GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

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FILE No. 20 A

Ecumenical-
Correspondence

1942-55

Partnership in Obedience.

Partnership

The International Mission Conference of Whitby found the formula "Partnership in Obedience". Since then it has become a principle with all persons and institutions, who are dealing with mission work, to regard the so called younger Churches of Asia and Africa as real Churches and not only as dependencies of the Western Churches. This formula was to mean that the relationship between missionaries and younger churches had entered into a new era, the era of partnership and co-operation.

If "partnership" has any meaning at all, it says: both churches, the younger and the older ones, are real Churches of Jesus Christ if they live and work in obedience to God and His Word. Both Churches are equally responsible for the congregation being built through the Word of God and the Sacraments. Both are also responsible for the Gospel being preached to all men. I. e. both of them are equally responsible for worship and mission, for religious instruction and social service. The still existing difference between younger and older Churches is no longer a difference of quality, but only a matter of expressing certain historical developments. There is no difference between young and old, between East and West in the Kingdom of God.

"Partnership" means secondly that the Churches concerned have decided not to exist independently – autonomously – from each other, but to fulfill the call of God and bear joint witness of His action in the world. To achieve this it is of course necessary, that each one of the partners should seek the co-operation of the other Churches. But it is also necessary that each one should be entirely free to choose and call whomsoever he likes and considers to be his partner in this task. It is, under these circumstances, no longer sufficient if one of the partners decides of his own conviction to go to another

Church in order to help there. He, who wants to be obedient to God, will have to wait until his partner is calling him in the name of God.

It is the intention of this article to see, whether these preconditions are today being fulfilled by the Western Churches. We will limit ourselves to the events in India. It seems that the missions in other parts of the world are facing the same problems, particularly so in Indonesia and Africa.

Not called!

The foreign missionary coming to India today realizes immediately that he is not under all circumstances welcome. He very seldom arrives at a real partnership with his new Indian partners.

Missionaries working in an area where no Church has yet been established may feel differently. In fact if they were not there, their congregations would vanish at once. But in those cases even the slightest signs of partnership are missing. It is also possible, that the younger missionary, who has just arrived, feels the reluctance of his partners more than the old missionary who through a work of several decades has spread around himself an atmosphere of patriarchialism. Even he frequently faces opposition from certain people and groups in his Church.

There are of course many Indians – possibly even the majority – who still want missionaries in large numbers. They are mostly the inactive who are afraid of taking responsibility; or they want missionaries, because to live with a Westerner in the same compound means to them social promotion; or they do not want to miss the financial advantages which the presence of a missionary means to them or their Church. But these members are not really those who represent the Church and bear the responsibility for its life. Most of these who really represent the life and activity of their Church are rather sceptical about the presence of so many missionaries.

You find these people all over the Indian subcontinent, in the South as well as in the North, in Pakistan as well as in Ceylon. You find this sceptical attitude towards all nationalities; towards the British, who have ruled them for so long, as well as towards the Americans, whose financial and organisational power is sometimes overwhelming, and towards the Germans, who usually have not committed either of these offences. You find this attitude also in all denominations:with the Anglicans, the Baptists and the Methodists, the Presbyterians and the Lutherans of all shades, even with the sects. You find them criticising both the missionaries who have been striving for the union of the Church of South India, or who are at present working for a North India Church Union, and also the missionaries who object to Church unions for theological or other reasons. You find them keeping aloof from the old time patriarchs and from those, who humbly and devotedly try to restrain themselves from dominating moods and activities. You find these people among the Church leaders, the administrators and the theologians, the doctors and teachers, the writers and the editors. You find them among those who frequently have been in the West and among those who refuse to accept such invitations. You find them most of all among the students, among those who expect improvement merely by doing away with the old fashions, and among those who assemble in prayer leagues and pledge themselves to devote ten years of their lives to voluntary social service in the villages. You find this critical attitude even in those ancient Churches of India which existed long before the first protestant missionary arrived in this country, which have never seen a Western missionary in their midst, and which still admit that they have seen their obligation for mission work only by the example of the Western Missions.

They all suffer from there being too many foreign missionaries round about them. May be they are in the minority against their brothers who still want missionaries as before. But they are certainly the really living members of their Churches. And this especially makes them the

partners whose co-operation a foreign missionary should first seek, and whose call he should consider to be essential before taking up any task in India. But they on whose consent a real partnership depends, have neither called the foreign missionary nor are they ready to confirm the calling which he himself might have felt. It is under those circumstances impossible to speak of "partnership in obedience".

Only sent.

This statement seems to contradict the fact that most of the missionaries coming to India today have been invited by the authorities of the Indian Church. Indeed, the Indian Churches sometimes are working very hard to obtain visas for these missionaries from their Government. This seems also to contradict the fact that on practically every occasion where representatives of Eastern and Western Churches meet the former express the desire for more and more missionaries.

But it should not be overlooked that in most of the governing bodies of the Indian Churches the foreign missionaries have still an intensive influence. Moreover it should not be forgotten that our Indian partners have an understanding of politeness completely different from what we usually call polite Their tradition and education prevents them from freely saying No to somebody who has clearly revealed his wishes. And there can be no doubt that practically every foreign missionary has first been offered to the Indian Churches, sometimes three or four times, until the Indian partners were forced to extend the desired invitation.

But it is not only education and politeness which ties the hands of our Indian partners. They are even more handicapped by their obligation to be thankful. Even those friends who are looking critically at the missionaries, admit gladly that the Gospel has been brought to India through the Western missions. It is therefore very hard for them not to welcome the successors of those missiona-

ries to whom they feel they owe so much. They are afraid of appearing ungrateful. It is very revealing that they express the inner thoughts of their hearts only to those Westerners with whom they have really made friends, and especially to those whom they know to be suffering from a sense of frustration. In any case they wrap their criticism in warm expressions of their deep gratitude.

It is politeness and thankfulness which makes our partners extend their invitations. It is therefore nothing for us to boast about. Our friends have not been free, and the initiative has in nearly all cases been with the Westerners. And this is, under no circumstances, that "call" which is so necessary to create a real partnership.

It remains therefore true, that the missionary today coming to India has not really been called. He has only been sent, i.e. he is only a "missionary". That was of course quite sufficient at a time, when God wanted to expand His revelation into parts of the world where he was still unknown. But today the Christian Church in India is established, and this Church has the same direct contact with God and His word as the Western Churches have. It is therefore necessary that every missionary sent to India today, should also have been called by the Indian Church. Both, the sending and the calling, together constitute today the call and the command of God. When the calling is missing we cannot expect any blessing to come from our one-sided decisions, and we of course cannot talk of "partnership in obedience".

Not Nationalism.

We should not call this attitude of our Indian friends nationalism or anti-colonialism of the Bandung Type. That would be to cast suspicion on our Indian friends. And besides being very cheap it mostly is nothing but self-justification.

Even those, who do not want missionaries of the old type, declare energetically that they do not in principle

object to representatives of the Western Churches coming to India and working here. They know quite well that every Church will have to remain in contact with the other Churches in the World in order to remain a Church. They also know that such contacts cannot be made only by a few leading people meeting from time to time in the ecumenical bodies. They know that partnership means living together in the world and sharing in the practical work of the Church. They know that only by such contacts can the Indian Church be protected from nationalism and anti-colonialism. One of the leading men of the North Indian Church said:' Every Church must have the fundamental right and will have to see its fundamental obligation to receive visitors from every other Church and to send visitors to them." It is also interesting to see that among those missionaries who have a real call from the Indian Churches are quite a number of British missionaries.

From this it is clear, that our Indian partners do not entirely refuse co-operation with us Westerners. They object only to the practice of imposing upon their politeness and gratitude missionaries, whom they do not want and whom they have not called. They are quite ready to call partners from all Churches, but they themselves want to decide, how many they need, whom they call, to what place and for what task they call him.

An Anachronism.

Our Indian partners have their reasons for rejecting the practice of only " sending " as it has hitherto been applied. If we want to arrive at a real partnership with them, we must listen to their arguments.

1. They say : every foreign missionary is today occupying the place of an Indian and does what an Indian ought to do; and that is not only true for the evangelistic work but for the work in schools, hospitals, seminaries etc. The fact that there is a missionary, very often prevents an Indian from seeing his own responsibility. A missionary should immediately retire from his job if suitable Indians

are available. If there are no such Indians his main task should be to train Indians for the job he is occupying in order to retire as quickly as possible. If Indian Churches are inviting Western partners today, they are doing it for this purpose.

2. They sav : every missionary intensifies the financial dependence of the Indian Churches. That applies of course particularly to those missionaries who still have large funds with which to start and build huge institutions. The more institutions the missionary finances, the clearer it becomes, that the Indians in the foreseeable future will not be able to run these institutions. So the Indian Church remains financially dependent. But even the missionary who has no large funds to spend, handicaps the future finances of the Indian Church He receives his salary from abroad and is thus a worker for whose salary the Indian Church is not responsible. Besides that he usually receives a salary which an Indian Church perhaps will never be able to pay to one of its workers; not to speak of the psychological handicap which the difference of salaries means to partnership. The worst danger in this connection is that the financial support of the Western missions may force the Indians to fulfill the wishes of the missionaries against their own judgement. Although this is possibly never the intention of the missionaries, there is hardly an Indian Church in which people do not remember such instances.

Nowadays such financial dependence is even dangerous. It is quite possible that one day the Indian Churches will generally not be allowed to receive foreign funds. If at that day the financial dependence should still exist, it could mean disaster to the Indian Church.

3. They say : every missionary makes it more difficult for the Indian Church to deal with the Indian Government. The attitude of the Indian Government towards foreign missionaries is well known, if only by the practice of delaying visas for missionaries. This attitude has to be taken into account. If therefore our Indian partners want to get a visa for a missionary whom they themselves have invited,

they find it difficult to convince their Government that this missionary will be of real good to their Church.

Even more important is the fact that the great number of foreign missionaries hinders our Indian partners in playing their part in the political and social life of their country. The different political and social groups which form the public life of India are even more cautious towards foreigners than their Government. They do not want the co-operation of the Christians in India because these are surrounded by so many foreigners and so they try to exclude them from all political and social activities.

4. They say : every missionary obstructs the evangelistic activity of the Indian Church. Except for some former princely states, evangelisation in India has nowadays to deal particularly with such groups which are firmly rooted in their own cultural, social or political traditions. All these groups view with great suspicion the influences coming from foreign culture and civilisation. Their suspicion increases the more the industrialisation of India, after the Western pattern, endangers their old traditions. That seems to be one of the main reasons for the anti-colonialism of the average Indian. He, who wants to evangelize these groups has to reckon with this anti-westernism. That is why today a foreign missionary is almost excluded from the evangelistic work. But his presence and this anti-westernism increases the immunity of these people against the message of the Gospel. Even if an Indian fellow countryman preaches the Gospel to them they see the many missionaries in the background and find it difficult to believe, that Christianity is not a Western affair. By his presence alone the missionary increases the difficulty which his Indian partner is facing in spreading the Gospel of Christ.

By his presence the foreign missionary also provides the modern anti-Christian movements of the hinduistic or the Ghandian type with the necessary arguments. We force our Indian partners to prove again and again that Christianity is not just a part of the Western civilisation

and that Christianity is not responsible for the exploding of atom bombs.

If there is to be evangelistic work in India today it will most probably have to be on lines very different from those of the past. It seems reasonable to leave it to our Indian partners to find and practice these new methods. If it is true that the responsibilty for evangelisation nowadays first rests with our Indian partners, we should leave it to them to decide how far they can bear the handicap of having foreigners in their midst. We must trust that they will not interpret evangelism as syncretism. Any other practice can only in India today be an anachronism and will sooner or later become a stumbling block.

5. They say : every missionary coming to India supports the denominationalism of the Western type. When in the early days a missionary came to India he of course brought with him his denominational heritage in doctrine and liturgy, in hymns and in the forms of administration. That was quite natural and he simply could not act otherwise. But the effect has been, that our Indian partners have inherited from us our own denominational problems. This problem has in India been even increased, as now the Church in this one country has in it all the shades of all denominations which have ever developed in all the countries of the West. As already said, that could not be otherwise. But if nowadays more missionaries continue to come to India, they will still feed this grave problem or even intensify it.

Even if the foreign missionaries realizes that s omething has to be done in this respect; even if they work for closer inter-denominational co-operation or even union, they do this according to their own Western pattern. So it happens that most of the inter-denominational discussions, most of the doctrinal statements and union formulas have mainly been framed by the Western missionaries. It is of course one of the achievements of the modern mission age, that the denominations met on the mission field. It might also be true that our Indian partners can learn a lot from

our inter-denominational discussions. But why should this be done when we are faced with a people to be evangelised, who natuarally cannot understand the background of all these typically Western discussions ? If we leave our Indian partners to themselves, could it not be, that they will find solutions which we missed because our standpoints have hardened during the centuries ? Should we not give them the chance to try it from perhaps a new angle ?

It has happened sometimes in the history of the Church that the "younger" Churches were able to return the blessing they had received from the "older" Churches. It has always happened when these "younger" Churches followed lines of which the "older" ones had not even dreamt. In any case the Western missionaries should never argue that they ought to stay on in order to safeguard the denominational heritage of the Indian Church. That is certainly not exercising partnership but simply some sort of denominational colonialism.

6. Our Indian partners say finally : the Western missionary who works as a theological teacher in India prevents the real confrontation of the Word of God with the Indian world. Theology of course always deals with the same subject, in the East and in the West. But its main task is, by interpreting the word of God, to confront it with that particular world in which this theology and the Church find themselves. Therefore every missionary coming from the West, brings with him the discussion of his Church with that Western world and Western history. And therefore his theology is not, under all circumstances, what is required in India. It is very often, because of these limitations, not even interesting to his students. That is less true of the Old and New Testament interpretation than of Dogmatics, and is less true of Ethics than it is of Practical Theology or even Church History It is at least a matter of fact that, except for some very nominal exceptions, most of the examination papers in most of the Indian seminaries and colleges deal with typically Western theological problems, and not with the questions which really

should be asked and answered in India.

It is partly also the Western theologian who has prevented an indigenous theological literature from coming into being. Where there are real attempts to face the particular problems which arise from the Word of God meeting the Indian tradition and Indian culture, they are so far mainly dealt with in the fields of Practical Theology and History of Religions, but not yet in the very centre of biblical interpretation and Theology. And then missionaries are far too quickly tempted to call those attempts syncretism and the like. Maybe the line that separates the true faith from syncretism is not the same in the East as it is in the West.

It is usually admitted that much is still to be done for increasing the standard of theological undertakings in India. But it is also clear that theological work in India will often look very different from what it is in the West. That is one of the reasons why the Western missionary has so far been rather ineffective in establishing a theological tradition in the Churches of India.

These seem to be the main points of criticism which our Indian partners have against the practice of the Western missions of the present time. All these points reveal that the times have completely changed; so much so that the practice of simply sending somebody because the Western mission deems that to be necessary, is fast becoming an anachronism. An anachronism, because the Churches in India, which meanwhile have grown into partnership with us, are not being treated as partners. An anachronism, because the activity of the missionary once blessed by God is slowly turning into a handicap for his partner and his work. That is why so many of our partners do not really extend their invitations to the Western missionaries. And that in turn is the reason why so many missionaries are working without a proper authority from God and men. And that again leads to the missionary being more and more frustrated.

Natural Ending.

Most of the missionaries and sending bodies have somehow or other heard this criticism. Most of them have also recognized that something has to be altered. With many of them it has become an established principle that a Western missionary should no longer occupy leading positions in an Indian Church. Most of the missionaries restrain themselves from obtruding themselves too much in the public life of their Churches, particularly so in the evangelistic work. Mostly the financial support is being reduced step by step Where the conditions are favourable usually Indians are being given responsible tasks in their Churches, and there are definite efforts to train more and more Indians for those positions. It is also well known how many Indians are already playing an important role in the ecumenical bodies. Our Indian partners realize all this and are most thankful for this change of attitude.

But all these concessions are at present no longer sufficient. They should have been made much earlier. At present, they have already been outdated by the development of the affairs in India. The reason is that all these concessions have not yet altered the basic principle, which lies behind the activities of the Western missionary today as it did in the past. And this yet unaltered principle centres in the saying : The presence of Western missionaries is still necessary; without them the Indian Church can neither financially exist, nor take proper care of its administrative, theological or social tasks.

Even if this is not some sort of presumption, it is certainly denying the principle of partnership. For this saying is really an open criticism of the Indian Church and of our Indian partners. It is quickly withdrawing what has just been proclaimed: that the Churches in India are Churches in the sense of that word.

It remains criticism even if it disguises itself as the slogan of ecumenical co-operation. We should be very careful not to spoil the achievements of the ecumenical

movement by using it as a cover for our unecumenical criticisms.

This criticism shows that Western missionary practice as it has so far been applied is meeting with its natural ending. For the measure and standard of this criticism is obviously the Western Church and its spiritual life. The financial power of the Church in India is considered to be insufficient because the financial standard of the Western Church is being set as the measure. The missionary follows the pattern of his own Church and builds huge hospitals, seminaries, and schools which he knows that his Indian partners will, for the time being, not be able to run themselves; the missionary, because he thinks that "theology" ought to conform to the standard and type of his own theology, creates a type of theological training with which he knows that his Indian partners will find it very difficult to keep pace. Because he is deriving his ideas about the Church from his own home—Church he classifies himself as the giving and his Indian partner as the constantly receiving part.

Precisely this attitude reveals the natural limit of the enterprises of the foreign missionary in India. He has been sent. And because he has been sent he is and remains a representative of his own Church. He cannot and should not try to overcome this limitation, because it has been imposed upon him by God. He himself would not be a really useful partner to his Indian friends, if he forsook what God gave him through his own Church. If he is being called into an Indian Church to co-operate there with his Indian partners, then he is called to contribute just those gifts which God has given him in his own Church.

Furthermore it is necessary that he should really be called by his partners. Only then can he be sure, that he makes a useful contribution to the development of the Indian Church. Only then can he be sure that in spite of all its limitations his work will be what is required from him, even in an entirely new and unknown surrounding.

So today everything depends on the missionary not only being properly sent, but also being called by his new partners. Only thus will the principle of partnership be respected, and only thus can we be assured of our contribution becoming not a handicap for our Indian partners.

Ecumenical Partnership.

It seems to be clear that a genuine partnership is essential for both, the Churches of the East and the Churches of the West. For this partnership follows our Lord's command who founded His Church unto the end of the world.

It seems also to be clear that the old practice of merely sending a missionary, has become an anachronism, for it neither takes into record the real wishes of our partners nor does it further the contribution the Western missionary can make to the benefit of the Church.

There appear to be the following consequences:—

1. The missionaries must really be called by the Indian Churches. In order to achieve this the old channels of communication between the Church in the East and the West should be disconnected, i. e. the old Mission Societies should dissolve themselves. This will enable our partners to take their decisions and to extend their calls without being handicapped by the ties of politeness and gratitude. In this way we can avoid turning into a stumbling block something which has so far been God's command and blessing The old societies should dissolve themselves even if it means sometimes, that their daughter-Church, unable to exist independently, will have to amalgamate itself with another Church which is its geographical or denominational neighbour.

There must of course be a body which organizes the invitation from one Church to another. The societies therefore could hand over this task to their Church governments or to – perhaps already existing – international or inter-denominational bodies or to the International Missiona-

ry Council. These bodies would then be responsible for the contacts necessary between the Churches Those who have been working for a while in such bodies will know how to avoid an unworkable mammoth organisation. In any case the organisation has to be such that our Indian partners can make really free decisions, directed only by the needs of their Church.

It is then essential that our Indian partners know exactly, for what purpose, and under which conditions they want the help of a Westerner, before they approach such a body for help. They will also be responsible for their new partner not being obstructed in the work for which he has been called.

It will also be necessary for the Western Churches to consider for what kind of work they will need the help and support of the Churches in India. It seems probable, that more and more Indians will have to be invited in order to inform Western congregations about the evangelistic tasks in India and to collect money for these purposes. It will be necessary to invite more and more theological and other students to complete their studies in the West, and also some Indian professors might be asked to lecture at Western faculties.

2 The cooperation in the financial field must be placed on an entirely new footing. The hitherto existing practices will have to be altered radically. In order to avoid unspiritual strings attached to financial support the direct route should cease to exist, at least for the time being. Our Indian partners should also be asked to make their highest possible contributions, and all the money which is being collected in the different Churches in East and West for the purpose of spreading the Gospal should be put into one fund. It should then be the task of some central organisation to distribute the funds to them who apply for them. This will certainly be not less difficult than the old practice. But there would be some improvement: the Eastern Churches would be equally responsible for raising the necessary funds; a new sort of co-operation

between the Churches would be needed in order to invite gifts from the congregations; representatives from the Eastern Churches would have to inform the Western Churches of their problems and achievements; and the Eastern partners would be released from the feeling of being constantly receiving and never contributing.

In this connection it will be essential that the Eastern – perhaps also the Western – Churches decide after careful scrutiny which of their institutions should be given up, because they have been started under wrong perspectives. All the Christian Churches of the world should then feel responsible for those institutions which our partners decided to maintain.

3. The partnership in the theological field should be intensified. The hitherto existing practice has come to its logical end as we have seen. It still remains necessary to maintain theological contacts.

It seems that the Western Churches need at present support for their post – graduates in theology. Therefore the Western Churches should concentrate here. Our Indian friends seem to be able to run their seminaries, their L. Th. and possibly even their B. D. Colleges themselves, even as regards personnel, but they will probably find it difficult to train their students for M. Th. or D. D. It would therefore be advisable if the already existing institutions in the West – for example Selly Oak in England or the Ecumenical Institute in Bossey – increase their numbers of scholarships and grant them to those students who have already obtained their B. D in India. If this proves to be insufficient, the central bodies, mentioned above, could approach different universities or faculties in order to find scholarships for Indian and other Eastern students there.

. This is of course problematical as it still increases the one-sided influence of Western theology over the East. That can perhaps not yet be avoided. In order to minimize this danger, more Indian professors should be invited to

teach in the institutions and faculties just mentioned. In any case reliable persons should be sent by the Eastern Churches to be the tutors of those Eastern students who will have to find their way through the jungles of Western theology. These tutors could be responsible, that their students are not simply westernized, but learn the method of theological research, in order to apply this method in their own Churches. Their first task would be to provide their Churches with a theologial literature, which could be used in the seminaries and colleges of India. The responsibility for selecting and sending those students to the West would be entirely with the Indian or other Eastern Churches.

One aim should be to create as early as possible such institutions for higher theological training in India itself. As soon as they can be started, our Indian partners are free to invite as many professors from the West as they need for maintaining the theological partnership The best scholars of the West should then be ready to accept such invitations, even if the conditions of life and work would mean some sacrifice to them.

It is understood that there is a long way to go until even some of these suggestions can be realized. The advice and help of those who have been and are working in ecumenical institutions will be particularly needed. But the principle should stand firm, that our Eastern partners have the full right to call and to reject, and that we respect their decisions as of brothers and partners in Christ. That alone can be called Partnership in Obedience.

Lic. Günther Schultz
G. E. L. Church
Ranchi, Bihar, India
after April 1st. 56:
Eleonorenstr, 64
Mainz—Kastel
GERMANY.

OFFICE OF THE TREASURER
WEST GODAVARI SYNOD
BHIMAVARAM

To

Rev. J. J. P. Tiga,
G. E. L. C Compound,
Ranchi
Bihar

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3

THE WOMEN'S MISSIONARY SOCIETY
OF THE UNITED LUTHERAN CHURCH IN AMERICA
SEVENTH FLOOR, MUHLENBERG BUILDING
1228 SPRUCE STREET, PHILADELPHIA 7, PA.

February 2,1948

The Rev. J.J.P.Tiga
Lutheran Theological Seminary
Gettysburg Pennsylvania

Dear Pastor Tiga:

I am sending you a packet which your wife gave me when I had the privilege of meeting her at the Lutheran Federation of India in Ranchi. It was indeed a privilege for me to visit in the Gossner Church and to attend this very important meeting.

Mrs. Tiga was there through the meetings and was especially helpful at the meeting of the women of the Ranchi Church on the day preceeding the opening of the Federation Meetings. She asked me whether I would be good enough to bring to you the enclosed which she feared might go astray if she put them into a letter. She told me that it was a photograph of your youngest child. I told her that I should be glad to take on my camera some snap shots of her and the two children that were with her in Ranchi. I have done this but my own pictures will require at least a month I am told for development. I promised her that if the ones I took turned out I should send some to you and to her also.

There is not time to write you at length about the fine impression I have of the work of the Lutheran Church in different parts of India. It was a great privilege for me to learn what I have learned about the work in India, and I shall always be grateful for the experience I had. Perhaps at some time when I see you I can talk with you about what I saw and heard.

With personal good wishes, I am

Very sincerely yours,
Nona M. Diehl
Nona M. Diehl
Executive Secretary

NMD/ehr
enc.

From,

The Rev. J.J.P.Tiga , Principal ,
G.E.L.Church Theological Seminary,
P.O.Lohardaga, Dt. Ranchi.

To,

The Secretary,
Federation of Evangelical Lutheran Churches in India,
Tambaram, Madras.

Dated Lohardaga, the 4th. July 1945.

Sir,

Just now I received a letter from the Secretary of the Church Council of our Church .I am enclosing a copy of the same and beg that I may be allowed to write to you the following few lines for your kind consideration.

As the full content of the resolutions under Item No. (5) ~~III (c) IV~~ not been sent to me I am unable to understand the Church Council fully.I have been given only Item (5) III(c), IV(a). I have therefore to guess certain things.I therefore request you to kindly excuse me if I go astray in any point.As I do not think it wise to keep quiet at this stage I feel compelled to place my appeal before you.

1. This anomalous action of the ~~minor~~ Church Council. I think the resolution IV (a) should not have found any place because the question of recommendation cannot arise at this stage .

2 I do not know what " involved in the above case " means because item 5 (I) has not been sent to me.If I do not make a mistake it means the case which was before the last Mahasabha regarding the Gossner High School money in which three persons are involved : Rev. J.J.P.Tiga, Mr. J.Barla and Rev. L.Jojowar.

3. With reference to the case regarding the money the Full Church Council has considered me innocent and has asked Rev. Jojowar to pay the money to me. When Rev. Jojowar took the matter to the Mahasabha , the Mahasabha evaded the issue and did not decide the case. The Mahasabha declared none either guilty, none innocent. Evidently the Mahasabha found itself incompetent to decide the case.

4. The action of the Mahasabha in removing me from the Church Council is without authority, high-handed and unconstitutional. This action of the Mahasabha cannot stand in any way of Foreign Foreign Education.

5. The Mahasabha and the Full Church Council considers me to be so faithful, trustworthy and dependable worker of the Church . Even now I am holding the following responsible and highly honourable positions :-

(1) Principal of the Lutheran Theological Seminary.
(2) Secretary (Manager) of the Gossner High School.
(3) Convener of the Centenary Jubilee Committee.
(4) Convener of the G.E.L.Church Literature Committee ..(Convener of the Bihar Christian Council Literature Committee, Member of the National Christian Council Christian Literature Committee , Member of the Executive Committee of the North India Christian Trust and Book Society).
(5) Secretary of the Ministerium of the G.E.L.Church in Chota Nagpur and Assam.
(6) Secretary of the Gossner Church Sunday School Union in Chota Nagpur and Assam.
(7) Convener of the G.E.L.Church Committee on Kirtanka Mandi (Union Hymn Book).
(8) Secretary of the Committee on Translation of the Bible into Oraon.
(9) G.E.L.Church representative on the India Sunday School Union Council.
(10) Member of the G.E.L.Church Punjab Mission (Mission Meeting the Punjab).
(11) Editor of the Church Magazine, The Gossnerite.
(12) Representative of the Gossner Church on the Theological Committee of the Lutheran Federation in India reappointed 28.6.45

I am holding these positions even today.

6. I am afraid the phrase " for the present " is very misleading.It can mean even one's life time .

- May I pray that the Federation will consider my case independant of the action of the Executive Committee of 28.6.45 which cannot nullify the actions of the Full Church Council which has already recommended me for Foreign Education on not less than two occasion before the last Mahasabha upon which

P.T.O.

the Lutheran Federation has already taken action and God has already shewn His blessings upon the same.

I have the honour to be,
Sir,

Your most Obedient Servant,

J.J.P. Tiga 4/7/45

(Rev. J.J.P.Tiga)

3

Committee on Young People's Work
of
The Federation of Evangelical Lutheran Churches—India

REV. DR. E. GRAEFE,
L. E. L. M., Chitambaram

MR. S. WILLIAM SAVARIMUTHU,
D. E. S., Madras

MR. G. T. WILLIAMS,
T. E. L. C., Madura

MISS E. JOHNSON,
U. L. C. M., Guntur

MISS E. NORDMARK,
C. S. M., Tanjore

REV. J. J. B. TIGA,
G. E. L. M., Govindpur, Ranchi

REV. A. THU,
Santal Mission, Benagaria

REV. IMMANUEL RAMAN,
C. P. E. L., Chhindwara

REV. R. D. PHILIP AUGUSTUS,
Convener, A. E. L. C., ~~Guntur~~

AUGUSTUS GARDENS,
GUNTUR.

Rev. S. Devanesan
T.E.L.C. Trichinopoly.

Sathinetipalle,
Antharvedipalem P.O.
Razole Taluk, E.G.Dist.

Dear Friends:

Our Committee is requested to present its report to the Fourth Triennial Session to be held at Rajahmundry on Dec.28-30, 1935. May I request you, therefore, to kindly let me know if you have any matters fax or suggestions ? It will help me if your replies reach me before the 25th of this month. Also please let me know whether you are coming to the Conference as a delegate.

Thanking you very much in advance

Yours sincerely,

(Sd) R.D.Philip Augustus.
Convener.
13-12-1935

3

Report of the F.E.L.C. Committee on Calcutta Work

The Federation receives the ~~request~~ report of its Committee with appreciation and records its statement which reads:

The Committee has ascertained from Christian leaders in the city whom they were able to meet during the three days ~~they members~~ members were there, They agreed that great opportunity for building up strong Christian work awaits the F.E.L.C. in its two objectives, namely,

"a) To gather the various Lutheran groups scattered in the city into fruitful Christian Fellowship by co-ordinating their Church activities in and around the city.

b) To undertake among large non-Christian Communities, chiefly, Andhra and Adivasi, effective Gospel Work by employing Evangelists to work among various language groups with which Lutheran Church members are connected."

To co-ordinate this work effectively a suitable building as a common Lutheran Centre will be a great asset.

Every Lutheran congregation in the city will be an integral part of one of the Constituent Churches of the FELC and its life shall be regulated and controlled according to the Constitution of the Church concerned.

Another essential need for the co-ordination, is that a suitable leader should be found by the F.E.L.C.

We note that the Gossner Evangelical Lutheran Church has a well organized congregation which is worshipping at the Old Mission Church with a full-time pastor.

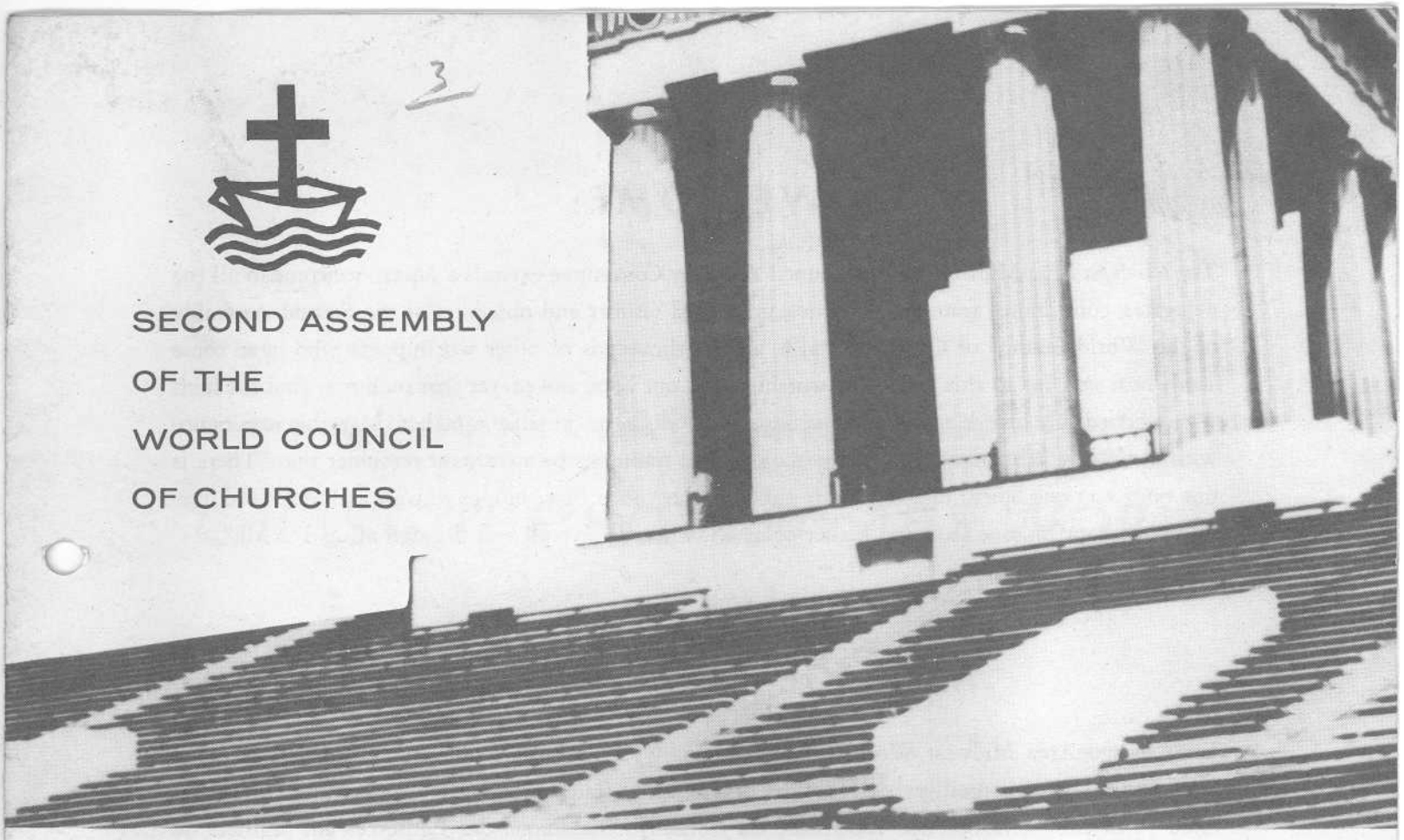
The immediate problem is to provide a proper shepherding of Telugu Lutherans in the city. Therefore the F.E.L.C. recommends to the AELC to take necessary steps to provide the needed shepherding for the Andhra Christians.

When the AELC has taken the needed steps in this matter the question of co-ordination and of a Lutheran Centre will be considered by the F.E.L.C.

It is further recommended that a request be made to the Tamil Congregation of the C.I.F.B. & C. to give the Telugu congregation the use of their Church for worshiping at a suitable time.

3

SECOND ASSEMBLY
OF THE
WORLD COUNCIL
OF CHURCHES



FESTIVAL OF FAITH

"CHRIST, THE HOPE OF THE WORLD"

SOLDIER FIELD
AUGUST 15, 8 P. M.
CHICAGO

WELCOME!

The Chicago Area-Midwest World Council Assemby Committee extends a sincere welcome to all the delegates, consultants, fraternal delegates, accredited visitors and observers of the Second Assembly of the World Council of Churches, and to all the thousands of other worshippers who have come from near and far to this service of worship. It is our hope and prayer that each may find his faith strengthened, his love kindled, and his hope renewed as we worship together. May this experience with our fellow Christians from many nations and traditions be a constant reminder that "There is one body and one Spirit, just as you are called to one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

MESSAGE DE BIENVENUE

Le "Chicago Area Midwest World Council Assembly Committee" souhaite une cordiale bienvenue à tous les délégués, conseillers, délégués des organisations fraternelles, visiteurs accrédités et observateurs participant à la Seconde Assemblée du Conseil oecuménique des Eglises et aux milliers de fidèles venus de près ou de loin pour ce service d'adoration. Notre espérance et notre prière sont que chacun y voit sa foi affermie, son amour grandi, son espérance renouvelée. Puisse cette expérience commune avec des chrétiens d'autres nations et d'autres traditions nous rappeler sans cesse qu' "Il y a un seul corps et un seul Esprit, comme aussi vous avez été appelés à une seule espérance par votre vocation; il y a un Seigneur, une seule foi, un seul baptême, un seul Dieu et Père de tous, qui est au-dessus de tous, et parmi tous, et en tous."

WILLKOMMEN!

Der Ausschuss für die Vollversammlung des Gebietes Chicago—Mittlerer Westen grüsst alle Delegierten, Berater, Vertreter befreundeter Organisationen, Beglaubigten Besucher und Beobachter der Zweiten Vollversammlung des Oekumischen Rates der Kirchen und alle die tausende von Gottesdienstbesuchern, die von nah und fern gekommen sind, um an diesem Gottesdienst teilzunehmen. Es ist unsere Hoffnung und unser Gebet, dass jederin unserem gemeinsamen Gottesdienst Kraftigung des Glaubens, Stärkung der Liebe und Erneuerung seiner Hoffnung finde. Möge dieses Erlebnis mit unseren christlichen Glaubensgenossen vieler Nationen und Traditionen eine ständige Errinnerung daran sein, dass da ist "ein Leib und ein Geist, wie ihr auch berufen seid auf einerlei Hoffnung eurer Berufung; ein Herr, ein Glaube, eine Taufe; ein Gott und Vater unser aller, der da ist über euch allen und durch euch alle und in euch allen."

FESTIVAL OF FAITH

CHRIST, THE HOPE OF THE WORLD

* * * * * * * * * * *

Script written by **HELEN L. KROMER**

* * * * * * * * * * *

Production under the direction of	**JOHN F. BECKER**
Choreographer	**MYRA KINCH**
Original Music	**MANUEL GALAE**
Lights and Technical Director	**HERBERT GAHAGAN**
Director of Music	**B. FRED WISE**
Narrator	**GEORGE E. JOHNSON**
Costumes	**LIZ MATUS**

SYNOPSIS OF THE SERVICE

"From 8:00 to 8:30 there will be numbers by the Festival of Faith Chorus and a statement by the Rev. Dr. W. A. Visser t'Hooft, General Secretary of the World Council of Churches. Following this half hour, the service of worship will begin. This service will include participation by the congregation.

The service is based upon three central Biblical themes: creation, redemption, and consumation. The opening of the service — after the procession — is an act of praise, following which the congregation bears witness in the interrogation, prayer and statement to the high reasons which have gathered it together.

Each Biblical theme is set forth by the narrator, who reads appropriate passages of scripture as well as portions of other literature of the church; by music both ancient and modern; and by an action chorus, engaged in appropriately lighted interpretative pantomime.

The first Biblical theme thus sets forth the creation of the world, and the creation of light and man. As the fall of man is told through voice and movement of the action chorus, the congregation is asked to join in the general confession of sin.

In the second Biblical theme there is prophecy concerning the Deliverer and the proclamation of his coming on earth; the words of scripture, music and interpretative movements alike being used to set forth the great event.

The third Biblical theme is the promise of God to make all things new. Both the obedience of the church and its disobedience are symbolically portrayed on the field, and through music and the spoken word.

The service closes with an act of dedication and affirmation: dedication to Christ and affirmation of the hope which He gives to the Church and to the world."

(Photographers, please refrain from using flash bulbs during the service.)

THE ORDER OF WORSHIP

THE CALL TO WORSHIP

INTROIT ..... Manuel Galae
Sanctus ..... Weber

THE PROCESSION
Hymn: "All Hail The Power of Jesus' Name" Tunes: *Miles Lane* and *Coronation.*

THE INTERROGATION. Dr. Marc Boegner, President of the World Council of Churches.

President: Who are you to have come here?
Congregation: We are Christians. We have come from many different traditions.
President: What is it to be Christian?
Congregation: It is to believe in God the Father; in his only Son, our Lord; who is the hope of the World . . . and in the Holy Spirit.
President: From where have you come?
Congregation: From 161 member churches from 48 countries on five continents.
President: Why have you come?
Congregation: We have come to worship God.

PRAYER. The Archbishop of Thyateira, Athanagoras, President of the World Council of Churches.

STATEMENT. The Lord Archbishop of Canterbury, The Most Reverend and Right Honorable Geoffrey Fisher, President of the World Council of Churches.

THE FIRST BIBLICAL THEME: "In the beginning . . ."
Anthem: "Creation" ..... Duddy
The Garden of Eden

THE SECOND BIBLICAL THEME: "And the Word became flesh . . ."

Cain and Abel
The General Confession of Sin ..... Led by Bishop Eivind Berggrav, President of the World Council of Churches.

"Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare those O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life. To the glory of thy holy Name. Amen.

The Lord's Prayer ..... Led by Bishop C. K. Jacob, Church of South India.
(using the word "trespasses")
Solo: "Come Dearest Lord" ..... Manual Galae
Anthem: "The Shepherd's Story" ..... Clarence Dickinson
Solo: "He Shall Feed His Flock Like A Shepherd" ..... Handel
Anthem: "Surely He Hath Borne our Griefs" ..... Handel
Anthem: "An Easter Hallelujah" ..... Vulpius - Arr. - Dickinson

THE THIRD BIBLICAL THEME: "The promise of my Father upon you . . ."
Hymn: "Come, Holy Ghost" ..... Luther
"The Trumpet Shall Sound"
The Great Hope

BENEDICTION ..... Bishop G. Bromley Oxnam, President of the World Council of Churches.

RECESSIONAL. "Our God our Help in Ages Past."

HYMNS

1—ALL HAIL THE POWER OF JESUS' NAME

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all;
Bring forth the royal diadem,
And crown Him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all;
Hail Him who saves you by His grace,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all;
To Him all majesty ascribe,
And crown Him Lord of all.

O that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all;
We'll join the everlasting song,
And crown Him Lord of all. Amen.

2—THE CHURCH'S ONE FOUNDATION

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word;
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation
Yet one o'er all the earth.
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with Thee. Amen.

3—FAITH OF OUR FATHERS! LIVING STILL

Faith of our fathers! living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will strive
To win all nations unto thee,
And through the truth that comes from God
Mankind shall then be truly free.
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death. Amen.

4—FAIREST LORD JESUS

Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish, Thee will I honor,
Thou, my soul's Glory, Joy, and Crown.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring,
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast. Amen.

5—PRAISE TO THE LORD, THE ALMIGHTY

Praise to the Lord, the Almighty,
The King of creation!
O my soul, praise Him,
for He is thy health and salvation!
All ye who hear,
Now to his temple draw near;
Join me in glad adoration!

Praise to the Lord, who o'er all things
so wondrously reigneth,
Shieldeth thee under His wings,
yea, so gently sustaineth!
Hast thou not seen
How thy desires e'er have been
Granted in what He ordaineth?

Praise to the Lord, who doth
prosper thy work and defend thee;
Surely His goodness and mercy
here daily attend thee.
Ponder anew
What the Almighty can do,
If with His love He befriend thee. Amen.

6—HOPE OF THE WORLD

Hope of the world,
Thou Christ of great compassion,
Speak of our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

Hope of the world,
God's gift from highest heaven,
Bringing to hungry souls the bread of life,
Still let Thy spirit unto us be given
To heal earth's wounds and end her bitter strife.

Hope of the world,
afoot on dusty highways.
Showing to wandering souls the path of light;
Walk Thou beside us lest the tempting byways
Lure us away from Thee to endless night.

Hope of the world,
Who by Thy cross didst save us
From death and dark despair, from sin and guilt;
We render back the love Thy mercy gave us;
Take Thou our lives and use them as Thou wilt. Amen.

THE CHICAGO AREA-MIDWEST WORLD COUNCIL ASSEMBLY COMMITTEE

The Festival of Faith has been produced by the Chicago Area-Midwest World Council Assembly Committee, an organization created by the World Council of Churches and The Church Federation of Greater Chicago. Several thousand people, hundreds of local churches, many denominations, and councils of churches have shared in the preparations for the service. This, the Committee gratefully acknowledges. Space does not permit recognition of invaluable contributions of time and money by many individuals.

EXECUTIVE COMMITTEE

General Chairman	The Reverend George A. Fowler, D.D.
General Vice-Chairmen	Mr. L. Melvin Nelson, Mrs. H. S. Bechtolt, and Judge Wendell S. Green.
Recording Secretary	The Reverend H. Ralph Higgins, D.D.
Treasurer	Mr. R. Kenneth Newhall.
World Council Representatives	The Reverend Eugene C. Blake, D.D., The Reverend L. W. Goebel, D.D., and The Reverend Robert S. Bilheimer, D.D.
Church Federation Representatives	The Reverend W. Alfred Diman, D.D., The Reverend John W. Harms, LL.D., Mr. Harold A. Belt, Reverend Gerhard W. Grauer, D.D., Bishop William J. Walls, D.D., Reverend J. H. Jackson, D.D., Mr. James Henderson, Reverend A. C. McGiffert, Ph.D., Mr. Thomas H. West.
Chairmen of Committees	Mr. A. C. Buehler—Finance; Mr. J. Jay Gerber—Public Relations; Mr. Marcus Hinson—Arrangements; Mr. Frank C. Guthridge—Reception; The Reverend Lemuel Petersen—Director of Publicity.
Executive Director	The Reverend Ralph Garfield Schell, D.D., 8 South Dearborn Street, Chicago 3, Illinois.

