the Church cannot manage.
- 11) Our Church is trying to find its way at this turning point in its life. The first evangelistic attempt of the new Church to meet this situation is planned for 1965-66. The emphasis is to be laid on the theological study of the Lutheran contribution to the Church and its work, the congregationally-orientated Bible study, and training in Church music and liturgy.

- M. Ishii.

MALAYSIA

- 1) Malaysia occupies two distinct regions, the Malay peninsula extending south-south-west from the Thai border to the island state of Singapore and the north-western coastal area of the Island of Borneo, consisting of Sabah and Sarawak. Its area is 130,000 sq. miles. The population of Malaysia numbers 10,187,000. The racial distribution of the population is as under :

Malaya	4,707,000
Chinese	4,302,000
Indians	955,000
Others	223,000
- 2) The national language is Malay, but English is still an official language. Both Chinese and Indians mostly use their mother-tongue. Though all parts of Malaysia are close to the equator, the climate is not excessively hot. There are no well marked wet and dry seasons. There is rain throughout the year which gives the country beautiful green appearance which is well pleasing to the eyes. A major part of the country is covered by thick jungle. In the cultivated areas, rubber is the chief product, and together with tin, the main source of income of Malaysia. Since MERDEKA (Independence) there is also an accelerated development of industries. The already good roads are being largely extended and improved. There is also a rapid progress in buildings of all kinds.
- 3) Malaysia is a federation of states with their own State Governments. The pattern of Government both for the Federation and for the States, is clearly democratic.
- 4) Islam has been declared as the State religion of the Federation, but those who confess other religions have full freedom to practice it. However, it is not permissible to propagate other religions among the Muslims.
- 5) In Malaysia, three great Asian cultures- the Malayan, the Chinese and the Indian - meet together, each one with its particular religious character of Islam, Bhuddism and Hinduism respectively. The Western technical culture and secularism has also got its strong impact. Malaysia to-day is like a fantastic melting pot where all these ingredients of different cultures, races and religions are being moulded into one Malaysian culture and one Malaysian people. In this development, the task of the Church cannot be overemphasised.
- 6) In dealing with the Church, I will confine myself to Malaya and Singapore.
- 7) The first Christian missionaries to Malaya were Catholic priests who came to Malaya in the 15th century. From that time, the Roman Catholic Church has been growing to become the biggest Church in Malaysia, now comprising more than 120,000 members.
- 8) Among the Protestant churches, the Methodist Episcopal Church has the largest membership - more than 25,000 members. It has got two "Conferences", one Chinese-speaking and one English-speaking. The latter one also includes the Tamil congregations. The Methodist Church has a great number of schools, both primary and secondary, throughout the country. In fact, the Methodists have been the pioneers in the educational field in Malaysia.

- 9) The second largest Protestant Church is the Anglican Church, with more than 15,000 members. This church has got two hospitals in Singapore, and some clinics in the rural areas.
- 10) Among other Protestant churches, we may notice Lutherans, Presbyterians, 7th Day Adventists, Syrian Christians, Baptists, Plymouth Brethren, the Assembly of God, the Salvation army etc.
- 11) The first Lutherans in Malaya were Tamils belonging to the Tamil Evangelical Lutheran Church, who migrated from South India from the end of last century. They organised themselves as a Lutheran congregation with the centre at Kuala Lumpur, in 1907. A pastor was assigned from India to look after the work. In addition to the local work in the city, the pastor had to make tours throughout Malaya, visiting the Lutherans who were scattered all around the country. In 1923 a new centre was opened at Penang and one additional pastor from India was assigned to this place. The following year, i.e. in 1924, the first Lutheran church in Malaya was dedicated - the Zion Church in Kuala Lumpur.
- 12) The Tamil Lutheran congregations were self-supporting from the very beginning. On different occasions initiatives were taken to overcome the shortage of workers and finance, in order to develop the evangelistic as well as the educational side of the work. However, until recent years the organisational structure of the two Tamil congregations remained unchanged and there was no noticeable development.
- 13) In 1952 a Lutheran Consultative Conference for South East Asia was convened in Penang under the Chairmanship of the late Bishop J. Sandegren. Most of the participants were Tamil Lutherans from Malaya, but there were also representatives from the Indonesian Batak Church and the Lutheran Church in Hongkong. This Conference recommended that the Tamil Lutherans organise themselves as the "Evangelical Lutheran Church of Malaya", and that the Lutheran work be expanded under this indigenous church in co-operation with the Lutheran World Federation and such other Missionary Agencies which might be in a position to help, thereby reaching out not only to the Indian but also to the Chinese population, particularly in the "New Villages".
- 14) As a result of this recommendation, the United Lutheran Church in America decided to take up work in Malaya, and commenced activities in 1953. However, they decided to establish themselves as a separate mission organisation and to concentrate their efforts on the Chinese.
- 15) As the Tamil Lutherans were not in a position to develop their work all by themselves, they again appealed in 1960 through the Lutheran World Federation to other Lutheran churches to co-operate with them in expanding the work. In response to this appeal, the Church of Sweden Mission entered into co-operation with the Tamil Lutherans in 1962, with the aim of helping to establish an independent Lutheran Church in Malaya, embracing all the Lutherans in the country. The existing Tamil congregations were re-organised to prepare the ground for a future independent church. A Constitution Committee with representatives from both the Tamil Church and the American mission made strong efforts to bring about a constitution towards the formation of a common Lutheran Church. As no agreement was reached, both the groups decided to work out their own constitution separately. In August 1962, the Tamil congregations resolved to establish themselves as an independent church, to be called the EVANGELICAL LUTHERAN CHURCH IN MALAYA.

- 16) In this church the episcopal order inherited from the mother church in India has been retained. It has about 1,300 members and there are 10 pastors employed. It works mainly among the Indians, but has also started work among the Chinese in Penang. At present several new evangelistic centres have been established, and several local people are being trained to become pastors.
- 17) The United Lutheran Church Mission worked as a mission organisation for ten years. Along with the evangelistic work, clinics were opened in rural areas. At Petaling Jaya near Kuala Lumpur a Bible Training Institute was established for the training of Chinese-speaking evangelists.
- 18) In 1963 the work was re-organised and a second Lutheran Church came into being, known as the LUTHERAN CHURCH IN MALAYSIA. All pastoral and evangelistic work comes under the church while medical work and the Bible Training Institute remain under the mission. This church has got about 650 members, and a great number of paid workers are employed under the church and mission.
- 19) In order to promote co-operation between the Lutheran Churches in Malaya and Singapore, there is a co-ordinating body called the LUTHERAN CONFERENCE IN MALAYA comprising not only the Indian and Chinese Lutherans but also the Bataks in Singapore. Under the sponsorship of this Conference a common Lutheran church has been built in Singapore.
- 20) Both the Lutheran churches co-operate with the Anglicans, the Methodists and the Presbyterians at the Trinity Theological College in Singapore.

- D. Moses -