COOPERATING DENOMINATIONS OF THE CHICAGO AREA

Baptist (Chicago Baptist Association—American)
Baptist (Churches of the National Baptist Convention, U.S.A., Inc.)
Church of the Brethren (Northern Illinois and Wisconsin District)
Community Churches (Midwest Council)
Congregational Christian (Chicago Association)
Disciples of Christ (Chicago Disciples Union)
Eastern Orthodox (Roumanian)
Eastern Orthodox (Russian)
Eastern Orthodox (Ukrainian)
Greek Orthodox
Episcopal (Diocese of Chicago)
Evangelical Mission Covenant
Evangelical and Reformed (North Illinois Synod)
Evangelical United Brethren (Illinois Conference)
Lutheran (American)
Lutheran (Augustana Synod)
Lutheran (Danish)
Lutheran (United)
Methodist (Rock River Conference)
Methodist (Lexington Conference)
African Methodist Episcopal
Christian Methodist Episcopal
African Methodist Episcopal Zion
Polish National Catholic (Western Diocese)
Presbyterian U.S.A. (Presbytery of Chicago)
Reformed Church in America (Illiana Classis)
Reformed Church in America (Chicago Classis)
Salvation Army Corps (Metropolitan Division)
Society of Friends (Chicago Committee)
United Presbyterian (Presbytery of Chicago)

COOPERATING COUNCILS OF CHURCHES

ILLINOIS Church Council
- Decatur Council of Churches
- Elgin Council of Churches
- Evanston Council of Churches
- Oak Park Council of Churches
- Peoria Council of Churches
- Council of Churches of Rock Island County
- Springfield Council of Churches
- Waukegan-North Chicago Council of Churches

INDIANA Council of Churches
- Church Federation of Indianapolis
- Council of Churches of South Bend—St. Joseph County
- Elkhart County Council of Churches
- Evansville Council of Churches
- Associated Churches of Fort Wayne, Ind.

IOWA Council of Churches
- Council of Churches of Cedar Rapids and Marion
- Des Moines Council of Churches
- Dubuque Council of Churches

KENTUCKY Council of Churches

MICHIGAN Council of Churches
- Ann Arbor Council of Churches
- Bay County Council of Churches
- Berrien County Council of Churches
- Detroit Council of Churches
- Flint Council of Churches
- Grand Rapids-Kent Council of Churches
- Kalamazoo Council of Churches
- Port Huron Council of Churches

MINNESOTA Council of Churches
- Duluth Council of Churches
- Greater Minneapolis Council of Churches
- St. Paul Council of Churches

WISCONSIN Council of Churches
- Beloit Council of Churches
- Brown County Church Council
- Delavan County Council of Churches
- Madison Council of Churches
- Milwaukee County Council of Churches
- Racine Council of Churches

DIRECTORS AND ASSISTANTS

Professor Henry Veld.....Director of Festival of Faith Chorus
Mark S. Hallett.....Director of Combined Choir and Brass Choir
J. Wesley Jones.....Director of Congregational Singing

Directors of Temple Choirs

Lois Bergstrom R. C. Bergstrom Emily Roberts Pauline Osterling

Soloists

Lillian Chookasian, *Alto* Ralph Neilsen, *Tenor* Bernard Izzo, *Baritone*

Organists

Porter Heaps C. Gordon Wedertz

Brass Choir and Timpani
The Chicago Symphony Orchestra

Assistant to John F. Becker
Mel Holtz

Assistants to Myra Kinch

Loretta Rozak Leo Dickes Edd Toepelmann James Moore

Assistants to Herbert Gahagan

Joel Rubin Alex Flett

Publicity Assistant
Eleanor Langdon

* * * * * * * * * *

ACKNOWLEDGMENTS

All the material for the draping of the platforms and for costumes, and also for the decorations in McGaw Hall, Evanston, is provided by the Celanese Corporation of America.

The Hammond Organs used both for rehearsals and for the Festival of Faith Service have been supplied by the courtesy of Lyon and Healy Company.

The carillon music is provided by the Schulmerich Carillon Corporation from the newly installed carillon in the First Methodist Church of Evanston.

The wire for special lighting is supplied by the Commonwealth Edison Company.

The Council of Church Women of Greater Chicago is responsible for making the costumes for the Action Chorus.

Several friends and corporations have shared in the expense of printing this program.

* * * * * * * * * *

Be sure to see the "Masterpieces of Religious Art" at the Chicago Art Institute on exhibition until September 1.

At the Ravinia Park August 19 at 8 o'clock the Chicago Symphony Orchestra and Northwestern University Alumni Chorus are presenting an evening of great religious music. Secure tickets at Ravinia Park Box Office.

Tickets may still be secured for a Public Session of the Assembly Sunday, August 22, at 8 P.M. in McGaw Hall, Northwestern University. This Session is a dramatic presentation of the World Council's work among refugees. Write to World Council Tickets, 1800 Sheridan Road, Evanston.

RECOMMENDATIONS OF THE COMMITTEE ON CALCUTTA LUTHERAN WORK

The Committee has ascertained from Christian Leaders in the City whom they were able to meet during these three days. They agree that great oppertunity for building up strong Christian Work awaits the F.E.L.C. in its two objectives, namely---

a) to gather the various Lutheran groups scattered in the city into fruitful Christian Fellowship by co-ordinating their Church activities around the ~~Wellesley Church as a Lutheran Centre.~~ city.

b) to undertake among the large Non-Christian communities, chiefly Andhra and Adivasi, effective Gospel Work by employing Evangelists to work among various language groups with which Lutheran Church members are connected.

To co-ordinate various aspects of Lutheran Work, a strong leader would be necessary.

The Committee in its investigation faced various difficulties in regard to the property of the Wellesley Church duly vested in the FELC.

The Committee records its satisfaction in its efforts to find a Christian solution in respect of this property question both the Chaplain of the Kirk and Rev. Devadas were willing to do their part. The Chaplain felt that the Church of Scotland Trust if approached through him would be willing to make over the ~~opportunity~~ property to the FELC. Rev. Devadas on his part was willing to secure the consent of his Deacons Court to agree to such a settlement in view of their earlier request to the FELC for affiliation.

Recommendations:

1. With reference to the request of the Tamil-Telugu congregation of the Wellesley Square Church for affiliation with the FELC--

Recommended that the congregation be informed to seek its affiliation through the A.E.L. Church as the congregation consists of a larege number of Andhras.

2. Recommended that the FELC embark on an active programme of co-ordinated Lutheran effort in the city.

In view of the fact that for such a co-ordination of work a proper Centre is needed and there is a possibility of retaining the Wellesley Square Church campus for the purpose---

3. Recommended that the FELC take early steps to acquire the Wellesley Square Church Property by negotiating with the concerned parties.

4. Recommended that for effective co-ordination of this Lutheran effort the FELC secure the services of a Missionary.

REPORT OF THE FELC COMMITTEE ON CALCUTTA WORK

On Sunday the Chairman and Rev.J.D. Asirvadam arrived by the Puri Passenger Express in the morning, and Rev.H.H.C.Kliener and Rev. E. Raman in the afternoon, and Mr. G. Krupadanam on Monday by the Puri Express.

The Rev. G. Devasahayam conducted the Telugu Service in the morning and the English Service in the evening, and preached on both occasions. Rev. Kleiner preached on the Gospel text at the evening service. Rev.J.D. Asirvadam gave N.M.S. News at the Hindi Service at the Old Mission Church which began at 1:30 P.M. and in the Wellesley Square Church in the evening.

The Committee met at the Wellesley Square Church at 9 a.m. on Monday the 24th November, 1958. Members present:

1. Rev. G. Devasahayam (in the chair)
2. Rev. E. Raman
3. Rev. J. D. Asirvadam
4. Mr. G. Krupadanam

The only member absent was Rev. J. J. P. Tiga.

The Rev. E. Raman conducted the devotions, basing his thoughts on Haggai 2:4, wherein he emphasized that as God is with His servants what appear to be insurmountable difficulties will be removed by His Grace and Power. At the request of the Chairman, Rev.J.D.Asirvadam gave the background for the work of this Committee. Since the first meeting of the FELC Conference at Ranchi, Christmas Week 1929, the need was recognized for building up co-ordinated LUTHERAN WORK in this Metropolitan City midway between the Churches of North-East India and South India. By the efforts of the FELC, steps were taken to organise the Hindi congregation and permission was secured for their conducting regular Sunday Worship at the Old Mission Church, the first Protestant Mission Church erected at Calcutta by Missionaries Kiernander of the Halle-Danish Mission when he had to leave Cuddalore and settle down at Cal. ecently the Tamil-Telugu congregation of the Wellesley Square Church applied to the President of the FELC for affiliation with FELC as a congregation. A meeting of the Committee was held at Cal last year_____ when this matter was studied. And the FELC Executive took the following action:

> "The Committee was reconstituted by the FELC Executive at its meeting dated March 1958 to study and report about the Lutheran Work in Calcutta."

The Convener felt that this Committee should look into many matters at leisure and on that account the following procedure was agreed on:

A number of persons should be interviewed with a view (a) to make known our objectives in the matter and get the goodwill of local Christian agencies in the city,(b) to investigate how best the property matter could be satisfactorily handled. With the above purposes in view the following were met:

a) The General Secretary of the National Council of the YMCA's and the Business Manager both of whom are members of the Tamil congregation of the Anglican Church, working close by.

b) The Metropolitan of the Church of India, Pakistan, Burma and Ceylon.

c) The Rev.Whyte, Secretary of the B.C.C.(Bengal Church Council), (d) Rev. Sambaiah & Rev.Basi Manual, both of the Staff of Bishop's College, the latter being honourary President of the Tamil Congregation of CIPB & C, (e) The Rev.P.Logan Ayre, Chaplain, St. Andrews Kirk.

On the afternoon of the 24th (Monday) Rev. G. Devadas gave a detailed statement of the establishment of the Wellesley Church at thetime Free Church separated from the Church of Scotland. As an employee in a Scottish Firm he took interest in the work of the Tamil-Telugu congregation to which the Managing Director of the Firm introduced Mr. Devadas. Later as a consequence of many of the Scottish members leaving the country, and of the only remaining two Scotch families of the Wellesle y Church attaching themselves to St. Andrew's Kirk (Church), the building was used only for the worship of the Tamil-Telugu congregation.

When the Church building was about to be sold the Government requisitioned it for Military purposes. A small building in the premises was left by the Army for the use of the Tamil-Telugu congregation. Later, when the property was released the congregation began to have its worship in the main Church building. Once more arrangements have been made to sell themx entire property to a Parsee Cinema Owner and as St. Andrew's Kirk Authorities could not get the Parsee to agree to the Parish Hall being reserved for Worship of the Tamil-Telugu congregation, Rev. Devadas on behalf of the congregation moved the Court for an Injunction Order which was granted on 6-4-1950 and confirmed at the adjourned session of the Court (in June 1956). Since then the property has been in the custody of the trustees of the Tamil-Telugu congregation. The question of ownership of the property was considered. It was resolved to ask Rev. Devadas to place before the Committee the original deed which has been deposited with the Solicitors and he promised to secure it for the inspection of the Committee on Tuesday the 25th instant. Rev. Devadas also read the minute of the Bengal Church Council with which this congregation was affiliated. A few old members of the congregation who had been away from Calcutta for sometime and come back and also a number of new applicants asked for admission to full membership. The Bengal Church Council had recommended it without a previous reference to the congregation. ver this a dispute arose on account of which the Bengal Church Council disbanded the congregati This action led to further correspondence which was finally settled by a minute of the B.C.C. recognising the Tamil-Telugu congregation of the Wellesley Churcg as a regularly constituted congregation and at the sametime in response to the demand of the congregation it was disaffiliated. So, the present status of the congregation is that it is an isolated congregati unrelated to any large Church body.

Rev. Devadas coming from the Lutheran background (Andhra Evangelical Lutheran Church) and the Tamil-Telugu congregation having no objection to seeking affiliation with any large protestant Church, an application was sen to the FELC for affiliation.

REPORT OF THE SUB-COMMITTEE OF THE F.E.L.C. THEOLOGICAL COMMISSION TO THE F.E.L.C. EXECUTIVE COMMITTEE ON THE C.S.I. STATEMENT IN REPLY TO THE QUESTIONS ASKED BY THE F.E.L.C. EXECUTIVE COMMITTEE

This committee has studied the CSI statement made in reply to the questions which the FELC Executive Committee in its meeting in October 1956 had asked of the C.S.I.

The Statement is based on the CSI constitution which is quoted at length and explicitly explained. At the end the Statement is summarized in concise answers to the three questions asked by the FeLC Executive.

After having carefully studied and considered the Statement, this Committee finds that the CSI teaching on the Episcopate, the continuity and the validity of the ministry, as stated in the Constitution and explained in the Statement, contains nothing that is in conflict with our Lutheran Confession and tradition. On the contrary the CSI teaching and practice with regard to these things are in good agreement with the letter and spirit of the Lutheran Confessions and with Lutheran tradition and practice.

For example,

1. Necessity of episcopacy.

The CSI speaks of the episcopacy as needed and useful; however, the CSI makes clear that it is not essential to a valid ministry. Augsburg Confession Article XXVIII, Apology XIV, XXVIII say, in effect, the same thing.

2. Continuity of the church. (cf. also the terms "apostolic succession" and "historic episcopate."

The CSI states that continuity "lies in the continued preaching of the same Gospel and administration of the same Sacraments within the unbroken fellowship of the same body, which Christ sent forth into the world."

Augsburg Confession Article VII, and Smalcald Part III, Article IV maintain this same threefold emphasis. (Let us remember that we are talking of the continuity of the church, not of its marks.)

Note: The CSI, in regard to this question, has implicitly distinguished between the episcopacy and the historic episcopate. We would desire an explicit treatment of this distinction.

3. Validity of ministry.

The CSI states that the elements necessary to a valid ministry are a call from God, recognition of that call by the church, prayer of the church, and commission by the church to exercise the office of the ministry.

This is a somewhat expanded statement of the principl laid down in Article XIV of the Augsburg Confession and is in agreement with it.

WE THEREFORE RECOMMEND that the conversations of the CSI - Lutheran Theological Commission, which were suspended after its meeting in April 1956 be resumed as suggested by the CSI Synod in its meeting in January 1957, with a view to working out an agreed statement on the question of the episcopate and the Ministry, as has already been done on other vital theological issues.

3

F.E.L.C. Reply To C.S.I.*

This committee has studied the C.S.I. statement made in reply to the questions which the F.E.L.C. Executive Committee in its meeting in October 1956 had asked of the C.S.I.

The Statement is based on the C.S.I. constitution which is quoted at length and explicitly explained. At the end the Statement is summarized in concise answers to the three questions asked by the F.E.L.C. Executive.

After having carefully studied and considered the Statement, this Committee finds that the C.S.I. teaching on the Episcopate, the continuity and the validity of the ministry, as stated in the Constitution and explained in the Statement, contains nothing that is in conflict with our Lutheran Confession and tradition. On the contrary, the C.S.I. teaching and practice with regard to these things are in good agreement with the letter and spirit of the Lutheran Confessions and with Lutheran tradition and practice.

For example,

1. *Necessity of episcopacy*

The C.S.I. speaks of the episcopacy as needed and useful, however, the C.S.I. makes clear that it is not essential to a valid ministry. Augsburg Confession Article XXVIII, Apology XIV-XXVIII say, in effect, the same thing.

'Concerning this subject we have frequently testified in this assembly that it is our greatest wish to maintain church-polity and the grades in the Church (old church regulations and the government of bishops), even though they have been made by human authority (provided the bishops allow our doctrine and receive our priests). For we know that church-discipline was instituted by the Fathers, in the manner laid down in the ancient canons, with a good and useful intention. But the bishops either compel our priests to reject and condemn this kind of doctrine which we have confessed, or, by a new and unheard-of cruelty, they put to death the poor innocent men. These causes hinder our priests from acknowledging such bishops. Thus the cruelty of the

* Report of the Sub-committee of the F.E.L.C. Theological Commission to the F.E.L.C. Executive Committee on the C.S.I. statement in reply to the questions asked by the F.E.L.C. Executive Committee.

bishops is the reason why the canonical government, which we greatly desired to maintain, is in some places dissolved.' (Apol. Art. XIV).

'Again, according to the Gospel, or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10, 16: He that heareth you heareth Me.' (A.C. XXVIII).

2. *Continuity of the Church.* (cf. also the terms 'apostolic succession' and 'historic episcopate.'

The C.S.I. states that continuity 'lies in the continued preaching of the same Gospel and administration of the same Sacraments within the unbroken fellowship of the same body, which Christ sent forth into the World.'

Augsburg Confession Article VII, and Smalcald Articles, Part III, Article IV maintain this same three-fold emphasis. (Let us remember that we are talking of the continuity of the church, not of its marks).

'Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One Faith, one Baptism, one God and Father of all, etc. Eph. 4: 4-6.' (A. C. Art VII).

'We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich (and liberal) in His grace (and goodness). First, through the spoken Word by which the forgiveness of sins is preached in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and also through the mutual conversation and consolation of

brethren, Matt. 18: 20: Where two or three are gathered together, etc.' (Smalcald Art. P. III, Art. IV).

Note: The C.S.I., in regard to this question has implicitly distinguished between the episcopacy and the historic episcopate. We would desire an explicit treatment of this distinction.

3. *Validity of Ministry.*

The C.S.I. states that the elements necessary to a valid ministry are a call from God, recognition of that call by the church, prayer of the church, and commission by the church to exercise the office of the ministry.

This is a somewhat expanded statement of the principle laid down in Article XIV of the Augsburg Confession and is in agreement with it.

'On Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.' (A. C. Art. XIV).

'But if ordination be understood as applying to the ministry of the Word, we are not unwilling to call ordination a sacrament. For the ministry of the Word has God's command and glorious promises. Rom. 1: 16, The Gospel is the power of God unto salvation to every one that believeth. Likewise, Is. 55: 11; So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please. If ordination be understood in this way, neither will we refuse to call the imposition of hands a sacrament. For the Church has the command to appoint ministers, which should be most pleasing to us, because we know that God approves this ministry, and is present in the ministry.' (Apol. Art. XIII).

We Therefore Recommend that the conversations of the C.S.I —Lutheran Theological Commission, which were suspended after its meeting in April 1956, be resumed as suggested by the C.S.I. Synod in its meeting in January 1957, with a view to working out an agreed statement on the question of the Episcopate and the Ministry, as has already been done on other vital theological issues.

The above report was presented to the F.E,L.C. Executive Council, Oct. 8-9, 1958 and the following actions were taken:

'39/58 *C.S.I.—Lutheran Conversations*:

(*a*) Reported that the C.S.I. had given a reply to the F.E.L.C. questions and that this reply was considered tentatively by the Sub-

committee appointed to draft a reply to the same convened by Dr. P. David at Gurukul on 7th October, 1958. RESOLVED to thank the C.S.I. for their reply.

(*b*) RESOLVED to request the Officers to make available copies of the C.S.I. reply to the Presidents of the constituent Churches for study and publicity in their respective areas.

(*c*) RESOLVED to request the Theological Commission of the F.E.L.C. to study the C.S.I. reply and the draft of the Sub-Committtee together with the remarks or observations when received from the constituent Churches or individuals, and in the light of the discussion at the Enlarged F.E.L.C. Executive Meeting.

(*d*) RESOLVED that the Theological Commission of the F.E.L.C. meet with the C.S.I. as early as possible to persue the conversations.'

In persuance of the above resolutions the following actions were taken by the F.E.L.C. Executive Council, January 7–8, 1959 :

'15/59. *F.E.L.C. Theological Commission on Conversation with the C.S.I.*

RESOLVED to appoint the following as members of the F.E.L.C. Commission for Conversation with the C.S.I.

AELC	Dr. P. David (Convener)
	Dr. A. N. Gopal
	Rev. W. D. Coleman
TELC	Rt. Rev. R. B. Manikam
	Dr. S. Estborn
	Rev. W. Hellinger
SALC	Dr. C. W. Oberdorfer
	Rev. K. G. Williams
ALC	Rev. O. Horlyck
GELC	Rev. J. J. P. Tiga
MPELC	Rev. E. Raman
IELC	Rev. R. M. Zorn
	Dr. M. L. Kretzman
	Rev. B. H. Jackayya
FELC	Mr. G. Krupadanam

RESOLVED that the above Commission meet on February 12th and 13th at Gurukul for a discussion of the reply to the C.S.I. and plan for the work of the Joint Theological Commission to meet in Bangalore, April 15–16, 1959.'

D.P., MADRAS.

The C.S.I. answer to the Lutheran questions*

You have the text of the Reply in your hands. In commenting on it I take three things for granted:—

1. The present state of world-wide separate denominations calling themselves Churches and of two or more Christian congregations in the same town or village, which are not in communion one with another, is not in accordance with the will of God and cannot be regarded as an answer to our Lord's prayer in John 17.21.

2. Neither by the obviously superior holiness of its members nor by the greater effectiveness of its proclamation of the Gospel can any one of the existing Churches vindicate a claim to be the perfect and complete expression of God's will, the one exclusive Church of Christ.

3. Visible unity can only come by all existing Churches learning and receiving from one another; not by any one remaining exactly as it is and absorbing the others. Every one of us must be ready for the most radical re-examination of our traditional assumptions, in doctrinal expression, ways of worship, methods of organisation and general Church life.

Next, I would remind you that representatives of the F.E.L.C. and of the C.S.I. have been meeting since 1948 and have so far found no insuperable barrier to our fuller Christian fellowship. Conferences in Tamil and Telugu have in some respects revealed a greater measure of fundamental agreement than has appeared when the discussions have been in English. This may be because there too leading a part has been taken by foreigners and attention has been too much directed to points of difference historically important in the West but irrelevant to our life in India.

It is inevitable that the C.S.I. in its expression of its faith, in its pattern of organisation and in its theological understanding of that organisation, should seem somewhat strange to Lutherans. If

* A paper read at the T.E.L. Church Pastoral Conference held in Tirupattur (Ramnad) on 15th January, 1959.

the Lutheran Churches could have taken part in the discussions from 1920 onwards, that would have been avoided. But it is impossible adequately to understand any tradition from the outside. Our only contact with Lutheranism as a living system was a very tenuous one, through the Lutheran element in the Malabar Church Council of the S.I.U.C. I do not think that it ever had an effective spokesman in the Joint Committee. C.S.I. genuinely desires this enriched understanding. It is for this reason that the Synod at Tiruchirapalli in 1956 passed the following resolution : — 'The Synod wishes to make it clear that in thus advocating organic union the C.S.I. is not inviting other Churches to submit to absorption by the C.S.I. but that. . . . the goal is a union in which, under the leading of God, the C.S.I. will be ready to surrender its separate life.' (56.20.6). We do not ask that Lutherans, or anyone else, should *join the C.S.I.* but that all of us should die to our separated disunity in order that God may bring out of our death the new life which is more in accordance with His will.

C.S.I. therefore asks for consultations without laying down any previous conditions about the future Church which we seek to allow God to bring into being. Two things are required if these consultations are to have any hope of success. First we must be ready to meet one another as corporate societies within the one Church of God, organised bodies whose preaching, sacraments and ministries God had used and uses without any essential discrimination. To use the modern phrase, we must meet as Churches. Secondly, we must meet trusting one another to be genuinely seeking to know God's will for His Church in South India today, with a serious determination to obey that will, whatever the cost, when it is found.

Our statement about the ministry is an attempt to make clear some of the things that we have learnt during our eleven years of life together. It is not an ultimatum to any other Church; nor is it an assertion that we cannot learn anything more or that we cannot be brought to a deeper understanding of what we have already experienced. But we do feel compelled to bear witness to what God has done and is doing among us, so that this may not be overlooked in any plans for wider unity.

It is most important to realise that C.S.I, would not enter into negotiations bound in any way, either by the Basis of Union or by the Constitution. The Basis of Union is a historical record of the conditions on which the united Church came into existence. There

is no provision of the Constitution which cannot be altered, if the Church through its constitutional procedure decides to alter it. It can accept a Plan of Union which involves its disappearance as the Church of South India and its rebirth as part of a wider union with a wholly new Constitution. That Constitution may well be as different from the present Constitution of C.S.I. as the Constitution of C.S.I. is different from the Constitution of any one of the three uniting Churches from which C.S.I. was formed.

What we hope for is a series of meetings of responsible representatives of as many Churches as possible in South India. Their aim would be to seek a common understanding of the will of God for His Church in South India today. They would seek to discover this will by the leading of the Holy Spirit, through prayer, study and discussion together. The aim would be a united Church in which the existing Churches, without any denial of their past or sacrifice of truth, may worship and witness as one visible fellowship of Christ's people. What the plan of that Church will be we do not yet know. We believe that it cannot be known until we together put ourselves into a new corporate receptiveness to God's will.

You have asked C.S.I. what it understands about the ministry and we have tried to answer. C.S.I. allows a very great freedom of interpretation and expression. The Church as a whole is not bound by the opinions of any one individual however eminent. But our broad agreement can be seen in what we do. First, our actions both at the Inauguration and subsequently prove that, while we value episcopacy for the Church in South India today, we do not look upon it as constitutive of or essential to the Church, its ministry and sacraments. We have refused to employ any form for the reception of ministers which could by any possible interpretation be held to be episcopal ordination of those coming from nonepiscopal Churches. It is precisely on that issue that the Lambeth Conference has preferred the Scheme of Union in Ceylon and because of that has indicated that Anglicans could be in full communion with the Church of Lanka, if it comes into existence. It is especially over this 'Unification of the Ministry' that C.S.I. in general is unhappy about the Ceylon Scheme.

The other vital piece of evidence to which C.S.I. can point is its Ordinal. The Joint Committee decided that the C.S.I. should begin its life with services for the Ordination of presbyters and Consecration of bishops which were, with slight modifications, those

found in the English Book of Common Prayer. But C.S.I. has not rested there. We felt that our understanding of the ministry could be more adequately expressed. The last Synod authorised new forms for Deacons, Presbyters and Bishops and they are now universally used. If you will examine them, you will find that they are not mere adaptations of Anglican Services but a radically new piece of work.

I will end by trying to make a little clearer why I value that link with the Church of the Ages which is indicated by the Historic Episcopate. This is a personal expression and I cannot expect that every member of C.S.I. would be satisfied with it. I was baptised in a font which has been in use for about one thousand years. In that same place Christian worship has been offered for well over a thousand years. In a real sense, in spite of times of deadness, times of corruption, times of reformation, it is the same Church of Christ which has been at work there through all those centuries. The continuity of the Church there in England expresses itself, in one respect, in the fact that those who minister today have received their authority and ordination through the acts and prayers of men who stand in a succession of those commissioned for their office by the recognised ministers of the Church in each generation. The continuity of the Church, which is the continuity of the working of the Holy Spirit in that place through the one continuing people of God, finds one of its expressions in the continuity of the ministry in that place. It is not an essential expression but it is, I believe, one of real value. That continuity may have to be sacrificed if the price to be paid for it is unfaithfulness to the truth as it is in Jesus Christ. Unity with other Christians is good, but it too may have to be surrendered if we cannot at the same time be in fellowship with them and faithful to our Lord. Yet we do well always to be conscious that disunity is less than the best and that visible expression of that unity with Christians of other ages and of other lands is good. It needs however to be insisted that we in C.S.I. seek to preserve not only our inheritance from the episcopally ordered Churches but also those riches which we have received from our other parent traditions. As it is expressed in the General Principles which precede our new ordinal:—'In accepting this ministry (sc. of Bishops, Presbyters and Deacons) the Church of South India desires to maintain continuity with the historic ministry of the Church as it has come down to us from early

times through the uniting Churches.' You have received a historic episcopate through the Church of Sweden. I believe that you value it, without making it essential. I doubt if the Church of Sweden, which has preserved that continuity so carefully, would be ready to abandon it today. But neither for them nor for us does this mean the denial of the validity of other ministries or the refusal of full communion with Churches not episcopally ordered. That is Anglican practice but not ours. I do not believe that we shall ever break off our full fellowship with our parent Churches which are not episcopally ordered to satisfy the demands of the Anglican Communion. Those who expect that after thirty years the Church of South India will exclude all ministers not episcopally ordained from admission to its ministry delude themselves. Must it not be the faith and prayer of us all that God who has begun to give to His people in South India a greater measure of visible unity will continue to work not only here but among the Christians in other parts of the world ?

BISHOP A. M. HOLLIS.

D.P., MADRAS

Date ..... 19 .

Report of the F. E. L. C. Committee on Calcutta work.

The Federation receives the report of its Committee with appreciation and records its statement which reads:

The Committee has ascertained from Christian leaders in the city whom they were able to meet during the three days the members were there. They agreed that great opportunity for building up strong Christian work await the F. E. L. C. in its two objectives, namely a) ~~To~~ to gather the various Lutheran

groups scattered in the city into fruitful Christian Fellowships by co-ordinating their Church activities in and around the city.

b) To undertake among large non-Christian communities, chiefly Andhra and Adivasi, effective Gospel work by employing Evangelists to work among various language groups with which Lutheran Church members are connected.

To co-ordinate the work effectively a suitable building as a common Lutheran Centre will be a great asset

Every congregation in the laity will be an integral part of the one of the Constituent Churches of the F.E.L.C. and its life shall be regulated and controlled according to the rules of Constitution of the Church concerned.

Another essential need for the co-ordination a suitable leader should be found by the F.E.L.C.

We note that the Gossner Church has a well organised congregation which is worshipping at the Old Mission Church with a full time pastor.

The immediate problem is to provide a proper shepherding of Telugu lutherans in the city. Therefore the F.E.L.C recommends to the A.E.L.C to take necessary steps to provide the needed shepherding for the Andhra Christians.

When the A.E.L.C. has taken the needed steps in this matter the question of a co-ordinator and of a Lutheran Centre be considered by the F.E.L.C.

Date ..... 19 .

It is further recommended that a request be made to the Tamil Congregation of the C.I.P.B.C to ~~allow~~ give the Telugu Congregation the use of their Church for worship at a suitable time.

The Call to Share in The Life of The Nation

DR. E. ASIRVATHAM

The Church is within the State, but it is not identical with it. Certain areas of conduct fall within the scope of the Church as well as of the State. But there are certain areas which fall outside altogether. Matters of conscience, for example, are not matters which can or should be regulated by the State. Here it is a matter between oneself and one's Maker. The Church only has an indirect part to play. Upto a certain extent loyalty to the Church and loyalty to the State coincide. But in certain matters, particularly where the conscience is involved, both the Church and the individual Christian may want to resist the State. As T.H. Green points out, resistance to the State is not a matter of right which the citizen can claim for himself. At best it is a painful duty by means of which the citizen endeavours to change the State from what it is to what it ought to be. Resistance to the State should be undertaken only after mature consideration, taking all the possible consequences into account. It should be done openly, and not surreptiously. It should be resorted to only after all constitutional methods of bringing about a desired change, have been exhausted. No leader has a right to call upon the people to resist the State if he has reason to think that they are a volatile people, easily given to excessive feelings and emotions. From this point of view, the recent agitation for such things as Samyukta Maharashtra and Maha Gujerat, which resulted in bloodshed, loot and arson, stands condemned. No responsible citizen, much less a Christian, can sympathize with the methods used by these movements for the realization of their respective ends.

A State implies a system of rights and duties. It is a truism to say that every right carries with it a corresponding obligation. It is only the childish person who claims his rights without any reference to duties. Responsible citizenship should emphasize duties even more than rights. Fundamental rights which are provided by most modern, democratic constitutions are essential for a meaningful existence. The Constitution of India provides the right to life, to liberty, and to property, and their cognate rights. These rights by themselves have no meaning except as they promote the realization of the right to the development of personality. Here is a vast area where the Church can help the State. It can provide the spiritual basis for the rights of man. In India today there is too much of the legal conception of rights, and not enough of the moral and spiritual conception. If, as Aristotle says, the end of the State is good life, the Church should insist upon the State providing those conditions where good life is made possible. Rights are not a selfish claim: In fighting for the rights of others, one defends something vital and universal. One should be prepared to fight for the rights of others even at the cost of personal inconvienience or harm. One of the great rights provided by the Indian Constitution is the right "to profess, practise, and propagate" religion. Judging from what is happening today, it would appear that there are large segments of Indian population which are not prepared to concede the right to propagate religion. Even if the right to propagate is conceded, it is argued by some that this right applies only to Indian citizens and not to foreign missionaries. This is indeed an afterthought. It is further argued that the right to propagate does not include the right to conversion. Terms like 'propagation', 'conversion', and 'proselytism', are bandied about without any attempt at a precise meaning.

There is nothing inherently wrong with any of these conceptions. Propagation, conversion, and proselytism are all legitimate activities. But in the Indian context it is necessary to distinguish between proselytism and conversion. The term proselytism may be

reserved for the use of unworthy methods such as the offer of material inducements in the effecting of change of religion, and conversion may be reserved for a genuine change of heart. For ulterior reasons, many Hindus use proselytism and conversion interchangeably. They also speak of conversion as the result of a complete intellectual understanding of the new faith which one adopts. They speak as though it is a purely intellectual process. The Christian should insist that conversion is a growing process involving the whole personality of man. No one is completely converted at any time. No one can put his hand on his heart and say that in all that he does he is actuated by completely pure and selfless motives. This is true with regard to conversion too. Many Hindus overlook the fact that conversion is a threefold process - a process in which the converter, the converted and the spirit of God all have a share. If true conversion is, as we believe, the operation of the spirit of God upon the mind and heart of the enquirer, no State can prevent it. If it does, it will do it at its own peril. In such a case the individual may have the right to resist the State.

Responsible citizenship calls for the faithful and cheerful performance of one's civic and political duties. One of these duties is to regard the State as man's best friend. The State is not a necessary evil, or a disinterested observer, or something which will gradually wither away with the passage of time. It is the political organization of man for the realization of certain common ends. As Aristotle says, man is a political animal, and he who is not a member of society (political) or is not fit to be one, is either a beast or a god. The conception that the State is man's best friend does not call for State worship or adulation of the State. The State is we ourselves in a different capacity. No State can be much better or worse than the individuals comprising it. If the Indian State is not as yet what it should be, part of the blame rests with the people who compose it.

What is true of the State is even more true of the Government. One has no right to indulge in undue adulation or play the role of a carping critic. Even Soviet Russia at long last has realized the futility of the personality cult. No one is fit enough to be made into a hero sitting on a pinnacle for all time. Every hero ends up by becoming a bore. The part of responsible citizenship is to help every man to bring out the best in him and enable him to make his unique contribution to society. Neither in the Church nor in the State is there any place for hero worship or worship of officials. One of the sad features of political life in India today is that "the gods have changed; but the worshippers remain the same." One has reason to think that there is a little more of adulation and sycophancy than before. The Christian should wage a relentless war against it. He should continuously work for a situation where merit will be counted, and flattery discounted.

Some of the other duties of responsible citizenship may be briefly stated. Intelligent and conscientious exercise of the vote is still a rare commodity even in advanced countries. We should first encourage it in our own Church elections before we preach to the country at large about it. The rank and file of our Church members should be made to realize that the vote is a sacred trust and that political parties are not factions, and that parties should be formed on the basis of differing methods, principles and policies and not upon rival personalities and popular passions. If India does not look sharp, she may either develop into a one-party State or into a multi-party and ineffective State like France. In the present context in India, a Christian can render a great service to the country by helping to build up a strong opposition party. Where there is no such opposition, Government tends to become totalitarian and dictatorial, indifference to the needs of the people and riding roughshod over minority interests.

The cheerful payment of taxes is another duty of a responsible citizen. This may start with the payment of regular tithes and gifts to the Church. From there we can go on to the faithful payment of all taxes and dues to the State.

So long as wars are a contingency it is the duty of the citizen to defend the State by means of arms or by non-violent resistance to the aggressor. Christian opinion is gradually swerving round to the point of view that modern warfare is morally indefensible, economically inexpedient, politically suicidal, and altogether contrary to the spirit and teachings of our Master.

A good citizen should participate in all patriotic activities and in the celebration of national days and national festivals. Here the Church should do more than what it is doing today. Patriotism by no means implies chauvinism or empty boastfulness of the accomplishments of one's own nation. There is a tendency in India today towards boastfulness and the cultivation of an attitude of self-righteousness, particularly in matters of foreign policy. A good citizen and a good Christian should learn to be as critical of his own country as he may be of other countries.

Good citizenship further calls for the understanding and promotion in one's own culture. Varied efforts are being made in India today to renovate Indian language, literature, poetry, music, and the like. The Christian should rejoice in this renaissance, and should do everything possible to promote it. At the same time, it should be remembered that culture is not a one-way street but a two way street. We give as well as take. This means that our goal should be to "prove all things and hold fast to that which is good." Any one who thinks that culture is a one-way street and that he is the sole occupant of it is a modern barbarian; and no responsible citizen would covet that title. A responsible citizen should be a good nationalist, but a better internationalist.

In the circumstances prevalent in India today it is the duty of every good citizen to help to realize the socialistic pattern of society to which the Government of India stands committed. While the details of this pattern are not yet fully worked out, one has some idea of what it means in outline. It calls for the abolition of meaningless social distinctions and of the removal of the great gulf that separates the rich from the poor, the educated from the uneducated, and the high class from the low class. In the economic field, such a society calls for a civic minimum, and possibly a civic maximum - a floor below which nobody should be allowed to fall, and a ceiling beyond which no one should be allowed to rise. A socialistic society further calls for the teaching of skill to everybody so that the large army of unskilled workers in the country may be trained to become skilled workers. Scientific and technical training is one of the crying needs of India today. A socialistic pattern of society calls for standard wages, proper housing, adequate leisure, opportunity for education and enlightenment, and facilities for travel.

A special duty of the Christian Church in the present situation consists in the safeguarding of religious freedom. In some quarters of the country, unmerited and unchivalrous attacks are being made on both Christians and foreign missionaries. Indian Christians are pictured as anti-national and as subversionists. They are accused of wanting to create a separate State for themselves, such as the move for the creation of Jharkand among the Adivasis of M.P., Bihar and Orissa, and the Naga State among the Nagas of Assam. It is the duty of the Christian to give a lie to all these charges without unnecessarily rousing opposition. It is

not true that missionary work leads to the establishment of "a state within a state." Whatever may have been true in the past, it is certainly not true to say that Christian missions are an arm of Western imperialism. It is only a diseased mind which can regard missionary activities in Surguja as a part of the cold war strategy. Christian missionaries as a rule do not indulge in fradulent methods such as money payment in the winning of converts. It is untrue and ungracious to regard them as ravenous wolves rummaging the country for the flesh of innocent lambs. Christian schools, orphanages, and hospitals are not hotbeds of proselytism, as the Niyogi Committee reports them to be. Nehru has said openly in Parliament that what irregularities there may be in Christian orphanages and widows' homes, are nothing when compared to non-Christian orphanages and widows' homes.

Christians are accused of offending the feelings of non-Christians by such methods as shouting uncomplimentary things about non-Christian religions over loudspeakers from running vans. If this be true we condemn it unreservedly, and shall have nothing to do with it in the future. Christians are not disturbers of peace and order as the Niyogi Committee makes them out to be. Christian missionaries are not law-breakers or those who bring false charges against Govt. officials as the Report implies. The Niyogi Committee complains of the lavish expenditure of money on missionary work and assumes that the 9 crores of rupees spent annually on missions today is primarily for conversion purposes. If this were so, there would be a convert at every street corner in India. The fact of the matter is that much of the money is spent on educational, medical, and social work, of which non-Christians are even greater beneficiaries than Christians. The Niyogi Committee makes the fantastic recommend-ation that schools, hospitals, and orphanages run by religious groups, should be run only for members of those religions. While we have no objection to the Government taking over the primary responsibility in these matters, we cannot allow millions to perish until Govt. assumes its due responsibility in all its fulness.

Some of the other recommendations of the Niyogi Committee are equally fantastic, and cut at the very roots of democracy and freedom. We cannot agree to the recommendation that foreign money should be channeled through a Govt. department. This is undue interference with freedom of association. Every bit of money received in India should be carefully accounted for to those responsible for it, and the Govt. should have no concern with it, unless there be a serious complaint of its abuse.

Like the members of the Niyogi Committee, we too want a united Church, but not the kind of Church contemplated by the Committee. What it wants is a national Church under the aegis of the Govt. which can be easily manipulated and controlled by those in authority, even as was the case in Nazi Germany and militarist Japan. When such a Church comes about, it will be the beginning of totalitarian tyranny.

The Committee further wants quarterly inspection of schools run by religious organizations with a view to checking any possible violation of the conscience clause. What we fear is that the Govt. departments which are already loaded with the heavy burdens and are inefficient in the execution of them, will become still more inefficient and autocratic.

We agree with the Report in thinking that speedy attempt should be made in the transfer of mission property to the Church. Although Govt. has announced certain concessions for the transfer of such property, the Church is not taking full advantage of it.

Along with the authors of the Report we want a phased reduction in the number of foreign missionaries coming to India, but we cannot envisage any plan by which India will be completely bereft of their services. In an increasingly interdependent world there is the need for a mutual exchange of personnel. Foreign missionaries in our midst will save us from our narrowness and spiritual pride. Rightly inter-

preted, Christian missions are a manifestation of international goodwill. They are forerunners of a world community which is the dream of statesmen today.

If and when the time comes for a serious reduction in the number of foreign missionaries, the Christian Church should undertake the major responsibility for evangelism. It is high time that both Christians and non-Christians realized that evangelism is the very heart of Christianity. This does not mean that we shall take advantage of people's poverty, ignorance, or gullibility. We shall only speak of what Christ, his teachings and his spirit, have meant to us personally, and let the world judge our testimony for itself. Even if there should be no outer conversion as a result of our work, we shall go on with the educational, social, and humanitarian work which we are rendering today, without any diminution. We are as much concerned with the Christianizing of the ideas and ideals, of the habits and attitudes, and of the motives and purposes of people as we are with formal or open confession.

Such reports as the Report of the Niyogi Committee tend to shake our confidence in the secular nature of the Indian State. While on the one hand we proclaim from the housetops that India is a secular democratic State, holding the balance even between people of all faiths and no faith, subtle attempts are being made at the Hinduizing of Indian culture. One only needs to recall the various attempts which are being made to impose Hindu practices, prejudices, and religious beliefs on others. It is the duty of the Christian to see that India is a genuinely secular State, not only in theory, but also in actual fact. For this and other purposes it is necessary for Christians to form an association like the Indian Christian Association, to consider on a national level, matters affecting the life of Indian Christians. In the operation of such an association sectarianism should play no part. We should go out of our way to seek the co-operation of our Roman Catholic brethren. If we do not join together in the protection of our civic and political rights, we shall be disposed of separately by the majority community.

The Niyogi Committee Report assumes that the Adivasis, the Scheduled Castes, and Scheduled Tribes, are a preserve of the Hindus. The fact of the matter is that they are a people by themselves, with the full right to do what they please. If some of them decide to forsake their ancestral faith and embrace something new, whatever that may be, they have every right to do so. In spite of his abundant goodwill, Jawaharlal Nehru would want to keep the Adivasis as a museum piece, and this will never work in the long run. The Adivasis are bound to fall in line with the rest of the country; and during this transitional period, we have a responsibility towards them so that they may have an opportunity of seeing for themselves what Christ and Christianity mean to people who have surrendered their all to one Lord and Master.

Turning to the economic life of the country, the church has a definite part to play. For a long time the Church was a pioneer in this respect, but today the Government occupies the pride of place. Government has vastly greater resources and more qualified technical personnel than a Christian Church or mission can afford. Therefore, in many areas of life the Church has nothing more nor less to do than completely identify itself with Government development projects. At the same time it must be remembered that there is room for the activities of such voluntary organizations as the Church. It has been well said that voluntary groups are the laboratories of social experimentation. This is emphatically true of the Christian Church. Voluntary groups are a check upon the natural tendency of official and semi-official organizations becoming stereotyped and bureaucratic. They can get things done much more economically and efficiently, with little scope for nepotism and favouritism. It is in voluntary groups that we find opportunity for change and originality. Besides, a voluntary group brings to

its task a zeal and enthusiasm unknown to officialdom. This means that, broadly speaking, even if we have to withdraw from much of our educational, medical and social service activities, we should concentrate on such parts of the programme as are original and meet a felt need of the community. In carrying out such a programme different denominations should pool their resources together so that we can have the maximum possible effect with the minimum of expenditure and effort. A Church-organized and a church-centered reconstruction programme still has its great value. It is the duty of every Christian to explore and discover new avenues of service. Without such pioneering the Church loses its right to exist. Barker is right in saying that the work of the Church calls for an idealism which the State itself cannot give, but which the Church alone can give.

In the social, civic, and moral realms of life there is no limit to what the Church can and should do. Among the curses of India today are 'casteism', linguism, and provincialism. Christians should cut across these barriers and seek to establish a genuinely national State. No Christian has the right to call himself a Christian, unless he can say from the depths of his heart that the Punjabi and Rajasthani, the Bengali and Bihari, the Oriyan and Assamese, the U.P.-ite, and the M.P.-ite, the Telugu and the Tamil and the Mahratta and the Gujarati, are all equally his brothers. So long as English still continues to be an important second language of the country, Christian teachers have the freedom to move from one section of the country to another; and the appointing authorities should take at least a small percentage of those from other provinces in their educational, medical, and social service institutions.

In the civic field the Christian can work for a high degree of personal and social discipline, trustworthiness, regard for public property, consideration for the feelings and conveniences of others, and straightforwardness. India excels other countries in the realm of the passive qualities of character - in such qualities as innate friendliness, spontaneous hospitality, meekness, patience and forbearance, non-violence, and non-attachment. But he does not have the same excellence in the realm of the active qualities of character, such as truthfulness in thought, word and deed, public honesty and integrity, manliness, courage, and co-operation. In our homes and schools Christians can cultivate these positive qualities of character. In the development of these qualities the Christian family, the Christian school, and the Christian Church, have a very important role to play.

One other realm in which the Church needs to pioneer is in making itself as indigenous as possible. Without sacrificing our Christian character, we need to see the extent to which our rituals and ceremonies, our worship and thought forms, can be adapted to the Indian environment. We also need to study the extent to which we can take over non-Christian fairs and festivals and non-Christian forms of thinking and adapt them to our peculiar needs. Adaptation merely for the sake of adaptation, is of no value at all. Adaptation has a value only when it makes our own Christian thought and practice sharper and clearer. Christian theological seminaries may want to make an intensive study of non-Christian scriptures, forms and practises, to see what adaptation we can make of them.

In doing all this work, the Church in India today needs a strong publicity programme to explain our true aims and motives. For this end we need to strengthen the Christian press and publishing departments. It is a matter for encouragement that quite a number of useful volumes on Christian themes are coming from recognized Indian Christians. These volumes concern themselves as much with

applied Christianity as with Christian faith and doctrines.

The secular press is not likely to give much encouragement to the Christian point of view or give due publicity to Christian answers to misrepresentations on the part of interested people. Indifference on the part of the public and the freezing out process both by the press and the public can do as much harm as active hostility. The most encouraging thing in the situation, however, is that there are many non-Christians who are sympathetic towards the Christian point of view and would like to defend them against unfair charges. But the pity of it is that they are not mobilized for action. Many of them follow the policy of leaving things alone. One of our duties is to rouse them from their inertness and enable them to see things as they really are, so that they may be prepared to come to the aid of the weak and the helpless.

Rev. J. J. P. Tiga

Minutes of the meeting of the Enlarged Executive Council of the Federatic of the Evangelical Lutheran Churches in India held in Jeevagram, Kenigunta

Devotions:

The meeting began at 3. p.m.on the 11th inst. with devotions conducted by the Rt.Rev.Dr.R.B.Manikam, President of the FELC who based his thoughts on the words of the Master in Mark 12:30.

" He who does not gather with me scatters abroad."

He drew the attention of the Council to the fact that our God is a gathere of men from the beginning to the end; the Holy Scriptures bear testimony to this fact from Genesis to Revelation. Now is the day when the Divine gatherer wants to gather all the Churches, more especially the Lutheran Churches together.

The Rt.Rev.Dr.R.B.Manikam, The President of the Federation presided over the Council meetings.

The Roll-Call:

The Secretary, Mr. M.Anantham, called the Roll.

The following were present:

Officers: The Rt. Rev. Dr.R.B.Manikam - President.
Mr. M.Anantham - Secretary.
Rev. H.W.Mayer - Treasurer.

Executive Council Members:

1. Rev. A.C.Kondapan - JELC
2. Mr. N.E. Horo - GELC
3. Rev. Dorai Raj Peter - Arcot LC.
4. Rev. S.W.Savarimuthu - TELC

Presidents of Churches:

1. Rev. J.J.P.Tiga - GELC
2. Rev. A.D.Benjamin - SALC.

Presidents of Missions:

1. Dr. C.M.Doermann - ALC.
2. Rev. W.D.Coleman - ULCM
3. Rev. Hellinger. - LELM

Conveners of Committees:

1. Rev. J.Kumaresan .. Board of Publication.
2. Rev. B.Zacharish .. Youth Committee
3. Rev. K.Nathansiel.. Surguja Board

Absentees with apologies:

1. Rev. E.Raman.. CPELC
2. Rev. G.Devasahayam AELC
3. Rev. A.Anderson .. MELC
4. Rev. O.Bjorkestrand. Eb.L.C.
5. The Rt.Rev. J.Sandegren Co-opted.
6. Rev. J.Lakra do
7. Miss B.V.Subbammah do
8. Rev. Asplund. Evang. M.M.S. of stockholm
9. Rev. Honsberg. Church of Sweden Mission

Attended by special invitation:

1. Rev. J.D.Asirvadam.

The minutes of the previous meeting were read and approved.

The Rev. S.W. Savarimuthu was appointed Recording Secretary.

The Council appointed the following members to the Business Committee.

1. Rev. W.Hellinger.
2. Rev. S.W.Savarimuthu.
3. Rev. Dorai Raj Peter.
4. Rev. A.C.Kondapan, Convener.

The Nomination Committee:

1. Mr. M.Anantham, Convener.
2. Rev. W.D.Coleman
3. Rev. J.J.P. Tiga.
4. Rev. J.Kumaresan.

2 2

A Brief History

(See Gospel Witness)

The College Library

The College Building

The Seminary Board

The Theological Class

The College Chapel

The College Sports

The Future of the College
— Church's need —
B.D. Grade -

The College Rules For
Admission

The College Hostel Rules

The College Scholarship

The College Expense

Application Form

Activities of the College Staff and Students

S. C. M. Luth. C. S. Union

Sunday Schools —

Bible Classes — Campo Church

Christ Church

Affiliation with the Leamington University —

Affiliated College.

Matriculation —

L-Th, B. D., B. A.

M. Th., D. D.

Visit of Bishop Hall + Principal May of Bishop's College.

3

A Call to Prayer for Church Union

TO THE EVANGELICAL LUTHERAN CHURCHES IN INDIA

In accordance with the Resolution of the first Conference of the Federation of Evangelical Lutheran Churches in India held at Ranchi around New Year Day 1930, the Federation has been observing the first Sunday in November, following All Saints' Day as a Special Day of Prayer for Church Union. Accordingly the Executive Council of the Federation has authorised a Call to Prayer to be issued, and we invite the constituent Churches to observe Sunday, November 5, as the Day of Prayer for Church Union this year, and the Presidents of Constituent Churches are requested to arrange for this Call being commended to all the congregations, and the Day of Prayer being widely observed in all the Churches of the Federation.

We believe in One Holy Catholic Church, and we believe that it is God's will that the spiritual unity among all true followers of Christ, the saints, shall increasingly manifest itself also in outward union, so far as this can be done without sacrificing truth. Church History shows that repeatedly reformers, prophets and saints have, against their wish, been thrown out from their Churches and that thus disruption has taken place. As Jesus did not want to live the Jewish religious organisation to which He belonged but was, through brutal force, severed from it, so Paul, Luther, Wesley and other saints did not themselves want to leave the Churches in which they were born or to organise a new religion or Church with a view to cause disunion. And though they were thrown out through the violence of man, they knew that no man could separate them from the One Holy Catholic Church with which they and many others were united in spite of all outward differences among Christians.

If there were not so much spiritual blindness, worldliness, lack of love and other sins among us, there would not be so many divisions in the Church of God. We deplore our divisions and ask God to reveal Himself clearer and fuller to us and to all Christians, whatever their denomination, so that He may remove the errors and lead His Church forward on the way of increasing true union. (Rom. 12:4-5.)

All-Saints' Day (November 1, 1939) will especially remind us of our fellowship with all the saints in heaven and with all faithful believers, whatever denomination they may belong to (Eph. 2:19-22). And our thoughts and longings have taken form in the following prayer which we hope many of our brethren will make their own:

"O Lord God, our Heavenly Father, who through Thy grace hast made sinful men Thine elect saints, we give thanks to Thee for all true believers in diverse times and Churches, for all the saints who have been on earth and are now, who through their life and example make it easier for others to believe in Thee and to walk closer to Thee. We beseech Thee to forgive our blindness in seeing this unity and our proneness to rest satisfied with the present divisions through which Thy Church, the body of Christ, is torn and weakened. O Father of all Thy children, we pray Thee to make the spiritual unity among Thy saints, which transcends all barriers of time and organisation, more real and valuable to us, and let it increasingly manifest itself also in such outward fellowship and union as is pleasing to Thee. Let us share already here on earth, in that common praise and service which will find its consummation in the great throng before Thy throne of unnumbered saints praising and serving Thee—Thy Church no longer divided and weak, but the bride adorned for the Bridegroom. Grant this joy and communion to all Thy saints in a beginning and growing measure here and completely yonder. Amen.

P. PARADESI,

President, Federation of Ev. Luth. Churches.

J. D. ASIRVADAM,

Ag. Secretary, Federation of Ev. Luth. Churches.

NATIONAL SOCCER: With Sett, the Bengal goal- keeper, trying to intercept him, Alphonse, the Services' inside-left, takes a quick shot, which is wide of the target. Bengal defeated the Services in the replay of the semi-final on Sunday by a solitary goal.

TAMIL LUTHERAN CHURCH

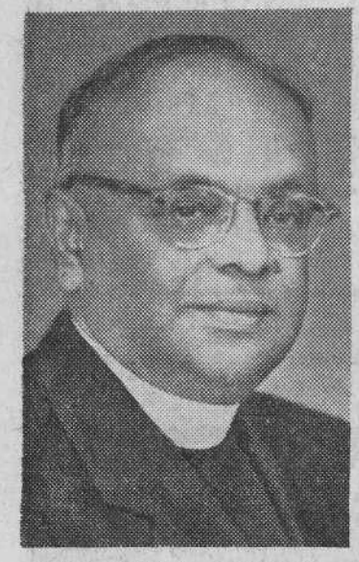
CELEBRATION OF 250TH ANNIVERSARY

(FROM OUR CORRESPONDENT.)

TRANQUEBAR, Jan. 15.

The Quarter Millennium Jubilee celebrations of the arrival in Tranquebar of Bartholomew Ziegenbalg and Heinrich Plutschau, the first Protestant missionaries to India, were held yesterday at the Dansborg Castle, a relic of the Danish colony over three centuries ago. Dr. P. V. Cherian, Chairman of the Madras Legislative Council, presided.

The large gathering included more than 70 delegates from Germany, Switzerland, Sweden, Denmark, and other European countries, America, Australia, Madagascar, Indonesia, and Hongkong, and about 1,000 Christians belonging to the different Protestant Churches in India. The Batak Church in Indonesia with a woman representative formed the biggest group of foreign delegates.



DR. RAJAH B. MANIKAM

In his presidential address, Dr. Cherian referred to the contribution of the Christian community for the welfare and development of India. Though Christians formed only three per cent of India's population, they occupied a prominent place. He recalled that when the Constitution of India was framed, the Christian leaders unanimously agreed that no separate electorate was necessary for their community which only showed their confidence in the broad-mindedness and integrity of the Government of India. In India, they had the right to profess, practise, and preach their religion. While even among Christian countries there had been persecution, Christians in India were a very happy and respected community. No other country, predominantly non-Christian, could enjoy such happiness and freedom. India accepted missionaries with open arms. Troubles arose only when they indulged in harmful political propaganda.

Referring to the consecration of Dr. R. B. Manikam as the first Indian Bishop of the Tamil Lutheran Church, Dr. Cherian said it was a landmark. It was only natural that an Indian Church should have Indian leaders.

The jubilee address was delivered by Bishop Hannes Lilje, of Hannover, Germany, President of the Lutheran World Federation. He recalled the heroic work of Ziegenbalg and exhorted Christians to turn their faces to God to bless them with the spirit, courage unflinching faith and willingness to endure that filled Ziegenbalg.

Rev. I. A. Appadorai of the T. E. L. C. said that church should not depend too much on material resources.

Bishop G. Schiolier of Denmark, conveyed greetings on behalf of the King of Denmark and the Danish Council of Missions, and announced a gift of Rs. 10,000. Mrs. Alva Myrdal, Swedish Minister in New Delhi, offered greetings of the King of Sweden and felt proud of the contribution made by men and women of Sweden to the Tamil Church. Bishop H. Lilje of Germany announced the gift of the Baptismal font used at the baptism of Ziegenbalg to the Tamil Church. The Batak Church delegation decorated Bishops Lilje Sandegren and Manikam, Mrs. Manikam and Dr. Fry with laced cloth from Indonesia.

On behalf of the Tamil Lutheran Church a farewell address to Dr. Sandegren and a welcome address to Dr. Manikam were read by Dr. I. Pitchai Robert, Secretary, Church Council and Messrs. Pushpan William respectively. Dr. Sandegren acknowledged the kind sentiments and commended his successor.

Civic addresses to the old and the new Bishops, Bishop Hannes and Dr. Fry, and Dr. Cherian on behalf of the Tranquebar Panchayat were read by Mr. G. Veerappa Pillai, President.

Mr. Tambunan, Deputy Speaker of Indonesian Parliament, appealed to Christians to play their role in the public life of their Motherland and not be content with serving the church and their faith.

Mr. G. T. Williams, Chairman of the T.E.L.C. Education Board, proposed a vote of thanks. The hymns at the function were sung by the Sirkali (Boys) and Usilampatti (Girls) T.E.L.C. choir. A special jubilee souvenir containing pictures and articles of interest has been produced for the occasion.

NEW BISHOP'S APPEAL

Addressing the gathering soon after his consecration as the Fourth Bishop of Tranquebar and the First Indian Bishop of Tamil Lutheran Church, the Rt. Rev. Dr. R. B. Manikam referred to the new era which had been opened and called for a new outlook in Church enterprise.

Rev. Manikam said:

"Let us remind ourselves that we are standing to-day on the threshold of a new era in the Christian enterprise in India. Glorious as has been the past, the old order must change yielding place to new. The great missionary movement of the Western Churches is encountering a new world to-day, at least a new India. Political, cultural and economic changes have transformed the environment in which our Churches are called upon to pursue their missionary calling. The old era, for all its achievements, was too much dependent on the superior political, economic and cultural resources of the West. We are now called upon to present the gospel to a new Asia and to a New India conscious of its political independence and ancient heritage and which challenge the exclusive claims of Christianity. To imagine that the methods of presenting the gospel to peoples in the revolutionary situation will be the same as those which passed unchallenged a hundred or two hundred years ago is to allow reason to abdicate.

"The new era demands that the Church in every land while being rooted in Christ should also be related to the soil. The Churches have to transform local ideas, tradition and culture, rejecting everything unworthy, but conserving everything that can be a vehicle for the truth they have learned in Christ so that the gospel may be expressed in the language and thought forms of the people".

MAINTENANCE OF HEALTH

ROLE OF PHYSICAL EXERCISES

MADRAS, Jan. 17.

Mr. A. B. Shetty, Minister for Public Health, addressing the members of the Yoga Asana Alaya, Chintadripet, on the occasion of the fifteenth anniversary celebrations of the Alaya, on January 14, at the Pumping Station Road, Chintadripet, observed that Yoga Asanas and exercises should be subjected to careful investigation and enquiry, as regards their relative value for maintaining the health of the people. Above all, he added, what was needed was a healthy, alert, and well-balanced development of the human body.

Swami Rajeswarananda, Editor, *The Call Divine* presided.

Mr. C. Ramaswami, Vice-President of the Alaya, at the outset, welcomed the gathering.

Mr. T. S. Kalyanasundaram, Secretary, presented the annual report. Mr. Nagavedu Subramaniam and other members of the Alaya gave demonstrations of Yoga Asanas, while Mr. N. Gurulingam, Pracharak of the Alaya, explained the various asanas and their benefits.

Mr. A. B. Shetty then addressed the gathering. He urged the need for proper training for the physical education teacher in schools and colleges. He observed that a sound body was not a matter of mere physical exercise only. It depended to a large extent on food of the right kind. He urged the need for nutritious diet for school children so that they might not be subjected to diseases.

Concluding, the Minister remarked that he felt that Yoga Asanas put an undue strain on the vital organs of the body. He questioned whether it was necessary to take a risk in the matter of physical development, for the aged people, by these methods, at a time when they would be setting their minds to spiritual development.

Mr. Balasundaram, Vice-President, proposed a vote of thanks.

STANDING FINANCE COMMITTEE

MADRAS, Jan. 16.

The Standing Finance Committee of the Madras Cabinet met to-day at the Secretariat. Mr. K. Kamaraj Nadar, Chief Minister, presided.

It is learnt that the meeting considered schemes to be included in the budget for the next year.

ASIAN CONFERENCE TO BE HELD IN CITY

MADRAS, Jan. 16.

The Asian Regional Conference of the Lutheran World Federation will be held in Madras between January 20 and 22. The object of the Federation is to seek the unity of the Lutheran Churches.

The Executive of the Federation to-day met at Hotel Connemara with Bishop Dr. Hanns Lilje, President, in the chair, and will hold daily sittings for four days.

Delegates from Japan, Indonesia, Taiwan, Hongkong, Malaya and Australia are expected to attend the conference. The Indonesian delegation consisting of 11 members including one woman, has arrived in the City.

whole coun... 1.68 lakhs of ... ginning, would g... lakhs now. The num... graph offices working w... against a target of 1,200. ... ber of post offices add... 18,000 as against a target ... More than 300 new trunk ... ges had come up re... 70,000 miles of new telep... cuits.

"We have more or less ... and in some cases exc... targets laid down in ... Plan", Mr. Raj Bahadur ... the Second Five-Year ... had fixed the target of 2... post offices. At present t... 55,000 post offices in the ... thrice the number existi... time of the achievement ... pendence, eight years ag... proposed to open 2,000 n... graph offices out of ... would be in the Madras ... There would be 1,200 p... offices both for short and ... tance calls, he said. The ... be 1.50 lakh of addition... miles. As far as Madras ... concerned, under the ... (up to December) a tota... post offices had been oper... prising 1,901 urban and ... post offices). Under the ... Five-Year Plan, 850 addit... offices would be opened.

CABLES FOR TELE... LINKS

Proceeding, Mr. Raj Ba... plained the proposal for ... ing of 2,000 miles of ... cables' from Bombay to ... *via* Delhi, telephonicall... up important cities and ... *route*. This scheme was ... to cost Rs. 10 crores. ... overhead copper wires ... one of the head-ache... P & T Department. ... scheme would obviate th... cables would be underg...

Mr. Raj Bahadur said ... cables would provide for ... 960 channels. An idea o... provement that would b... in telephone communicati... be had by the fact that ... sent, the maximum nu... channels provided in ... circuit was only 13.

(Enquiries reveal that ... nels would be either wa... this scheme under the Se... is mainly for the ... ment of telephone faci... some of the channels, ... about 15 to 18, can be u... required for telegraph ... Modern electronic advan... this possible.)

Mr. Raj Bahadur envis... when the scheme got go... had only to ask for trunk... tion anywhere on the ... Delhi-Calcutta circuit to ... place in the area serve... would at once get it.

SUPPLY OF EQUIP...

It was proposed to ma... the equipment necessary ... Rupnarainpur Cable Fa... West Bengal, he said. Al... an experiment, they wer... the underground cable ... with 13 channels, betwe... and Simla and Delhi a... which were comparati... crowded areas, he said. ... improvement was effecte... cades they hoped to cope ... the mounting increase in ... ber of trunk telephone ca... country.

Asked about Madras, ... Bahadur said, here the ... was only for the simultan... vision of 13 channels. ... the number of calls wer... heavy.

About the Own-Your-... System, the Deputy Min... plained that this was on... vice adopted by them du... time of shortage in the ... telephones. They had hea... ing lists for telephones f... public, but now these h... appreciably brought down ... only in 16 Cities and tow... country, they had still s... vy waiting lists, now. O... mand for telephones, 60...

...MENT

...URAM, Jan. 13.
... Alagesan, Union Deputy Minister for Railways, switched on electricity equipment at ...ur in Chingleput taluk yesterday and assured the people of an ...mplementation of the plan ...d electric train service to ...am and also expressed ap... ...on of the measure of suc... ...ending the Madras State ...ectrification schemes.
...eputy Minister was accom... ...y Mr. P. Kakkan, Presi... ...nil Nad Congress Commit... ...srs. N. Ramakrishna Ai... ...l M. R. Ramachandran, ... and others. Mr. Raja... Naicker, President of the ... Panchayat Board, read ...ented a welcome address ...eputy Minister.
...anivakkam village, Mr. ... switched on the electri... ...ipment, Mr. P. Kakkan ...

... in the morning, accom... ...y Mr. N. Ramakrishna Ai... ...A., and Mr. M. R. Ra... ...an, President of the Ta... Village Uplift Federation, ...ty Minister visited Tiru... village where he was ... with a welcome address. ...lchettichuttram, Mr. Ala... ...ugurated a maternity cen... the auspices of the Union ...ent Social Welfare Ex... ...rojects scheme. Srimati ...Varadappan, who presid... ...ining the scheme, said ...project would cover wo... ...lfare, children's welfare ...ation and a maternity ...every village.
...S. Srinivasan said that un... ...heme, the Union Govern... ...ld bear 50 per cent of the ...and the State Govern... ...ld give 25 per cent while ...ce of 25 per cent would ...e contributed by the pub...

...gesan said that such pro... ...ld help to put new life ...village communities. He ...to the villagers to co... ...ith the Government and ... donations.
...al, Mr. Alagesan switch... ...electric lights in the vil... ...said that Madras State ...ther States in India in ...r of extension of electri... ...lages. He added that dur... ...econd Five-Year Plan, all ...would be supplied with

...FOR REVIVAL OF DRAMA

BOMBAY, Jan. 14.
...P. Ramaswami Aiyar, ...cellor of the Banaras ...iversity, said here to-day ...eed of the country to-day ...e especially to-morrow" ...revival of literature and

...long after politicians and ...ics were forgotten the ...ould still be remember... ...ts and dramatists.
...r was inaugurating the ... South Indian Drama ... north Bombay under ...ces of the Shanmukha... ...e Arts and Sangeeta Sa... ...rth Bombay.
... V. Ramanujam, Presi... ...e Sabha, welcomed Dr. ...

...K. Shanmugham, leader ...upe, thanked the Sabha ... them an opportunity to ...ir talents.

...k Reports from Mahaluxmi

BOMBAY, Jan. 16.
...owing gallops were noted ...er tan track this morning: ...8: Chhabilee (Shivaji) out... ...akal (Carter) in 2m. 20s. ...may win the Indian Oaks. ... (Jones) and Dil-Ki-Bat ...an) 2m. 25s. 9f. 2m. 8s. An ... performance.

JANUARY 15

...S: Vendetta (P. Khade) ... (Medhe) 2m. 23s. Wild ...ell) joined at 6f. Last 6f. ...Wild Fire was superior.—

...Neeti Soundaryam: Talk in Telugu by M. Seshasayi. 9-30 to 10-0: AIR Orchestra: Compositions of Muthuswami Deekshitar.
RM.: Recorded Music.

SELECTED B.B.C. PROGRAMMES

General Overseas Service: (30.71, 25.64, 11.65, 13.92, 16.84, 19.91 & 31.88 m.). Programmes are also relayed from Singapore on 25.59m. from 7-45 p.m. to 10-20 p.m.

7-30 a.m.: News (also at 4-30, 6-30, 9-30 & 11-30 p.m.); 7-39: From the Editorials.

3-30 p.m.: The Goon show; 4-00: Commonwealth club; 4-39: Commentary; 4-45: Sports round-up; 5-45: 'The Little Flautist'; 6-39: Home news from Britain; 7-30: Radio newsreel; 9-15: This day age; 11-00: 'Morocco'.

London Calling Asia: (English) 13.92, 16.86 & 24.92m. Relayed from Singapore on 19.44m.

6-45 p.m.: Ideas & events; 6-55: Students' Guide; 7-00: Asia on the Air.

Eastern Service: (Hindi) 13.92, 24.92 & 16.86m. Relayed from Singapore on 19.44m.

7-30 p.m.: News & news talk; 7-45: Darpan; 8-05: Aj ka vishay; 7-15—7-45: Sandesaya: magazine programme (Sinhalese) (on 19.42 & 16.79m.).

FREEDOM OF RELIGION IN INDIA

MADRAS, Jan. 16.
A reception was held by the Tamil Nad Christian Council, last evening, at the premises of the Devoten-Corrie High School, Vepery, in honour of the foreign delegates to the 250th anniversary of the landing of the first Protestant missionaries in India, and of Rt. Rev. B. Manikam, the newly-consecrated Bishop of Tranquebar, and also to bid farewell to the retiring Bishop Rt. Rev. J. Sandegren. Mr. V. R. Ramanatha Aiyar, Mayor of Madras, presided.

After prayer by Dr. A. J. Boyd, the Rt. Rev. D. Chellappa, Bishop of Madras, introduced the chief guests to the audience.

Mr. Ramanatha Aiyar said that for over two centuries the Christian missionaries had rendered valuable services in India in the fields of education and medical relief. They must be thankful to the Christian missionaries for their good work in supplementing the efforts of the Corporation in those fields.

The Rt. Rev. Sandegren thanked the organisers for the honour done to him and said that a new era had dawned in India with the advent of independence. Naturally, the leadership in all fields hereafter should go to the sons of the soils and he was happy that in consonance with that policy the Tamil Evangelical Luthern Church had elected the Rt. Rev. Manikam as the Bishop of Tranquebar in succession to him and it gave him great joy.

The Rt. Rev. Manikam said that the Lutheran Church was the pioneer of the Protestant mission in India, and referred to the work done by the Protestant mission in the country in the fields of education, medical facilities, etc. The Christians were very happy that the Indian Constitution had given full guarantee in respect of freedom of religion.

Dr. Hans Lilje, Bishop of Hanover said that his impression of the gathering was that the East West had truly met there and expressed the hope that the Christian spirit would permeate the nations of the world.

Mr. Chandran Devanesan proposed a vote of thanks.

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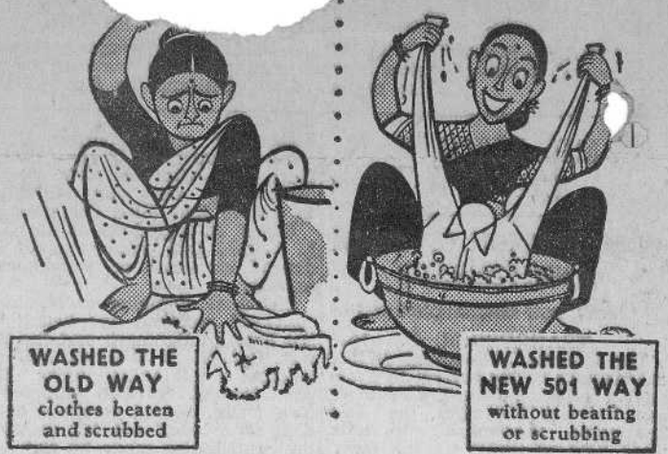

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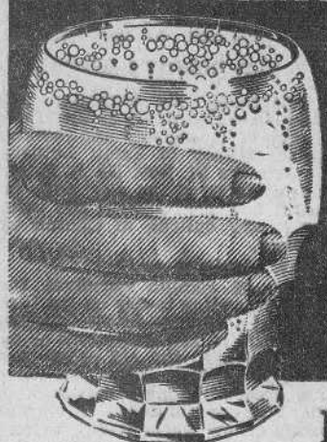

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F & L

Information for the DELEGATES AND VISITORS at the Tranquebar Jubilee, at LWF Executive and at the Asian Lutheran Conference.

1. Location of Gurukul: Gurukul Lutheran Theological College and Research Institute, 60 Purusawalkam High Road (Opposite to Kellys' Bus Terminus), Kilpauk, MADRAS-10.

The following buses lead to Gurukul:

- From Central Station - Nos.35 & 20.
- From Mount Road and Egmore Station. - Nos. 16 & 22.
- From Parrys' Corner - Nos.34 & 26.

From Parrys' and Central Station one can also take Bus No. 7-A, but he has to walk about 200 yards to reach Gurukul after getting down at Kellys' Bus stop.

Motor Rickshaw - 4 As. per mile, Baby Taxi - 6 As. per mile, Ordinary Taxi 12 As. per mile.

2. Those who proceed to Tranquebar to attend the Jubilee Celebrations on 11, 12 and 13 shall observe the following points:

1) Rev. D. Eitsch and Dr. P. David, Gurukul, are in charge of booking of reservations and tickets to Tranquebar. These tickets will be delivered to the concerned on payment of the cost at the Egmore Station on the 12th at 6 P.M., and on other days at Gurukul.

2) The FIRST BOGIE (Sleeping Car) will be attached to the Indo-Ceylon Express and will leave Egmore Station at 20.00 hours (8 P.M.). Arrives Tranquebar at 7.20 A.M.

3) The SECOND BOGIE (Sleeping Car) will be attached to the Trivandrum Passenger leaving Egmore Station at 20.40 hours (8.40 P.M.). Arrives Tranquebar at 7.20 A.M.

3) On the 12th Jan. foreigners travelling in the special sleeping cars will be given along with their tickets bedrolls for which an additional charge shall be paid. (1st Class ticket to Tranquebar Rs. 19-12-0 Bed-roll charges Rs.7/8/0. Total Rs. 25-4-0.

4) Please note that some have to sleep in the special bogies (sleeping cars) itself - the lists pasted on the door will show it.

5) Please also note that Mr. G.T. Williams, Tranquebar, is in charge of booking tickets back from Tranquebar for others than those in the special bogies.

3. There is an Information Booth for LWF delegates in Connemara and another in Gurukul for LWF and Asian Lutheran Conference delegates.

1) Available in the booths are Preachers' List on the 15th., Madras City Guide, A Road Map, List of guests and their hosts with addresses; Lists of return reservations, etc. Stamps are sold and mails for posting are accepted.

2) Immediately on return from Tranquebar all the visitors and delegates will preach in one Church or another in the city. If you do not know where you are put down for preaching or for lodging, please get to the Information Booth and the volunteers will help you.

4. Events on the 16th. Jan.

1) There will be the first session of the LWF Executive Meeting in Connemara on the 16th at 9 o'Clock in the morning.

2) In the afternoon there will be a Tea party at 3.40 at Corrie High

School grounds, Doveton, in honour of the overseas delegates and the out-going and the newly consecrated Bishops. Admission to this will be by tickets to be purchased at Rs. 3/- each. Tickets are available at the Information Booths.

3) Immediately after this party, there will be a Public Meeting at 6.15 P.M. at the YMCA Vepery grounds across the road.

5. Food and accommodation.

1) The volunteers will help the delegates and visitors to find where they are to lodge during these days.

2) The delegates and visitors usually have to eat their break-fast and dinner with the hosts.

3) During the days of LWF Executive meeting at Connemara, that is, 16th to 19th, they will have to take their lunch in the hotels not far from the spot. Volunteers are posted to guide and help those who are not wanting to eat in the Connemara Hotel to find suitable hotels. But please note that on the 17th and 18th the visitors and delegates will have common tea at the Connemara Hotel.

4) From the 20th - 22nd. (Asian Lutheran Conference) Lunch and Tea will be served at Gurukul to all delegates and visitors (those staying at the Connemara Hotel will go there for lunch only). The members of the LWF will be the guests of the Asian Lutheran Conference at tea in the eveing during these three days.

6. Sight seeing.

The LWF Executive will have a closed session on the 19th. The visitors and others who want to see certain important parts in Madras can have a sight seeing tour arranged by Mr. Raja Swamidas. Information regarding this will be available at the Information Desk.

7. Registration for the Asian Lutheran Conference.

All the delegates and visitors to the Asian Lutheran Conference will have to register themselves by paying Rs. 2/- registration fee at the Gurukul Information office beginning from the 19th morning and obtain their delegate/visitor badges.

8. Those who require medical advice can contact the following:

1) Dr. Somasekar (Tel.No. 86666) 'Bacton', No. 4, Khader Nawaz Khan Road, Nungambakkam.
2) Dr. H. Santosham, 69 Gangu Reddi St., Madras-8.
3) Dr. Thomas Ghanamuthu, St. Luke's Clinic, Vepery (Doveton Bus stand),
4) Dr. (Mrs) P.R. David, Gurukul, Madras-10.

APPENDIX "C" TO APPLICATION FOR ASSIGNMENT ABROAD

STATEMENT BY CHURCH

(To be typewritten, if possible)

This is to certify that .....

is a member of the .....

Church and that he/she holds the following position in that Church (underline) : Pastor of a Church, Welfare Worker, Youth Worker or .....

.....

I recommend that he/she be awarded the assignment abroad for which he/she is applying. In my opinion it is in the best interests of our Church for the following reasons : .....

.....

.....

.....

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Signature .....

Address .....

.....

Position or title .....

Date .....

Note : This statement must be signed by a senior official in the Church of which the applicant is a member.

Received 9 IX March.

VACANCIES UNDER THE CHURCH WORKERS EXCHANGE PROGRAMME

1. Parish Work

a) Braunschweig, Germany

The Ev.-Luth. Landeskirche Braunschweig offers one free place with the parish pastor at HOIERSDORF/SCHOENINGEN. In this assignment the exchangee will have an opportunity to get acquainted with the work of the parish pastor. The parish is situated in the Helmstedt area, where the exchangee will meet people and congregations in purely industrial areas (the Braunschweig coal mines employing 7 000 persons) as well as the rural population in the process of changing over from peasant to agricultural producer. Furthermore, there will be an opportunity to study all branches of parish work including men's work, women's work, youth work. The visitor will get a complete picture of the structure of the congregations and of the functions of their various bodies. Accommodation will be offered at the dean's house at Hoiersdorf, which will afford the exchangee a good chance to get to know the family life of a very busy German clergyman. The exchangee can also acquaint himself with the German secondary and vocational school systems, prison ministry and the work in old folks' homes. The proximity of the Russian Zone makes the work in this area particularly interesting. A male church worker is desired for this assignment, which will be for three months.

b) Hamburg, Germany

A further assignment for parish work is offered in Hamburg, where the applicant will be assigned to a particularly active parish and will have an opportunity also to study the activities of other Hamburg parishes. It is recommended by the Hamburg Bishop that the applicant be also assigned to the "Amt fuer Gemeindedienst" (Office of Parish Service) which also supervises the various fields of Inner Mission work. Further details of the programme will depend upon the date when the candidate arrives. The applicant will be accommodated at the Alsterdorfer Institutions. The Church Council has not yet decided what amount of pocket money will be paid to the exchangee, but a satisfactory arrangement will be worked out. The assignment will be for three months and will best suit a pastor or deacon.

c) Wuerttemberg, Germany

The Evangelical Landeskirche in Wuerttemberg offers another vacancy for parish work in town and country. The exchangee will be introduced to Wuerttemberg's town and country parishes and congregational life. He will get acquainted with the work of the pastor and other local church workers and will take part in all events of parish life. The assignment will be for three months. The offer is for a male church worker.

d) Sweden

A further opportunity for the study of parish work is offered at Goeteborg, Sweden. The guest worker will have a chance to study liturgy, parish life, church organization, West-Swedish Revival (Schartauanism), the work in the small churches and questions like "The Church and Social Changes within the Population." The exchangee will be accommodated with parish pastors and should have a knowledge of Swedish or German.

2. Men's Work

a) The Evangelical-Lutheran Landeskirche Schleswig-Holstein offers two vacancies for the period of three months each. The exchangees will take part in meetings and conferences and, if possible, at the next Kirchentag. They will attend workers' training courses, meetings with the trade unions, and they will visit workshops. They will get acquainted with the men's work of the central office of the Church, men's work in the parishes, and with other areas of church work. The exchangees will be asked in return to address men's groups and gatherings on Stewardship, laywork and every-member-visitation, etc. Other spheres of work and study may develop after the arrival of the exchangees. The Schleswig-Holstein Church has expressed a preference for American exchangees for these two assignments. The period of exchange will be three months. All costs in Germany including pocket money of DM 75.- a month will be taken over.

b) Hamburg, Germany

Hamburg has also reported a vacancy for men's work. The exchangee will obtain thorough insights into the practice and purposes of Evangelical men's work, labourers' work and related subjects. He will study the activities of the People's Mission and, perhaps,

also visit the Evangelical Academy. He can obtain impressions of Hamburg's parish life and other areas of church work. Other items of the programme will be arranged after the applicant has arrived and made known his own specific wishes and interests. The assignment will be for three months. The applicant will be accommodated at the Alsterdorfer Institutions and will receive pocket money, the amount of which has not yet been made known.

3. Inner Mission Work

a) Hannover, Germany

The Ev.-luth. Landeskirche Hannover wants to introduce a male or female church worker to the whole field of Inner Mission work. Depending on his or her own specific interests, the applicant may specialize in educational or hospital work. The exchangee will be accommodated in one of the larger Inner Mission institutions and will have an excellent opportunity to study the various activities there. A nurse will be an excellent candidate for this assignment, which will be for three months.

b) Wuerttemberg, Germany

A similar opportunity to study Inner Mission work is offered by the Ev. Landeskirche, Wuerttemberg. The vacancy is for a male or female church worker, who will be able to study all activities of the Inner Mission in Wuerttemberg, i.e. a deaconess motherhouse, educational facilities and homes, training centres for the diaconate, and institutions for the feeble-minded and epileptics. The assignment will be for three months.

c) Schleswig-Holstein, Germany

The Ev.-luth. Landeskirche offers a male or female church worker an introduction into the whole field of social work of the Landeskirche at the central offices of Hilfswerk and Inner Mission, Rendsburg. The assignment further offers opportunities to visit the Rickling Landesverein fuer Innere Mission (male diaconate), deaconess motherhouses, church boarding schools, holiday camps for children and youth, old folks' homes, institutions for physically handicapped people and mental defectives. The period of assignment will be three months. The exchangee will receive a monthly allowance of pocket money of DM 75.-

d) Braunschweig, Germany

A fourth vacancy for Inner Mission work is offered by the Ev.-luth. Landeskirche Braunschweig. It provides an opportunity to study all spheres of Inner Mission work as carried out at the Inner Mission central office in Braunschweig city, as well as in the various institutions such as "Haus Hessenkopf" - a recuperation home for mothers -, the Neuerkeroeder institutions for the feeble-minded and various other institutions and boarding schools. The assignment is for three months and is meant for a male church worker.

4. Refugee Work

a) Hannover, Germany

The Ev.-Luth. Landeskirche, Hannover, wishes to introduce a male or female church worker to its social work in refugee camps. The exchangee will have an opportunity to study the material and spiritual aspects of Hilfswerk's refugee work in the camps at Uelzen, Sandbostel, Westertimke and, perhaps, Aurich-Sandhorst or Borkum-Reede. The assignment will be for three months.

b) Wuerttemberg, Germany

A similar offer is made by the Social Service of Hilfswerk, Wuerttemberg. This social service concentrates on the care of refugees living in camps and juvenile refugees dwelling in homes and hostels. The exchangee will also have an opportunity to work in one of the Hilfswerk district offices, which will enable him to acquaint himself with the non-institutional social work of the Evangelical Church in this area. The assignment will be for three months and may be applied for by a male or female church worker.

5. Youth Work

a) Berlin, Germany

There are four vacancies in Berlin for American tutors (three male and one female) for the Lutheran student homes housing secondary school pupils from East Germany who, naturally, have little or no contact with their parental homes. By inviting American guest tutors it is hoped more easily to overcome the effects of the previous one-sided Eastern education and isolation of these

children. The guest tutors (advanced students will qualify) should not be younger than 23 or 22 years. They should h ve pedagogic ability and a natural gift to work with children. They will not be required to teach any specific subjects except, perhaps, voluntary English classes, sports, games, music, etc., depending upon the personal ability of the candidates. The exchangees will have an opportunity to attend lectures at the Berlin Free University. They are offered free board and lodging and an allowance of pocket money amounting to DM 75.- a month. The period of assignment will be one year, from August 56.

b) Wuerttemberg, Germany

The Evangelical Jugendkammer in Wuerttemberg is offering a male or female church worker an opportunity to take part in all spheres of youth work. If possible, it will be arranged that the exchangee can take part in retreats and holiday camps.

6. Evangelical Academies

Loccum, Germany

The Evangelical Academy at Loccum, Germany, offers a vacancy for a male church worker. The applicant will be accepted as a staff member. He will take part in all meetings held at the academy and will, in addition, have an opportunity to get acquainted with the activities of the Catechetical Office of the Hanovarian Landeskirche and its Pastoral Assembly (Pastoral-kolleg). This vacancy is for a male church worker, the period of assignment will be three months.

7. Church Music

Hannover, Germany

The Hanovarian School of Church Music (Kirchenmusikschule) offers a vacancy on its staff and will look after the accommodation of the exchangee. The vacancy is for a period of three months and upon the recommendation of Bishop Dr. Lilje has been offered to Mr. Daniel Moe of Denver, Colorado.

8. Diaconate

a) Sweden

The "Svenska Diakonskolan", a training school for young men who wish to become deacons and social workers, offers a vacancy for a guest worker under the Exchange Programme. A hospital for epileptics and an old people's home is attached to the school. The vacancy is for a male social worker who can speak German and English.

b) Sweden

A place to study the female diaconate is offered at the "Samariterhemmet", Uppsala. This deaconess house trains parish workers and also manages some welfare institutions such as hospitals, nursing homes and a school for destitute children. The vacancy is for a pastor, a vicaress or deaconess, who will live at the house and have an opportunity also to study at the Uppsala university or the library which is said to be one of the best equipped university libraries in Europe. Studies at Samariterhemmet will include parish work, institutions, and general church life in Sweden. It is rather important that the exchangee has some knowledge of Swedish. The period of assignment will be three months, preferably between September and December 1956.

9. Italy

a) Rome

The vacancy in Rome offers an excellent opportunity for the study of the Roman Catholic Church with special emphasis on the situation of the Roman Curia. Candidates interested in early Christian and medieval art and history and archaeology will undoubtedly find there an abundance of material and treasures unequalled by any other city. The assignment will include visits to Naples, Orvieto and Subiaco.

b) Milan

Italy's most important commercial city offers an excellent opportunity to study a Lutheran diaspora congregation and its various methods and activities. The assignment will include visits to Venice and Pavia.

c) Florence

We understand that the vacancy in Florence cannot teach much in the way of practical church work, but the city itself with its famous treasures of ecclesiastical art and church history will give any historian every opportunity to make his period of assignment worth-while. This assignment will include visits to Pisa, Siena, Ravenna and Assisi.

10. Argentina

The vacancy offered by the Argentinian National Committee is somewhat out of the ordinary in so far as this place is for a candidate who is prepared to teach rather than study. The IELU, a small mission church, is interested in accommodating a guest specializing in evangelism work, or a deaconess willing and able to share her knowledge and experience of the diaconate.

F.E.L.C. TRIENNIAL CONVENTION - JANUARY 1951

3

Agenda

Part I - PERSONNEL

January 28th: Sunday morning - Opening service of worship:

a) Preacher: Rev.Joel Lakra. b) Liturgist: Rev.C.H.Swavely.

January 28th: Sunday afternoon: Chairman of the meeting - President E.Prakasam.

January 28th: Sunday evening : Chairman of the meeting - Rev.J.D.Asirvadam.

January 29th: Morning - Devotional Leader - Rev.J.Gausdal.

Afternoon - Devotional Leader - Arcot Lutheran Church representative. Rev M Swamidas

January 30th: Morning - Devotional Leader - Rev.S.W.Savarimuthu.

Afternoon - Devotional Leader - Rev.J.Dungdung.

January 31st: Morning - Devotional Leader - Rev.A.Andersen.

Afternoon - Closing Service of Worship:-

Leader: President elect - Liturgist: Dr.E.G.Wood.

Part II - MEETINGS.

COMMITTEE MEETINGS:-

January 26th: 8-30 a.m. ... Committee on Subsidised Churches.

2-30 p.m. ... L.I.C.I.Drafting Committee.

January 27th: 8-30 a.m. ... Theological Committee.

2-30 p.m. ... The Executive Council.

N.B:- The Property Committee Chairman may convene his group at any time convenient either on convention days or on the days on which the other committees meet.

TRIENNIAL CONVENTION MEETINGS:- January 28th-31st.

January 28th a.m. Opening Worship Service in the church.

January 28th p.m. a) Chapters written by Bishop Nygren and translated by Rev.B.Tilander from "A Book On The Bible".

b) Address on The Doctrine of Karma and the Forgiveness of Sins in Christ by Rev.D.R.Devaprasad B.A.,B.D.

January 28th: 5-30-6-30 p.m.: Public meeting - Speaker: Dr.H.Meyer.

January 29th a.m. a) Business.

b) Address on "Christ, the Fulfilment and the End of the Law" by ~~Rev.M.I.Kretzman M.A.,B.D.~~ Dr H Meyer

January 29th p.m. a) Business.

January 30th a.m. a) Business.

b) Address by on the meetings of the Central Committee of the W.C.C. and of the I.M.C.

January 30th p.m. Business.

January 31st a.m. a) Business,

b) Address by Dr.Bengt Sundkler, Professor of Mission History,Upsala.

January 31st p.m. a) Business ... b) Closing service of worship.

ITEMS OF BUSINESS

I Committee Reports:

1. Report of the Committee on Subsidised Churches - By Chairman.
2. Report of the Theological Committee on B.D.College - By Chairman.
3. Report of the E.L.C.I.Drafting Committee - By Chairman.
4. Report on the Doctrinal Statement - By Dr.H.Meyer, Chairman: Com. on Luth.Unity.
5. Report on the Ranchi All India Lutheran Youth Conference - By Chairman or a Deputy.
6. Consideration of Executive Council's statement on Partnership in Obedience.
7. Report of Property Committee - By Dr.E.G.Wood.
8. Report of the Inter-Church Group and Theological Commission (on meetings with C.S.I. and Baptists) - By Rev.C.M.Doermann.
9. Report on F.E.L.C.Liturgical Colours, Rev.D.R.Devaprasad, Chairman: Com. on Worship.
10. Report on Calcutta Work: Rev.J.Causdal and F.E.L.C.Secretary.
11. Report of the National Committee of the L.W.F.(i.e. F.E.L.C.Executive Council) - by President Prakasam.

II Miscellaneous Items:

1. Appointments:
   a) Recording Secretaries.
   b) Nominations Committee.
   c) Business Committee.

2. Elections:
   a) Election of OFFICERS and COMMITTEE CHAIRMEN.
   b) Election of Chairman of Board of Publication.
   c) Election of Batak Committee.
   d) Election of Committee on Subsidised Churches.

3. Consideration to pool travel expenses of representatives.
4. Report on N.M.S. work by Rev.J.D.Asirvadam.
5. Consideration of the article in the bye-laws concerning the "class" of travel allowed.
6. Treasurer's report.
7. Auditors' report.
8. Request for contribution to the L.W.F. for 1951-52.
   1950-51 ... Rs.540/-. 1951-52 ... Rs.640/-.
9. Request for increased contribution from the W.C.C.
10. Travel expenses of representatives to L.W.F.Executive Committee meetings (reply of Dr.Michelfelder to our resolution).
11. 1952 L.W.F.Assembly delegates (Dr.Michelfelder's letter regarding member churches etc)
12. Indian candidates for Deaconess training to Germany - Report by President Prakasam.
13. Scholarship for Chinese B.D. student - By Secretary.
14. Request from Technical Services Association, Lahore, for assistance - By Secretary.
15. Request of the 3rd World Conference on Faith and Order for an Indian Lutheran representative to the meeting in Lund, Sweden, August 1952. (This follows the L.W.F. meeting and could be combined with them) - By Secretary.
16. Report on employment of German Deaconess in Indian Government Hospitals - by Rev.J.D.Asirvadam.
17. Report on suggestion to organize a Lutheran Book Club by Dr.M.L.Dolbeer.
18. Report on the proposed book "The Lutheran Enterprise in India" by Rev.C.H.Swavely.
19. Cooperating Mission in F.E.L.C. (Clarification required)
    a) Which are they?
    b) What is the amount of their financial contributio
    c) What are their privileges and duties.

Approved by Officers.

H. W. Mayer,
Secretary: F. E. L.C.

C.R/9-1-1951.

3. FELC

A Record of the Proceedings of the Theological Retreat of the Federation of Evangelical Lutheran Churches in India, held at Ordarevu, Guntur District, in October, 1950.

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The Executive Council of the Federation of the Ev. Luth. Churches, at its meeting in Benagaria, resolved that another theological retreat be held to complete the Doctrinal Statement. Accordingly the third theological retreat was held in Ordarevu, near Chirala, Guntur Dist., from Oct. 4th to 10th. The smaller study group met on the first four days. This consisted of the following members:

Rev. H. Meyer, Dr. Theol. Koraput Jeypore L.C.
Rev. Esthorn, Dr. Theol. I.E.L.C.
Rev. J.J.P. Tiga, M.A., G.E.L.C.
Rev. A.S. Jacob S.A.L.C.
Rev. D.R. Devaprasad, B.A., B.D., I.E.L.C.
Rev. A.N. Gopal B.A., B.D., A.E.L.C.
Rev. M.L. Kuetsman, Repr. M.E.L.I.M.
Rev. C.M. Loermann, D.D.S. A.L.C.

The enlarged group, consisting of the smaller study group and representatives of the constituent churches and of the Missouri Ev. Luth. Church in India, met from Oct. 6th to 10th. Those present were:

Rev. T. Sigamani, Arcot Luth. Ch.
Rev. K. Devasahayam, A.E.L.C.
Rev. J. Dungdung, Koraput, Jeypore Luth. Church.
Rev. P.B. Paul, A.E.L.C.
Rev. P. Juliasson, Betul, M.P. Luth. Church.
Rev. S.G. Lang, M.E.L.I.M.
Rev. A. Toft, E. Jeypore L. Ch.
Rev. A. Andersom, E. Jeypore L. Ch.
Rev. P. Wendall, Arcot. L.C.
Rev. M.M. Zorn, M.E.L.I.M.

The following work was undertaken:

1. Theses were prepared on 1. The Law and the Gospel.
   2. Election of Grace.
2. The Theses on the Triune God were amplified:
3. The subject "Karma" was studied; theses under the Nature of Sin and Justification by Faith were enlarged to include our replies to questions raised by Karma.
4. Alterations and additions to the Theses in the Doctrinal Statement were made in the light of suggestions received from several churches.
5. Consideration of the Relation between this Doctrinal Statement and our Lutheran Confessional Books; the reason which prompted such a Statement. (The Convenor of the retreat, Rev. H. Meyer, was requested to prepare a paragraph representing our findings in the matter, and this par. will then be added to the Preamble of the Statement.)

The changes in the Doctrinal Statement. As approved and accepted by the larger group, and the replies to some suggested changes, are given below. We follow the articles in the Doctrinal Statement, as they appear in the printed booklet, beginning on page 5.

(The name of the church body which offered the suggestion is indicated at the right. In some cases several churches made similar recommendations; not all the references are given, but most of them have been checked. None have been intentionally omitted.)

Christ, the Son of God, Incarnate.

1. We feel that the meaning of the "Word became flesh" in adequate expressed by the terms "incarnate" and "true man." A.E.L.C.

2. With regard to the two natures conjoined in one person, we think it is contained in the statement, but to draw attention to it, we will italisise the words "and also." A.E.L.C.

3. The reply to the suggestion that these words be added "That He became a sacrifice not only for original guilt but for all actual sins of men "lies in par.1 and 2 of Justification by Faith. A.E.L.C.

4. Mention of the Second Coming of Christ has been appropriately made in the Article, The Last Things. A.E.L.C.

The Triune God.

The criticism that the "unity of the Divine Essence concerning the three persons is not sufficiently stressed" was considered. The Theses on the Triune God were rewritten and accepted by the large study group.

Theses.

1. In Jesus Christ and in the Holy Scripture God reveals Himself to us as One Personal God, whose nature is Sovereign Holy Love. God is the only true, personal Being. Human beings are personalities because they are created by God for the purpose of reflecting his personality and they are real personalaties only if and when they fulfil that purpose.

   God is in no way dependent upon us, but we are entirely dependent upon Him. It is only in His gracious Sovereign Will that we live and move and have our being. God is high and far above all His creatures, and in His Being, different different from them. Yet in ineffable, free outgoing love, he stoops down to man in order to establish fellowship with him.

   As the Holy One, God is absolutely opposed to all evil and unrighteousness, and demands like holiness of men.

   In His revelation God meets us as a Triune Personality.

2. The doctrine of the Divine Trinity is an incomprehensible mystery; but it is thus that God has been pleased to reveal Himself for our salvation The Holy Scriptures offer sure and firm testimonies that God has revealed Himself as Father, Son, and Holy Spirit. Therefore we confess that the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three gods but three persons in One God, coeternal and working together in intimate and perfect unison.

3. In accordances with Holy Scripture we believe:

   (a) in the Father who has created us and all that exists, who has given and still preserves to us our bodies and souls, who daily provides for us abundantly and protects us;
   (b) in the Son, Christ, who is love incarnate, who has redeemed us and offers us new life;
   (c) in the Holy Ghost, who calls us through the Gospel,

c) cont.
enlightens us by His gifts, preserves us in true faith, who daily forgives all our sin abundantly, comforts us, sanctifices us all and bestows on us righteousness peace and joy and who interprets the will of God and builds God's Church.

At the same time, in accordance with Holy Scripture, we believe that in all these acts the three persons are working togetner.

The Nature of Sin.

1. Changed par. 1 to read: "tempted by Satan, wilfully and knowingly disobeyed the will of God, thus separating himself from God. This disobedience and separation from God is sin." Add Scripture ref. 1 John 3,4:, Rom. 5:19; Isa. 59:2. M.E.L.I.M.

2. The suggestion of the S.A.L.C. was not acted upon, because the term "amartia" means more than just miss the mark. Its inclusion here weakens the concept of sin. S.A.L.C.

3. Suggestion to change par. 2 to read " man has ceased " instead of "men ceased." No change was made because the purpose and emphasis of the par. is on the historic fact and not on the present condition. The suggested word " fear" needs more explanation than the term "worship," reverent adoration, and so we did not change it. M.E.L.I.M.

4. If we omit the phrase " above all things, " as suggested, we state something that is not in accord with Scripture. M.E.L.I.M.

Par.3. This was changed to read "sin is thus the permanent attitude of rebellion against God. etc." add ref. Mark 7:15. S.A.L.C. M.E.L.I.M.

Par.4. Changed to read: "As the human race has descended from Adam, every man partakes of Adam's nature and is born with sin and guilt. Therefore, Adam's sin, which subjects all men, who are by nature children of wrath, to damnation, has totally corrupted all men and rendered them powerless to reconcile themselves with God." Add ref. Ps.51:5; Ps.58:3 M.E.L.I.M.

Par.5. Changed to read: "Man himself is responsible before God for his own sin. He cannot blame God's will, or destiny, or environment, or Satan." Add ref. Hosea 13:9. M.E.L.I.M.

Par.6. Changed to read: "All the evil in the world including physical death and eternal death(i.e. final separation from the life of God), is the inevitable curse and consequence of sin. Add ref. Gal. 3: 10-13. M.E.L.I.M.

Par.7. Change " with a view to man's final salvation" so read: "In order that men might have a time of grace in which to repent, God left the human race a certain ability to create order." M.E.L.I.M.

Par.8. Change " particularly" to " Primarily". This makes it clearer. M.E.L.I.M.

Justification by Faith.

Par.1. Moved by compassion and willing man's redemption, God sent His Son to be the Savior of the world. By His Incarnation Christ became our brother, and identified Himself so completely with humanity that He took upon Himself all the consequences of Man's ~~humanity that He took~~ sin. By this vicarious life, death and resurrection Jesus atoned for all sin, won the victory over sin, death and the devil, and thereby achieved man's salvation. MELIM.
Rom 5:19.
Heb.2:11.
Gal.4:4. Heb.4:15.
Rom 8:3.

Par. 2. Changed to read: "Through and because of this work of Christ and His Righteousness God has removed the curse on man and therefore no longer imputes sin, but offers His forgiveness to all men and is now ready and willing to receive the sinners into His Sonship." Add ref. Col.2:13; 2 Cor.5;21.

Par.4. Change "i.e."to" and". God justifies him and restores him etc.
Committee.

Par.5. Change the last sentence; " but because that faith trusts, solely in what God has done in Christ."

Christian Love and Obedience, the fruit of faith.

Note that the wording of this Article has been changed.

Par.3. Changed to read: "The Holy Spirit changes the heart of the believer and continually leads him to struggle against sin etc."
M.E.L.I.M.

Par.4. Changed to read: " Sanctification grows naturally out of faith and is necessary because it is in accordance with God's will. The Holy Spirit has converted us for the purpose of living under Christ in true holiness. Thus everything in the life of the believer which proceeds etc." Add the sentence: " Since these requirements are lacking in the unbeliever he can do no works that are pleasing to God.
M.E.L.I.M.

Par.5. Changed to read: "The incentive to good works is Christ's love which dwells in us, etc."

Par. 6. Drop the word "called." The new life which the beliver leads is a living sacrifice of thanksgiving etc."

Par.7. Changed to read, "We are justified and thus living a life in sanctification, yet according to our old nature we are still sinners. Yet sin, not pertaining to our new life, is combatted and mortified in daily repentance and in faith."

Par.8. Change "sound" to "healthy".

The Means of Grace. (This article is to be inserted between the last par. of Christian Love and the article of The Word of God)

1. God's saving grace comes to us through the means of grace, viz. the Word of God and the two sacraments of Baptism and Lord's Supper. These audible and visible means are testimonies and instruments of God's grace for the awakening and strengthening of faith, and for the consolation and reassurance of burdened and afflicted hearts.

2. The means of grace are not means in which the material elements are charged with divine power, given into our hands and placed at our disposal, to be effective in a mechanical or magical way by their very use, but they are effective because in these means the Triune God Himself is personally present and active through the Holy Spirit.

The Word of God.

Par.3. Change to read, "God speaks to us. His message in Jesus Christ, His Son, through the Holy Scriptures and the Sacraments, continually proclaimed and administered as the living voice of the Gospel in the Church, is the Word of God." SALC MELIM

Par.3. Line 5. Changed to read: "Proclamation of God's will and mighty deeds."
With regard to the suggestion at to the word inerrancy, it was agreed after long discussion to add a paragraph at the end of these brackets. MELIM.
these, enclosing it within

Par.4. The suggestion to change "a means" to "the means" was not accepted because of the danger of misunderstanding, as though the sacraments are excluded. Add ref. Small Art Part III Art.4. MELIM

Par.5. Add references: 2 Tim 3:16; Ps.119:105 105.

Par.6. Discussion of the word "touchstone." The expression is left unchanged. The fear of some that on the basis of this word someone may reject a book of the Bible, is unfounded, we feel. On the contrary, because it is meant to give every Biblical Book its proper place in relation to Christ. It is not the intention to exclude any book of the Bible but to help us understand it in relation to Christ. The references to the confessions are, upon examination, correct. MELIM

Par.7. Changed to read: "As the Word of God is the power that can and does save men. "(the articles "a" was changed to "the".) MELIM

New paragraph added, to be placed within brackets:

(The text of the Holy Scripture, i.e. the outward written form in which the Word of God comes to us, is not certain and clear with regard to the shape, authenticity, and genuinene ss of every word and passage contained therein. Yet we receive in the obedients of faith and with gratitude the Holy Scriptures as the means of grace by which it has pleased God to reveal His Holy Word to us, and as the infallible, clear and wholly reliable message for our salvation. Therefore all believers will, as our Lord and His Apostles did with regard to the Holy Scriptures of the Old Testament, listen to every word and passage of the biblical text with the reverent faith that is due the Holy Word of God).

The Sacraments.

The term "awakening" is a ....

Regeneration

Par.1. Drop the word dynamic ....

Par.4. Change to read "To all ....

Regeneration. (Contd.).

An additional thesis under this article has been written. This is to become No.5. The articles or paragraphs in the Statement from No.5 to 10 are to be renumbered as No.6 to 11.

Art. 5. a. When an individual is called by a real confrontation with the living Christ, he is placed in a situation in which he must decide for or against Christ. Matth 12:30 Lk 9:59F Gal3:1 Acts 26:18 Mark 1:16F

b. When we have so been confronted with Christ, that He has enabled our will to make the decision, this decision will determine by His Spirit our eternal life or death. John 3:18 Jer.10:27 3:24 Phil 2:14 Luke 13:34 Heb.12:25 Matt.23:37 Rev. 3:20 Rev.22:17.

(With regard to those who have not had the opportunity of hearing the Gospel, certain passages of Scripture point to the possibility that man will in some way be confronted with the eternal Christ in this life and brought to the necessity of decision for or against the truth known to him, and this decision will determine his eternal condition. We therefore confidently leave this matter to God who has no pleasure in the death of a sinner. Ezek 33:11 Rom 10:18 Ps.19:5 1 Cor 10: 2ff Heb.11:26 Heb.9:12.

With regard to those who have not been actually confronted with Christ, Scripture points to the possibility of hearing the Gospel after death; this is in the realm of God's mercy. But for us Scripture enjoins the all-importance of our decision here and now). Heb 9:27 Act 14:17 Rom1:20f 17:26 2:14f Mat 25:31 1 Pet.3:19 Heb.4:7 1 Pet.4:6.

Par.6. (former 8)

The enumeration of the details of repentance have been used in a different context and we think it would be well to retain it here. MELIM.

Par.7. Changed to read: "The sacrament of Holy Baptism is the visible Word of God by which He accepts us as His children and integrates us into the One Holy Church. And though we recognize, etc". The original reading " we hold with the Scriptures" has been retained.

Par.8. The expression "ingrafting" is biblical and the best way of wording what we wish to say. MELIM.

Par.9. No change. The par. is important in view of the conversation with the Baptists and the ORK, and also in relation to the secret Christians among the Hindus and Mohammedans. MELIM.

8. The Lord's Supper.

Par.1. Change the last line to read:- "reception in irreverance will place the receiver under judgement" instead of "will be detrimental." MELIM.

Par. 2, a. Strike the words "according to His promise." Delete the passages. Add the words: "Lord Jesus Christ as the Saviour.

Supper. (Contd).

Who became man and has given His body and shed His blood for us. He the whole Christ, God and man, now glorified, given Himself in the Lord's Supper under bread and wine in order to strengthen His union with the believer.
1 Cor 6:10,16. SALC.
MELIM.

Par.2 (d) The word "earnest" describes both the promise and the gift. Guarantee is a weaker word. MELIM.

(e) Changed to read: "By partaking of the Lord's Supper we confess our faith in Christ and proclaim His death for sinners." MELIM.

(f) "When we participate in the Lord's Supper we respond to the great gift of Christ with thanksgiving and we pledge ourselves to a renewed life of holiness in Him."

Mark 14:23-24 Acts 2:46-47
2 Cor 5:15 Rom 12:1

(g) We do not wish to change the special point of this par which is to stress brotherly love. Text was changed to read: " - - the Lord's Supper being the communion of Christ and the believer is therefore at the same time the communion of brotherly love among the believers, and places the participants under the obligation to live as brothers." 1 Cor 10:17.

(The following paragraph is to be incorporated in the proceddings, but will not appear in the Doctrinal Statement, printed edition.).

In view of the environment /of the Lutheran Churches in India which differ(differs) markedly from that of the Lutheran Churches in the west, we feel that it is necessary to study the doctine of the Lord's Supper afresh, so that the Scriptureltruth may be brought out most clearly against any misconception which may arise out of the non-Christian environment. We are convinced that such study has not been completed and must be continued. The above theses represent what the representatives of the Lutheran Churches have been able to state thus far in common agreement as the Scriptural truth regarding this doctrine.

The Church.

Par. 2. Second sentence Changed: " This is an organic and dynamic unity from whose centre, Christ, pour forth streams of saving energy. "Third sentence substitute: "Members of the Church are those who have been brought into communion with Christ and who having been baptised, remain in faith." ILLC.

Par. 4. Means of grace have been dealt with so fully elsewhere that there is little need to emphasize the nature of the means of grace here.

Par. 5. Strike the words: "In John 17 etc. to the end of the par." Replace it with: "But we pray that this unity may be increasingly manifested and mourn when such manifestation is hindered by members of the Church. We confess that all believers are under constant obligation to manifest this unity more perfectly. MELIM.

Part 2. p.14. Strike "holy" and write: "effective means of that sanctification."

Part 3. p.15 Strike " the confession of " in line 3. MELIM.

The Church. (Contd.)

Par. 7. Changed to read: "Local congregations and church organizations in so far as they proclaim the Word of God, etc."
Strike "impirical churches" and substitute "church organizations"

Change the second section to read: "Local congregations and church organizations should out of Christian love consider all professing Christians members of the Church. But they may have to excommunicate members whom they deem to live as impenitent sinners. We are aware of the fact that they may be wrong in their judgement. Such persons may still be members of God's Church, though living outside the pale of the local congregation.

"May" in line 5 cannot be changed to "should" because it would not give the meaning desired. MELIM

Par. 8. Line 3. Changed to read: "Accordingly we believe that oneness of Mind with regard to basic doctrines etc."
The word "basic" has been retained because there are some doctrines which are clearly taught but are not divisive. The last sentence in ~~xhixkxxrmxxkxxriyxtxmxhixkxit~~the suggestion is negative of that which has been stated positively above.

Par. 9. It is our opinion that this be considered a paragraph placed within brackets; thus it will not form part of the doctrine as such. Items 7 and 8 in the list are to be transposed. The articles 1. Law and Gospel; and 2) Election of Grace are to be added to the list.

Authority and the Ministries in the Church.

Par. 2. Changed to read; "The Lord of the Church exercises His authority by His Spirit working in and through His Divine Word." MELIM

Par. 3. Second sentence changed to read; "Since all believers have been made priests by the Lord of the Church and hence serve Him, we speak of the priesthood of believers. As long as local congregations and Church etc." MELIM

Par. 4. Place the apostrophe after the "S" in 'Christians' service." MELIM

Par. 10. The desired change is already contained in the words: "subservient to the main task." MELIM
The par. was changed to read: "Any arrangements, order or constitution made by a local congregation or a church organization to regulate any ministry are valid by divine authority only if they are subservient to the main task and service to which all members of the Church are called: the witness of the living Word of God." Comm.

Par. 14. Line 7. Change "inasmuch" to "insofar"

Par. 15. We have described to other two forms of church government, so there is little reason to drop reference to the third. This in no way commits the ELCI to an episcopal form of govt: Moreover, the sense of the par has been changed by revising the wording: "The office of a bishop may well be of great benefit to the Church. AELC.

Authority (Contd.)

Par. 15 (Cont) The par was changed to read: "The ministry of a bishop, i,e, the Ministry of supervising, guiding and shepherding pastors, is one of the various ministries which God the Holy Spirit has given to His Church and as such is not essentially different from any other ministry of the Word. Nor is it exempted from the general fact that its functions are by divine authority only insofar as they are service through and to the Word of God, etc."

Change " is of great benefit " to "may well be of great benefit."

Par. 16. Faith, in line 7, has a definite meaning here and is not a mere expression. Obedience ought to be based on faith also. It implies both "quae" creditur and "qua" creditur. MELIM
Line 2, Change "by the churches" to "by local congregations and church organizations."

The Last Things.

Par. 6. Changed to read: "At the time of His second coming, Jesus will separate etc." "The evil will be eternally rejected and excluded from God's presence and communion eternally, and the good will be gathered into the new heaven and earth for an eternal life in perfect righteousness, worship, service and blessedness."Rev.7:15. Rev. 22:3.

The Relation of Creedal and Confessional Statements etc.

Par. 1. Both types of faith are meant to be included here,"quae creditura" and "qua creditura" doctrine and faith. MELIM

Par. 3. Line 6. Changed to read: "..safeguarding the faith and doctrine from aberrations."

Par. 5. The negative statement proposed would imply a judgement on others who have joined without such agreement regarding basic doctrine MELIM

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Theses on the Law and The Gospel. see separate page attached.

Theses on Election of Faith, see separate page attached.

.....

It was agreed that the results of our study in Ordarevu be included in a comprehansive report and that this report be sent to all members of the retreat and to the President and Secretary of the F.E.L.C.

All changes and additions to the Doctrinal Statement are to be incorporated in the second addition of the Doctrinal Statement and typed. A copy of the revised text is to be sent to all members of the retreat and to the Executive Committee of the F.E.L.C.

The representatives of the Constituent churches present at the theological retreat in Ordarevu request the office bearers.

of the Federation of Ev. Luth. Churches to circulate an emergency resolution for vote.

They request authorization for an emergency three-day retreat to consider more fully the theses on the Lord's Supper. This session is to be attended by the representatives of the Churches and by the members of the smaller study group. The date suggested is January 21 to 23, before the Triennial Meeting of the F.E.L.C. The place for the retreat is to be determined by Rev. H. Meyer in consultation with Dr. E.C. Wood.

The assignment of papers in preparation for this retreat was placed in the hands of the convener, Rev. H. Meyer.

We request the Executive Comm. to inform Rev. H. Meyer. Koraput, of the result of their vote on the above request.

.....

A hearty vote of thanks to the host and hostess of the Ordarevu retreat were extended to Rev. and Mrs. William Peery, of the U.L.C. Mission.
Gratitude is also expressed to the U.L.C. Mission for the courtesy shown us by allowing the use of their bungalow in Ordarevu.

Tirupati.
October 18, 1950.

Sd/. Carl M. Doermann
Secretary.

The Law and the Gospel.

I.	Holy Scripture proclaims and testifies to the Word of God in its twofold service as Law and Gospel. Though certain passages have predominantly the character of Law and others the character of Gospel, Holy Scripture cannot be divided in a mechanical manner into Law and Gospel.	John 1: 17 Rom 5:20; 6:14 Rom 7:6; 10:4 Gal 3:21; 22; 24 F.C.Epit. V: 1,7,8. 1 Cor. 1:18 2 Cor. 2:15-16.
II	The Law proclaims the Holy will of the creator. The impression of this law on the heart of man has been obscured and distorted by man's sin. Therefore God has revealed his Law clearly and in all its fulness in Holy Scripture, that man may know what God demands of him with regard to his relationship to God and to his neighbour, and that he may realize his sin and the necessity of salvation.	Exodus 20: 1ff Rom 2:14,15 James 2:9-11 Mark 12:29-31. Rom 3:20 Rom 7:7ff Apol IV:38, 103, 104 F.C. V:2.
III	This Law, insofar as it applies to all men at all times, has divine validity because it is the expression of God's holy will as sovereign Lord.	Math. 5:17, 18 Rom 3:31 Rom 7:16 FC Epit. VI:16.
IV	In free, perfect obedience to this Law by suffering the consequences of man's transgression of the Law Christ, as the Savior of mankind fulfilled the same.	Rom 5:19; 10:4 Gal 3:13 Eph 2:14-15 Col 2:14 1 Pet 2:14 F.C.Epit III: 1,2,4.
V	In those who are by faith one with Him, Christ is the living Law whom to follow and obey is the joy of the believer. The Law as written in Scripture will serve to remind and teach the believer the will of Christ as Lord. Whenever the believer falls into sin, since old nature still cleaves to him, the Law will rebuke and chasten him that he may return to Christ in repentence and faith for renewal life in the Spirit.	1 Co 9:21 Gal 6:2 John 13:14 Ps. 119 Rom 7:22 Rom 8:4 James 2:12 Rom 7:14ff Heb 12:6,7 Rev. 3:19 1 Cor 11:32 1 Pet 4:17-19 F.C. vi:3,5,6 Apol II art IV, 2.

(This is to appear in the Doctrinal Statement after
" the Word of God " on p. 10).

Election of Grace.

I Election of Grace is to be understood from the Word of God only, where it is revealed, but is not to be investigated by human reasoning about the secret counsel of God. The Holy Scriptures lead us to Christ. And therefore the true understanding of the Election of Grace must be derived alone from the Holy Gospel concerning Christ, in which it is clearly testifies that "God hath concluded all in unbelief, that he might have mercy on all and that he is not willing that any should ~~marsh~~ perish, but that all should come to repentance.

Eph 4:14-15
Heb 13,8
Epit. 11,5,6,9
Rom 11;32f
Ezek 18;23
,, 33;11
2 Pt 3;9
1 John 2;2

II In the fulness of time God sent His Son and by the means of grace calls all men to repentance and seeks to bring all men to faith in Christ and thus make them partakers of the righteousness of Christ.

Eph 1;4,7,10
Gal 1;4
Gal 4;4
Rom 5;19
Rom 3,23
Rom 3;22
2 Thess 2;14.

III According to Scripture God in His infinite mercy planned this way of salvation in eternity.

2 Tim 1;9
Eph 1;5,9
Sol. Decl. 11;28, & 67.

IV All who are in Christ, being regenerated justified and sanctified without any merit or deserving act on their part, are comforted and fortified in the assurance that they will also be glorified. These are the elect and Scripture assures us that they have been chosen in eternity, to eternity.

Acts 13,48
Rom 8;29-30
Rom 9;11
Rom 11;5,7,28
F.C. Epit 11;12
Eph 1;4-5. 11&12
John 10;28,29
1 Thess 1;4
2 Thess 2;13-14
Sol. Decl. 15-22.
2 Pet. 1;10
2 Tim 1;9.

V All believers, including the prophets and Apostles, being in the state of the elect, can speak of election in faith only.
The mystery of unbelief, i.e. rejection of the amazing offer of God's grace, lies in the unbeliever alone.

Acts 13,48
Rom 10;13-14
Sol. Decl. 12
1 Cor 2;14-15
Eph 1;9ff
2 Tim 1;9ff

VI Such passages of Scripture which seem to indicate an arbitrary decree of God's wrath must not be understood in such a way as to be in conflict with the universal grace revealed in Christ.

Exodus chaps 7-11
Rom 11;5
Rom 9;13. 19-24
Matth. 22;14
Matth. 20;16
Epit. 11
Matt. 11;28
John 1;29
John 3;17
John 12,47-48.

c) cont.
enlightens us by His gifts, preserves us in true faith, who daily forgives all our sin abundantly, comforts us, sanctifices us all and bestows on us righteousness peace and joy and who interprets the will of God and builds God's Church.

At the same time, in accordance with Holy Scripture, we believe that in all these acts the three persons are working together.

The Nature of Sin.

1. Changed par. 1 to read: "tempted by Satan, wilfully and knowingly disobeyed the will of God, thus separating himself from God. This disobedience and separation from God is sin." Add Scripture ref. 1 John 3,4:, Rom. 5:19; Isa. 59:2. M.E.L.I.M.

2. The suggestion of the S.A.L.C. was not acted upon, because the term "amartia" means more than just miss the mark. Its inclusion here weakens the concept of sin. S.A.L.C.

3. Suggestion to change par. 2 to read " man has ceased " instead of "men ceased." No change was made because the purpose and emphasis of the par. is on the historic fact and not on the present condition. The suggested word " fear" needs more explanation than the term "worship," reverent adoration, and so we did not change it. M.E.L.I.M.

4. If we omit the phrase " above all things, " as suggested, we state something that is not in accord with Scripture. M.E.L.I.M.

Par.3. This was changed to read "sin is thus the permanent attitude of rebellion against God. etc." add ref. Mark 7:15. S.A.L.C. M.E.L.I.M.

Par.4. Changed to read: "As the human race has descended from Adam, every man partakes of Adam's nature and is born with sin and guilt. Therefore, Adam's sin, which subjects all men, who are by nature children of wrath, to damnation, has totally corrupted all men and rendered them powerless to reconcile themselves with God." Add ref. Ps.51:5; Ps.58:3 M.E.L.I.M.

Par.5. Changed to read: "Man himself is responsible before God for his own sin. He cannot blame God's will, or destiny, or environment, or Satan." Add ref. Hosea 13:9. M.E.L.I.M.

Par.6. Changed to read: "All the evil in the world including physical death and eternal death (i.e. final separation from the life of God), is the inevitable curse and consequence of sin. Add ref. Gal. 3: 10-13. M.E.L.I.M.

Par.7. Change " with a view to man's final salvation" to read: "In order that man might have a time of grace in which to repent, God left the human race a certain ability to create order." M.E.L.I.M.

Par.8. Change " particularly" to " Primarily". This makes it clearer. M.E.L.I.M.

Justification by Faith.

Par.1. Moved by compassion and willing man's redemption, God sent His Son to be the Savior of the world. By His Incarnation Christ became our brother, and identified Himself so completely with humanity that He took upon Himself all the consequences of Man's sin. By this vicarious life, death and resurrection Jesus atoned for all sin, won the victory over sin, death and the devil, and thereby achieved man's salvation. M.E.L.I.M.
Rom 5:19.
Heb.2:11.
Gal.4:4. Heb.4:15.
Rom 8:3

Par. 2. Changed to read: "Through and because of this work of Christ and His righteousness God has removed the cures on man and therefore no longer imputes sin, but offers His forgiveness to all men and is now ready and willing to receive the sinners into His Sonship." Add ref. Gal.3:13; 2 Cor,5;21.

Par.4. Change "i.e."to" and".God justifies him and restores him etc.
Committee.

Par.5. Change the last sentence; " but because that faith trusts, solely in what God has done in Christ."

Christian Love and Obedience, the fruit of faith.

Note that the wording of this Article has been changed.

Par.3. Changed to read: "The Holy Spirit changes the heart of the believer and continually leads him to struggle against sin etc."
M.F.L.I.M.

Par.4. Changed to read: " Sanctification grows naturally out of faith and is necessary because it is in accordance with God's will.The Holy Spirit has converted us for the purpose of living under Christ in true holiness. Thus everything in the life of the believer which proceeds etc." Add the sentence: " Since these requirements are lacking in the unbeliever he can do no works that are pleasing to God.
M.F.L.I.M.

Par.5. Changed to read: "The incentive to good works is Christ's love which dwells in us, etc."

Par. 6. Drop the word "called." The new life which the beliver leads is a living sacrifice of thanksgiving etc."

Par.7. Changed to read, "We are justified and thus living a life in sanctification, yet according to our old nature we are still sinners. Yet sin, not pertaining to our new life, is combatted and mortified in daily repentance and in faith."

Par.8. Change "sound" to "healthy".

The Means of Grace. (This article is to be inserted between the last par. of Christian Love and the article of The Word of God)

1. God's saving grace comes to us through the means of grace,viz. the Word of God and the two sacraments of Baptism and Lord's Supper. These audible and visible means are testimonies and instruments of God's grace for the awakening and strengthening of faith, and for the consolation and reassurance of burdened and afflicted hearts.

2. The means of grace are not means in which the material elements are charged with divine power, given into our hands and placed at our disposal, to be effective in a mechanical or magical way by their very use,but they are effective because in these means the Triune God Himself is personally present and active through the Holy Spirit.

The Word of God.

Par.1. Change to read, "God speaks to us. His message in Jesus Christ, His Son, through the Holy Scriptures and the Sacraments, continually proclaimed and administered as the living voice of the Gospel in the Church, is the Word of God." SALC MELIM

Par.3. Line 3. Change to read: "Proclamation of God's will and mighty deeds."
With regard to the suggestion as to the word inerrancy, it was agreed after long discussion to add a paragraph at the end of these/brackets. MELIM.
theses, enclosing it within

Par.4. The suggestion to change "a means" to "the means" was not accepted because of the danger of misunderstanding, as though the sacraments are excluded. Add ref. Small Art Part III Art.4. MELIM

Par.5. Add references: 2 Tim 3:15: 1Pet 1:23.

Par.6. Discussion of the word "touchstone." The expression is left unchanged. The fear of some that on the basis of this word someone may reject a book of the Bible, is unfounded, we feel. On the contrary, because it is meant to give every Biblical Book its proper place in relation to Christ. It is not the intention to exclude any book of the Bible but to help us understand it in relation to Christ. The references to the confessions are, upon examination, correct. MELIM

Par.7. Changed to read: "As the Word of God is the power that can and does save men. "(the articles "a" was changed to "the".) MELIM

New paragraph added, to be placed within brackets:

(The text of the Holy Scripture, i.e. the outward written form in which the Word of God comes to us, is not certain and clear with regard to the shape, authenticity, and genuinene s/ of every word and passage contained therein. Yet we receive in the obedients of faith and with gratitude the Holy Scriptures as the means of grace by which it has pleased God to reveal His Holy Word to us, and as the infallible, clear and wholly reliable message for our salvation. Therefore all believers will, as our Lord and His Apostles did with regard to the Holy Scriptures of the Old Testament, listen to every word and passage of the biblical text with the reverent faith that is due the Holy Word of God).

The Sacraments. Shall the term "awakening" is a - - -

Regeneration

Par. 1. Drop the word dynamic - - -

Par 4. Change to read "To all - - - -

Regeneration. (Contd.).

An additional thesis under this article has been written. This is to become No.5. The articles or paragraphs in the Statement from No.5 to 10 are to be renumbered as No.6 to 11.

Art. 5. a. When an individual is called by a real confrontation with the living Christ, he is placed in a situation in which he must decide for or against Christ. Matth 12:30 Lk 9:59F Gal3:1 Acts 26:19 Mark 1:16F

b. When we have so been confronted with Christ, that He has enabled our will to make the decision, this decision will determine by His Spirit our eternal life or death. John 3:18 Jer.10:27 3:24 Phil 2:14 Luke 13:34 Heb.12:25 Matth.25:37 Rev. 3:20 Rev.22:17.

(With regard to those who have not had the opportunity of hearing the Gospel, certain passages of Scripture point to the possibility that man will in some way be confronted with the eternal Christ in this life and brought to the necessity of decision for or against the truth known to him, and this decision will determine his eternal condition. We therefore confidently leave this matter to God who has no pleasure in the death of a sinner. Ezek 33:11 Rom 10:18 Ps.19:5 1 Cor 10: 2ff Heb.11:26 Heb.9:12.

With regard to those who have not been actually confronted with Christ, Scripture points to the possibility of hearing the Gospel after death; this is in the realm of God's mercy. But for us Scripture enjoins the all-importance of our decision here and now). Heb 9:27 Act 14:17 Rom1:20f 17:28 2:14f Mat 25:31 1 Pet.3:19 Heb.4:7 1 Pet.4:6.

Par.6. (former 5)

The enumeration of the details of repentance have been used in a different context and we think it would be well to retain it here. MELIM.

Par.7. Changed to read: "The sacrament of Holy Baptism is the visible Word of God by which He accepts us as His children and integrates us into the one Holy Church. And though we recognize, etc". The original reading " we hold with the Scriptures" has been retained.

Par.8. The expression "ingrafting" is biblical and the best way of wording what we wish to say. MELIM.

Par.9. No change. The par. is important in view of the conversation with the Baptists and the CSK, and also in relation to the secret Christians among the Hindus and Mohammedans. MELIM.

B. The Lord's Supper.

Par.1. Change the last line to read:- "reception in irreverance will place the receiver under judgement" instead of "will be detrimental." MELIM.

Par. 2, a. Strike the words "according to His promise." Delete the passages. Add the words: "Lord Jesus Christ as the Saviour.

Supper. (Contd).

Who became man and has given His body and shed His blood for us. He the whole Christ,God and man, now glorified, given Himself in the Lord's Supper under bread and wine in order to strengthen His union with the believer.
1 Cor 6;10,16. SALC. MELIM.

Par.2 (d) The word "earnest" describes both the promise and the gift. Guarantee is a weaker word. MELIM.

(e) Changed to read: "By partaking of the Lord's Supper we confess our faith in Christ and proclaim His death for sinners." MELIM.

(f) "When we participate in the Lord's Supper we respond to the great gift of Christ with thanksgiving, and we pledge ourselves to a renewed life of holiness in Him."

Mark 14:22-24 Acts 2:46-47
2 Cor 8:15 Rom 12:1

(g) We do not wish to change the special point of this par which is to stress brotherly love. Text was changed to read: " - - the Lord's Supper being the communion of Christ and the believer is therefore at the same time the communion of brotherly love among the believers, and places the participants under the obligation to live as brothers." 1 Cor 10:17.

(The following paragraph is to be incorporated in the proceddings, but will not appear in the Doctrinal Statement, printed edition.).

In view of the environment /of the Lutheran Churches in India which differ(differs) markedly from that of the Lutheran Churches in the west, we feel that it is necessary to study the doctine of the Lord's Supper afresh, so that the Scriptural truth may be brought out most clearly against any misconception which may arise out of the non-Christian environment. We are convinced that such study has not been completed and must be continued. The above theses represent what the representatives of the Lutheran Churches have been able to state thus far in common agreement as the Scriptural truth regarding this doctrine.

The Church.

Par. 2. Second sentence changed: " This is an organic and dynamic unity from whose centre, Christ, pour forth streams of saving energy." Third sentence substitute: "Members of the Church are those who have been brought into communion with Christ and who having been baptised, remain in faith." TELC.

Par. 4. Means of grace have been dealt with so fully elsewhere that there is little need to emphasize the nature of the means of grace here.

Par. 5. Strike the words: "In John 17 etc. to the end of the par." Replace it with: "But we pray that this unity may be increasingly manifested and mourn when such manifestation is hindered by members of the Church. We confess that all believers are under constant obligation to manifest this unity more perfectly. MELIM.

Part 2. p.14. Strike "holy" and write: "effective means of that sanctification."

Part 3.p.15 Strike " the confession of " in line 3. MELIM.

The Church. (Contd.)

Par. 7. Changed to read: "Local congregations and church organizations in so far as they proclaim the Word of God, etc."
Strike "impirical churches" and substitute "church organizations"

Change the second section to read: "Local congregations and church organizations should out of Christian love consider all professing Christians members of the Church. But they may have to excommunicate members whom they deem to live as impenitent sinners. We are aware of the fact that they may be wrong in their judgement. Such persons may still be members of God's Church, though living outside the pale of the local congregation.

"May" in line 5 cannot be changed to "should" because it would not give the meaning desired. MELIM

Par. 8. Line 3. Changed to read: "Accordingly we believe that oneness of Mind with regard to basic doctrines etc."
The word "basic" has been retained because there are some doctrines which are clearly taught but are not divisive. The last sentence in ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~the suggestion is negative of that which has been stated positively above.

Par. 9. It is our opinion that this be considered a paragraph placed within brackets; thus it will not form part of the doctrine as such. Items 7 and 8 in the list are to be transposed. The articles 1. Law and Gospel; and 2) Election of Grace are to be added to the list.

Authority and the Ministries in the Church.

Par. 2. Changed to read; "The Lord of the Church exercises His authority by His Spirit working in and through His Divine Word." MELIM

Par. 3. Second sentence changed to read; "Since all believers have been made priests by the Lord of the Church and hence serve Him, we speak of the priesthood of believers. As long as local congregations and Church etc." MELIM

Par. 4. Place the apostrophe after the "S" in 'Christians'service." MELIM

Par. 10. The desired change is already contained in the words: "subservient to the main task." MELIM
The par. was changed to read: "Any arrangements, order or constitution made by a local congregation or a church organization to regulate any ministry are valid by divine authority only if they are subservient to the main task and service to which all members of the Church are called: the witness of the living Word of God." Comm.

Par. 14. Line 7. Change "inasmuch" to "insofar"

Par. 15. We have described to other two forms of church government, so there is little reason to drop reference to the third. This in no way commits the ELCI to an episcopal form of govt: Moreover, the sense of the par has been changed by revising the wording: "The office of a bishop may well be of great benefit to the Church. AELC.

Authority (Contd.)

Par. 15 (Cont) The par was changed to read: "The ministry of a bishop, i,e, the Ministry of supervising, guiding and shepherding pastors, is one of the various ministries which God the Holy Spirit has given to His Church and as such is not essentially different from any other ministry of the Word. Nor is it exempted from the general fact that its functions are by divine authority only insofar as they are service through and to the Word of God, etc."

Change " is of great benefit " to "may well be of great benefit."

Par. 16. Faith, in line 7, has a definite meaning here and is not a mere expression. Obedience ought to be based on faith also. It implies both "quae" creditur and "qua" creditur. MELIM
Line 2, Change "by the churches" to "by local congregations and church organizations."

The Last Things.

Par. 6. Changed to read: "At the time of His second coming, Jesus will separate etc." "The evil will be eternally rejected and excluded from God's presence and communion eternally, and the good will be gathered into the new heaven and earth for an eternal life in perfect righteousness, worship, service and blessedness." Rev. 7: 15. Rev. 22: 3.

The Relation of Creedal and Confessional Statements etc.

Par. 1. Both types of faith are meant to be included here, "quae creditur" and "qua creditur," doctrine and faith. MELIM

Par. 3. Line 6. Changed to read: ".. safeguarding the faith and doctrine from aberrations."

Par. 5. The negative statement proposed would imply a judgement on others who have joined without such agreement regarding basic doctrine MELIM

.....

Theses on the Law and The Gospel. see separate page attached.

Theses on Election of Faith, see separate page attached.

.....

It was agreed that the results of our study in Ordarevu be included in a comprehensive report and that this report be sent to all members of the retreat and to the President and Secretary of the F.E.L.C.

All changes and additions to the Doctrinal Statement are to be incorporated in the second addition of the Doctrinal Statement and typed. A copy of the revised text is to be sent to all members of the retreat and to the Executive Committee of the F.E.L.C.

The representatives of the Constituent churches present at the theological retreat in Ordarevu request the office bearers.

of the Federation of Ev. Luth. Churches to circulate an emergency resolution for vote.

They request authorization for an emergency three-day retreat to consider more fully the theses on the Lord's Supper. This session is to be attended by the representatives of the Churches and by the members of the smaller study group. The date suggested is January 21 to 23, before the Triennial Meeting of the F.E.L.C. The place for the retreat is to be determined by Rev. H; Meyer in consultation with Dr. E.G. Wood.

The assignm ent of papers in preparation for this retreat was placed in the hands of the convener, Rev. H. Meyer.

We request the Executive Comm. to inform Rev. H. Meyer. Koraput, of the result of their vote on the above request.

.....

A hearty vote of thanks to the host and hostess of the Ordarevu retreat where extended to Rev. and Mrs. William Peery, of the U.L.C. Mission.
Gratitude is also expressed to the U.L.C. Mission for the courtesy shown us by allowing the use of their bungalow in Ordarevu.

Tirupati.
October 18, 1950.

Sd/. Carl M. Doermann
Secretary.

The Law and the Gospel.

1.	Holy Scripture proclaims and testifies to the Word of God in its twofold service as Law and Gospel. Though certain passages have predominantly the character of Law and others the character of Gospel, Holy Scripture cannot be divided in a mechanical manner into Law and Gospel.	John 1: 17 Rom 5:20; 6:14 Rom 7:6; 10:4 Gal 3:21; 22; 24 F.C. Epit. V: 1, 7, 8. 1 Cor. 1: 18 2 Cor. 2: 15-16.
II	The Law proclaims the Holy will of the creator. The impression of this law on the heart of man has been obscured and distorted by man's sin. Therefore God has revealed his Law clearly and in all its fulness in Holy Scripture, that man may know what God demands of him with regard to his relationship to God and to his neighbour, and that he may realize his sin and the necessity of salvation.	Exodus 20: 1ff Rom 2: 14, 15 James 2: 9-11 Mark 12: 29-31. Rom 3: 20 Rom 7: 7ff Apol IV: 38, 103, 104 F.C. V: 2.
III	This Law, insofar as it applies to all men at all times, has divine validity because it is the expression of God's holy will as sovereign Lord.	Math. 5: 17, 18 Rom 3: 31 Rom 7: 16 FC Epit. VI: 16.
IV	In free, perfect obedience to this Law by suffering the consequences of man's transgression of the Law Christ, as the Savior of mankind fulfilled the same.	Rom 5: 19; 10: 4 Gal 3: 13 Eph 2: 14-15 Col 2: 14 1 Pet 2: 14 F.C. Epit III: 1, 2, 4.
V	In those who are by faith one with Him, Christ is the living Law whom to follow and obey is the joy of the believer. The Law as written in Scripture will serve to remind and teach the believer the will of Christ as Lord. Whenever the believer falls into sin, since old nature still cleaves to him, the Law will rebuke and chasten him that he may return to Christ in repentence and faith for renewal life in the Spirit.	1 Co 9: 21 Gal 6: 2 John 13: 14 Ps. 119 Rom 7: 22 Rom 8: 4 James 2: 12 Rom 7: 14ff Heb 12: 6, 7 Rev. 3: 19 1 Cor 11: 32 1 Pet 4: 17-19 F.C. vi: 3, 5, 6 Apol II art IV, 2.

(This is to appear in the Doctrinal Statement after " the Word of God " on p. 10).

Election of Grace.

I Election of Grace is to be understood from the Word of God only, where it is revealed, but is not to be investigated by human reasoning about the secret counsel of God. The Holy Scriptures lead us to Christ. And therefore the true understanding of the Election of Grace Must be derived alone from the Holy Gospel concerning Christ, in which it is clearly testifies that "God hath concluded all in unvelief, that he might have mercy on all and that he is not willing that any should ~~marsh~~ perish, but that all should come to repentance.

Eph 4:14-15
Heb 13,8
Epit. 11,5,6,9
Rom 11;32f
Ezek 13;23
,, 33;11
2 Pt 3;9
1 John 2;2

II In the fulness of time God sent His Son and by the means of grace calls all men to repentance and seeks to bring all men to faith in Christ and thus make them partakers of the righteousness of Christ.

Eph 1;4,7,10
Gal 1;4
Gal 4;4
Rom 5;19
Rom 3,23
Rom 3;22
2 These 2;14.

III According to Scripture God in His infinite mercy planned this way of salvation in eternity.

2 Tim 1;9
Eph 1;5,9
Sol. Decl. 11;28, & 67.

IV All who are in Christ, being regenerated justified and sanctified without any merit or deserving act on their part, are comforted and fortified in the assurance that they will also be glorified. These are the elect and Scripture assures us that they have been chosen in eternity, to eternity.

Acts 13,48
Rom 8;29-30
Rom 9;11
Rom 11;5,7,38
F.C.Epit 11:12

John 10;28,29
2 Thess 2;13-14 Sol. Decl. 15-22.
2 Tim 1;9.

Eph 1;4-5. 11&12
1 Thess 1;4
2 Pet. 1;10

V All believers, including the prophets and Apostles, being in the state of the elect, can speak of election in ~~f~~aith only.
The mystery of unbelief, i,e, rejection of the amazing offer of God's grace, lies in the unbeliever alone.

Acts 13,48
Rom 8 10;13-14

Sol. Decl. 12
1 Cor 2;14-15
Eph 1;9ff
2 Tim 1;9ff

VI Such passages of Scripture which seem to Indicate an arbitrary decree of God's wrath must not be understood in such a way as to be in conflict with the universal grace revealed in Christ.

Exodus chaps 7-11
Rom 11;5
Rom 9;13. 19-24
Matth. 22;14
Matth. 20;16
Epit. 11
Matt. 11;28
John 1;29
John 3;17
John 12,47-48.

3/

OUR YOUTH AND THE E.L.C.I. AND THE WIDER UNIONS.

1. It is the privilage of young Christians to make their own decisions in complete freedom and full personal responsibility.

2. It is the duty of young Christians to make their decisions in complete obedience to the Word of God and as men commanded by God to serve.

3. The following reasons are neither sufficient nor valid for being a member of the Lutheran Church.

(a) I have been born a Lutheran.
(b) Many members of my family and my caste are Lutherans.
(c) We have been taught and supported by Lutheran Churches in the West.
(d) We need the support of Lutheran missions in the future too.

4. We are of one faith because

(a) we are served by grace alone
(b) we are justified by faith in Christ alone.
(c) we are taught by the Word of God alone.

5. This oneness in Christ, in faith and obedience makes us true members of the Lutheran Church.

6. Our common faith demands a common confession and proclamation.

7. Our common faith demands manifestation of its live and strength in fraternal love.

8. These are the only cogent reasons for the formation of Evangelical Lutheran Church in India:--

To confess our faith and proclaim the Gospel in unity
To manifest the live of our faith in fraternal love.

9. The young people of the Lutheran Church are especially well equipped to promote the cause of the E.L.C.I.

(a) because they are by nature critical of divisions and groupings which have historical background only;
(b) because they are less inclined to sacrifice their faith for the sake of a compremise.
(c) because they are less hampered in their love by selfish considerations.

10. As men who are saved by Christ alone, they oung people of the Lutheran Church will be guided by these two principles in their attitude towards other Christian Churches;--

(a) They will proclaim their faith in steadfastness.
(b) They will out of love never cease to seek complete unity with all these who believe in Christ.

11. Thus our aim must be an ever-widening unity of all believers on the basis of the faith that God has given us through His Holy Word.

Rajahmundry,
Oct. 12, '50.

Rev. H. Meyer,
President/A.E.L.C.

LUTHERAN YOUTH AND NON-CHRISTIAN FAITHS

I. A Search for the fundamental basis of all Religion:

1. (i) This search is necesary before we can state or determine our "attitude" to other Religions.
   (ii) What we Popularly call religions have nottouched the depth of this fundamental base for they have been impersonally viewed rather than in the context of life.

Look at:-- a. Hinduism:
Declared position:
1. Unity of God and Brotherhood of humanity.
Practice:
1. Idolatry and Worships of many gods (this by itself ~~[illegible]~~ is not dangerous; but the erroneous belief back of it that they have obtained the sanction of gods for all that they do.
2. Division and discord, hatred and envey, Pride and tyranny.

b. Same is the case with Christianity.
c. Islam
d. The errors of the above definitions:

1. Religion is taken as an impersonnal thing.
2. Consequent gulf between the declared view and the practiced way.
3. Confusion of the practised way with the declared view. The roots of these errors go still deeper and stretch back right to the human situation itself for it is only man who sees these errors, not animal.

2 ~~II.~~ What is the peculiarity of the human nature as contributing to the above errors?
(i) It is a dual composition-body and sprit, nessisity and freedom, finite and infinite, time and eternity.
(ii) The tension and ambiguity,
Spritual-unrealisable goal and upward pull.
Matarial- flashly nature, Downward pull.
(iii) Witness of Paul, of Augustine, and of Luther.
Then Human situation demands:
Not pride-but humility
Not Pretense-but honest confession
Not Tyranny - but Common consent and fellowship, for man, cannot save himself but God must intervene for the redemption of man.

4 ~~(iv)~~ Now religion is precisely based upon this human-Divine Situation
Man cannot help seeking for Salvation
cannot obtain it himself
hence the need of the supernatural (God's) intervention in t he situation.

Religion is self-offefed life in God a Power far above man can think or understand.

III. Our attitude to other faiths:
(i) Must be determined by this depth of the situation, but not by the so-called "religious" Laws.
(ii) To achive this end we must clear our minds of certain "IDOLS" or prijudices.
a. The Idol of Book as God's revelation.
b. The "Idol" of Religion as God's revelation
c. The "Idol" of Ideal as God's revelation.
(iii) God's Revelation is the protesting "Beyond" at every stage of human growth.
a. General Revelation:
b. Particular revelation.

P.T.O.

~~IV.~~ III. Argument for Propaganda and conversion:

i. Examination of Gandhi's views on the Subject.
ii. Attitude of the Indian Republic
iii. Some perversions of the idea examined

a. Confusion of religion with race
b. Confusion of religion with political ideologics
c. The idea behind man and child conversions.
d. Proselytization that does not allow self decision and personal convection on the part of the individual is to be rejected.

iv. But Propaganda essential and necessary:
a. The field of science attests to it.
b. The field of History bears witness to it.
c. The field of Religion claims it.

v. Conversion is a logical rorollary of propaganda.

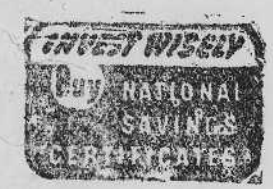
a. Conversion is essential for growth.
b. But convection should go before it
c. To denny the need of conversion is to claim to be either superhiman or subhuman.

IV. Is Christianity a better faith?

1. The question is not a good one.
2. Not ask through mouth but prove through life.

Marks of Christian life are:

a. Study and Prayer b. Corporate Worship. c. Humility
d. Simplicity e. Love and Service. f. Self surrender to God.



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= X RG CALCUTTA 13 1 13 PRESIDENT TIGA

AGRICULTURAL INSTITUTE ALLAHABAD =

COMMUNION CALCUTTA ARRANGING INFORM PRESIDENT

PLEASE = SOY

PRINCIPAL
LUTHERAN THEOLOGICAL COLLEGE.
Ranchi, Bihar, India.

The Rev. H. Meyer Dr. Theol.
Convener, Theological Retreat,
F.E.L.C. in India

Dear Dr. Meyer,

Many thanks for your kind letter of June 27, 1950. I note the date for the Retreat - Oct. 4 - 10 at Ordaneun. I have asked our Church Council to meet my expenses. I was told on two occasions

F.E.L.C

Supplement to the Gospel Witness—Registered No. A—36

MINUTES

OF

The Meeting of the Executive Council

OF

The Federation of Evangelical Lutheran Churches In India

Held at Gurukul, Madras, October 13–14, 1955

I. DEVOTIONS

Morning devotions were conducted by the President, Dr. R. B. Manikam, and Bishop Sandegren. The closing devotions were conducted by the Rev. G. Devasahayam.

Dr. R. B. Manikam, the President, presided over the meeting.

II. ROLL CALL

The following members were present:

Dr. R. B. Manikam, President.
Rev. E. Raman, C. P. E. L. C., Vice-President.
Sri M. Anantham, S. A. L. C., Acting Secretary.
Rev. H. W. Mayer, Treasurer.
Rev. G. Devasahayam, A. E. L. C.
Rev. S. W. Savarimuthu, T. E. L. C.
Rev. O. Horlyck, Arcot L. C.
Bishop Sandegren, Co-opted.
Dr. C. W. Oberdorfer, Co-opted.
Miss B. V. Subbamma, Co-opted.

The following members were absent and excused:

Rev. A. C. Kondapan, J. E. L. C.
Rev. A. Anderson, East Jeypore E. L. C.

The following members were absent:

Sri N. E. Horo, G. E. L. C.
Rev. Joel Lakhra, Co-opted.

The following were special invitees who were given the courtesy of floor, only with a right to speak:

Rev. J. D. Asirvadam.
Rev. J. Kumaresan.
Dr. P. David.
Sri G. T. Williams.

III. MINUTES

The minutes of the meeting held at Chhindwara on February 21–22, 1955, were approved as circulated.

IV. CIRCULATED RESOLUTIONS

a) L. N. M. S. WORK :

150/55 The F. E. L. C. Executive welcomes the efforts to open missionary work in the new areas as suggested by the Rev. J. D. Asirvadam, President Emeritus, Lutheran National Missionary Society for India, and authorises Dr. R. B. Manikam to negotiate the matter with the L. W. F. Commission on World Missions. If the C. W. M. favours the plan, committees of exploration on behalf of the C. W. M. will be set up by the F. E. L. C. as follows :—

1. *For the Assam Project* :— Dr. R. B. Manikam, Rev. J. D. Asirvadam and the representatives of the Lutheran N. M. S., the Gossner Church, and the Ebenezer Church.
2. *For West Vindhya Pradesh Project* :— Dr. R. B. Manikam, Rev. J. D. Asirvadam and the representatives of the Lutheran N. M. S., and Madhya Pradesh Evangelical Lutheran Church. *Confirmed.*

151/55 Resolved that we ask the L. N. M. S. to organize the Assam and Vindhya Pradesh Projects and seek a sponsor for the same, and we offer our encouragement and assistance in every way, apart from financial support.

b) ASIA LUTHERAN CONFERENCE :

152/55 Resolved that :

1. The Asia Lutheran Conference be held at Madras on January 19–20, 1956, either at Gurukul, Madras, er at the Adaikalanathar Church, Vepery, Madras.
2. Those who come from outside India for this Conference be invited to attend the Jubilee celebrations at Tranquebar on January 13–14, 1956, and at Madras on January 15th.
3. During the intervening period (January 16–18) these foreign delegates be divided into small groups of 3 or 4 members each, and be invited by Lutheran Churches in India, particularly in South India, to visit their Churches and speak at a number of places, and that Bishop Sandegren be responsible for such assignment to churches.
4. The Tamil Christian Council Jubilee Committee, with Dr. Ruby Manikam as Convener, be responsible for the housing of these foreign delegates while at Madras. *Confirmed.*

c) INVITATION TO F. E. L. C. DELEGATES TO ATTEND THE L. W. F. EXECUTIVE COMMITTEE MEETING AT MADRAS IN JANUARY 1956.

153/55 By correspondence it was resolved that :

1. Since the L. W. F. Executive Committee has invited 20 representatives of the F. E. L. C. to attend their meetings at Madras in January 1956, the following allocations be made :

T. E. L. C.	3	East Jeypore	1
A. E. L. C.	3	West Jeypore	1
G. E. L. C.	3	Chhindwara	1
Sirhadi (W. Pakistan)	2	Santhal	2
S. A. L. C.	2	Total	19
Arcot L. C.	1		

and the remaining *one seat* be kept pending.

2. The constituent churches of the F. E. L. C. be informed that, if among the officers of the F. E. L. C. they have any of their own members, then they should be elected to represent them.

3. These 20 persons will be expected to attend the Jubilee celebrations at Tranquebar, the L. W. F. Executive Committee meetings at Madras, and the Asia Lutheran Conference at Madras, and that, therefore, in choosing delegates to Tranquebar or Madras these facts should be borne in mind by the Churches concerned.

154/55 The Executive Committee of the F. E. L. C. at its meeting resolved that West Jeypore E. L. Church be given two seats instead of one, and Sirhadi be omitted from the above list as per ruling from Geneva.

155/55 That the President and the Treasurer be assigned to the following two seats; one kept pending and other now vacated by Sirhadi Church.

156/55 That we ask the constituent churches to elect one of their delegations as a visitor to the L. W. F. Executive Committee meeting.

157/55 That we request the L. W. F. to allow, if possible, the F. E. L. C. one more place for an official visitor to its Executive meetings, and the F. E. L. C. officers are requested to nominate that person, if that place is available.

d) FOREIGN INVITEES TO JUBILEE CELEBRATIONS.

158/55 Resolved that invitations to organizations like the I. M. C and W. C. C. to send their representatives to the Jubilee celebrations in January, 1956, be issued in the joint names of the President of the Tamil Lutheran Church and the President of the F. E. L. C. *Confirmed.*

159/55 Resolved that we appoint a committee to give some recommendations to this body in the light of the discussions regarding Jubilee celebrations.

Committee Members:

Rev. Raman, *Chairman.*
Rev. H. W. Mayer.
Rev. O. Horlyck.
Rev. G. Devasahayam.
Bishop Sandegren.

160/55 The Committee reported as follows:—

JUBILEE: L. W. F. & Asia Lutheran Conference—

PROGRAMME INFORMATION

We recommend publication of the following for the guidance of representatives and visitors.

AT TRANQUEBAR:

Jan. 12 Mahanad in Tamil
Jan. 13 ,, ,,

Jan. 13 A. M. (a) 7:30 a. m. arrival of delegates, representatives and foreign personnel by train from Madras. (These parties entrain in Madras on night of January 12th, 1956.

(b) Reception and breakfast.

(c) Procession to cemeteries and ceremonies there.

P. M. Annual Convention in English.
Chairman: Bishop Lilje (President, L. W. F)
Address: Discussion on Leadership in older and younger Churches.

Jan. 14 A. M. Morning: Consecration of 4th Bishop of Tranquebar— Dr. R. B. Manikam, 9:00 A. M.
Afternoon: Public meeting.
Chairman: The Hon. Rajkumari Amrit Kaur.
8:30 P. M. Special train departs from Tranquebar with delegates, representatives and foreign visitors.

AT MADRAS:

Jan. 15 Morning: Forty Lutheran preachers will preach Jubilee sermons in forty Protestant Churches in Madras.

Jan. 16 — Afternoon: Public Ecumenical Meeting of all Protestants. Place and other details about procession, etc., to be notified later.

Jan. 16 – 19 (inclusive) — L. W. F. Executive Committee Meetings at Connemara Hotel (Restricted to appointed representatives)

Jan. 21 – 22 (inclusive):—Asia Lutheran Conference at Gurukul, Madras, for representatives of Churches of F. E. L. C. and other Asian Lutheran Churches. Except at closed meetings, visitors will be admitted on special permits.

Note: Jan. 15–19. For those delegates to Asia Lutheran Conference who are not eligible to attend L. W. F. meetings, special tours and other activities may be arranged.

The Constituent Churches of the F. E. L. C. are asked to carry on Jubilee activities throughout 1956. Each church may organize these in manner best suited to its area and circumstances.

V. REPORT OF THE SELECTION COMMITTEE FOR W. C. C. MEETINGS

161/55 Resolved that:

1. The Committee be requested to revise its report in the light of the suggestions made at this meeting.
2. The Committee be empowered to send out its report to the Churches for their comments.
3. We request the Committee to receive these comments and in their light to revise their report and submit it to the F. E. L. C. Executive Committee.

VI. L. W. F. ASSEMBLY, 1957

162/55 In accordance with the resolution 130–55, Resolved that we ask the Committee on L. W. F. selection to choose the Churches which will be entitled to send delegates to the L. W. F. Assembly in August, 1957, and report. We have heard from Geneva that the Federation of Evangelical Lutheran Churches in India has been offered twelve places in the L. W. F. Assembly, 1957.

The members on the Committee:

Rev. H. W. Mayer, *Convener*
Rev. O. Horlyck
Rev. E. Raman
Bishop Sandegren

VII. REPORT OF THE COMMISSION ON OVERSEAS MISSIONS

(1) A report on the happenings at the meeting of the C. W. M. in Finland held in July, 1955, was given by Dr. R. B. Manikam who was present at that meeting. C. O. M. welcomed the action concerning scholarships by the older Churches to enable candidates from younger churches to study in the West.

163/55 Resolved that we record the fact that the L. W. F. is asking the Churches and the Mission Boards to make provision in their budgets to grant scholarships for training indigenous leaders.

(2) *Indonesia* : C. O. M. noted that the Rev. S. Devanesan would complete his six years term in May, 1956, and be entitled for a furlough in India. Dr. D. R. Williams' period ends with December, 1955.

The C. C. of the H. K. B. P. have requested the continuation of the services of both the Indian Missionaries. The C. O. M. has resolved to convene a meeting of C. O. M. at Gurukul, Madras, on the 23rd of January, 1956, together with Dr. Schiotz and Dr. Birkeli to consider the question of the extension of the service of these two missionaries, the possibility of further theological studies of Rev. S. Devanesan, and the financial questions connected there with.

(3) The C. O. M. has resolved to recommend to the F. E. L. C. Executive that the F. E. L. C. increasingly take over the work with which C. O. M. is connected, and that the constituent churches be asked to contribute each at least a token grant towards this work, and, if possible, personnel also.

164/55 Resolved that the F. E. L. C. Executive Council accept the above resolution in principle and send the same to the constituent churches with a covering letter by the President, F. E. L. C. for their consideration, and he is to report to the next meeting of the Executive Council.

(4) The C. O. M. has resolved to recommend to the F. E. L. C. Executive that the Hindi speaking constituent churches be invited to send an Indian Missionary knowing Gujarathi or Hindi to East Africa. Possibly the L. N. M. S. might be connected with such an enterprise in East Africa.

165/55 Resolved that we welcome the proposal for East Africa and request the C. P. E. L. M. and Swedish Hindustani Mission to investigate the possibilities of getting personnel for this work.

166/55 Resolved that the Executive Council rejoices to hear about "All-Africa Lutheran Conference" and authorizes the Officers of the F. E. L. C. to send greetings to the Conference, and that the prayer that has been drafted for this purpose be printed in the Gospel Witness and copies be taken for publicity purposes.

167/55 Resolved that we request the Editorial Board to publish the programme of the Asia Lutheran Conference in the Gospel Witness.

168/55 Resolved that the name "Asia Lutheran Conference" should remain, and that it should be neither A—Asia Lutheran Conference nor Lutheran Asia Conference.

169/55 Resolved to draw the attention of the F. E. L. C. and L. W. F. to our belief that in view of the rapidly changing situation in Asia the dominant principle in manning new Christian enterprises in Asia should be the employment of Asian personnel only, so far as possible, even though they are financed from the West.

VIII. DRAFT CONSTITUTION OF THE LUTHERAN N. M. S. LADIES AUXILIARY

The Draft Constitution of the Lutheran N. M. S. Ladies Auxiliary was presented.

170/55 Resolved that we approve of the provision in the constitution that the Convener of the Committee on the Ministry of Women of the F. E. L. C. be an ex-officio member of the Ladies Auxiliary of the Lutheran N. M. S. (Please see the Constitution in Appendix III.)

IX. MISSION OF FELLOWSHIP TO THE CHURCHES IN CHINA

171/55 Resolved that we heartily approve of this plan, and we shall be willing to support it financially as far as possible. The Officers of the F. E. L. C. are asked to suggest names to the N. C. C. when they call for the names to be placed on a selection panel.

X. WOMEN'S WORK COMMITTEE

The Convener of the Ministry of Women read a report on Women's work in some constituent churches.

172/55 Resolved to record with pleasure that the Women's Convention of the F. E. L. C. would be held in September–October, 1956.

173/55 That we record our happiness over the fact that Congregational Deaconness work is being started at Madras.

174/55 That we request Miss B. V. Subbamma, the Convener of the Women's work, to visit T. E L. C. and organize Women's work in the Tamil area.

XI. BOARD OF PUBLICATION

Rev. J. Kumaresan gave the committee the following information :

1. 2,500 copies of the Syllabus for Bible studies were printed.
2. "Song of Tranquebar" was printed by C. L. S., and its Tamil translation was also taken up by the C. L. S.
3. The S. A. L. C. has decided to translate the above two in Telugu.

XII. JUBILEE CALENDAR

According to the information given by Prof. Kumaresan the first six months of the Calendar pages were acceptable to the Executive Council. For the remaining six months of the Calendar, the following suggestions were made.

Photos of the following were to be printed in the Calendar:

1. William Carey— Rev. J. D. Asirvadam is requested to get this photo.
2. Rev. Gossner, or the Church building in Ranchi – Rev. E. Raman is requested to send these photos.
3. Rev. Fr. Heyer and the Andhra Christian College – Rev. G. Devasahayam is requested to send the photos.
4. Gurukul College.

175/55 Resolved that we request the C. L. S. to take up the posting of books to foreign countries and investigate whether foreign postage will be less if calendars are mailed by the press.

176/55 That we note with pleasure that the C. L. S. is to publish the biography of Ziegenbalg without any subsidy from the F. E. L. C.

177/55 That we appoint a Committee of following members to go through the manuscript of Dr. Lehman's book, "It Began at Tranquebar," and ask them to make any corrections, necessary before it is given for printing.

Messrs: Rev. J. Kumaresan, Dr. P. David, Rev. J. D. Asirvadam, and Rev. Daniel Bitsch.

178/55 That we give a subsidy up to Rs. 2,602 to the Diocesan press on condition that the cost price of each copy be Rs. 2-8-0 and that we get copies cloth bound for Rs. 500 at the reduced cost price.

179/55 That for publicity purposes during Jubilee celebrations, we buy at half the cost of additional copies of the Gospel

Witness in which there will be an up-to-date annual report of the Gurukul College.

180/55 That we grant the C. L. S. Rs. 145-0-0 being one-third of the total cost for 5000 copies of the Publicity Folder. The Churches may obtain these folders free of cost from the C. L. S. and make use of them.

181/55 That we heartily thank Rev. J. Kumaresan for the splendid work he has turned out on Jubilee literature.

XIII. RAWRKELA PROJECT

The President gave a brief report on his talks with C. W. M. on this project.

182/55 Resolved that we authorize the President to take up this matter with the G. E. L. C. and report to the Executive Council.

183/55 Resolved that the matter of securing a plot and putting up a Church building in Rawrakela be also referred to the G. E. L. C., and the President of the F. E. L. C., be requested to take it up with that Church and report to the Executive Council.

XIV. RESEARCH CENTRE

Bishop Sandegren proposed that a representative be appointed to the L. W. F. meeting at Madras in January, 1956, to present the plans and the aim of Gurukul to the L. W. F. The College Council has resolved that it be recommended to the L. W. F. through the F. E. L. C. to include in their agenda the question of the development of Gurukul into an Ecumenical Research and Training Centre to serve the Lutheran Churches in South East Asia, and a Committee, consisting of Bishop Sandegren, Rev. Hellinger, Dr. Manikam, Dr. Oberdorfer and the Gurukul faculty, prepare the plans in accordance with the F. E. L. C. action and circulate them among the members of the College Council and subsequently present them to the L. W. F.

184/55 Resolved that the F. E. L. C. Executive Council accept this recommendation and that, if a committee will not be welcome to the L. W. F. Executive, then the F. E. L. C. be authorized to select one person among their membership to present the plans.

XV. STEPS FOR DISTRIBUTION OF TRANQUEBAR JUBILEE STAMPS

Bishop Sandegren informed the Executive Council that the sale proceds of the Tranquebar Jubilee Stamps would go to the Gurukul library and that the Tamilnad Christian Council has taken a keen interest in the sales project

and commended it to the N. C. C. and the regional councils. The College Council has resolved to recommend to the F. E. L. C. to take concrete steps to ensure wide distribution of the Jubilee Stamps.

185/55 Resolved that we request the Treasurer to send out a circular to the Constitutent Churches assigning a certain number of seals to each Church and requesting them to take suitable action for the sale of the seals.

XVI. J. E. L. C'S REQUEST FOR A. B. D. SCHOLARSHIP

186/55 Resolved that, as per the College Council's recommendation, one scholarship be given to the J. E. L. C. for B. D. studies.

XVII. LOCATION AND STATUS OF GURUKUL

The College Council has recommended :

a) That a Gurukul Lutheran Theological College and Research Institute be made an institution of permanent status in view of the fact that it has successfully concluded its 3 years of the experimental period;

b) That its location be made permanent at 60 Purusawalkam High Road, Kilpauk, Madras.

187/55 Resolved that we accept the recommendations of the College Council, and the Secretary is asked to send them to the constituent Churches for their remarks. If the Secretary does not hear any objection on this matter before January, 1956, it is to be taken for granted that it is confirmed. If the Secretary receives any objection from any one Constituent Church before January, 1956, the matter will be taken up for discussion at the next F. E. L. C. Executive Council meeting.

The College Council has recommended that, on information from the A. L. Conference regarding the conditions for the termination of the mortgage of the newly purchased Sylvan Lodge site, the F. E. L. C. be requested to arrange for a legal termination of the mortgage with the A. L. Conference.

188/55 Resolved that we receive it for information.

XVIII. GURUKUL PROPERTY

The College Council has asked that the resolution of the T. E. L. C. Council regarding Gurukul property be referred to F. E. L. C. Executive for consideration and disposal.

189/55 Resolved that we receive the resolution of the Church Council of the T. E. L. C. and we call their attention to the provision under Property in the constitution of the

College Council (vide minutes of the Tenth Triennial Conference, Appendix VIII).

XIX. W. S. C. F. THEOLOGICAL CONFERENCE—BANGKOK

190/55 Resolved:

a) That we grant a sum of Rs. 200–0–0 to be taken from Federation Day's offerings accrued in the Federation Treasury and to be paid to the Bursar, Gurukul College, for aid in sending a student delegate to the Bangkok Conference, and, if it is not utilised for this specific purpose, it be returned to the Federation Treasurer.

b) We recommend to the College Council that hereafter in their budget they make a provision in this budget for such purposes.

XX. REPORT OF THE C. S. I.–LUTHERAN JOINT THEOLOGICAL COMMISSION

191/55 Resolved that:

1. We receive the report of the C. S. I. Lutheran Joint Theological Commission which met at Bangalore on March 15th to 17th, 1955.
2. We commend this document to the careful and sympathetic study of the constituent churches.
3. We draw their attention especially to the Agreed Statement on the Lord's Supper where, to a most remarkable degree, agreement has been achieved between the Lutheran and the C. S. I. members, and also to the whole para. six of the report.
4. The F. E. L. C. Secretary will circulate their report and collect the reactions of the constituent churches and report to the next meeting of the F. E. L. C. Executive.
5. This statement does not propose Church union in the sense that the Lutheran Churches be absorbed in the C. S. I. or vice versa. Should in the good providence of God the Churches concerned be led to unite some time in the future, the result would have to be quite a new Evangelical Church.
6. For further clarification of these points we recommend that the F. E. L. C. arrange a special theological conference of representatives, preferably at Gurukul in 1956. It is suggested that each Church be invited to send up to six accredited delegates to this Conference in addition to whom visitors will be allowed.

Read Letter from the External Relation Committee of the M. E. L. I. M., Dated 5-9-1955.

Resolved as follows :

192/55 We take note of the letter from the External Relations Committee of the M. E. L. I. M. We would respectfully state to them that (1) Under it constitution, the F. E. L. C. has no right to withhold this report from its Constituent Churches; (2) we respect the scruples of the External Relations Committee; and (3) we agree with them that united action of all the Lutheran Churches in India is desirable and, therefore, we invite them to unite themselves with the constituent churches of the F. E. L. C. in achieving this object. If and when the recommendations of the above report are to be implemented, we trust that the constituent churches will act unitedly. It is our belief, however, that, should any Constituent Church of the F. E. L. C. take independent action and establish pulpit and altar fellowship, that would not eo-ipse preclude its membership in the F. E. L. C.

XXI. DRAFTING COMMITTEE

The Convener, Rev. Hellinger, said that a meeting was not convened, as he had received no reply whatsoever to his circular letter regarding the appointment of members from each Church on that Committee.

193/55 Resolved that we request the Convener of the Committee to send out a circular to all the Presidents of Constituent Churches, giving the reason for such a meeting as per resolution 3-54 of the Triennial Conference, and to call for a meeting, and report to the next Executive Council meeting.

XXII. TREASURER'S PROVISIONAL REPORT

194/55 Resolved to receive the report. See Appendix I.

XXIII. F. E. L. C. BUDGET PROPOSAL FOR 1956

195/55 Resolved to pass the budget up to column 4. See Appendix II.

196/55 Resolved that the increased contribution to the W. C. C. entered in the budget under column 7 be referred to the Constituent Churches for their consideration and action.

197/55 Resolved that we authorize the Treasurer to take up the matter of the contribution to the W. C. C. with the N. C. C. also and find out all the details of the allocation.

198/55 Resolved to pass the F. E. L C. increased budget amount of Rs. 572, as in column 5 of the budget.

XXIV. APPEAL FOR JUBILEE COLLECTIONS FROM ALL THE CONSTITUENT CHURCHES

199/55 Resolved that we endorse the earlier appeal sent out by Rev. E. Raman, then acting President, to the Constituent Churches for Jubilee collections, and we ask them to give a report to the F. E. L. C. as to what they have done regarding this Jubilee. The Secretary of the F. E. L C. is asked to report to the next Executive Council meeting.

200/55 Resolved to agree that the collections so raised should be utilized towards the support of Research work in the Gurukul College.

XXV. FINANCIAL ASSISTANCE TO T. C. C.

201/55 Resolved that we allocate up to a maximum of Rs. 250 from the grant of Rs. 300-0-0 from the Andhra Lutheran Conference to the Tamilnad Christian Committee for expenses in connection with Jubilee arrangements.

XXVI. THEOLOGICAL CONFERENCES AFTER THE JUBILEE

202/55 Resolved that we request the President to arrange for theological conferences in three centres, Ranchi, Guntur and Madras, and allocate $ 200, $ 150 and $ 150 respectively to these centres.

XXVII. FILMS—LUTHER AND ZIEGENBALG

203/55 Resolved that we request Mr. G. T. Williams to write an article for the Gospel Witness on these films.

XXVIII. G. E. L. C. MATTERS

204/55 Resolved that we express our thanks to the Commission on the Gossner Church for the work that has been done successfully, and hope and pray that an amicable solution will be found when the Mahasabha meets to decide the matters.

XXIX. J. E. L. C. (WEST) REQUEST FOR HIGH SCHOOL, ETC.

205/55 In furtherance of the previous action of the F. E. L. C. and in sympathy with the needs of the J. E. L. C. we authorise the President to confer with the Officers of the C. W. M. and the Officers of the J. E L. C. and give a report to the next Executive Council.

XXX. NEAR EAST CHRISTIAN COUNCIL APPEAL

206/55 Resolved that we refer this appeal for a permanent constructive solution to the long standing plight of the Palestinian Arab refugees to the N. C. C.

XXXI. FULL-TIME FIELD WORKER

Reference was made to the resolution 95-54. Bishop Sandegren said that he would not be available during the year 1956 but will be able to work from 1957 as part-time worker. He also suggested the appointment of a young man as a full-time additional worker.

207/55 Resolved that we ask the President of the Federation to explore the possibilities of getting personnel and finance, and report to the Executive Council.

XXXII. ASIA COUNCIL ON ECUMENICAL MISSION

208/55 Resolved:

1. That we record that we have heard of this new development with interest.
2. That we are of the opinion that this project should be linked up with the existing ecumenical set-up.
3. That we are in favour of an Asian Consultation on the subject and anticipate with interest its proceedings.

XXXIII. SERAMPORE COLLEGE REQUEST

209/55 Resolved that we defer the request for annual grant and help in the work of the Theological Department to the next Executive Committee meeting.

XXXIV. LUTHERAN WORLD

210/55 Resolved that we authorize Rev. J. D. Asirvadam to solicit subscriptions for the "Lutheran World", and request the Treasurer to be in charge of funds.

XXXV. ENLARGED EXECUTIVE COUNCIL

211/55 Resolved that the time and place of the meeting of the Enlarged Executive Council be as follows:

Time — 20-22 March, 1956.
Place — Tiruchirapalli, S. India.

XXXVI. TRIENNIAL CONFERENCE, 1957

212/55 The Secretary is requested to explore the possibilities of fixing the place for the Conference and report to the Executive Council.

(Sd.) DR. R. B. MANIKAM, *President.*

(Sd.) M. ANANTHAM, *Acting Secretary.*

APPENDIX I

TREASURER'S PROVISIONAL REPORT

1. Your Treasurer is happy to report that all amounts receivable under the budgetted income has been received from the Constituent Churches, including the arrears from G. E. L. C. for 1954. Only Rs. 956 under "Evanston Travel" is still outstanding from G. E. L. C.

2. All bills have been paid, including W. C. C. and L. W. F. remittances, as well as the G. E. L. C. arrears for 1954 under these two heads. No major bills are expected except for this meeting under the head of travel (as shown below).

F. E. L. C. Credit balance, October 1, 1955	Rs.	8,669	2	0
Less earmarked funds for Jubilee Publications		1,448	9	4
Balance	Rs.	7,220	8	8
Less travel (forecast)		600	0	0
Balance	Rs.	6,620	8	8
		5,476	8	8
Gain in credit balance	Rs.	1,144	0	0

Reasons for increase in credit balance:

2 years' budgetted reserve for Calcutta work, but not spent	Rs.	1,000
2 years' grant from Andhra Lutheran Conference, but not appearing in the budget		300
2 years' Federation Service offering in Kodaikanal (approximately)		321
2 years' L. W. F. Executive Travel (Reserve)		1,000
		2,621
Net gain in cash balance...		1,144
Loss on Credit balance of budgetted income	Rs.	1,477

Oct. 1, 1955.

H. W. MAYER,
Treasurer, F. E. L. C.

APPENDIX II

F. E. L. C. BUDGET PROPOSAL, 1956

Income	1	2	3	4	5	6	7
CHURCHES	L. W. F.	W. C. C.	F. E. L. C.	Sub-Total	F. E. L. C. Increase	Grand Total	W. C. C. Increase
A. E. L. C.	1,520	300	720	2,540	240	2,780	150
Ebenezer	410	90	200	700	31	731	45
M. P. E. L. C.	190	48	100	338	4	342	24
Arcot L. C.*	—	50	170	220	11	231	50
E. J. E. L. C.	—	—	20	20	1	21	—
G. E. L. C.	1,230	246	600	2,076	189	2,265	246
J. E. L. C.*	430	50	210	690	33	723	50
S. A. L. C.	345	78	170	593	12	605	78
T. E. L. C.	630	138	310	1,078	51	1,129	138
	4,755	1,000	2,500	8,255	572	8,827	—

Expenses :

L. W. F.	Rs.	4,755
W. C. C.		1,000
Office expenses		350
Officers travel		700
Committees and Chairman travel		500
N. C. C. dues		300
Calcutta Work Res 11-54		500
LWF Ex. members travel		500
* *Auxiliary Conventions		235
	Rs.	8,840

INCOME	Rs.	8,827
EXPENSES		8,840
Debit	Rs.	13

* Not members of W. C. C.
** Youth and Women's Conventions.

H. W. MAYER,
Treasurer, F. E. L. C.

APPENDIX III

DRAFT CONSTITUTION OF THE LUTHERAN N. M. S. LADIES' AUXILIARY

The ladies' Auxiliary of the Lutheran N. M. S. shall be constituted as follows:—

a) Ex-Officio:

(i) The Chairman appointed by the Lutheran N. M. S. Council.

(ii) The Chairman of the Federation Committee on the Ministry of Women.

b) *Elected*:

Two or more members elected by each Church of the F. E. L. C.

c) *Co-opted*:

The Ladies Auxiliary may co-opt up to four members. Regarding the travel expenses, the Ladies Auxiliary Committee may vote any amount that may be possible.

Object: To create N. M. S. interest in each Church area and Parish, working wherever possible through existing Women's Samajas, to form regional Ladies Auxiliaries in each church area. Where Women samajas do not exist, a separate L. N. M. S. Ladies Auxiliary shall be set up for the Central Committee.

Organisation for Each Region:

A working committee for each Church (Region) shall be constituted consisting of the two elected members (vide article 1 (b) and one member to be elected by the Women's Samaj of that Church. The Central Committee shall appoint one of the three as the Regional Convener. The Regional Convener's expenses shall be provided for from the Women's Samaj budget or the Regional Ladies' Auxiliary Working Committee.

Aim and Method:

(i) To foster N. M. S. effort (publicity, prayer and raising needed support) being undertaken in each parish:

(ii) To include the N. M. S. needs and programme in annual conferences in each Church or Synod area:

(iii) To enlist the co-operation of the full-time Women Samaj Secretary in each Church, and

(iv) to enlist the services of honorary workers for deputation work.

Officers:

The officers shall be: A Chairman elected by the Lutheran N. M. S. Council who shall also be Treasurer for the time being.

A vice-Chairman, preferably from one of the Northern Churches (to be elected from among the elected members of the Church).

A Secretary (who may be able to meet the Chairman at least thrice a year and plan for the work with reference to church and local organisations, deputations, etc.)

Representation on the Lutheran N. M. S. Council :

The Ladies' Auxiliary will elect a representative to serve on the Lutheran N. M. S. Council. (Until the Lutheran N. M. S. Constitution is suitably amended, the representative shall attend the Council meetings as an official visitor).

Lutheran Press, Guntur.

WORLD COUNCIL OF CHURCHES

AMSTERDAM ASSEMBLY

1/9/48

Dr. Try. - Benediction
Bishop Lilje
Dr. Nygren - Cup:

LUTHERAN SERVICE

OF THE HOLY COMMUNION

AT 8:00 HOURS IN THE LUTHERSE KERK, SPUI

WEDNESDAY 1 SEPTEMBER

1948

SERVICE LUTHÉRIEN DE COMMUNION

Mercredi 1er septembre 1948, à 8 h.

CANTIQUE

SERVICE D'HUMILIATION

Prédicateur: le Très Rév. H. Lilje, évêque de Hanovre.

CANTIQUE

Le prêtre place devant l'autel

CONFESSION DES PÉCHÉS

Le prêtre, s'adressant à l'assemblée, dit:

Approchons-nous avec assurance du trône de la grâce. Confessons nos péchés.

L'assemblée s'agenouille ou s'incline. Le prêtre s'agenouille à l'autel et prononce cette prière:

Créature misérable et pécheresse, moi qui, né dans le péché, ai péché contre toi de bien des manières tous les jours de ma vie, je confesse de tout mon coeur devant toi, Dieu saint et juste, Père plein de bonté, que je ne t'ai pas aimé par-dessus toutes choses et que je n'ai pas aimé mon prochain comme moi-même. Contre toi et contre tes saints commandements, j'ai péché en pensée, en paroles et en actes; et c'est pourquoi, si tu me juges selon mes fautes, je me reconnaîs digne d'être rejeté de devant ta face. Mais, Père céleste, tu nous a promis de recevoir avec faveur et avec bonté tous les pécheurs qui se repentent, qui se tournent vers toi et cherchent leur refuge dans ta miséricorde, en se confiant dans les mérites de Jésus-Christ, notre Sauveur. Tu pardonnes leurs offenses et tu ne te souviens plus de leurs péchés.
Mettant ma foi dans ces promesses, je te supplie avec confiance de daigner me recevoir en grâce, de me traiter avec miséricorde et de me pardonner mes péchés; à l'honneur et à la gloire de ton saint nom. A m e n.

ABSOLUTION

Après la confession des péchés, le prêtre se lève et, tourné vers l'assemblée, déclare:

C'est une chose entièrement certaine que le Dieu de grâce, par la puis-

LUTHERAN SERVICE

OPENING HYMN

PENITENTIAL SERMON

Preacher: The Right Rev. Bishop Hans Lilje.

HYMN

The Priest goes before the altar.

CONFESSION OF SINS

The Priest turning to the congregation says:

Let us draw near with boldness unto God's throne of grace and confess our sins.

The congregation kneels or bows down.
The Priest kneels at the altar and prays:

I poor, sinful man, who, being born in sin, have sinned against Thee in many ways all the days of my life, do confess with all my heart before Thee, holy and righteous God, loving Father, that I have not loved Thee above all else, nor my neighbour as myself. Against Thee and Thy holy commandments have I sinned in thought, word and deed, and for this cause I know myself to be

OF HOLY COMMUNION

worthy to be cast out from before Thy face, if Thou shouldest judge me as my sins have deserved.

But now Thou hast promised, dear heavenly Father, to embrace with gentleness and grace all penitent sinners, who turn to Thee and fly to Thy Fatherly mercy, trusting in the merits of the Saviour, Jesus Christ. Thou wilt forgive their offences and never more reckon unto them their sins.

In this, I miserable sinner, put my faith, and pray Thee trustfully that Thou wilt after Thy same promise vouchsafe to be merciful and gracious and forgive me all my sins, to the honour and glory of Thy holy name.

Absolution

After the confession of sins the Priest rises and turning toward the people, says:

If this your confession of sins is sincere, and ye desire therefore, with penitent heart, the remission of your sins for Jesus Christ's sake, then also, in the power and promise of God's word, it is sure and

LUTHERISCHER ABENDMAHLSGOTTESDIENST

Mittwoch, den 1. September.

EINGANGSLIED

BUSSPREDIGT

Prediger:
Hochw. Bischof D. Hanns Lilje.

LIED

(Der Pastor begibt sich zum Altar)

SÜNDENBEKENNTNIS

(Der Pastor wendet sich zur Gemeinde und sagt:)

Lasset uns hinzutreten zum Gnadenthron Gottes und unsere Sünden bekennen:

(Die Gemeinde kniet oder neigt die Häupter)

(Der Pastor kniet vor dem Altar und betet:)

Ich armer sündiger Mensch, in Sünden geboren, der ich gesündigt habe gegen Dich alle Tage meines Lebens auf mancherlei Weise, bekenne von ganzem Herzen vor Dir, heiliger und gerechter Gott, liebreicher Vater, dass ich Dich nicht geliebt habe über alle Dinge noch meinen Nächsten als mich selbst. Ich habe gesündigt gegen Dich und Deine heiligen Gebote in Gedanken, Worten und Werken und habe es deshalb verdient, ausgestossen zu werden vor Deinem Angesicht, wenn Du mich richten wolltest, wie meine Sünden es verdienten.

Aber Du hast verheissen, lieber himmlischer Vater, mit Barmherzigkeit und Gnade alle reuigen Sünder zu umfangen, die sich Dir zuwenden und zu Deiner väterlichen Barmherzigkeit fliehen, die auf das Verdienst des Heilandes und Erlösers, Jesus Christus, trauen. Du willst ihnen ihre Übertretungen vergeben und ihnen ihre Sünden hinfort nicht zurechnen. Darauf setze ich elender Sünder mein Vertrauen und bitte Dich, Du wollest nach dieser Deiner Zusage Gnade und Barmherzigkeit gewähren und mir alle meine Sünden vergeben, zur Ehre und zum Lobpreis Deines heiligen Namens.

LOSSPRECHUNG

(Nach dem Sündenbekenntnis erhebt sich der Pastor und wendet sich zu der Gemeinde mit den Worten:)

So ihr dieses Euer Sündenbekenntnis ernsthaft bekennt und also mit bussfertigem Herzen die Vergebung Eurer Sünden um Jesu Christi Willen be-

sance et la promesse de sa Parole, absout tous ceux dont la confession est sincère et qui, d'un coeur repentant, cherchent en Jésus-Christ le pardon de leurs péchés.
C'est pourquoi je vous déclare la rémission de vos péchés, au nom du Père, du Fils et du Saint Esprit.

CANTIQUE

INTROIT

tiré du Psautier et suivi du Gloria Patri.

Envoie ta lumière et ta fidélité! Qu'elles me guident. Qu'elles me conduisent à ta montagne sainte et à tes demeures. Je m'approcherai de l'autel de Dieu, du Dieu qui est ma joie et mon allégresse.
Comme une biche soupire après des courants d'eau, ainsi mon âme soupire après toi, ô Dieu.
Gloire soit au Père, au Fils et au Saint Esprit, comme il était au commencement, comme il est maintenant et comme il sera éternellement. A m e n.

Le prêtre continue:

Dieu saint, Dieu saint et fort, Dieu saint et immortel, aie pitié de nous.

KYRIE

L'assemblée chante:

Tourné vers l'autel, le prêtre chante avec l'assemblée:

Seigneur, aie pitié de nous,
Christ, aie pitié de nous,
Seigneur, aie pitié de nous.

GLORIA

Le prêtre chante:

Gloire à Dieu au plus haut des cieux,
Paix sur la terre,
Bonne volonté envers les hommes.

LAUDAMUS

L'assemblée se lève et chante:

Le prêtre chante avec l'assemblée:

Nous te louons, nous te bénissons, nous t'adorons, nous te glorifions, nous te rendons grâce pour ta gloire, ô Seigneur Dieu, Roi des cieux, Dieu le Père tout-puissant.
O Seigneur, Fils unique du Très-Haut, Jésus-Christ, ô Seigneur Dieu, Agneau de Dieu, Fils du Père, qui ôtes les péchés du monde, aie pitié de nous; toi qui ôtes les péchés du monde, écoute notre prière; toi qui es assis à la droite du Père, aie pitié de nous.

certain that God of His grace will forgive you all your sins.
And this remission of sins I pronounce to you in the name of God, the Father, the Son and the Holy Ghost.

HYMN

INTROITUS

from the Psalter with Gloria Patri.

O, send out Thy light and Thy truth that they may lead me, and bring me unto Thy holy hill and to Thy dwelling, and that I may go unto the altar of God, even unto the God of my joy and gladness.
Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.
Glory be to the Father, and to the Son, and to the Holy Ghost as it was in the beginning, is now and ever shall be, world without end. A m e n.

The Priest continues:

Holy Lord God, Holy mighty God, Holy gracious Saviour, Thou eternal God, Have mercy upon us.

KYRIE

The people sing;

Facing the altar the Priest sings with the congregation:

Lord, have mercy upon us!
Christ, have mercy upon us!
Lord, have mercy upon us!

GLORIA

The Priest sings:

Glory be to God on high,
And on earth peace,
Good will toward men.

LAUDAMUS

The people rise and sing:

The Priest sings with the congregation:

We praise Thee, we worship Thee, we give thanks to Thee for Thy glory, O Lord God, Heavenly King, God the Father Almighty. O Lord, the only begotten Son of the Highest, Jesus Christ. Lord God, Lamb of God, only Son of the Father, Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, hear our prayer. Thou that sittest on the right hand of the Father, have mercy upon us, for Thou only art Holy, Thou only art Lord, Thou only O Christ with the Holy Ghost art most high in the glory of God the Father. A m e n.

Sende Dein Licht und Deine Wahrheit, dass sie mich leiten und bringen zu Deinem heiligen Berg und zu Deiner Wohnung, dass ich hineingehe zum Altar Gottes, zu dem Gott, der meine Freude und Wonne ist. Wie der Hirsch schreit nach frischem Wasser, so verlangt meine Seele nach Dir, o mein Gott.
Ehre sei dem Vater und dem Sohne und dem Heiligen Geist, wie es war im Anfang, jetzt und immerdar und von Ewigkeit zu Ewigkeit. A m e n.
(Der Pastor fährt fort:)
Heiliger Herre Gott, Heiliger starker Gott, heiliger barmherziger Heiland, Du ewiger Gott. Erbarme Dich über uns.

KYRIE

(Die Gemeinde singt:)
(Dem Altar zugewendet, singt der Pastor mit der Gemeinde:)
Herr erbarme Dich!
Christe erbarme dich!
Herr erbarme Dich über uns!

GLORIA

(Der Pastor singt:)
Ehre sei Gott in der Höhe
und Friede auf Erden
und den Menschen ein Wohlgefallen.

LAUDAMUS

(Die Gemeinde erhebt sich und singt:)
(Der Pastor singt mit der Gemeinde:)
Wir loben Dich, wir beten Dich an, wir preisen Dich, wir sagen Dir Dank, um Deiner grossen Ehre willen. Herr Gott, himmlischer König, Gott, allmächtiger Vater, Herr, eingeborener Sohn, Jesu Christe, Du Allerhöchster. Herr Gott, Lamm Gottes, ein Sohn des Vaters, der Du hinnimmst die Sünd der Welt, erbarm Dich unser, der Du hinnimmst die Sünd der Welt, nimm an unser Gebet, der Du sitzest zu der Rechten des Vaters, erbarm Dich unser, Denn Du bist allein heilig, Du bist allein der Herr, Du bist allein der Höchste, Jesu Christe, Mit

Vaters und des Sohnes und des Heiligen Geistes.

LIED

INTROITUS

(aus dem Psalter mit dem Gloria Patri)

Verheissung Seines heiligen Wortes Gott nach Seiner Gnade euch alle eure Sünden vergeben wird.
Diese Vergebung eurer Sünden spreche ich euch zu im Namen Gottes, des

gehört, so ist es sicher und gewiss, dass nach der Vollmacht und der

The people rise.

The Priest continues:

Thus writes the Evangelist St. Matthew: Jesus said: (St. Matthew 11 : 25—30);

The Priest continues:

Lord, write these Thy words in our hearts.

THE CREED

The Priest continues:

Let us now confess together our Christian faith.

Then is said the Apostle's Creed by all together, each in his own language.

HYMN

During the singing of the hymn the Priest prepares the holy gifts.

THE PREFACE AND SANCTUS

After the end of the hymn the Priest sings, facing the people:

Lift up your hearts unto God.

dem heiligen Geist in der Herrlichkeit Gott des Vaters. A m e n.

SALUTATIO

(Der Pastor, der Gemeinde zugewendet, singt:)

Der Herr sei mit euch.

(Die Gemeinde singt:)

Und mit deinem Geist.

KOLLEKTE

(Der Pastor singt:)

Lasset uns beten.

(Dem Altar zugewendet, betet der Pastor:)

Barmherziger, gnädiger Gott, der Du durch Dein lebendiges Wort und Dein Heiliges Sakrament Deine Kirche auf Erden erbauest, richte unsere Herzen, dass wir hören, was Du durch Deinen Heiligen Geist uns sagen willst und bereite uns, in Busse und Glauben die Gabe Deiner Liebe zu empfangen, die uns dargereicht wird im Abendmahl unseres Erlösers.

(Die Gemeinde singt:)

A m e n.

DAS EVANGELIUM

(Der Pastor spricht, der Gemeinde zugewendet:)

Erhebet eure Herzen zu Gott und hört das heilige Evangelium.

(Die Gemeinde erhebt sich. Der Pastor fährt fort:)

So schreibt der Evangelist Matthäus: „Jesus sprach...."

(St. Matth. 11, 25—30).

(Der Pastor fährt fort:)

O Herr, schreibe diese Worte in unsere Herzen.

DAS GLAUBENSBEKENNTNIS.

(Der Pastor fährt fort:)

Lasset uns nun miteinander unseren christlichen Glauben bekennen.

(Es sprechen alle miteinander das Apostolische Glaubensbekenntnis, ein jeder in seiner Muttersprache)

LIED

(Während das Lied gesungen wird, bereitet der Pastor die heiligen Gaben)

PRÄFATION UND SANCTUS

(Nach Beendigung des Chorals singt der Pastor, der Gemeinde zugewendet:)

Erhebet eure Herzen zu Gott.

L'assemblée se lève et chante:
Nous les élevons vers le Seigneur.

Le prêtre chante:

Rendons grâces au Seigneur, notre Dieu.

L'assemblée chante:
Cela est digne et juste.

L'assemblée reste debout.
Tourné vers l'autel, le prêtre chante:

Il est digne et juste, il est équitable et salutaire de te rendre grâces en tous temps et en tous lieux, Dieu tout-puissant, Père saint et éternel, par Jésus-Christ, notre Seigneur. Car il est l'Agneau pascal qui a été immolé pour nous, l'Agneau de Dieu sans tache qui a porté jusqu'à la mort le péché du monde. Il a vaincu la mort, il est ressuscité, il vit éternellement. Tous ceux qui mettent en lui leur confiance sont par lui victorieux du péché et de la mort et héritent la vie éternelle.
C'est pourquoi, avec les fidèles de tous les temps, et toute la multitude de l'armée céleste, nous louons et nous glorifions ton nom, et nous te célébrons, disant:

L'assemblée, debout, chante:
Le prêtre chante avec l'assemblèe:

Saint, saint, saint est le Seigneur,
le Dieu des armées.
Les cieux et la terre sont remplis
de sa gloire.
Hosanna dans les lieux très-hauts!
Béni soit celui qui vient au nom
du Seigneur.
Hosanna dans les lieux très-haut!

L'assemblée s'assied.

LA PRIÈRE EUCHARISTIQUE

Le prêtre prononce cette prière:
Béni sois-tu, Seigneur des cieux et de la terre, d'avoir manifesté ta miséricorde aux enfants des hommes et d'avoir donné ton Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle. Nous te rendons grâces pour le salut que tu as préparé pour nous en Jésus-Christ. Envoie ton Esprit dans nos coeurs; qu'il suscite en nous une foi vivante; qu'il nous rende digne de célébrer la mémoire de notre Sauveur et qu'il nous prépare à le recevoir lorsqu'il viendra à nous, au banquet du royaume des cieux.

The people rise and sing:
God, lift up our hearts.

The Priest sings:
Let us give thanks unto our Lord God:

The people sing:
He alone is worthy of thanks and praise.
The people remain standing.
Turning toward the altar the Priest sings:

It is truly meet, right, and salutary, that we should at all times and in all places give thanks unto Thee, Almighty Father, Holy God, through Jesus Christ our Lord. He is our Paschal Lamb, offered for us, the innocent Lamb of God, who hath borne the sin of the world, even unto death. And as He hath overcome death and is risen again and liveth eternally, even so all they who put their trust in Him shall through Him be victorious over sin and death, and inherit eternal life.

The Priest continues:
Therefore with the faithful in all times, and with all the company of heaven, we laud and magnify Thy name and praise Thee, singing:

The people remain standing and sing;
The Priest sings with the congregation:

Holy, Holy, Holy, Lord God Almighty,
Heaven and earth are full of Thy glory.
Hosanna in the Highest.
Blessed is He that cometh in the name of the Lord.
Hosanna in the Highest.
The people sit down.

THE EUCHARISTIC PRAYER

The Priest prays:
Blessed be Thou, Lord of heaven and earth, that Thou hast shown mercy to the children of men and hast given Thine Only Begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. We give thanks to Thee for the salvation which Thou hast prepared for us through Jesus Christ. Send Thy Spirit into our hearts that He may kindle in us a living faith and make us ready rightly to celebrate the remembrance of our Saviour and to receive him, when He comes to us in His Holy Supper.

(Die Gemeinde erhebt sich und singt:)
Gott, erhebe unsere Herzen.
(Der Pastor singt:)
Lasset uns Dank sagen dem Herrn unserm Gotte.
(Die Gemeinde singt:)
Das ist würdig und recht.
(Die Gemeinde bleibt stehend)
(Der Pastor wendet sich zum Altar und singt:)

Wahrhaft würdig und recht, billig und heilsam ist's, dass wir Dir Herr, allmächtiger Vater, ewiger Gott, alle Zeit und überall Dank sagen durch Jesum Christum unsern Herrn. Er ist das Passahlamm für uns geopfert, das unschuldige Lamm Gottes, der die Sünde der Welt getragen hat, selbst bis zum Tode, und hat den Tod überwunden und ist auferstanden und lebet ewiglich, und mit ihm werden alle, die auf ihn trauen, siegreich Sünde und Tod überwinden und das ewige Leben ererben.
Deshalb mit den Gläubigen aller Zeiten und mit den himmlischen Heerscharen loben und preisen wir Deinen Namen und singen:

(Die Gemeinde singt, stehend:)
(Der Pastor singt mit der Gemeinde:)

Heilig, heilig, heilig, bist Du Herr Gott Zebaoth
Himmel und Erde sind voll Deiner Herrlichkeit
Hosianna in der Höhe.
Gelobet sei der da kommt in dem Namen des Herrn
Hosianna in der Höhe.

(Die Gemeinde setzt sich)

DAS EUCHARISTISCHE GEBET

(Der Pastor betet:)

Gepriesen seist Du, Herr des Himmels und der Erden, dass Du Dich den Menschenkindern gnädig gezeigt hast und Deinen eingeborenen Sohn sandtest, auf dass alle, die an ihn glauben, nicht verloren werden sondern das ewige Leben haben. Wir sagen Dir Dank für das Heil, das Du uns bereitet hast durch Jesum Christum. Sende Deinen Geist in unsere Herzen, dass er in uns einen lebendigen Glauben schaffe und uns recht bereite das Gedächtnis unseres Erlösers zu begehen und Ihn zu empfangen, der da zu uns kommt in Seinem Heiligen Mahle.

INSTITUTION

Le Seigneur Jésus, dans la nuit où il fut livré, prit du pain, et, après avoir rendu grâces, le rompit, et dit: Ceci est mon corps, qui est rompu pour vous; faites ceci en mémoire de moi. De même, après avoir soupé, il prit la coupe, et dit: Cette coupe est la nouvelle alliance en mon sang; faites ceci en mémoire de moi toutes les fois que vous en boirez.

ORAISON DOMINICALE

Le prêtre, face à l'autel, dit:

Prions, comme notre Seigneur Jésus-Christ nous l'a lui-même enseigné.

Le prêtre s'agenouille et dit:

Notre Père, ...

AGNUS DEI

Le prêtre prend la patène et, se tournant vers l'assemblée, dit:

La paix soit avec vous.

L'assemblée se lève et chante:

Le prêtre chante avec l'assemblée:

Agneau de Dieu, qui ôtes les
péchés du monde,
Sauve nous, Dieu de miséricorde.
Agneau de Dieu, qui ôtes les
péchés du monde,
Ecoute notre prière,
Dieu de miséricorde.
Agneau de Dieu, qui ôtes les
péchés du monde,
Accorde-nous ta paix et ta
bénédiction.

L'assemblée s'assied; les communiants vont s'agenouiller devant l'autel.

ADMINISTRATION DU SACREMENT

Pendant l'administration du sacrement, un cantique pourra être chanté. Le prêtre distribue le pain à chaque communiant, en disant:

Le Corps de Christ, donné pour toi.

Puis le prêtre donne la coupe à chaque communiant, en disant:

Le Sang de Christ, versé pour toi.

Lorsque le groupe des communiants a reçu le pain et le vin, le prêtre dit:

Le Corps et le Sang de notre Seigneur Jésus Christ vous garde jusque dans la vie éternelle. A m e n.

Allez dans la paix du Seigneur.

The Words of Institution

Our Lord Jesus Christ, in the same night that He was betrayed, took bread, and when He had given thanks, He brake it and gave it to His disciples, saying: Take, eat. This is My Body which is given for you. Do this in remembrance of me.

Likewise He took the Cup, and when He had given thanks, He gave it to his disciples, saying: Drink ye all of it. This is the New Covenant, in My blood, which is shed for many for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of Me.

Our Father

The Priest says, still facing the altar:

Let us now all pray as our Lord Jesus Christ himself has taught us.

The Priest kneels and says:

Our Father....

Agnus Dei

The Priest takes the Paten into his hand, and, turning toward the congregation, sings or says:

The peace of the Lord be with you.

The people rise and sing;

The Priest sings with the congregation:

O Lamb of God, that takest away the sins of the world;
Save us, merciful Lord God.
O Lamb of God, that takest away the sins of the world;
Hear us, merciful Lord God.
O Lamb of God, that takest away the sins of the world;
Grant us Thy peace and Thy blessing.

The people sit;

The communicants go up to the altar and kneel down.

The Administration

During the administration a hymn may be sung.

The Priest distributes the Bread to each communicant with the words:

The Body of Christ, given for Thee.

Then the Priest gives the cup to each communicant with the words:

The Blood of Christ, shed for Thee.

When all kneeling at the altar have received the Bread and Wine, the Priest says:

Our Lord Jesus Christ, whose Body and Blood ye have received, preserve you unto everlasting life. Amen.

Go in the peace of the Lord.

DIE EINSETZUNGSWORTE

Unser Herr Jesus Christus, in der Nacht, da er verraten ward, nahm er das Brot, dankte und brach's und gab's seinen Jüngern und sprach: Nehmet und esset, das ist mein Leib, der für euch gegeben wird. Solches *tut zu meinem* Gedächtnis. Desselbigengleichen nahm er auch den Kelch nach dem Abendmahl, dankte, gab ihnen den und sprach: Nehmet und trinket alle daraus; dieser Kelch ist das Neue Testament in meinem Blute, das für euch und für viele vergossen wird zur Vergebung der Sünden. Solches tut, so oft ihrs trinket, zu meinem Gedächtnis.

VATER UNSER

(Der Pastor spricht, noch zum Altar gewendet:)

Lasset uns nun beten, wie es uns der Herr Christus selber gelehrt hat:

(Der Pastor kniet nieder und betet:)

Vater unser....

AGNUS DEI

(Der Pastor nimmt die Patene in seine Hand, wendet sich zur Gemeinde und singt oder spricht:)

Der Frieden des Herren sei mit euch allen.

(Die Gemeinde erhebt sich und singt:)
(Der Pastor singt mit der Gemeinde:)

Christe Du Lamm Gottes, der Du trägst die Sünd der Welt erbarm Dich unser, Christe Du Lamm Gottes, der Du trägst die Sünd der Welt erbarm Dich unser, Christe Du Lamm Gottes, der Du trägst die Sünd der Welt gib uns Deinen Frieden. Amen.

DIE AUSTEILUNG

(Die Gemeinde sitzt, die Kommunikanten gehen zum Altar und knien nieder)

(Während der Austeilung kann ein Lied gesungen werden.)

(Der Pastor teilt das Brot aus an jeden Kommunikanten und sagt:)

Der Leib Christi, für Dich gegeben.

(Dann gibt er jedem Kommunikanten den Kelch und spricht:)

Das Blut Christi, für Dich vergossen.

(Wenn alle, die am Altar knien, Brot und Wein empfangen haben, spricht der Pastor:)

Unser Herr Jesus Christus, dessen Leib und Blut ihr empfangen habt, bewahre euch zum ewigen Leben. Amen.

Gehet hin im Frieden des Herrn.

PRIÈRE D'ACTION DE GRACES

Lorsque tous ont communié, le prêtre dit, tourné vers l'assemblée:

Prions Dieu.

Se tournant vers l'autel, le prêtre prononce cette prière:

Nous te rendons grâces, Père tout-puissant qui, par ton Fils Jésus-Christ, a institué la Sainte-Cène pour notre consolation et notre salut. Fais-nous la grâce, nous t'en prions, de célébrer la mémoire de Jésus sur la terre, pour que nous puissions participer avec lui au grand banquet du royaume des cieux.

L'assemblée chante:

A m e n.

BENEDICAMUS

Le prêtre, tourné vers l'assemblée, chante:

Louons et glorifions le Seigneur.

L'assemblée se lève et chante:

Le prêtre chante avec l'assemblée:

A toi, Seigneur, la louange et la gloire. Alléluia, Alléluia, Alléluia.

LA BÉNÉDICTION

Le prêtre, face à l'assemblée, dit:

Inclinez vos coeurs vers Dieu et recevez la bénédiction.

Le prêtre continue:

Le Seigneur vous bénisse et vous garde.
Le Seigneur fasse resplendir son visage sur vous et vous accorde sa grâce.
Le Seigneur tourne sa face vers vous et vous donne sa paix.
Au nom du Père, du Fils et du Saint-Esprit. Amen.

L'assemblée chante:

Amen. Amen. Amen.

CANTIQUE

POSTLUDE

PRAYER OF THANKSGIVING

When all the communicants have received the communion, the Priest says, turning to the congregation:

Let us pray.

Turning to the altar the Priest continues:

We thank Thee; Almighty Father, Who through Thy Son, Jesus Christ, hast instituted this Holy Supper for our comfort and salvation. We beseech Thee: Give us grace so to celebrate the remembrance of Jesus upon earth, that we may be partakers of the great Supper in heaven.

The people sing:

Amen.

BENEDICAMUS

The Priest, turning to the congregation, sings:

Let us thank and praise the Lord.

The people rise and sing;

The Priest sings with the congregation:

Thanks and praise be to the Lord.
Alleluia, Alleluia, Alleluia.

The Blessing

The Priest, facing the congregation, says:

Bow your hearts to God and receive the benediction:

The Priest continues:

The Lord bless you and keep you.
The Lord make His face shine upon you, and be gracious unto you.
The Lord lift up his countenance upon you and give you peace.
In the name of the Father, and the Son, and the Holy Ghost.
Amen.

The people sing:

Amen. Amen. Amen.

Concluding Hymn

Organ Postlude

DANKSAGUNG

(Wenn alle Kommunikanten das Heilige Mahl empfangen haben, wendet sich der Pastor zur Gemeinde und spricht:)

Lasset uns beten.

(Er wendet sich zum Altar und betet:)

Wir danken Dir, himmlischer Vater, der Du durch Deinen Sohn Jesum Christum dieses Heilige Sakrament gestiftet hast zu unserem Trost und unserem Heil. Wir bitten Dich: gib uns Gnade, dass wir das Gedächtnis Jesu auf Erden so begehen, dass wir Anteil haben an dem grossen Abendmahl im Himmel.

(Die Gemeinde singt:)

Amen.

BENEDICAMUS

(Der Pastor wendet sich zur Gemeinde und singt:)

Lasset uns danksagen dem Herrn.
(Die Gemeinde erhebt sich und singt:)
(Der Pastor singt mit der Gemeinde:)
Danket und lobet den Herren
Halleluja, Halleluja, Halleluja.

SEGEN

(Der Pastor wendet sich zur Gemeinde und spricht:)

Beuget eure Herzen vor Gott und empfanget den Segen:
Der Herr segne euch und behüte euch,
Der Herr lasse sein Angesicht leuchten über euch und sei euch gnädig,
Der Herr erhebe sein Angesicht über euch und gebe euch Frieden.
Im Namen des Vaters und des Sohnes und des Heiligen Geistes.

(Die Gemeinde singt:)

Amen. Amen. Amen.

SCHLUSSLIED

ORGELNACHSPIEL

THE COUNCIL OF THE INDIA MISSION OF THE UNITED LUTHERAN CHURCH IN AMERICA
AND
ANDHRA EVANGELICAL LUTHERAN CHURCH

JOSEPH H. MOORE, TREASURER
MARTIN HENRY, ASST. TREASURER

TELE { PHONE : 220
GRAM : " AELCO, GUNTUR "

CHURCH OFFICE
P. O. BOX 36
GUNTUR

PLEASE QUOTE : VA

Sept. 14, 1955.

The Agent,
State Bank of India,
Guntur.

Dear Sir,

Enclosed please find The Chase National Bank cheque No. F 857, dated New York, September 8, 1955, in my favour for $72.00, duly signed. Please send the proceeds of this amount, less your charges, by a draft on the State Bank of India, Ranchi, to--

Rev. J. J. P. Tiga,
G. E. L. Church,
Ranchi,
Bihar,

under advice to me. Please treat this as very urgent!

Yours faithfully,

Joseph H. Moore.

cc Rev. J. J. P. Tiga, for information,

Dear Mr Tiga,
This has reference to copy of letter, dated Sep. 6, 1955, from Dr Arne Sovik. Please send me a receipt for the amount as soon as you receive it from the Bank.

Yours sincerely,

J H Moore

THE COUNCIL OF THE INDIA MISSION OF THE UNITED LUTHERAN CHURCH IN AMERICA

(INC. ON JULY 7, 1924, UNDER SEC. 28 OF THE INDIAN COMPANIES ACT VII OF 1913)

FOUNDED 1842

PRESIDENT :
REV. E. G. WOOD, D. D.

VICE-PRESIDENT :
REV. W. P. PEERY

SECRETARY :
MISS SARAH F. SNYDER

OFFICE OF THE PRESIDENT
NARASARAVUPET
GUNTUR DISTRICT

SECRETARY, WOMEN'S WORK :
MISS EDITH E. EYKAMP, LITT. D.

TREASURER :
JOSEPH H. MOORE

Dear R September 8, 1955

Dear Revs Lakra and Tiga:

I write as a friend of both of you expressing our deep sorrow and regret concerning the unfortunate situation that has arisen. I do not know the details of the strife but I know the human heart and I know that jealousy and striving for power are often at the root of these troubles in the Church. I write particularly as a member of the Surguja Board. The trouble among you has greately crippled the work at Surguja. As you both know, there has been an element which has sought to (1)separate the Surguja work from Gossner and make it an independent Church and to that end (2) arrange some one from the South to supervise the Field. You are both playing into the hands of those who seek these ends. If the Gossner Church is not able to manage its own affairs in a decent way, how can it look after Surguja. We had suggested a commission of you two plus Rev. Berutta to study the Seminary situation at Surguja and make recommendations re Curriculum, , qualifications of students, length of course, text books, etc. But because of the trouble you have been unable to do this and we mark time. Our hope and prayer is that peace may come at the Mahasabha, but we simply must do something about Surguja regardless. Since Rev. Lakra was present for the visit of the Neogy commission, I have written to the Chairman of the Board to ask him to be present at Ambikapur if they return as seems likely.

Cordially E.G.Wood

821 Main Street
Scalp Level, Pennsylvania
August 30th
Year of Our Lord 1955

The Rev. Jaymasih Jilo-Phael Tiga, Principal
The Lutheran Theological College
Gossner Evangelical Lutheran Church
Ranchi, Bihar, India

My dear Jilo,

Please forgive my delay in getting this month's check off to you. But I was on vacation myself from Monday, July 25th to Friday, August 12th. On my return, we celebrated the Sacrament of Holy Communion on August 14th, and I took private communion to the sick almost all the following week. Then, when one has been away, as you no doubt know, a pile of mail and other chores are just waiting for you. These I have dispatched, or at least most of them. We are beginning to get our fall and winter cprogram organized. And since, with this check, another year of support for the three students begins, I had to make arrangements to gather the funds.

The $8 for Paulus Kerketta, from Grace Church, Rummel, is presented again by Mr. and Mrs. Oscar Berkey and their daughter Wiltrude. The situation that existed in this family a year ago still exists. If anything the situation is worse. Mr. and Mrs. Berkey scarcely speak to one another because they have different opinions on so many things, and Wiltrude, who is 26 years old but has never worked, is becoming more and more introverted, because she is like a pawn in a game of chess in which her father is the king and her mother the queen. I am thankful that they can unite long enough to decide to send the $8 for Paulus but I wish I could be more like Our Lord who said, "Blessed are the peacemakers, for they shall inherit the earth." Though all three will speak to me on any subject I care to bring up, they don't say much to one another. Telling them that "unless ye forgive your brother whom ye can see, and so show your love to him, how can ye love God whom you do not see?" does not help. If you or Paulus have any suggestions, please let me know.

The $8 for Obed Toppo from Mrs. Mishler continues. Please give him Mrs. Mishler's address: Mrs. Earl Mishler
R.D. # 4
Johnstown, Pennsylvania
and tell him to write her directly, though, for the present, and until I hear otherwise from you, I think it would be best to send the $24 direct to you, instead of individual checks to the boys.
Last Sunday I baptized twin granddaughters of Mrs. Mishler: Linda Carol Erhard and Laura Kay Erhard. These are the first twins I have ever baptized, and because I had the feeling that it might be some time before such an event happens again, I took pictures of it. If they turn out well, I may send some along to you. (By the way, I'm still waiting for the letter you promised me, in which I hope you can tell me of any needs you may have which I might help you fulfill.)

The $8 for Paul Singh from Mt. Zion Church is given by Mr. and Mrs. Robert Wrightsman, who also gave last year. They have one small child, Billy, 4 years old, who was born with several physical deformities on his feet and hands. He now, after many operations, is able to walk and run as well as any other child, but on each hand he has only 3 fingers. The Wrightsmand are very faithful workers in our congregation. Robert is a carpenter by trade and has employment building and repairing houses. They send their best wishes along with the money.

Well, space has run out. I could tell you much about th Luther League Convention at York and about our week at Northfield. Suffice it to say that I have gained renewed strength spiritually, to carry on the task that Our Lord has given me. I am beginning to understand what He wants me to do. Oh how sinful we are, and how glorious He is.

Your brother in Christ,
John E. Zaun

No. 1573/55

G.E.L.Church Compound,
Ranchi.

The 14th May, 1955.

From

The Rev.J.J.P.Tiga,M.A.,B.D.,S.T.M.
Lutheran Theological College,
RANCHI, Bihar.

To

Mr.James P.Alter,
Christian Retreat and Study Centre,
Raipur P.O.
Dehra Dun,U.P.

Dear Mr.Alter,

Thanks for your kind letter dated 26-4-55 and the reminder dated 10-5-55. I am very busy these days and I am doubtful if I can attend the Retreat although I am not cancelling my plan to attend. If you can ask some one else to prepare the statement for the Ecumenical Study Consultation, I shall be happy. Thanks.

Yours sincerely,

J.J.P.Tiga
14/5

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam
Mission Estd. 1845 — Autonomous 1919.

President:—**Rev. J. J. P. Tiga,** M.A., B.D., S.T.M.

G. E. L. CHURCH COMPOUND
RANCHI BIHAR INDIA.

Ref No.....

F 8/2

Dated the ..13th. May.....*195* 5.

The Rev. Dr. R.B.Manikam, President,
F.E.L.C.India.

Dear Dr. Manikam,

Thanks for your letter dated the 10th. inst. Knowing how much you love this Gossner Church I can easily understand your anxiety at this time. In due consultation with the fellow officers of the Church Messrs N.E.Horo and C.M.Horo Secretary and Treasurer respectively, I have sent the following Express Telegram today :

" REPLY SENT ALREADY. BETHESDA SEVENTEEN THOUSAND IN SCHOOL ACCOUNT AND THREE THOUSAND WITH CHURCH TREASURER , FINANCIAL IRREGULARITIES GETTING STRAIGHTENED BY NEW TREASURER CHRIST MUKUT HORO. KINDLY SEND SUBSIDY.LETTER FOLLOWS. "

1. Bethesda Hall money : Rs.17,000/- was received by me from the Church Treasurer. The rest was with him. I never got it. I never deposited any of this into my own account . A Bank account was opened in the name of the Bethesda Girls' School Building Fund with the Chotanagpur Banking Association and the money was deposited there and operated jointly by the Secretary of the school (myself) and the Headmistress (Miss SM Bodra). The number of the Pass Book is Ledger No. 12 and Folio No. 91. It is ebtirely false to say that the Hall Fund money was deposited in my own account . The Bank itself is my witness.

2. Implementation of the recommendations of the auditor :

P.T.O.

2. Implementation of the recommendations of the auditor's report ... I am a member of the Church Council since October, 1953 .It is not even two years. Before that I was not in the Chur Church Council for many years. So also Mr. N.E.Hor the new Secret tary is in the Church Council only for the same period as I. The new Treasurer Mr. C.M.Horo is in the Church Council only from last April .It is jet even one month for him to be in the Church Council. For the period I have been in the Church Council, i.e; 1953 to 1955 I tell you Dr. Manikam, I have never been shown any report of the auditor. It has not been placed before the members of the Church Council if I am not mistaken. It has never been brought to the Mahasabha - Revd Jaken who was the President of the Church since 1942-1953 should be able to explain how the former officers treated with the audit report.

The new Treasurer Mr. C.M.Horo came last January as an assistant Treasurer . At the last Mahasabha the former Treasurer Mr. Z.Horo was deposed and Mr. C.M.Horo was made Treasurer. He is trying his best to follow the instructions of the auditor . I asked him several times these days and he told me that he has been able to adjust more than Rs.10,000 which had been advanced to various individuals. The former Secretary Mr. C.D.Sirka had against him an advance of more Than Rs.19,000.Mr. C.M.Horo the new Treasurer is after him like a leech and he hopes to get the matter settled with him before long. ~~He has already got several thousands of rupees refunded.~~ No doubt we are going to loose muc money from the previous accounts. But I can assure you that we have got now the best Treasurer available in the Church at this time. We have every reasonable hope that from now on the funds will be very well handled in the hands of the new Treasurer .

The P.F. a/c are now up-to-date

3.

Split in the Church : I am not at all prepared to accept that there is a split in the Church. There is one Church one Church Council, one Mahasabha, one Executive. Mr. Lakra defies the authority of the Mahasabha . He wanted the Church Council and the Mahasabha to let him go his own way and do what he wanted. Whenever there was a check he interpreted that to be grudge, malice, enemity and so on. In order to defend him in his wrongdoings he was all the time, ever since 1933 , keeping ready a group of his relatives and some strongly cummunal-minde Oraons to be at his beck and call . These are the people who ha been the cause of the downfall of the Gossner Church. Now when they have been rightly arrested ,they are presenting to you a case of split in the Church. I am convinced that you will be helping the Gossner Church to be ruined arther than helping he

her to fight against communalism , narrowmindedness and selfishness. if You send a Commission.

Please don't think for a moment that I take pleasure in being a President. I was happy with the job of teaching in the Seminary. I shall be happy to be sent to parish as a humble pastor. I have obeyed the call of the Church . I did not want to be the President. None of my relatives wanted me take this place . Sooner I get back to the place where I was the better it is for me. But how can I do that ? Would you want me to tell these 83 delegates out of 113 that I don't want to shoulder the responsibilities at a time when there was the cry for help. I have always considered you to be my friend,nay more than a friend. You have been my guide and counsellor,one who has commanded affection and admiration. I put before you a challenge in the name of the Gossner Church. What shall we give place for ? Selfishness and Communalism OR Common good and Integrity of the Church to the principles of oneness of Christians of classes and communities in the Lord Jesus Christ ? In 1934 Mr. Lakra disobeyed the Mahasabha andthe Church Council when he was asked to leave the High School and take the position of Ministerial Intructor in the Church. Hecreated disturbance. His cry was heard by the Federation and what was the net result we know. This time he disobeyed the Mahasabha and there is the talk of the coming of a federation Commission . I don't think it is wise for anyone to stop anyone who wants to come and help solve difficulties. But what will be the remedy ? That is the question. Let Mr. Lakra do what he likes and let him keep an army of his relatives and some of his tribesmen for any emergency. That will be the remedy. The other remedy may be : Let the Federation appoint a President, a Secretary and a Treasurer for the Gossner Church for a specific time until the Federation has confidence upon the Mahasabha. If you please let the decision of the Mahasabha stand + Mr. Lakra obey.

4. The subsidy : I want to speak plain in this matter . We are a poor Church .We have always lived on begging. We have never felt ashamed of begging so that our institutions may thrive and the Church may grow. But if the subsidy is used as a bridle ,and the Church's highest authority ,the Mahasabha is threatened,it is best that the subsidy be stopped. It appears at times that the subsidy comes for Mr. Lakra , not for the Church! The Federation was always anxious to see the irregularities in the management of funds to be removed. Mr. Lakra was there for the last 13 years as President of the Church. Treasurers and Secretaries came and went away but the conditions in the finances never improved. On the other hand , it ended with the loss of Rs. 20,226.11.2 pies which is supposed to be in the hands of Treasurer Z.Horo in the report of Mahasabha 1955. From where will he pay this amount ? How did it come to this ? Rev. J.Lakra, Mr. C.D.Sirka, and Mr. Z.Horo are the fittest petsons to explaon it . The irregularities were there and loss of money is a fact. You have chosen to punish the new officers and you want to make further subsidies dependent upon settlement of dispute between me and Lakra. I can't understand this.

If you have no confidence upon the Mahasabha and the present officers the way left is EITHER STOP THE SUBSIDY OR appoint your Mahasbha and officers for the Gossner Church and send them the subsidy. We cannot force you to have confidnece on us. The Mahasabha has broght drastic changes in the Executive. Please see what you can do.

With kind regards,

Yours Sincerely,

J.J.P.Tiga 13/5/55

(J.J.P.Tiga)

JJPT/55

Christian Retreat and Study Centre

(An inter-denominational centre for group study of the Word of Life and the life of the world)

Rajpur P. O.
Dehra Dun, U. P.

May 10, 1955

The Rev. J.J.P. Tiga,
Lutheran Theological College,
RANCHI, Bihar

Dear Mr. Tiga,

On April 26th, I wrote to ask that you prepare an introductory statement for the Ecumenical Study Consultation. I have had no reply from you. So, I am writing again to ask whether you will be able to accept this request. I hope very much that you will be able to do so. Kindly let me have a reply about it at your earliest convenience.

With best regards,

Sincerely yours,

James P. Alter

James P. Alter

JPA:jpm

Dear Mr. Alter, Thanks for your kind letter of 26.4.55 and the reminder dated 10.5.55. I am very busy these days and I am doubtful if I can attend the Retreat although I am not cancelling

my plan to attend. If you can ask someone else to prepare the statement for the Ecumenical Study Consultation,

Thanks.

Yours Sincerely,

F.E.L.C.

The C. S. I.—Lutheran Joint Theological Commission.

Extract from the Minutes of the Commission which met in Vishrantinilayam, 13 Cubbon Road, Bangalore on March 15th to 17th, 1955.

6. Regarding further action by the churches the following resolutions were passed.

i. It was resolved to report our churches that the joint-Theological Commission has now completed the programme of theological study planned at the meeting of November 1951, and to draw their attention to the printed volumes embodying the papers presented and the agreed statements drawn up.

ii. It was resolved to inform the churches that in our judgment the degree of doctrinal agreement between us is such as to warrant a closer fellowship than now exists between our churches.

iii. It was resolved to express to the churches our conviction that it is of greatest importance that opportunities should be created for personal meeting, corporate study, prayer and fellowship for members of our churches, and in this connection to draw attention to the following suggestions contained in our 1953 minutes:

(*a*) The development of local organs of fellowship such as pastors, fraternals, joint retreats and conferences.

(*b*) Co-operation in evangelical and social work.

(*c*) Exchange of preachers on suitable occasions.

(*d*) Invitations to members of the other Churches to participation in the Lord's Supper on suitable occasions, and in special circumstances.

iv. It was resolved to recommend the following proposals for the establishment of pulpit and altar fellowship between the two churches:

(*a*) The two churches recognise one another as believing and preaching the essentials of the Christian faith in obedience to the Scriptures and as duly ministering the Sacraments according to Christ's ordinance, and thus corporately within the one holy Catholic and Apostolic Church which is His Body.

(*b*) Each church will accept members of the other who pass into its area, whether temporarily or permanently, to fellowship, with the status in respect of church membership which they previously possessed in the other church.

(*c*) While retaining full freedom to judge of the suitability, in spiritual life general education, theological training and general experience, of any minister for appointment to a particular charge, each church recognises the ordinations administered within the other church.

(*d*) Neither church is by this agreement committed to acceptance or approval of every teaching or practice of the other.

v. It was resolved that steps be taken to set up organs for mutual consultation both about the detailed questions arising over the day to day relations, and about matters of principle concerning the two churches in their relation to the world, and to their members.

vi. It was resolved to ask the churches to continue this commission for a further period and the topic for study at the next meeting should be "the Nature of the Church", and that an attempt be made

to prepare agreed statements on "Baptism" and "the Nature of the Unity of the Church".

vii. It was resolved to draw the attention of our churches to the following passage on the importance of prayer in the Evanston Report on Section I.

"The measure of our concern for unity is the degree to which we pray for it. We cannot expect God to give us unity unless we prepare ourselves to receive His gift by costly and purifying prayer. To pray together is to be drawn together."

It was decided that the Rev. S. W. Savarimuthu and the Rt. Rev. D. Chellappa be requested to prepare a brief litany of prayer for unity which may be used by the churches.

N. B. The resolutions ii to v are not acceptable to the Missouri Lutheran members of the commission.

J. R. CHANDRAN
Secretary

Chairmen { W. HELLINGER
J. E. L. NEWBIGIN

THE LORD'S SUPPER (an agreed statement).

1. We believe that in the Lord's Supper Christ verily gives Himself to His people. The Lord's Supper is a gift of Christ to His Church, and when the Church celebrates it in accordance with His word, He is truly and personally present, the Giver and the Gift. Those who receive this gift in faith receive it unto salvation; those who receive without faith receive it unto judgment.

2. The Lord's Supper is essentially the mystery of the real personal presence of our Lord Jesus Christ as the Saviour who became man and gave His body and shed His blood and thereby offered one sacrifice for the sin of the world for ever. It is by His cross that Jesus has given Himself for the world, and in this sacrament, as we eat bread and drink wine according to His commandment, He—God and Man, crucified, risen and glorified—gives Himself to us under bread and wine, in order that we may receive forgiveness of sins, life, salvation and power to be His witnesses and ambassadors to the world

3. The manner of Christ's presence in the bread and wine of the sacrament is a mystery which our minds cannot comprehend, but which we joyfully confess and in which we glory. Though we cannot express this mystery in words, we must, on the one hand, deny that in this sacrament we eat the material flesh of Jesus of Nazareth; on the other hand, we must deny that Christ's presence in the Sacrament depends upon our faith, or that in it we receive the body and blood of Christ spiritually apart from eating and drinking the bread and wine. We believe that as we receive the bread and wine according to His commandment, we receive the body and blood of Christ in a spiritual manner because of the sacramental union which He has established by His word.

4. The sacrament of the Lord's Supper belongs to the period between Christ's ascension and His coming again in glory. In the sacrament we commemorate the once-for-all events by which He redeemed the world, we confess the presence of the risen Lord with us, and we look forward to His second coming. Every

celebration of the Lord's Supper is a joyful anticipation of the heavenly banquet when the redemption will be complete and the creation itself set free from bondage. Though the mode of Christ's presence with us in this sacrament is not the same as that of His presence with the disciples in Galilee, or as that to which we look forward when He comes again, yet the Christ who gives Himself in the sacrament is the same Christ who was and who is and who is to come.

5. By partaking of the Lord's Supper we confess our faith in Christ and proclaim His death for sinners.

6. When we participate in the Lord's Supper we respond to the great gift of Christ with thanksgiving, and we offer ourselves in and through Him to the Father, to be a holy and living sacrifice.

7. In the Lord's Supper Christ meets with His Bride the Church. The whole Body has communion with Him the Head and the many members are joined together into one in Him. Therefore participation in this sacrament lays upon the participants the obligation to live as members of His Body, and as fellow members one with another.

Extract from the Minutes of the F. E. L. C. Executive Committee Meeting on 13, 14, Oct. 1955

13. (*a*) **Report of the C. S. I.-Lutheran Joint Theological Commission.**

1. Resolved to receive the Report of the C. S. I.-Lutheran Joint Theological Commission, in Bangalore in March 15 to 17, 1955.

2. Resolved to commend this document to the careful and sympathetic study of the Constituent Churches.

3. Especially we draw their attention to the agreed statement on the Lord's Supper where, to a most remarkable degree, agreement has been achieved between the Lutheran and the C. S. I. members and also to the whole para six of the Report.

4. The F.E.L.C. Secretary will circulate this report and collect the reactions of the Constituent Churches and report to the next meeting of the F E. L. C. Executive.

5. This statement does not propose Church Union in the sense that the Lutheran Churches be absorbed in the C. S. I. or vice-versa. Should in the good Providence of God the Churches concerned be led to unite sometime in the future, the result would have to be quite a new Evangelical Church.

6. For a further clarification of these points we recommend that the F. E. L C. arrange a special Theological Conference of representatives preferably at Gurukul in 1956. It is suggested that each Church is invited to send up to six accredited delegates to this Conference in addition to whom visitors will be allowed.

8. If and when the recommendations of the above Report are to be implemented we trust that the Constituent Churches will act unitedly It is our belief. however, that should any Constituent Church of the F. E. L. C. take independent action and establish pulpit and altar fellowship with the C. S. I. that would *not eo ipso* preclude its membership in the F. E. L. C.

CONSTITUTION AND RULES OF THE LUTHERAN THEOLOGICAL COLLEGE AND RESEARCH INSTITUTE, MADRAS-10.

(As passed by F.E.L.C. Conference 1954)

1. NAME.

The name of the Institution shall be the Gurukul Lutheran Theological College and Research Institute.

2. OBJECTS

The Objects of the Institution shall be:

i) To provide theological education and theological literature in India

ii) To disseminate Christian truth among the members of the Christian Church in India as well as among the non-Christian people of the country.

iii) To promote, generally, the aims and objects of the Federation of Evangelical Lutheran Churches in India, and to serve as a common Lutheran centre for theological research.

3. MANAGEMENT.

The Management of the Institution shall be vested in a College Council consisting of representatives elected by the Federation of Evangelical Lutheran Churches and Contributing Bodies, and the Principal of the Institution (ex-officio). This Council shall be in charge of the Institution subject to the Constitution and shall be responsible to the FELC for conducting the affairs of the Institution in accordance with the aims and objects of the FELC and in conformity with the confessional basis.

CONSTITUTION OF THE COLLEGE.

1. PREAMBLE.

Whereas the Federation of Evangelical Lutheran Churches in India, invites and continues to invite the constituent Churches of the Federation and the Lutheran Missionary Societies working in co-operatio therewith and other Lutheran bodies in sympathy with the aims of the institution to help to establish a Higher Theological institution for the efficient training of ministers, teachers and other Christian leaders among the Christian Churches in India and co-operating Missions

and, whereas certain bodies have responded to the invitation of the Executive Council of the Federation to co-operate in the support and management of the said institution:

Be it known that the Higher Theological Institution, brought into existence by the co-operating and participation of the above mentioned bodies, adopts the following Constitution and invites any Lutheran Church or Lutheran Missionary Society or other Lutheran body in sympathy with the aims of the institution to co-operate in the work of the Institution in accordance with the Constitution. This constitution may be amended from time to time according to the method prescribed in the Constitution.

2. MEMBERSHIP.

i) Any Church, Mission, Association, Society or other body of Lutheran Confession approved by the College Council, which for the purpose of co-operating in the support of the institution and its work, shall contribute such sum as may from time to time be agreed upon by the College Council as its several meetings and shall be a member body of the institution.

ii) Any such member body shall be entitled to nominate one member to the College Council.

iii) Any person so nominated shall be a member of the College Council for such a period as the members shall determine. Notice of such nomination of members shall be sent forthwith to the Secretary.

iv) Any vacancy in the nominated members of the College Council, which may occur through death, resignation or otherwise, shall be filled by the member body which has thus ceased to be represented.

v) Any member body which shall desire to withdraw, shall give in writing at least one year's notice to the Secretary, and such notice shall take effect only at the end of a financial year.

3. COLLEGE COUNCIL.

i) The affairs of the Institution shall be conducted by the College Council.

ii) The College Council shall consist of:

1) Two members elected by the Executive Council of the Federation of Evangelical Lutheran Churches in India.

2) One representative of each member body.

3) One Principal of the Institution (ex-officio).

iii) The representative of the Federation and of the member bodies shall hold office for such a period as their respective organizations shall prescribe from time to time, but this shall not exceed three years at a time.

iv) There shall be three Officers of College Council: A President, a Treasurer and a Secretary. The President shall be appointed by the FELC Executive Council and among the members of the College Council; the Treasurer shall be appointed by the College Council. The Principal of the institution shall be the Ex-Officio Secretary of the College Council. The Treasurer shall maintain a true account of monies received and expended on behalf of the Council and shall prepare and present to the Council a duly audited balance sheet and upto the 31st day of May in each year or such other date as the Council shall from time to time determine.

v) The Council shall meet once a year for passing the budget, and as often otherwise as may be necessary, and shall be responsible for the management of the Institution. A quorum shall be one more than half the number of voting members.

vi) The College Council shall appoint the Professors of the Institution and from among them one to be the Principal. It shall establish rules for the Institution, and shall receive from the Principal an annual report on its working embodying the reports of the administrative officers. The College Council shall make a report to the Federation and also the member bodies. The Federation shall have the right to issue from time to time instructions to the Executive Council as per rules and regulations of the Federation, Art. V, Section 4 b.

vii) The Professors shall form the College Faculty, which shall be responsible for the internal working of the Institution in accordance with the rules of the Institution and for the transaction on such other business that may be delegated to it.

4. PROPERTY.

a) Trustees:

All the property of the Institution movable and immovable now existing and that which may be acquired hereafter with the right of purchasing, selling and mortgaging property, shall vest in the FELC. The College Council shall administer the property of the Institution on behalf of the FELC. All documents relating to and affecting the property shall be executed in accordance with the rules and regulations of the FELC Art. VIII - Property.

b) Compensation:

In the event that the Institution is permanently closed the property given by the Church of Sweden Mission and Leipzig Evangelical Lutheran ~~Church~~ Mission shall revert to the Tamil Evangelical Lutheran Church. The F.E.L.C. Executive Council in consultation with the bodies concerned shall determine the amount of compensation to be paid by the T.E.L.C. to those bodies which have given a capital expenditure.

5. ACCOUNTS.

i) True account shall be kept on the monies received and expended by the College Council and the matters in respect of which such receipts and expenditure take place, and of the assets, credits and liabilities of the Institution.

ii) The accounts shall, unless the College Council from time to time fixes another date therefor, be settled on the 31st May in each year, and balance sheet containing a summary of the assets, credits and liabilities of the Institution on that day shall be made out. The said balance sheet shall be laid before the College Council in the ordinary general meeting together with a report by the Secretary as to the state of progress of the Institution.

iii) The annual accounts and the audited report shall be forwarded to the Constituent Churches and the F.E.L.C.

6. AUDITORS.

i) The College Council shall appoint one or more Auditors to hold office for the ensuing year and shall fix the remuneration, if any, to be paid for their service.

ii) Every auditor of the Institution shall have the right of access at all times to the books and accounts of the Institution and vouchers and shall be entitled to require from the officers of the College Council such information and explanation as may be necessary for the performance of the duties of the Auditor. The auditor or auditors shall examine the books, accounts and vouchers of the College Council and the Faculty and shall report promptly thereon.

7. CHANGES IN THE CONSTITUTION.

Amendments to this constitution may be initiated by the College Council or the FELC Executive. All such amendments shall go through the College Council, and shall require a three-fourth vote of the membership of the FELC Executive Council for adoption and shall be submitted to the Conference of the Federation for ratification.

Rules of the Gurukul Lutheran Theological College and Research Institute.

1. CONFESSIONAL BASIS.

The Confessional basis of this Institution shall be that of the Federation of the Evangelical Lutheran Churches in India, to wit:

a) We receive and hold the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice according to which all doctrines and teachers are to be judged.

b) We accept as important testimonies drawn from the Holy Scriptures and three ecumenical Creeds: Namely, The Apostles, the Nicene, and the Athanasian.

c) We receive and hold the Unaltered Augsburg Confession and Luther's Small Catechism as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church founded upon the Word of God.

d) We recognise the Apology of Augsburg Confession, the Smalkald Articles, the Large Catechism of Luther, and the Formula of Concord, as of great importance in the historical development of the Evangelical Lutheran Church and as a valuable Lutheran heritage.

2. FACULTY.

The Faculty shall consist of the Professors of the Institution. They shall be responsible for the internal working of the Institution, fixing the curriculum and time-table for each term and year, discipline of students, etc., in accordance with rules for the Institution established by the College Council. Admission of students shall be made by the Faculty subject to the approval of the College Council. The question of the dismissal of a student shall be decided by the College Council on the recommendation of the Faculty.

3. PROFESSORS.

a) The appointment or termination of services of Professors shall be made by the College Council.

b) Each professor shall receive his salary according to a scale which shall be fixed by the College Council.

c) The College Council shall appoint one of the Professors as Principal for a period of three years in the first instance, and he shall be eligible for reappointment.

d) The College Council shall also appoint a Bursar of the Institution.

e) Every Professor appointed to the Institution shall at the time of his public installation as Professor, signify his acceptance of the constitution of the Institution and of its Confessional basis.

N.B. - Pundits, tutors and other teachers, who are not members of the Faculty, shall be appointed by the Faculty, subject to the approval of the College Council.

4. STUDENTS.

a) Those admitted as students shall ordinarily be persons whose qualifications are not less than B.A. degree and not above 35 years of age. They shall be on probation for a period of six months at the end of which the Faculty, subject to the approval of the College Council, shall matriculate

such as are found qualified to continue their studies. (Standard of admission other than B.A. is referred to the College Council).

b) All stipends shall be fixed by the College Council and remitted by the sending body to the Bursar of the Institution for disbursement.

c) Admission shall be open to students from any Christian Church. In the case of students from Churches other than the co-operating bodies the tuition fee shall be fixed by the College Council.

5. COURSES.

The Faculty, subject to the approval of the College Council, shall arrange:

i) A Theological course for College graduates leading to the B.D. Degree.

ii) Advanced work for students holding the B.D. Degree.

iii) Such special courses, refresher courses, retreats for pastors, teachers and others, as may be needed from time to time.

iv) And in all feasible ways to promote theological research.

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LUTHERAN THEOLOGICAL COLLEGE, RANCHI.

(Affiliated to Serampore University)

PRINCIPAL:
THE REV. J. J. P. TIGA, M.A; B.D; M.S.T.

RANCHI,
BIHAR, INDIA.

3

Ref..... 65/54

Dated..... 27th. Febry. 195

To,

The Reserve Bank of India,

Calcutta.

Dear Sir,

May I inform you that I am to attend the second Assembly of the World Council of Churches to be held in Evanston, Illinois, U.S.A. in August, 1954. I have arranged for my passage through the American Express Company, Bombay. My boat ss HIMALAYA is to sail from Bombay on the 28th. of April, 1954. My agents have advised me to get a permit from you for Dollar funds for my expenses in the U.S.

I request you to kindly send me a permit for purchase of 600.(six hundred) dollar funds.

I am enclosing herewith a copy of certificate from the Executive Secretary, Second Assembly of the World Council of Churches, ~~in~~ Original may be produced, if required. The copy has been duly verified by a first class magistrate, signed by him with his court seal.

Yours Sincerely,

J. J. P. Tiga
27/2

Encl:

a True Copy of
a certificate from
the World Council of Churches.

Among others, this committee was asked to nominate the members of the Commissions on Theology and Education also.

REPORT OF THE TREASURER:

The Rev. H.W.Mayer, Treasurer , presented his report for the year 1954-1955(See appendix No. 1) After some discussion it was resolved to accept the report subject to audit.

REPORT OF THE SELECTION COMMITTEE OF THE W.C.C MEETING AND THE L.W.F. MEETING IN ASSEMBLY IN AUGUST 1957 IN MINNEAPOLIS

It was estimated that there would be 12 seats for the member Churches of the Federation and two seats for the non-member Lutheran Churches It was agreed that these seats will be distributed as shown hereunder:

Dr. A.N.Gopal who is a member of the LWF Executive Committee will attend the meeting without any financial implication the FELC

Seats to the other member Churches will be distributed in the following order of priority.:-

C.E.L.C	-	Two seats
T.E.L.C	-	Two seats
Arcot L.C	-	One seat(provided it obtains membership before the Assembly meets)
M.P.Church	-	One seat
S.A.L.C	-	One seat
Santal Church	-	One seat
West Jaipur Church	-	One seat
A.E.L.C.	-	Two seats(One of whom may be a woman)

The member Churches of the FELC are requested to elect their representatives to the LWF assembly in August 1957 and report to the Secretary, FELC . on or before 1-9-1956 . Failure on the part of the Churches to do so,will involve the loss of their right to be represented at the Assembly as mentioned above.

In case there is not sufficient subsidies available from abroad or from the member churches, the Executive Councill will review the situation.

We request the LWF to grant the FELC of India 12 seats among the offici visitors to the LWF Assembly in 1957. In addition we request the L.W.F. to grant us 2 more seats among official visitors which will be assigned to the non-member Lutheran Churches in this country.

The Lutheran Church in Pakistan will have representation over and abov 12 seats given to the FELC. At present they are a non-member Lutheran Church .

The chosen representatives might be given financial aid as follows: If $ 1000.00 or less is granted from the LWF or CWM resources the sum will be allocated equally to the representative number one of the CELC and the TEL respectively. If more than $ 1000.00 but not more than $ 2000.00 is received it shall be allocated equally between the representative number one of the Arcot L.C., if they are declared a member, and the M.P. If more than $ 2000.0 is received, it shall be allocated among other members of the F.E.L.C.

213/56 RESOLVED to adopt Schedule No II of the Committee of the selection Committee report as the basis for soliciting the annual contributions from the member churches of the FELC for delegates " travel to World meetings of the LWF and the W.C.C.".

	On baptised membership rate.	Apportioned on FELC alliliation basis. On FELC Rpe Rate	Half of Total Previous Cla
ALC.	Rs. 619	238	428- 8 0
CELC	492	238	365 0 0
TELC	131	238	184 8 0
FELC	86	170	128 0 0
Ebenezer	81	153	117 0 0
SALC	33	170	101 8 0
MPELC	10	102	56 0 0
Arcot L.C	29	170	99 8 0
East FELC	3	51	27 0 0
Nirhadi	1	17	9 0 0
Totals.	1485	1547	1516 0 0

240/56 RESOLVED to urge the member churches to enter into conversation with sister Lutheran Churches in each language area with a view to establishing close relationship.

JELC REQUEST FOR A HIGH SCHOOL 205/55.

The Rev. A.C.Kondapan of the JELC pleaded for the endorsement of the JELC for their proposal to start a High School in their area and commend to it the CWM. He said that there was not even one High School for a Church consisting of 35,000 souls. He informed the council that Rs. 5000/- was promised by the Breklum Mission.

241/56 Resolved to express our great interest in the project which will be a great asset to the growing Church, and our strong support to the request. The President of the Federation is here by authorised to represent to the CWM the importance of this project and secure the needed sanction from them.

SERAMPORE COLLEGE.

Read a letter from the Principal of the Serampore College for financial help towards expenses in their theological Department.

242/56 RESOLVED to commend this appeal for help to those of our member Churches who are not contributing to the Serampore College without prejudice to their support to Gurukul, which is a part of the Serampore College. We appreciate the work of the Serampore college which is the agency for all theological education in the country.

COMMITTEE ON OVERSEAS MISSION.

READ letter from the Rt.Rev.Dr.J.Sandegren.

243/56 RESOLVED to express our deep appreciation of the services of Bishop Sandegren in this regard and accept his resignation , and to request the Rt. Rev. Dr. R.B.Manikam to accept the convenership of the C.O.M.

THE NEW CURRICULUM CONFERENCE. The report of the Sunday school Conference on New Curriculum was received and recorded.

244/56 CALCUTTA WORK. The Rev. J.J.P.Tiga presented a report on the work in Calcutt and drew the attention of the Council to vrious problems. Resolved to reconstitute the committee on Calcutta work with Rev. Tiga, convener, Rev. C Devasahayam and Rev. J.D.Asirvadam with power to co-opt. The committee will contact the members of the 3 congregations witha view to bringing them togeth er, deal with the questions of Church property in Calcutta, repairs to the Church buildints in Wellesley Square, and arrange for the financial support of thw rork in calcutta taking into consideration the action hitherto taken by the FELC. Compare 50/45 to 11/54.

245/56 We request the committee to meet in Calcutta on the understanding that members of the committee should meet their travel expenses.

246/56 FULL TIME FIELD WORKER FOR THE F.E.L.C. :- Deferred.

247/56 COOPERATING MISSIONS:- RESOLVED to request the officers, with the Secretary as the convener, to bring recommendations to the next meeting of the Council as the conditions on which Missions could cooperate with the Federation.

248/56 YOUTH WORK OF THE FEDERATION: The Rev. B.Zachariah presented the report of the work of his committee. In order to encourage the Chairmen of the Youth Committee to arrange for regional conference for youth it was resolved to pay his travel and daily expenses, at the rate of one trip to each large are

249/56 ASIA LUTHERAN CONFERENCE: The President presented the report of the Conferen ce. Resolved to record our appreciation of the Conference, its great stimul to Lutheran Christians in Asia, and to express our gratitude to the CWM for enabling us to hold the conference in Asia and for the Lutherans in Asia.

250/56. WOMENS WORK: RESOLVED to authorise the Secretary to correspond with the convener of the womens work regarding a conference for women in 1956, and he visit to the Tamil-nad as per Resolutions 172/55 to 174/55. The secretary is requested to implement these resolutions in some way during the triennium

INDIAN MISSIONARY TO SOUTH AFRICA.

Letter from Bishop Sandegren was read:

Point No. 2. of his letter to the members of COM/FELC - Ldt. Jan 23,1956 reads as follows:
" Negotiate with Pakistani Lutheran Church about a suitable missionary for East Africa. We should not take financial responsibility for such an Indian or Pakistani missionary to East Africa. But we should help to find the man and sponsor his work. The only Urdu speaking Lutheran Church in Pakistan. They are looking out for a man and would be interested to get a missionary task immediately after coming into existence as a Church".

234/56 The Secretary of the FELC was authorised to contact the Secretary of the Sirhadi Church.

RANCHI KELA PROJECT.

The President made a brief report on the subject. So far, no plots have been secured for the building of a Church. Rev. Tiga reported that he was planning to go to Delhi in this connection and contact the Government authorities,. He said that GELC would invite a German pastor on behalf of the FELC for pastoral ministry among the Germans of the colony, for securing plots of land and property and putting up buildings, etc. The GELC would appoint a pastor to assist the German Pastor and work among the Indian residents ofthe colony.

235/56 The President of the FELC is authorised to act on questions personnel as and when the need arrises.

THE PUBLICITY COMMITTEE:

The report of the publicity committee submitted by Mrs. Dudde was ready by the Rev. J.Kumaresan who called attention to the deficit balance of Rs 593-6-6 in the accounts. Resolved that this amount be paid from the funds of the Jubilee Literature Fund.

236/56 Resolved to express our appreciation of the good work done by the publicity committee under the leadership of Mr. Dudde.

The session closed for the day at 7.10 p.m with prayer and benediction by the the Rev. W.D.Coleman.

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The meeting on 13-4-1 56 began at 9.am. with devotions conducted by the Rev. Tiga.

The recording Secretary read the minutes of the previous day- approved.

SURGUJA BOARD:

The Rev. K.Nathaniel presented the report of the Board . The President of the LMMS Surguja Board requested the FELC to study the constitution of the Surguja Board with particular ~~xxxxxxxxxxxx~~ reference to the representation on the LMMS on the Surguja Board with the following terms of reference.

1. The President of the LMMS as ex-officio president of the Surguja Board,
2. and the appointment of the field missionary.

237/56 RESOLVED to appoint a committee consisting of Dr. E.C.Wood, the President of the FELC and the Rev. J.D.Asirvadam, convener, to study the constitution of the Surguja Board with particular reference to the representation of the Lutheran MMS on the Surguja Board and submit their report to the next meeting of the FELC Executive Council.

REV.J.J.P. TIGA'S TRAVEL EXPENSES.

238/56 RESOLVED to pay the sum of Rs . 66.9.9 to the Rev. J.J.P.Tiga towards his travel expenses to this meeting because he come on the assurance an officer of the council that he would be allowed to join the travel pool of this meeting.

239/56 DRAFTING COMMITTEE OF THE ELC. The convener of the Drafting committee was not present when the matter was taken up for discussion nor had he submitted any written report on the matter. RESOLVED to request him to convene the meeting as early as possible and report to the next meeting of the Council.

This shall take effect from January 14, 1956.

REQUEST OF LWF FOR INCREASED CONTRIBUTION FOR 1956-1957.

214/56 Resolved to express with regret our inability to recommend to our member Churches any increase in their annual contribution to the LWF or the WCC in view of the fact that we have only recently increased our contribution.

JUBILEE CALENDER.

215/56 A Report of the sales thus far made and the stock on hand was given by the Rev. J.Kumaresan, the Convener of the Board of Publication; it was resolved to reduce the price of the calendar from one rupee to eight annas, to request the CLS to make a special effort to sell them at the hill stations in the summer season and to request individual friends to help in the sale.

With prayer by the Rev. Tiga the session came to an end at 6:30 p.m. On the 12th April the meeting began at 9.a.m with the Rev. Benjamin conducting the devotions. The Recording Secretary read the minutes of the previous day, which were approved.

THE BOARD OF PUBLICATION.

The Rev. J.Kumaresan continued the presentation of the report on publications. The following actions were taken:-

216/56. RESOLVED to express hearty thanks to Prof.A.Lehmann for having made available for publication, his valuable book on the work of the pioneering Protestant missionaries entitled " IT BEGAN AT TRANQUEBAR". The Executive realising the great sacrifice made in time and money for writing this book feels greatly honoured by Prof. Lehmann's contribution. Thanks are expressed also to the translator of Prof. Lehmann's book, the Rev. M.J.Lutz of the Missouri Synod, South Malabar for his efforts to make available the translation in time. The FELC wishes to place on record its appreciation of the services rendered by Rev. S.J.Lange and Dr. D.W.Gensichen in translating Beyreuther's Bartholomeus Ziegenbalg.

217/56. In continuation of Resolution 178/55 of the FELC Executive, October 1955 Resolved to grant the C.L.S the revised subsidy asked for towards Prof.Lehmann's book " IT BEGAN AT TRANQUEBAR"amounting to Rs 1255/- .

218/56. Resolved to appoint the following committee with the Chairman of the Board of Publication as Convener to prepare a list of libraries, institutions and to whom the 300 special library editions of " It Began at Tranquebar" are to be distributed free and submit the same at the next F.E.L.C Executive : 1. The Rev. O.Steinhoff (2) Dr.H.W.Gensichen(3) Dr. P.David.

219/56. On the strength of resolution 180/55 resolved to grant the Diocesan Press the amount already sanctioned Viz. Rs. 145/- and an extra amount of Rs. 111-12-0 claimed to bear 2/3rd cost towards the printing of 6000 copies of the publicity folder, as the Tamilnad Christian Council which was expected to share 1/3 cost expressed its inability to do so for lack of funds.

220/56. Resolved to request the Business Manager to remit to the F.E.L.C Treasurer Cash sales amounting to Rs 248/- secured on the sale of 62 copies. Further resolved that the remaining balance of Rs 888/- due to the F.E.L.C be paid from the Jubilee publishing fund using the gift amounts from the Andhra Lutheran Conference and its missionaries (Rs. 561-1-4)

221/56. Resolved to put a stock clearance price of Re. 1/- on each copy of the Lutheran enterprise by the Rev. C.H.Swavely for sales before 1-10-1956.

222/56. Resolved to pass the audited statement of accounts of the Board of Publication for the year 1955 as presented by Business Manager.

223/56. Resolved that, since the Board of Publication functions under the auspices of the FELC, we request the Board of Publication to submit its annual budget to the FELC each year for approval

224/56. Resolved to request the Treasurer of the FELC to audit the accounts of the Board of Publication every year.

225/56. In view of the outstanding debt amounting to Rs 1144/5/3 as on 31-12-55 due to the Lutheran Press, Resolved to request Rev. W.D.Coleman on behalf of the Board of Publication to investigate and report at the next FELC Executive as to whether or not the accounts of the Board for the years 19[illegible] to 1953 were audited and to submit an audited report to the Board of P[illegible]

& grants be maintained as a reserve Jubilee publication

226/56 11. On the recommendation of the Board of Publication resolved that the Jubilee publication fund by the Treasurer of the FELC after all the commitments towards Jubilee literature and Publicity work have been met, in order to further the future schemes of the Board.

227/56 12. Resolved to place on record our hearty appreciation of the work done by the Rev. J.Kumaresan on behalf of Board of Publication.

REPORT ON THE CSI-LUTHERAN THEOLOGICAL COMMISSION.

228/56 The Secretary is requested to obtain reports from each of the Churches in pursuance of the Resolution 191/55 . Resolved to convene a Theological Conference of representatives of member churches. The President and Secretary are authorised to fix the dates and the place of the Conference, preferably in September this year. We request the Lutheran members of the Commission meeting in Gurukul and Bangalore in April 1956 to give attention to the programme for this Conference in the light of the results of their meeting with the C.S.I. brethren in Banglore in April 1 56.

GURUKUL PROPERTY - 189/ 55

229/56 Resolved that we appoint the President and the Treasurer of the FELC to represent the FELC in their negotiations with the TELC for vesting the Gurukul property in the name of the FELC and report to the next meeting of the Executive Council.

230/56 Resolved that the President and the Treasurer of the FELC be given the power of attorney to deal with all property transactions according to Article 8 of the Constitution of the FELC.

THE LUTHERAN WMS.

The Rev. J.D.Asirvadam presented a report of the LWMS. There were questions raised about the constitutional relation between the L WMS and the FELC and the general LWMS. - the relation to the Churches- the need for a separate organisation is the WMS- the need for a more actual participation of the Churches in the finances and administration of the WMS etc. After some discussion it was resolved to request the LWMS to review the work of the WMS in general and to determine the relation of the WMS on the one hand and to the FELC on the other hand, and to report their findings to the next meeting of the Executive Council.

GURUKUL.

Dr. P.David, the Principal, presented the report of the Lutheran Theological College and requested the Executive Council to take action on some points of the report.

231/56 RESOLVED: 1. That the heads of the Churches make the necessary arrangements for counselling our young men both in the college and High School levels to join the ministry and the Youth organisations to make this feature in their programmes.

2. to recommend to the Youth Department of the Federation the project of supporting a student fully or partially at Gurukul.

3. That the FELC be awarded on scholarship.

4. That we accept the recommendation of the College Council to award Scholarships to the students from the SALC Ebnezer Lutheran Churches; if there is no student from Ebenezer Church, the student from the Arcot Lutheran Church will get it.

5. That a prize amounting to Rs. 75/- be instituted as the Federation Prize to be awarded to the student of Gurukul who passes with distinction in Luther Seminar in a triennium. This is to be awarded by the college Council on the recommendation of the College Faculty;

REPORT OF THE EXCHANGE PROGRAMME OF THE LWF.

232/56 Rev. JJP. Tiga was requested to submit proposals on the next day.
REC. 164/55 . Contribution of a token grant towards the work with which THE COM is connected.

233/56 The Secretary reported that there was a good response from the member Churches. The secretary was requested to pursue the matter and to report at the meeting.

Gunter
Saturday

My dear Mr Lakso.
I wish you all
A Happy New Year.
I got sick on 4th.
20-day I am feeling
better. No letter came
you all these months
we are glad that you
& Mrs Lakso returned
home safely. We
often think of you all
in our home. Bell
will in for Xmas.
He visit our home
frequently. We are
glad to have him in
our house. now &
then. My wife and
regard-s you & Mrs Lakso will you
when you go to Mass
for Feb-ruary
you can leave the
at Belgrad-e. We
will take her to
Gunter. Please
do not disappoint
us. We are anxious
to see you both &
Children

Please send me a wire passing Belgrade we will meet you with best wishes & love from us all to you all.

With much love
Yours affly
Martin Luther

Redirected

अन्तर्देशीय पत्र

इस पत्र के अन्दर कुछ न रखिये

Rev. M. Scott
Rev. Kilpauk
Rev. Kahra M.P.
Saulalpur
Rev. E. Hilderbrandt
Rev. Ranchi
C/o Mr. S. Duraiswamy, Secretary F.E.L.
Duraisam Guruikal Madras
(South India)

POSTAGE
12 AS INDIA

पहला मोड़

तीसरा मोड़

दूसरा मोड़

भेजने वाले का नाम और पता :—

CHURCH ROAD
14 JAN
RANCHI

ROYAPETTAH
17 JAN 53
8 30 A.M.

12 JAN 53
2 30 P.M.

15 JAN 53
5 PM

Forwarded

The Scalp Level Pastoral Charge
821 MAIN ST.
SCALP LEVEL, PENNA.

JOHNSTOWN, PA.
AUG 31
1955

VIA AIR MAIL

The Rev. Jaymasih Jilo-Phael Tiga
The Lutheran Theological College
Gossner Evangelical Lutheran Church
Ranchi, Bihar
INDIA

The family that prays together
STAYS TOGETHER!

3

Memo No. 1655/53. F.E.L.C.

Office of the Secretary G.E.L.Church Council, Ranchi.

Dated the 11th November 1953.
14/11

To Rev. J.P. Tigga, M.A., B.D., STM,
All Delegates to the Federation.

This is to let you know that the place of next Triennial Conference of the F. E.L.C. has been changed from Ranchi to Rajahmundry, this was of course, without previously notifying us.

Copies of the programme are attached herewith for your reference.

Yours sincerely,

14/11/53

Secretary,
G.E.L.Church, Ranchi.

TIMINGS OF THROUGH TRAINS

Stations	Madras to Waltair (Read down)			Waltair to Madras (Read up)		
	No. 444 Calcutta Mail.	No. 141 Puri Passenger	No427 Vizag. Passenger	No. 43 Madras Mail.	No. 142. Puri Passenger.	No. 428 Vizag. Passenger
Madras Central	D. 20.05	19.10	22.45	A. 7.20	9.00	5.00
Gudur	D. 23.4	23.31	5.25	D. 4.27	4.00	0.08
Bitragunda.	D. 0.40	1.35	8.10	D 2.03	0.54	20.28
Tenali	D. 5.02	7.40	16.14	D.22.08	19.38	13.13
Bezwada	D. 6.25	9.25	18.50	D.21.10	18.10	11.34.
Nittuvelu	D. 9. 23	13.42	0.38	D 17.44	13.27	5.41.
Rajahmundry	A. 10.5.	14.32	1.47	D.16.37	11.52	4.1.
	D. 10.30	14.57	2.17	A.16.12	11.27	3.31
Samalkot.	D. 12.3	17.23	5.36	D 15.22	10.8	2.6.
Waltair.	D. 15.30	22.20	11.10	D 11.00	5.40	21.00.

5. Rules: Free supply of copies of Rules and Regulations of the Federation has been already made to all constituent churches. There are some more copies of Rules and Regulations available for sales. Churches and individual members may apply for copies sending at the rate of two annas for each copy plus postage.

Tranquebar,
2-10-1953.

S. Duraisamy,
Secretary, F.E;L.C.

F.E.L.C. TRIENNIAL CONFERENCE 4th JANUARY '54.

(Notification Final)

1. Date and place of meeting.

The Triennial Conference of the F.E.L.C. will be held at Rajamundry on the 4th, 5th 6thand 7th January 1954. The sessions will commence at 3 P.M . on the 4th an d end at 12.30 P.M. on the 7th.

2. Membership:

(a) The number of delegates to be elected by each constituent Church is as follows:

A.E.L.C .	....14.	A.L.C.	...10.	Sant al	.....9.
T.E.L.C.	....14.	J.E.L.C	...10.	M.P.E.L.C	.....6.
G.E.L .C.	....14.	S.A.L.C	...10.	East Jeypore	.....1.

(b) Each of the following Coopetating Missions is invited to send the names o f one Missionary and an Indian for Cooption as members of the Conference (Note under Article V).

U.L.C.M . E.N.M.S.S.
A.L.C.M. L.E.L.M.
C.S.M .

(c) The M.E.L.I.M. which is in sympathy with the obje cts of the Federation is invited to send two official visitors who shall have right of floor only in the Conference.

NOTE: 1. The constituent churches and Cooperating missions including the M .E.L .I.M . are re queste d to send the list of names of their delegates with their full postal address to the undersigned so as to reach him before the end of November 1953. They will also be kind enough to send copies of this notification to their delegate s direct.

2. The constituent churches and cooperating missions are requested to furnish particulars of distinguished visitors from abroad who are likely to be in India in January 1954 and be ableto attend the conference.

3. Subjects: The following are the routine subjects:

i. Future Programme and Policy of the Federation.
ii. Re port of standing Committees.
iii. Draft constitution for an E.L.C.I.
iv. The Lutheran Theological College(Gurukul),Madras. The constitution of the College and the report of the College Council.

NOTE: (a) The constituent churches are requested to send othe r subjects, if any for inclusion in the agenda.

(b) The conveners of Standing Committees and the College Council are reque sted to submit their reports to the undersigned to reach him on or before 30-11-53 to enable him to duplicate them and send copies to all delegates in time before the Conference.

4. Arrange ments:

Dr. F. L .Colemann,Principal,Lutheran Theological College, Luthergiri,Rajahmundry,will be in charge of arrangements. Members are requested to address him direct on matters pertaining to arrangements.

For the information of the delegates the timings of through trains,Madras to Waltair are given below.

Memo No. 3 F.E.L.C.

Office of the Secretary G.E.L.Church Council, Ranchi.

Dated the 11th November 1953.

To

All Delegates to the Federation.

This is to let you know that the place of next Triennial Conference of the F. E.L.C. has been change d from Ranchi to Rajahmundry, this was of course, without previously notifying us.

Copies of the programme are attached herewith for your reference.

Yours sincerely,

14/11

Secretary,
G.E.L.Church, Ranchi.

TIMINGS OF THROUGH TRAINS

Stations		Madras to Waltair (Read down)			Waltair to Madras (Read up)		
		No. 44 Calcutta Mail.	No. 141 Puri Passenger	No427 Vizag. Passenger	No. 43 Madras Mail.	No. 142. Puri Passenger.	No. 426 Vizag. Passenger
Madras Central	D.	20.05	19.10	22.45	A. 7.20	9.00	5.00
Gudur	D.	23.4	23.31	5.25	D. 4.27	4.00	0.08
Nitragunda.	D.	0.40	1.35	8.10	D 2.03	0.54	20.28
Tenali	D.	5.02	7.40	16.14	D.22.08	19.38	13.13
Bezwada	D.	6.25	9.25	18.50	D.21.10	18.10	11.34.
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Waltair.	D.	15.30	22.20	11.10	D 11.00	5.40	21.00.

5. Rules: Free supply of copies of Rules and Regulations of the Federation has been already made to all constituent churches. There are some more copies of Rules and Regulations available for sales. Churches and individual members may apply for copies sending at the rate of two annas each copy plus postage.

Tranquebar,
10-1953.

S. Duraisamy,
Secretary, Y.M.I.C.

F.E.L.C. TRIENNIAL CONFERENCE 30-JANUARY'54.

(Notification final)

1. Date and place of meeting.

The Triennial Conference of the F.E.L.C. will be held at Rajamundry on the 4th, 5th 6thand 7th January 1954. The sessions will commence at 3 P.M. on the 4th and end at 12.30 P.M. on the 7th.

2. Membership:

(a) The number of delegates to be elected by each constituent Church is as follows:

A.E.L.C.	....14.	A.L.C. ...10.	Sant al .....9.
T.E.L.C.	....14.	J.E.L.C...10.	M.P.E.L.C.....6.
G.E.L.C.	....14.	S.A.L.C...10.	East Jeypore.....1.

(b) Each of the following Coopetating Missions is invited to send the names of one Missionary and an Indian for Cooption as members of the Conference (Note under Article V).

U.L.C.M.
A.L.C.M.
C.S.M.
E.M.M.S.S.
L.E.L.M.

(c) The M.E.L.I.M. which is in sympathy with the objects of the Federation is invited to send two official visitors who shall have right of floor only in the Conference.

NOTE: 1. The constituent churches and Cooperating missions including the M.E.L.I.M. are requested to send the list of names of their delegates with their full postal address to the undersigned so as to reach him before the end of November 1953. They will also be kind enough to send copies of this notification to their delegates direct.

2. The constituent churches and cooperating missions are requested to furnish particulars of distinguished visitors from abroad who are likely to be in India in January 1954 and be ableto attend the conference.

3. Subjects: The following are the routine subjects:

i. Future Programme and Policy of the Federation.
ii. Report of standing Committees.
iii. Draft Constitution for an E.L.C.I.
iv. The Lutheran Theological College(Gurukul),Madras. The constitution of the College and the report of the College Council.

NOTE: (a) The constituent churches are requested to send [illegible] subjects, if any for inclusion in the agenda.

(b) The conveners of Standing Committees and the College Council are requested to submit their reports to the undersigned to reach him on or before 30-11-53 to enable him to duplicate them and send copies to all delegates in time before the Conference.

4. Arrangements:

Dr.J. L.Colemann,Principal,Lutheran Theological College, Rajahmundry,will be in charge of arrangements. Members are to address him direct on matters pertaining to arrangements.

For the information of the delegates the timings of Madras to Waltair are given below.

Minutes of th Meeting of the Committee on Selection of F.E.L.C. Delegates to the W.C.C. , in 1954, that metat at Guntur on 7-11-53.

Members present:

(1) Dr. A.N. Gopal.
(2) Rev. J.D. Asirvadam
(3) Mr. S. Duraiswamy
(4) Dr. T.S. Paulus (Convener)

Apologies for absence were received from the other three members of the Committee, viz ., Bishop Sandegren, Dr. Oberdoorffer, and Rev. E. Raman.

Information from Churches regarding their contributions as noted below :-

A.E.L.C.	... Rs	2,100/-
T.E.L.C.	...	1,000/-
G.E.L.C.	...	1,000/- + 1000 (requested of L.W.F.)
J.E.L.C.	...	1,500/- (Provisional)
Total Rs.		5,600/- + 1000/-

The F.E.L.C. has taken action to raise funds for sending three delegates while taking advantage of all the 5 places. As the amount reported to be available is not adequate to meet the total travel expenses for three delegates, the Committee decided to make the following requests :-

(1) That the A.E.L.C. be requested to provide for the balance of the travel ofthe delegate chosen from the A.E.L.C.

(2) That the T.E.L.C. be requested to raise another Rs 1000/- to meet the part of the balance of the travel expenses needed for the delegate chosen from the T.E.L.C.

(3) That the W.C.C. be requested to provide for the balance that may be needed for the total expense of the three delegates.

(4) Reported that the following persons have been chosen as Delegates and Alternates.

	Delegate	Alternate
(i) A.E.L.C. -	Dr. A.N. Gopal	Mr. M. Devasahayam.
(ii) T.E.L.C. -	Mr. S. Duraisawamy	Rev. G. Paul David.
(iii) G.E.L.C. -	Rev. J.J.P. Tiga	Mr. N.E. Horo.

p.t.o.

That the places for the other two Delegates be filled as follows:-

(iv) That Dr. T.S. Paulus, be chosen a Deletate provided that the Federation is not responsible for the travel between India and America.

That Rev. Peter Dorairaj of A.E.L.C. , Arcot be his alternate.

(v) That Mr. Tudu of the Ebenezer Church who happens to be in the United States now, be chosen the other Delegate.

(5) That the Convener of this Committee be requested to carry on the necessary correspondence to secure funds as the above action require.

(Sd) T.S. Paulus

Convener,

F.E.L.C. Committee on the Selection of Delegates to Evanston W.C.C. Assembly in 1954.

Memo No:- 1843/53 Ranchi the 10th Dec.1953.

Copy forwarded to Rev. J.J.P. Toga , in the reference to his L.No- 740/53 dated 9-12-53. The C.C. has not yet considered this question after the Communication has been received . If there will ne any, it will be communicated to you in due time.

10/12/53

Secretary,

G.E.L. Church, Ranchi.

OFFICE OF THE SECRETARY G.E.L.CHURCH CHOTANAGPUR & ASSAM.

NO. 1835-42/53.

G.E.L.CHURCH COMPOUND,
RANCHI.
The 10th December, 1953.

NOTICE.

A meeting of tne C.C.Executive Committee will be held on the 17th and 18th of December, 1953, in the C.C.Office as usual.

Members are cordially invited to attend.the meeting.

Agenda will be circulated later on.

TIME:- Morning Session. From 8A.M. to 11.A.M.
Evening Session
From 2.P.M. to 4.P.M.

SECRETARY,
G.E.L.CHURCH, RANCHI.

B.L.10/12/53.

To

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

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA

(Registered, under Societies Act XXI of 1860.)

President;	Vice-President:	Secretary:	Treasurer;
Rev. C. W. Oberdorfer, Gudur, Nellore District.	Rev. Joel Lakra, G. E. L. C. Compound, Ranchi, Bihar.	Mr. S. Duraisamy, Tranquebar, Tanjore District.	Mr. T. John Ratnam, A. E. L. Church, Narsapur, W. Godavary District.

Ref: No. F/F- 22/53. *Place:* Tranquebar, *Dated:* 31-10-19[illegible].

To
Rev. J.J.P. Tiga, M.A., B.D.,
Principal,
Luth.Theol. College.
Ranchi, Bihar.

Dear Rev. Tiga,

I thank you for your kind letter of 28-10-53.
We have subsequently changed the place of the F.E.L.C. Conference from Ranchi to Rajahmundry. There may not be any necessity for your to trouble yourself with arrangements for the Conference.
Thanking you for the interest you are evincing in the F.E.L.C. and apologising for the unnecessary troubles given.

Yours sincerely,

S. Duraisamy
SECRETARY, F.E.L.C.

3 File

Received a letter from
Rev. J. J. P. Tuga for Mr. S. Duraisamy,
Secretary, F. E. L. C. N. Barla. Fro.
C. D. Sinha
25/1/52

Jan 25, 1952

C. D. Sinha
Secretary,
S. K. L. Church.

Last Things

Para . Add at the end - "His coming will be preceded by signs like wors pestibuces, famines and earth Quakes, the proclamation of the Gospel in 11 the World and the appearance of the Wicked one. But about the time an the hour of the coming of the Lord, no one can determine."

Law and the Gospel.

The formulation is not clear, therefore the following substitute is suggested :-

(1) Technically the law is the Mosaic legislation and the Gospel is the record of the life and the work of the Lord Jesus Christ. Law of the old covenant given through Moses and the Gospel is of the new Covenant given through Jesus Christ. Law is the commandment of God unto man and the Gospel is the good news of salvation by Jesus Christ.

(2) In essense Law is the proclamation of the Holy will of God and the Gospel is Jesus Christ Himself. Through the Law man recognies his sin and in Jesus Christ he obtains forgiveness of sin.

(3) In fee and perful obedience to the law Christ fulfilled the Law and by suffering the couse uences of man's transgression of the Law, Christ has removed Him curse of the Law.

(4) Christ being the highest law whom to follow and obey freely and willingly is the believer's Joy who has been redeemed by Him.

Election of Grace.

The doctrin of the "Election of Grace" is not considered to be one of the basic doctrines for Lutheran unity. Further more there are so many differences of opinion on the subject that further study is necessary for coming to any agreement on it. It is therefore recommended that this subject not included for the present in the doctrinal Statements of the E.L.C.I.

Resolved - that this Commission accepts the Doctrinal statement proposed by the F.E.L.C. study Group, with the above corrections and suggestions.

IV. Draft of a Constitution for an Evangelical Lutheran Church in India. The following corrections are suggested :-

1. Name :- Add an alternative Hindi . Name --"Bharatastha Evangelical Lutheran Aalisha"
4. Autonomy of the church :-
   Sec. 2. - delete " exeept as otherwise provided"
5. Objects :- delete Para 4"It shall Western Churches.
6. Activities :-
   (5) delete "s" at the end of "Accepts".
   (7) Between words "the" and "Mission", add "autside church bodies or"
   (8) Change "New testament" to " Biblical Scriptures"
   (14) Add this new number and insert "provide for higher studies in different branches in India and abroad"

3. The Mahasabha.

See. 1. (b) III --Between"four" and "from" "up to 40,000, and further one or major part there of for every 10,000 up to 10,0000, and still further one for every 20,000 or major part there of up to 200,000, of communicants members".

iv. Subtitute "two thirds lay " for " half lay" and one third clergy" for"half clergy"

See. 1. (d) delete the whole- "Coopted ..... Executive Council".
See. 2. Add at the end-"alternately in the North and in the south, as faras practicable"
See. 3. Add"more than" between"unless" and "half".
See. 4. (d) change"Western" to "foreign"

9. Executive Council

See. 1. (a) Add "or his alternate " between "member" and "from". Add "both"between "Mandala" and "to"
(b) change -"over" to "every"
(d) Delete the whole-"Additional ..... Council"

See. 2. ne 2. delete-"and Coepted members"

10. o.ice bearers :-

At the end add ="N.B. Provision be made that two Officers are not elec fr[illegible] the same Adhyaksha Mandala at the same time as far as practicable"

1. The President :-

See. 1. Add "Indian" between "the" and "Clergy" See. 3. (c) Delete "Indian ---- to them" and add there "and out side India"
see. 3. (e) Delete the whole "to conduct ------ Mandalas"

12. The Secretary:-

See. 1. Add at the end, "and he shall be an Indian "
See. 2. (a) Add at the end, "and to conduct all correspondence inside India relating to the E.L.C.I and the Adhyaksha Mandalas "

14. The Treasurer.

See. 2. Add between "authorised" and "in" in the second line, "by the Mahasabha or its Executive" Add at the end, "as per resolutions of the Mahasabha or its Executive Council for each transaction.

15. The Adhyaksha Mandalas.

See. 2. Add a new section and insert. "The Adhyaksha Mandalas should forth with take over independent administrative and financial resposibilitie from their present respective Home Boards"
Change the number of sections accordingly

16. Property.

See. 1. The whole section to read- "All property moveable and immoveable funds which now belong to the Adhyaksha Mandalas and Home Boards of the con tituent bodies, legally transfered to the E.L.C.I, or here after acquired by it, shall be its property, and shall stand in its name.

17. Add a new heading after "16" as "The Head Quarters" and insert -- The Head Quarters of the E;L.C. I. shall be determined by its Mahasabha.
Change the following numbers -- 17 to 18 and 18 to 19.

19. Framming of By Laws :-

See. 2. Add between " Mahasabha and" at least " the following- " and the Adhyaksha mandalas"

Resolution :-
Resolved that with the above corrections the Commission accepts the Draft Constitution.

Sd. J. Barla
Secretary,
9-1-51

J.A. Kujur.
Recording Secretary,

J.J. P[illegible]iga. 3/1/51
Chairman.

ASIA LUTHERAN CONFERENCE
Gurukul Theological College,
Kilpauk, Madras, India.
January 20-22, 1956.

Release No.4-C
For IMMEDIATE RELEASE.

BUILDING THE CHURCH
IN NEW ASIA.

MADRAS, Jan. 21 - Following is a transcription of the address given yesterday at the Asia Lutheran Conference at Gurukul Theological College by the Rt. Rev. R. B. Manikam, Bishop of Tranquebar:

In the new Asia of today one observes the awakening consciousness in the nations to achieve political freedom. Although colonialism is fast dying, it is not yet completely dead, and specially in two big nations - China and the U.S.A. - colonialism is struggling hard to exist. It is true to say of most of the Asian countries that they are coming to their own and are determined to take their rightful place. The hold of the West is everywhere breaking down especially in the struggle for independence in Asian countries.

Self-government as has been introduced in several of the Asian countries has its own problems such as corruption, favouritism and other subtle evils that can creep in. The Asian countries that have achieved their independence are at the same time in the throes of the birth pangs of their nationhood.

Everywhere there is tremendous progress being made, especially in the industrial field, and there seems to be a growing faith in industrial revolution. Many of the five-year and ten-year plans reveal the earnestness with which the nations attempt to cope with the problems of independence. Sometimes short cuts are attempted, and what other nations have achieved during centuries is being attempted within the span of a few years. There is also the big problem of the increasing population in the big cities of the Asian countries such as Calcutta, Bombay, Madras and Tokyo, and in this big rush towards the city the Church is not quite mindful of the many Christians who come from rural areas. There are men who leave their homes in the villages and come to the city to earn their livelihood, and these the Church has to take care of.

In the social realm, the Asian countries are also on the march. Revolutions have always been introduced at the cost of much bloodshed, but here in India specially, one sees a bloodless revolution in progress, and there is the desire to build up a socialistic pattern of society. The social reforms appeal greatly to the masses of the Asian countries and the Church has to take responsibility for the demands of the masses, especially the demand for elemental rights. Among the social progress that is noticeable there is a new awakening which renders social justice to womanhood, and if we compare the progress that India has made in the last 10 years, it is really a record. Prohibition, abolition of dowry, outlawing of castes are all being effectively supported and the Church should encourage the removal of these evils. Although constitutionally casteism is outlawed, one still cannot say that it is abolished. Anyone who makes distinction between men is liable to three years' rigorous imprisonment and a fine of 2,000 rupees, and that is a good check against casteism.

In the religious realm there is a new resurgence of old religions, and these old religions try to make their way in new forms. The Hinduism of several decades back is not the Hinduism of today, and several attempts are made to formulate Hinduism in order to confront the Christian religion. Buddhism, too, is acquiring a stronghold in many countries, and within the last 2,400 years six important councils have met which have made it their main aim to propagate and send out missionaries on behalf of Buddhism. Islam today is also making an earnest effort to establish itself strongly, and the two biggest Muslim countries — Indonesia and India — are trying to make Islamic States. In Indonesia, although Islam is the predominant religion, the Christian Church has gathered the largest number of converts from Islam. In the midst of religious resurgence it is strange to notice even the growth of heathenism and irreligion, and with the spirit of humanism and materialism, the religious aptitudes of the Asian people are really jeopardized.

(MORE)

The Church is the Communion of Saints, in which the Word of God is rightly preached and the sacraments are rightly administered. This is a most liberal interpretation and one can see that such a definition can include a wide group of Christians. I would strongly protest against the policy of building missions rather than building Churches which would gather individuals around a local congregation. The greatest strength of a living Church is its emphasis on a Christocentric theology. Where Christ is, there is the Church; and the Church of Christ is the body of Christ. He is the head and we are the members. It is both visible and invisible.

Regarding the building of the Church, I would like to suggest five key words: (1) Proclamation, which places on the Church the task of proclaiming the Gospel as a command and a gift from God Himself. (2) Identification, which means entering into the labours of other men, and such an identification we see rightly in the incarnation. (3) Interpretation, whereby the Church must out-think, out-live, and out-love in the context of the non-Christian environment. It is necessary to study the non-Christian religions carefully in order to provide for a proper understanding of the Christian Gospel, and it is also necessary to provide the Church with a good consecrated ministry. The State can take care of general education and general welfare, but it will never be inclined to provide for theological colleges. (4) Demonstration, whereby one has to live out the Christian life and witness to Christ through the dynamic strength that comes from Him. (5) Transformation, whereby the Christian Church is to play its part of revolutionizing and transforming the nation, serving as the conscience of the nation.

As for the problem confronting the Church, several things need to be borne in mind. In the first place, there is the great need to be rooted in Christ and yet related to the soil. One cannot help Christianity's being foreign in a sense because the Christians form a colony of heaven; but this does not mean that the churches of today in Asia should be pale imitations of Western churches. Eternal principles are the same, but they need to be presented in the thought forms and life of each nation. Music, architecture, all belong to the paraphernalia of religion, and yet they are important because through them one receives aids to get rooted to the soil. The problem that the Asian churches face is the problem of using the right vehicles of communication, and the Christian Gospel needs to be conveyed not through Western theological formulations but through forms which belong more to the background of the nations.

Training indigenous leadership is another important task of the Church. We are thankful to the missionaries for having led the Church to be what it is today, but in the future we need Indian leaders, and they must be well trained to take up their places in the work of the Church. It is therefore essential that for this purpose a more constant exchange of personnel is effected.

There is also the great unfinished task. The Christians are only a minority community — in India 3%, in China 1%, in Indonesia 4% and in Japan ½%. And yet in spite of their weak numerical strength, they have unique significance because each local congregation gathers all kinds of people in a worshipping community, and these, in spite of their weaknesses, have the great joy of building the one faith. The Tamil Evangelical Lutheran Church has sent two of its men to Indonesia, one to serve in a theological seminary and the other as a missionary, and the services of both these men are very deeply appreciated by the Indonesian Christians. Evangelism, the Church must realise, is the life blood of the Church and the constraining love of Jesus must always be the motive force in all evangelistic efforts. So far, the Church had been depending upon the clergy at the expense of the contribution of the laity, but the time has come when the witness of the laity must be strengthened, and the part played by women in church life also needs to be greatly enhanced.

In conclusion, I would appeal for a deep partnership in obedience between the younger and the older churches for it is in the context of universal fellowship that Christians can form a world community.

ASIA LUTHERAN CONFERENCE
Gurukul Theological College
Kilpauk, Madras, India.
January 20-22, 1956.

Release No. 5-C
for IMMEDIATE RELEASE

LUTHERAN CONFERENCE
PERSONNEL ANNOUNCED

MADRAS, Jan. 21 — An Indian, an Indonesian and a Japanese have been chosen to serve as presiding officers at the Asia Lutheran Conference in Gurukul Theological College here.

They are the Rt. Rev. R.B. Manikam, Bishop of Tranquebar, Mr. A.M. Tambunan, Deputy Speaker of the Indonesian Parliament, and Dr. Chitose Kishi, Director of the Lutheran Theological Seminary of Japan.

Named secretaries of the Conference were the Rev. Tennyson Liu of the Hong Kong Lutheran Church and the Rev. S. Devanesan of the Batak Protestant Church of Indonesia.

The findings committee is headed by Mr. S. Sarumpaet, another Indonesian Member of Parliament. Other committee members, besides the Conference secretaries, are Dr. C.A. Chin of the Taiwan Lutheran Church, the Rev. G. Devasahayam of Guntur (South India), President of the Andhra Evangelical Lutheran Church, Mr. V.D. Pitchai Pillai, Information Officer of the Malayan Government, and the Rev. Gerhard Reitz, missionary in New Guinea.

The personnel of other committees are:

Vote of thanks: Dr. Pitchai Robert, Chief Medical Officer, Eye Hospital, Coimbatore (South India), chairman; the Rev. Atsumi Tasaka of Japan, and the Rev. A.C. Kondpan of Koraput, Orissa (India), President of the Jeypore Evangelical Lutheran Church.

Message: Dr. Johannes Sandegren, retired Bishop of Tranquebar, chairman; the Rev. K. Ritonga of the Batak Protestant Church, Indonesia, Mr. V.D. Pitchai Pillai, and Dr. Fredrik A. Schiotz, Chairman of the Department of World Missions of the Lutheran World Federation.

Steering Committee: Dr. F. Birkeli, Director of the L.W.F. Department of World Missions, Dr. Schiotz, Dr. P. David, Principal of Gurukul Theological College, the Rev. A.D. Benjamin of Perambur (S. India), pastor of the South Andhra Lutheran Church, and the Rev. K.R. Ghose of Suri, Birbhum District (India), Secretary of the Ebenezer Evangelical Lutheran Church.

A complete list of delegates follows:

(MORE)

BURMA

1. Mr. T. Asirvadham
2. ~~Mr. J.J. Andrews~~
3. ~~Mr. D.P. Joseph~~ Raj
4. ~~Mr. S.B. Thambuswamy~~
5. Mr. Ochitham

HONG KONG

1. Rev. T.S. Liu
2. Rev. Mr. Nelson

INDIA

(1) Andhra
E.L.C.

1. Rev. G. Devasahayam
2. Mr. C. Krupadanam
3. Dr. H. H. Moyer
4. Dr. P. David

(2) Arcot
L.C.

1. Rev. Durairaj Peter
2. Prof. J. Bitsch
3. Rev. Ove Horlyck
4. Miss Rajamani Isaac
5. Rev. J. Sigamani

(3) Ebenezer
E.L.C.

1. Rev. O.S. Bjerokestrand
2. Rev. K.R. Ghose

(4) Gossner
E.L.C.

1. Rev. J.J.P. Tiga
2. Rev. H.F. Borutta

(5) Jeypore E.
E.L.C.

1. Rev. Anders Anderson

(6) Jeypore W.
E.L.C.

1. Rev. A. Kondpan
2. Mr. Edwin John Daanphul
3. Mission Inspr. Keitzell
4. Rev. R. Tauscher

(7) Madhya Pradesh
L.C.

1. Rev. R. Asplund

(8) South Andhra
L.C.

1. Mr. M. Anantham
2. Rev. C.W. Oberdorffer
3. Rev. A.D. Benjamin
4. Prof. D.T. Chiranjeevi
5. Mr. B. Purushotham
6. Rev. E. J. William

INDIA (Contd.)

(9) T.E.L.C.

1. Bishop Sandegren
2. Dr. Pitchai Robert
3. Mrs. Pushpam Williams
4. Rev. W. Hellinger
5. Rev. H. W. Gensichen
6. Rev. J. Kumaresan
7. Rev. Paul Sandegren
8. Mr. G.T. Williams
9. Divyanathan

(10) F.E.L.C.

1. Dr. R.B. Manikam
2. Rev. H. W. Mayer
3. Rev. William Dudde

INDONESIA

1. R.M. Aritongang
2. G.A. Hariandja
3. H.P. Pakpahan
4. J.K. Panggabean
5. ~~Sarbin Sinaga~~
6. J. Panggabean
7. A.M. Tambunan
8. K. Ritonga
9. A. W. Saragih
10. M. L. Siagian
11. S. Sarumpaet
12. J. H. Siregar
13. Rev. S. Devanasan
14. Dr. Williams

JAPAN

1. Rev. Atsumi Tasaka
2. Dr. C. Kishi

MALAYA

1. Rev. M.D. Williams
2. Mr. V.D. Pitchai Pillai
3. Mr. S.C. Achariam
4. ~~Mr. Henry~~
5. Dr. Paul Anspach (P.T.O.)

NEW GUINEA & AUSTRALIA

1. Rev. Mileng
2. Rev. G. Reitz
3. Rev. Max Lohe

PAKISTAN

1. Rev. F. Wilcox
2. Rev. Kane

TAIWAN

1. Dr. C. A. Chin

LUTHERAN WORLD FEDERATION

1. Mr. R. Baetz
2. Bishop N. Beste
3. Dr. O. A. Benson
4. Dr. F. Birkeli

(Contd.)

LUTHERAN WORLD FEDERATION (Contd.)

5. Dr. F. C. Fry
6. Mr. J. F. Henninger
7. Mr. E. Jung
8. Bishop H. Lilje
9. Dr. C. E. Lund-Quist
10. Sister E. Lyngby
11. Bishop E. Malmestrom
12. Dr. F. A. Schiotz
13. Dr. Henry F. Schuh
14. Dr. G. Schultz
15. Dr. V. Vajta
16. Dr. R. Weeber
17. Dr. Paul C. Empie
18. Dr. F. Huebner

OTHERS

1. Dr. Neumoyer

2 & 3. Rev. & Mrs. Rendtorff

4 & 5. Bishop & Mrs. Schioler

6 & 7. Bishop & Mrs. Ysander

MALAYA (Additions)

4. Mrs. Achariam
6. Mr. K.G. Omrjitham
7. Mrs. Pitchai Pillai

Message from the Second Asia Lutheran Conference held in Gurukul, Madras, 20-22 January, 1956.

The members of this Conference represent the seven Lutheran churches of Asia, viz., those of Burma, China, India, Indonesia, Japan, Malaya and Pakistan, as also of New Guinea and Australia. We have taken part inthe Quarter Millennium Jubilee of Protestant Missions at Tranquebar and the consecration of Dr. R.B.Manikam as the fourth Bishop of Tranquebar and the first Asian Lutheran Bishop. We have further observed the proceedings of the L.W.F. Executive Committee in Madras, and now we have spent three days in fellowship with each other and - even more important - with God.

The warnings and promises to the seven churches of Asia in Rev. 2 & 3 apply also to us. The present day with its tremendous revolutions in so many spheres of life brings a clear call from our God to His Church. He is working today as in the day of creation and ever since. And His call is a call of mercy in Jesus, the same call as that of Christmas, Good Friday, Easter and Pentecost, a call to all His children to receive Him and take part in His work.

When we look back at His faithfulness during all these centuries our hearts overflow with gratitude and praise. When we look at ourselves, however, we bow our heads in shame and confession as we have, so many times and for so long years, neglected His call and shut our hearts to His Spirit. But we also know the grace of our Saviour and hasten to confess our sins of omission and commission, and to receive His free forgiveness. So we can and must with joy, gratitude and boldness of faith address ourselves to all our churches in order to share with the grace of our Lord, which is new today as every day.

To the young Churches, as to the old, we say first of all: Praise the Lord and serve Him with joy! We do this in spite of the obvious weaknesses among us. A low spiritual level in our congregations is the root of many ills; laziness and self-complacency, quarrels and factions, indifference and lack of Christian knowledge, neglect of witness and faithfulness in our calling etc. The call of the hour to us is to open our hearts for the Word of God and to bring it to all our members, to be regular in our individual and family devotions and church service with its holy Sacraments, and by our individual and community life to give the true background to a bold proclamation of Christ in season and out of season to all men. We shall not think of ourselves alone: round about us are other people not reached by the saving grace of our Lord to whom we are called to witness. A sacrificial life in giving and in service as true disciples of our Lord is the glory to which He is calling His Church.

A special need which we have in common in Asia - as no doubt also other more distant parts of the younger Churches - is well equipped and sanctified indigenous leaders. For this purpose we require a high grade Theological College and Research Institute, for penetrating research of our own faith in relation to the living religions of Asia. Such an Institution must be in an Asian setting, in the midst of progressing missionary service where suitable young men and women can get the necessary training. In this respect we wholeheartedly associate ourselves with the recommendation of a preparatory meeting of representatives of the Lutheran Churches in Asia: "We invite all Lutheran Churches in Asia to cooperate in Gurukul in research of Lutheran theology against an Asian background and to build up this activity as a Jubilee Project."

We members of the Asian Churches are also members of the Ecumenical Church and so we wish to address ourselves in this year of our great Jubilee also to the old Churches. First of all we thank you for the Gospel of Christ which you have brought and shared with us. We shall never forget this one vital service. God bless you for all your sacrifices in men and money and all your faithful ministry. It will be a day of special rejoicing when God calls us to serve you with the same Gospel which you first have given to us. The coming time will not doubt be a time of such mutual giving and receiving. But still we are in the greater need of your growing service. The call of the day is really the call to a much larger world service than any of us as yet have undertaken.

The Quarter Millennium Jubilee is a call to all the Church to take a bold step forward in the work for Christ. Nothing less can be the right response of faith to the call of God. The Jubilee should not only be a passing hour of retrospection but indicate a resolute step forward of obedience in the spirit of Christ. The resources of the Church of Christ are by far not exhausted. How could they ever be exhausted! Our celebration of the Jubilee will be wrong if it does not mean a mobilization of new forces in our Church. Therefore the call of this day is a call also to the old Churches to double their efforts in the service of Christ. The ways for that is not for us to say. We only wish in this connection to point out the desirability of renewing the Jubilee every year as a special day of prayer. In all our Lutheran Churches many Churches have already designed a special day for the nationwide celebration of our missionary calling that has proved a great blessing. In Denmark from which the first mission originated, the Ascension day is a day for prayer and offering for mission work. In Sweden which is now so closely connected with the oldest Church in the mission field, we have two days every year for prayer and contributions for the mission of the Church. The Church of Wuerttemberg gave the lead in this field, as already within ten years of the starting of the Tranquebar mission a collection for the mission was arranged in every parish of the Church. If thus each Church could set apart a day as day for prayer and offering for mission work for all or the greater part of our Lutheran Church the world over, it would no doubt be a great blessing for the future of our Church. That would benefit all our mission fields wherever they are as also the sending Churches.

We commend you all to the grace of our Lord today and in the unknown future, unknown to us but not to Him, unknown in details for us but well known in principle as He is the same today as yesterday and for ever.

And we make our own the final promise to the Seven Churches of Asia: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the Churches.

ASIA LUTHERAN CONFERENCE
Gurukul Theological College
Kilpauk, Madras, India
January 20-22, 1956
Information Officer: W.A. Dudde

No. 2-C
FOR IMMEDIATE RELEASE

WORLD BODY BACKS
MADRAS COLLEGE

MADRAS, Jan. 20--Gurukul Theological College and Research Institute here was given the backing of the Lutheran World Federation executive committee in a resolution made public today.

The resolution, taken here at the committee's annual meeting--held in Asia for the first time-- reads:

"In recognition of the Quarter Millennium of Lutheranism in India, the executive committee expresses its consensus with plans for the strengthening of the programme of Gurukul College, and directs its Commission of World Missions to give full cooperation to the Board of Gurukul College for the presentation of this cause to the L.W.F. Churches having missions in India as their anniversary gift to Gurukul College.

"We recommend that the Research Institute, now operated by Gurukul College and to be augmented by such an anniversary gift, be continued in close cooperation with the research programme of the National Christian Council of India and the International Missionary Council."

The action was taken after hearing that a group of Asian Lutheran leaders, meeting at Gurukul, had adopetd the following resolutions:

"(1) Gurukul is the permanentb home of the Lutheran B.D. (bachelor of divinity) College in India.

"(2) We learn with gratification of the cooperation between the Union Theological College, Bangalore, and Gurukul, and welcome cordially any development along these lines.

"(3) We recommend that Gurukul continue its work, aside from the B.D. class, as a research centre for Lutheran theology in India.

"(4) We offer to cooperate with the National Christian Council in its plan to build up an institute for the study of the living religions of India.

"(5) We invite all Lutheran Churches in Asia to cooperate in Gurukul in research in Lutheran theology against an Asian background and to build up this activity as a Jubilee project."

-30-

ASIA LUTHERAN CONFERENCE
Gurukul Theological College,
Kilpauk, Madras, India,
January, 20-22- 1956.

Release No.3-C.
For IMMEDIATE RELEASE.

GERMAN VISITOR
GIVEN TRANQUEBAR BOOKS.

MADRAS, Jan. 21 - - Copies of three publications recently published in Madras in connection with the celebration of the 250th anniversary of the landing at Tranquebar of the first Protestant missionaries were publicly presented to-day to Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation by Bishop R.B. Manikam, the new Bishop of Tranquebar.

The presentation was made at a session of the Asia Lutheran Conference in the Gurukul Theological College and Research Institute, Kilpauk.

Given to the German churchman, who is here for an annual meeting of the Federation's executive committee, were the books "It Began at Tranquebar", by Dr. E. Arno Lehmann, "Bartholemaeus Ziegenbalg," by Dr. Erich Beyreuther, and the Tranquebar Quarter Millennium Jubilee Calendar. The two books were published by the Christian Literature Society, Post Box 501, Park Town, Madras - 3. The calendar was published by the Federation of Evangelical Lutheran Churches in India.

"It Began at Tranquebar" was written by the Dean of the Martin Luther University, Halle-Wittenberg, East Germany, a former missionary in India. It was translated by the Rev. Martin J. Lutz of Meenangudi, South Malabar, India. It contains hitherto unpublished information about the pioneers and far-reaching principles and results of their work, which spread from Tranquebar to Tirunelvelli in the South and Calcutta in the north.

"Bartholomaeus Ziegenbalg" is a biography of the first missionary whose landing at Tranquebar is being commemorated. The reader gets not only a comprehensive picture of a personality but also a full account of his pioneer efforts up to his death in 1719 at the early age of 36.

The author is a Lecturer on Ecclesiastical History at the University of Leipzig. Translators were the Rev. S.G. Long of the Missouri Evangelical Lutheran Indian Mission, Bangalore, and Dr. H.W. Gensichen, Theology Professor at the Gurukul Theological College and the Tranquebar Divinity School.

The calendar is a highly illustrated publication, giving views, dates and other information relating to the Jubilee.

Dr. JOHANNES SANDEGREN'S

CONFESSIONAL ADDRESS AT THE ASIA LUTHERAN CONFERENCE.

Madras, 22nd January, 1956, before the
Celebration of Holy Communion.

"Behold ... the Lord, whom ye seek, shall suddenly come to His temple ... behold, He shall come, saith the LORD of hosts" (Mal. 3:1)

We are living in the Christmas cycle of our Church year. We have again heard the Old Testament prophecies about the coming Lord and their fulfillment: He was born to us men. But he came unto his own, and his own received him not. (John 1:11).

But now from Epiphany onwards every Sunday we hear about the revelation of His glory, beginning with the sages from the East, worshipping the child, born to all men. For 250 years His Church has witnessed to the multitudes of this country also, telling about this fulfillment also of their burning desires from time immemorial. The zeal of our soul has been to reveal the glorious grace of Him, who is now coming to this land and to every land.

And it has not been in vain. God has created us for His coming, and He has gathered His chosen people from amongst the teeming millions of this our India and all Asia. In spite of lethargy and dumb ignorance, in the face of cruelty and persecution - sometimes even unto death - His coming has brought into being His Church in these ancient lands, the pride of which is to be lands of religion. The coming of our Lord is here. Here is the Church - also in this land of our birth, our adoption or our pilgrimage.

Yes, we see here the coming of the Christian Church, ten millions strong today. And it has the acknowledged right to profess, practise, and propagate its religion. 'Nevertheless when the Son of man cometh, shall He find faith on the earth?' (Luk. 18:8). What about its real faith, its living faith? We have churches, we have papers, but what about the faithful life? Look below the surface and what do you see? Laziness and worldliness, pride and envy, quarrels and factions. Truly Christ is crucified in our midst, in our congregations, by our own Christians — or shall I say by you and me? Oh, these innumerable sins of omission, small, big and enormous'. Ask any of our members about the sins of his brother and he will give you an endless catalogue, monotonous or in vivid colours, according to his temperament - but always unconscious of the fact that in every sin of his brother he has himself his great, equal, and principal share. And what is the outcome? The glorious gospel of the grace of His coming is obscured, darkened, diminished, obstructed. The witness becomes a false witness. We have seen what God can do and has done by a single faithful soul's witness in life and service, in the smallest revealing the greatest. Why, why we must cry out, has not the gospel of the glorious grace been accepted and received by more than a fragment, only two out of hundred, after all these 250 years? There is only one answer, or among all the answers only one real principal cause: the false witness, the denying of our crucified Lord, the Lord of glory. Denying, what is that? That is again crucifying, today as yesterday - as these last days have reminded us. Who is crucifying? Oh, these uneducated masses only swelling the numbers of Christians! Then you are speaking with the Pharisees. Rather the educated, sophisticated'. Then you are speaking - unknowingly - of yourself. Did not Nathan, the prophet, say: 'Thou art that man' (2 Sam. 12:7)? All this degrading worldliness of our so called Christians, our brethren, that is the sin of you and me, the crushing burden of sin, from the responsibility of which you and I have no escape. With your fine character, your excellent service, your great attainments all your honour of men' (John 5:44) this is your sin, yours and mine - all the sins of every member of our church, individual and collective, Mea culpa, mea culpa, mea maxima culpa.

Before you have seen your sin in your brother's, you have not come to know yourself.

Christ crucified, yesterday and today, by you and me - and - praise the Lord - for you and me. He, the crucified Lord is coming: 'and every eye shall see Him and they also which pierced Him' (Rev. 1:7). Praise the Lord, He is coming to you and me who day after day have crucified Him. To us He is coming today, this very hour, here in His Holy Communion. The Lord born to us men, crucified by us men, is here Himself, coming to you and me. The very Son of God whom you have pierced in all the sins of your brother, He is coming without your calling, without any worthiness

in you - how could there be the slightest worthiness in you who have looked down upon your sinning brother? But He is really coming calling you, certainly not the first time, but more earnestly than at any time before, calling you to repentance, you my brother with your long Christian experience, to a renewed, everytime deepened repentance but also to the unspeakable joy of acceptance, the immeasurable love of Christ: only you the sinner of all the sins of your brethren. You are truly included in the prayer of the apostle of Him 'who came into the world to save sinners of whom I am the chief' (Tim. 1:15-b), when he prays that ye may be able to comprehend with all saints - these your sinning brethren for whom He gave Him to be crucified - what is the breadth and length, and depth and height and to know the love of Christ, which passes all understanding' (Eph. 3:18,19a).

Coming, coming to you, just here He is coming, as He came yesterday whether you saw Him or not. And He is coming tomorrow. If He is coming to you today, He is also coming to you tomorrow 'He which has begun a good work in you will perform it - finish it - until the day of Jesus Christ' (Phil. 1:6 marg.). The day of Jesus Christ is today, as He is coming to you today: 'Behold, now is the day of salvation' (2 Cor. 6:2). Every day is the day of Jesus Christ. But knowing that, and only by knowing that, you also know: there is coming the great day of Jesus Christ, the glorious coming, the fulfillment of every coming of Him. As we know that by faith, we here worship and adore Him. His promise today is His promise of His coming in glory. He which is 'preached unto the Gentiles, believed on in the world' (1 Tim.2:16). He is Himself the assurance - and there is no other - of His coming. But the echo comes in all ages: 'and the Spirit and the bride say: Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely ... He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.' (Rev. 22:17,20,21).

ASIA LUTHERAN CONFERENCE
Gurukul Theological College
Kilpauk, Madras, India.
January 20-22, 1956.

No.6-C
For IMMEDIATE RELEASE

MADRAS, Jan. 22 - "An entirely new approach" in Christian evangelism, with "new methods boldly conceived and courageously operated," is required in the present "awakened" East, delegates to the Asia Lutheran Conference here said today.

In a study group report that was accepted at a plenary session of the Conference at Gurukul Theological College, the delegates from eight areas of Asia and two of Oceania said:

"Asia is awakened on all aspects of life — political, social, economic and religious. This religious situation is an entirely new phenomenon."

"To proclaim the gospel of Christ, relevant to the non-Christians in our respective countries, requires an entirely new approach on the part of the churches. The time-honoured measures of evangelism will not at all be enough. New situations require new methods boldly conceived and courageously operated."

The report said there was "unanimous agreement" among the delegates that "missionaries are welcome to Asia as partners and co-labourers."

"With open arms," it said, "we welcome more and more foreign missionaries to come and work in Asia." The report suggested that "where there are political restrictions," missionaries should come as technicians, doctors, professors, agricultural and industrial experts "and such like."

Discussing "reforms" that would be desirable in the Church, the report stressed that "no reform is necessary in the content of the gospel." However, the following changes of approach were proposed:

(1) More of the Church's ministry carried on by lay people.

(2) Presentation of the gospel in the "living, modern language of the people," with more up-to-date translations of Christian literature.

(3) Use of modern scientific equipment for evangelism, including use of the radio.

(4) More attempt to follow "Asian concepts of Christian life" — for example the Ashramam fellowship idea.

(5) An exploration of the "Sadhu type of ministry."

Another study group report accepted by the Conference said the presentation of the Christian message to non-Christians "involves not only the content of the

(MORE)

preaching, but the attitude." Christians must be "tactful, yet positive," it advised.

The delegates emphasized that Christian preaching and teaching are not subject to adaptation to the beliefs of other religious faiths.

"Many feel that we should have a theology that in every respect is adaptable to the situation," their report said. "Some aspects of theology are subject to experience and will. Other aspects are part of our confession and faith."

It stated also that while there may be need for new formal creeds from time to time "according to the situations in various countries," these should not contradict the historical confessional statements of the Church.

"New or revised confessions may be necessary now or in the future in Asia," the report said. "But any new confession must include the historical experience of the Church and the confessions of the past.

"The Nicene Creed is Asian in origin. But the place of origir is not important. The important thing is: Does it contain the truth?"

The Conference — most comprehensive of its kind ever held by Lutherans, largest and oldest Protestant family of Churches - was attended by about 70 delegates from churches in scattered parts of India, Pakistan, Burma, Malaya, Indonesia, Japan, Hong Kong, Formosa, New Guinea and Australia. About 1.5 million church members are represented by the various delegations.

A delegation of about 25 persons representing nine Indian Lutheran church bodies was headed by Bishop R. B. Manikam of Tranquebar, President of the Federation of Evangelical Lutheran Churches in India.

Second largest delegation was a 13-member group from the Batak Protestant Church of Indonesia. It included two Indonesian M.P's - Deputy Speaker Dr. A.M. Tambunan and Mr. S. Sarumpaet.

Presiding officers were Bishop R. B. Manikam, Dr. A. M. Tambunan and Dr. Chitose Kishi, Director of the Lutheran Theological Seminary of Japan. Secretaries of the Conference were the Rev. Tennyson Liu of the Hong Kong Lutheran Church and the Rev. S. Devanesan of the Batak Protestant Church of Indonesia.

The Conference closed by issuing a statement in which the Christian faith of the delegates was reaffirmed and thanks were expressed to the "older" Churches for the gospel of Christ "which you have brought and shared with us."

"We shall never forget this one vital service," the delegates said. "God bless you for all your sacrifices in men and money and all your faithful ministry. It will be a day of special rejoicing when God calls us to serve you with the same gospel which you first have given to us."

ASIA LUTHERAN CONFERENCE MADRAS, INDIA, Jan. 20-22, 1956.

Manuscript for: STEWARDSHIP OF THE JAPANESE CHURCH.

No.7

Speaker: Rev. Tasaka.

Both Dr. Kishi and I have long been looking forward to attending the celebration of the 250th anniversary of the Lutheran Church in India and also the consecration service for Dr. Manikum when he is made Bishop. However, the Japan Lutheran Church is now facing a big problem, due to which we can only attend the Conference. We greatly regret it and apologize to you for the change we have to make.

Nevertheless, it is still a joy and inspiration that we have been allowed this privilege to see you in Asiatic countries, who are one with us in the faith in Christ and talk over various problems with you.

I sent in my address to the Lutheran World Federation and it was suggested that I should change a part of it. But both my time and energy were all taken by the before mentioned serious problem just before I left Japan, and I had hardly any time left for re-writing the whole address. Since the said problem of the Japan Lutheran Church has a close relation with stewardship, which is my assigned topic, it makes my situation doubly difficult. However, for the glory of the Lord, I will try to discharge my responsibility with a prayer for guidance from above.

The problem assigned to me is the Stewardship of the Japanese Church. In order to have it best understood, I am going to speak of the problem in connection with that of self-support with which our church is concerned at present as the question of greatest import. I will seek to explain it from three angles.

I.

The first is the problem of Lutheran Unity in Japan and self-support. The Lutheran Union, I am afraid, may be considered by some mission boards of European countries, the U.S.A., and by various church groups in Eastern Asia as having already been completed or as being completed very soon.

On the other hand, I have even heard such a rumor that the Japan Lutheran Church, the oldest of all the Lutheran Missions in Japan, is not eager to have the union and is deliberately postponing its realization. Neither of these views is correct. Nearly all the groups of the Lutheran Church in Japan are eager to

have one strong Lutheran Church and are now all cooperating toward its establishment. Although the attempt is not so simple as to produce its result in a few months, there is no intention to drag it along. We are progressing step by step toward the ultimate goal of unification, carefully taking up and discussing each problem which may arise.

The Japan Lutheran Church stafted its mission work in Japan about 63 years ago, and has now many native ministers in fields of service throughout the whole country. In May of 1951, the Augustana Lutheran Mission was the first group united with it, followed by the Finnish Lutheran Mission in May of 1953. Thus at present it has 64 churches (that is organized congregations) and 25 preaching stations. There are 51 ordained ministers and 15 unordained evangelists making a total of 66 Japanese workers.

In seeking to unify this Japan Lutheran Church with some other Lutheran groups which started their mission work in Japan after World War II, we must first solve some practical problems which are both difficult and complicated.

For instance, in the Japan Lutheran Church the convention held once a year has the authority to make decisions concerning all the ecclesiastical problems. When the convention is not in session a permanent council consisting of 8 native members and 3 missionary representatives is the supreme institution and takes the responsibility. 50 or 60 years ago, when no truly Japanese Church existed and there were only 3 or 4 Japanese ministers, everything was under the leadership of missionaries. Then the Missionary Association was both the guiding and determining institution. However, our Church today has taken its root in the Japanese soil and due to its 60 years of growth is no longer under the Missionary Association. Yet, nearly all the Lutheran groups which began mission work in Japan after the war have few organized churches and few Japanese ministers; thus practically everything must be discussed at the Missionary Association, which has the actual leadership. If the Japan Lutheran Church were to unite with those groups under one constitution, there would naturally be some inconvenience on both sides.

So the committee for union has met many times during the past two years to discuss the matter and has recently reached the conclusion that in order to carry on our work smoothly we should make a tentative agreement according to which we co-operate for the time being. Our progress was slow and many times we had to go back to the starting point before we reached a conclusion. One of the

difficulties was whether or not the districts should be given authority. But since last summer when we decided to cooperate in accordance to the special agreement, the committee is now able to talk over the problems without knitted brows. From this point, we cannot predict the feeling concerning this problem when it is discussed again in detail.

Now to the problem of self support. When the union is materialized in Japan, the Japan Lutheran Church with its history of 63 years, with its 89 churches and preaching stations all over the country, and with its 66 native ministers and evangelists, must take the responsibility of leading the way. But as long as the leading church, like a baby, is too weak to stand on its own feet, it is impossible to have the real indigenous church in Japan.

In recent years it has been a sound of progress to hear the cry for the indigenous church all over the world. But on the other hand, we are ashamed of being poor stewards of the Lord and of being still in need of much support. Now that the time is ripe for the unification, the spirit of independence is getting stronger all over Japan and the churches are making a serious effort toward self-support.

II.

Secondly, I will explain the problem of self-support with a rough report on the financial condition of the Japan Lutheran Church. As you know, the expenditures of the church can be roughly divided into three items - namely, current expenditure; non-recurrent expenditure; and the expenditure for institutions. The first is the expenditure for the general church work such as that for convention and committee meetings, salaries of ministers and evangelists, etc., the greatest of which is the salaries.

The sources of this current expenditure are as follows:-

Y 12,000,000 ($33,333) sent by the brothers and sisters of the overseas churches, and Y 6,000,000 (about $16,666) offered by the home congregations, making a total of ¥ 18,000,000 (about $50,000).

As you see, twice as much money as we give in offerings comes from the overseas churches. The figures of the non-recurrent expenditures shows a still more regrettable condition since the contribution by the home congregations is only one tenth of that which is given by the overseas churches. That is, out of the total of about ¥ 60,000,000 ($160,000) for the purchase of lots and the establishment of chapels, about ¥ 55,000,000 ($152,777) is given by overseas churches and only $15,000 is the contribution of the home congregations.

As to the third item, there are a theological seminary, one Junior-Senior

High School for boys and another for girls, three social work centers and a student center to support. About ¥ 16,570,000 ($46,027) comes from the overseas churches. In recent times the government has given a considerable amount of subsidies to social work, but the home support for the seminary and the high schools is too little even to report. For the seminary, the congregations of the whole of Japan were able to give only a little over ¥ 50,000 ($138). However last year about three times as much was given - that is, ¥ 150,000 ($411). We wish that this year's total could be three times as much as last year's. The actual amount will turn out to be at least twice as much this year.

As I have said, the Japan Lutheran Church is still financially weak and immature, and our district churches are too dependent to be called indigenous churches. However, the members of the Japan Lutheran Church are conscious of this, and last year, 1954, they made a special effort. One stimulation for it was perhaps the appeal for stewardship made by Dr. Erb of U.L.C. at the convention in May of 1953.

I wish to show you some figures here: 1. The contribution to salaries from local congregations increased from ¥ 3,016,800, (1953) to ¥ 4,250,915, (1954). 2. The contributiom from local congregations toward convention expenses increased from ¥ 174,500, (1953) to ¥ 331,900, (1954). 3. The seminary support increased from ¥ 82,600, (1953) to ¥ 153,158, (1954).

What the change in the figures shows is a special effort made by the church members of the Japan Lutheran Church on learning the proportion of their own contribution in comparison with the board subsidies.

Last year the Rev. Makise, the President of Japan Lutheran Church, and I, the chairman of the Board of Evangelism, visited many district churches and held conferences for self-support, at which we both taught and discussed on the subject. Thus, we are hoping to see some results this year.

Although the general circumstances are hopeful, as I have said, we still cannot support our churches entirely without the help of our overseas brothers and sisters. We hope that they will help and co-operate with us with unchanging Christian love, sympathy and understanding.

III.

Thirdly I will briefly comment on expansion of the church work and self-support of the Japan Lutheran Church.

As of May, 1954, there were 64 churches and 25 preaching stations, making

a total of 89. In addition, there are about 35 units of home assembly. During the last fiscal year 5 organized churches and 8 preaching stations were added. There are 44 students at Tokyo Lutheran Seminary. Next March, 7 graduates will be sent to the front-line of our work. We are also planning to begin pioneer work in at least 10 places throughout Japan in a year or two. Such expansion of our work and the increase of the seminary graduates means the increase of the expenditure. Thus, we are trying to raise as much funds as possible among our home congregations.

The Japan Lutheran Church had had no pension system until last year. So the ministers 70 or even 75 years of age had to continue in the front-line. At present there are 9 such old ministers. If they could be replaced by younger ministers, their churches would certainly be rejuvenated and make long strides of progress. But this was hampered by the past financial situation. Fortunately, the convention passed the pension law and it will become effective when the required funds are raised. The track has been laid but there is no engine; the waterpipe has been made but there is no water - this is our present condition, because we do not have enough funds to carry out the plan. As to raising this fund, the congregations of the Japan Lutheran Church are ardently working and planning to organize something like the "Brotherhood" in the churches of the U.S.A., which will take the responsibility.

The greatest reason for the weakness of the Lutheran Church in Japan is that the number of the church members is very small. We feel ashamed to compare it with that of some other Far-Eastern countries. The total of the Japanese Church members is 7,641. We are praying that this may increase to 10,000 in a few years to come. It may not be a vision too large to be materialized. Unless we gain at least 30,000 members in the coming 10 years our dream for self-support will be in vain. So we are resolved to reach the goal by "praying hard and working hard".

If there are any questions about what I have said, both Dr. Kishi and I will be very glad to answer them after this meeting. Thank you.

As to the concrete details about the stewardship project of the Japan Lutheran Church, the general local congregations have not known much of the figures concerning the treasury of the whole church. No sufficient education has hitherto been given by the leaders about the proportion of the overseas and home contributions. So last year we made a special effort in giving sufficient information and arousing the response.

Out of 64 organized churches and 25 preaching stations of the Japan Lutheran Church, only 19 are self-supporting. What we call here "self-supporting churches"

are those which pay the ministers' salaries and all the general expenditure of the churches. And all except one or two still depend on the central treasury for such larger expenditure as the repair of the church buildings,etc.

The offerings of the local congregation may be roughly divided into two kinds, namely, the monthly offerings and the collections at Sunday services. In general, the former is used as the ministers' salaries, while the latter takes care of the general expenditure of the churches.

Therefore, suppose the salary of a minister is 20,000 yen (which is about $55) according to the ordinance concerning salaries, and the total of the monthly pledge of the members is 10,000 yen, the central treasury subsidizes the 10,000 yen.

At present, the average monthly pledge of a member is 180 yen. The reason why the average is so low is, I think, that about one half of the members are students and young people, who are still largely dependent on their parents economically.

As to the collections of Sunday service, 10 yen each is still customary in many churches, and we started a movement to raise it to 30 yen each. As the result, a marked increase was seen in the collections of the last fiscal year.

The post-war financial condition must have been quite difficult in any country, but especially in ours, even the necessities of life such as food, clothing and shelter are so expensive, the taxes so high, that we are all struggling hard. Particularly it is getting harder for parents to give proper education to their children. For instance, it is about impossible to send our children to colleges and universities unless we live in such large cities as Tokyo, Osaka, and Kyoto, because the living expenses are so unreasonably high. This makes the increase of the offerings the more difficult.

The greatest religious group in Japan is of course Buddhists. Most of the Buddhist priests inherit considerable amount of the estate left by the previous generation with the priesthood. The members belonging to temples do not need to offer half as much as the Christians offer for the church work out of their monthly income. To train the church members about contribution in the country with such a tradition is extremely difficult. We all understand the spirit of 10% contribution but it takes time to practise it. One or two churches have already started to do it, but even 5% contribution is not easy in many. But we are making an effort to approach the goal by constant and patient education.

With this bit of addition of a concrete report I will close my address. Thank you.

THE CHURCH AS AN EVANGELISING ORGANISM.

Group II

Report of the Asia Lutheran Conference held at Gurukul on 20-22 Jan.'56

Part 1

The Church is the body of Christ in and through which the saving grace of God is communicated to the world. The content of evangelism is none but Christ Himself who is the God-man come down to earth for us men and for our salvation.

The local congregation is the channel through which the redemptive love of God should flow to the hungry souls in our neighbourhood. Every member of the congregation shall be inspired to have the burning conviction that he or she is and ought to be a witness bearer to Christ. The pastor will be the guide of the congregation and will share in this unfinished task which Christ has bequeathed to us. Even if all the families are not evangelistically minded in the beginning, the pastor shall try and enthuse a few of the more responsive families in this regard and with their co-operation, prayer, planning and preparation forge ahead preaching the Gospel to the immediate neighbours and in course of time to people living in more distant places. With the blessing of God, our evangelistic work must result in fresh members being incorporated in the Church through baptism. The older congregation should be exhorted and trained to give them that kind of welcome, fellowship and practical help that the new converts would consider this new environment a real Home in the place of the one they have given up. These new converts should be also trained to become witnesses in their turn.

The results could not in fact be achieved so long as the stagnant, worldly-minded, backward-looking, self-centred congregations are not given a jolt by the preaching of the Word through which the hearts of not only individuals but groups, nay, the entire congregation is revolutionised or transformed into mighty instruments in the hand of God. Until and unless the entire congregation or, at any rate, the dominant group therein, regards the task of evangelism as a matter of life and death importance it will be idle to expect good fruits.

Is the ministry functioning as it ought to?

Only a lighted candle can light others; only when the pastor or a leader of the congregation is lighted by the Word of God, he could set the hearts of others on fire. This principle shall be brought into application not only when candidates to the ministry are selected and trained but throughout their ministry. Not only their spiritual life but their intellectual vigilance should be kept up by constant and continued study of Christian literature. Revival meetings should be periodically held at the local, regional and top levels.

It is recognised that under the present set-up the time and energy of a pastor is frittered away on all kinds of jobs which could be wisely and profitably shared by some of the consecrated and service-minded laymen in the congregation. This sort of effective co-operation by the laity in the life and work of the congregation would release the pastor for the more essential aspects of his ministry. It is therefore recommended that the maximum number of members in the congregations in charge of a pastor shall under no circumstances exceed a thousand. This recommendation, if given effect to, will demand more ministers, more finance and more adequate training.

What hinders us from rapid growth and are we facing honestly the issues before us?

While there is room for 'charismatic' preachers at every time and place, our churches shall take immediate steps to train not only the pastors but the laymen and women, both young and old, in the specific task of preaching the gospel to the non-Christian neighbour. Specially prepared literature to meet the needs of various groups - Christian and non-Christian should be made available. This could be achieved by a group of research scholars specially and adequately equipped.

Asia is awakened and awakened on all aspects of life, political, social, economic and religious. This religious situation is an entire

new phenomenon. To proclaim the gospel of Christ, relevant to the non-Christians in our respective countries, requires an entirely new approach on the part of the Churches. The time-honoured measures of evangelism will not at all be enough. New situations require new methods boldly conceived and courageously operated. The Christian minorities in each of the countries represented here could only survive if we preach the true gospel in a right and daring manner. The gospel message has to be conveyed to individuals, groups and communities according to their understanding and need. We recommend therefore that special literature be prepared and distributed both for the benefit of the Christian workers and the non-Christians.

Special care should be bestowed not only on the content but also on the language of the literature. Our Christian workers both pastors and laymen should be trained to clothe the message of joy and hope in words and idioms that will not only be attractive but inspiring and enchanting.

Part 2.

While preaching of the simple gospel should be the ideal, an intellectual approach also should not be ignored.

With respect to the question of reforms in the Church, the following points were emphasised.-

a) No reform is necessary in the content of the gospel. Jesus Christ alone is the gospel.
b) More of lay ministry
c) Gospel should be presented in the living modern language of the people - more up-to-date translations are needed
d) Make use of modern scientific equipment for evangelism - e.g., Radio Evangelism.
e) More and more try to follow Asian concepts of Christian life - e.g., Ashram Fellowship
f) Explore a Sadhu type of ministry.

What do we say to Missions and to Western Christians?

With open arms we welcome more and more foreign missionaries to come and work in Asia. In countries where there are political restrictions we welcome missionaries who are technicians, doctors, professors, agricultural and industrial experts and such like.

There was unanimous agreement that missionaries are welcome to Asia, as partners and co-labourers.

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Then God leads us to do what He wants us to do. We must pray that we do not confess when His hour has not come, and also for power to confession when the time calls for confession.

Therefore there may be need for new declarations from time to time according to the situations in various countries, but these shall not contradict the historical confessions.

In negotiating with other Churches, how far should we insist that they accept our creeds or confessions?

In negotiations for Church union we can only put our confessions before the other side. We have to go back farther as a basis for negotiations and start with the Word. In India, for instance, because Christians form a minority, the Christian community is often identified with theChristian Church and the opinion is widely held that a confession should be all-embracing. But a new confession should not be an easy bridge into the Christian faith but rather should draw the profile of the Christian faith more sharply as over against Hinduism. There is no possibility of going back on solus Christus, sola scriptura, sola fidei. The substance must always be the same, "the free grace of God in Jesus Christ." There may come a time when new formulations become necessary. But the gospel does not change because it is not under our authority. The way to union is a one-way street. Having entered it we cannot go back; we can only break off. Hence the necessity to guard carefully what has been entrusted to us.

Therefore we must be careful to keep to the essence of Christian truth of salvation while attaching not too much importance to non-essentials It is not important that the Lutheran Church be great and admired. It is important that the truth of salvation given by God be preserved in the Church

In this connection it was interesting to hear that some Churches do not consider the name Lutheran an essential part of their being. The Lutheran Church in China calls itself "The Justification by Faith Church." The Batak Church does not use the name Lutheran though it affirms that its preaching, teaching and thinking is Lutheran.

Our confessional attitude towards the claims of other religions.

1. Content of our message.

We must be clear about what we preach. We must preach Christ, the Way, the Truth and the Life. No other course is possible. We cannot minimise or compromise. Christianity cannot be put on the same planewith other religions.

"Jesus Christ came to reveal the love of the Father to the world. He is the Evangel, who has said - ye shall know the truth and the truth shall make you free. He therefore both frees and unites."

2. The method in presenting Christ when dealing with the claims of other religions.

This involves not only the content of the preaching but the attitude. We must be tactful, yet positive, A useful approach might be to remind non-Christians that we are all tainted with sin. Christians are at the same time sinners and justified by Christ. Sin i.e., rebellion against God is common to us all. The Christian is a justified sinner who rejoices in Christ.

The Batak group gave an eloquent testimony concerning their approach to Islam and animism by preaching through character; the good Christian, moral clean life is the primary sermon. They have an institution for training in witnessing for Christ in this way. Till now about 1700 people have completed its course. Upon completion of the course, they give a promise which is almost a vow, that in whatever employment they are or wherever they live, they will witness for Christ. By these means they attract between 3000 and 4000 converts annually. Some of these come from Muslims, some from Roman Catholics, but the majority from animists. Another way suggested was that of the Christian bookstall on the public street or in some place where the prejudice of the non-Christian will not prevent

him from coming.

Our method of worship, our devotion, can be a very effective way also of confessing our faith in Christ. If we worship in a formal and routine manner it is hard to convince the non-Christian that we are serious in our faith and confession of Christ.

What shall be our attitude towards such groups as Pentecostals, Adventists, etc? Can we set up a standard of dealing with them? Do they have a wrong conception of the Church?

We must draw a distinction between error that is soul destroying and that which is simply error of fact. The latter would not prohibit membership in the Church of Christ. There may be here a sort of unity in diversity. For union or unity however in the fuller sense, there must be agreement on the confessional basis. Agreement on essentials is absolutely necessary. We may negotiate or discuss with any one who is willing to listen to the Word of God and submit himself to its authority

Finally, we see that confession is not merely and only subscription to written creeds or formulae. It is also a way of life, a witness. As such it transcends all claims of racial and geographical boundaries. It is the answer of the believer's heart and soul and mind to the call of the gospel of salvation in Jesus Christ our Lord. So here the themes of the two groups meet. A confessing fellowship is also an evangelising fellowship, else its confession is a sham. An evangelising fellowship is also a confessing fellowship, else it is preaching something it does not believe. So confession, faith and testimony meet at the foot of the Cross.

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Message from the Second Asia Lutheran Conference held in Gurukul, Madras on 20-22 January, 1956.

The members of this Conference represent the Lutheran Churches of Asia, viz., those of Burma, China, India, Indonesia, Japan, Malaya and Pakistan, as also of New Guinea and Australia. We have taken part in the Quarter Millennium Jubilee of Protestant Missions at Tranquebar and the consecration of Dr. R.B. Manikam as the fourth Bishop of Tranquebar and the first Asian Lutheran Bishop. We have further observed the proceedings of the L.W.F. Executive Committee in Madras, and now we have spent three days in fellowship with each other and - even more important - with God.

The warnings and promises to the Churches of Asia in Rev. 2 & 3 apply also to us. The present day with its tremendous revolutions in so many spheres of life brings a clear call from our God to His Church. He is working to-day as in the day of creation and ever since. And His call is a call of mercy in Jesus, the same call as that of Christmas, Good Friday, Easter and Pentecost, a call to all His children to receive Him and take part in His work.

When we look back at His faithfulness during all these centuries our hearts overflow with gratitude and praise. When we look at ourselves, however, we bow our heads in shame and confession as we have, so many times and for so long years, neglected His call and shut our hearts to His Spirit. But we also know the grace of our Saviour and hasten to confess our sins of omission and commission, and to receive His free forgiveness. So we can and must with joy, gratitude and boldness of faith address ourselves to all our Churches in order to share with you the grace of our Lord, which is new to-day as every day.

To the young Churches, as to the old, we say first of all: Praise the Lord and serve Him with joy! We do this in spite of the obvious weaknesses among us. A low spiritual level in our congregations is the root of many ills: laziness and self-compacency, quarrels and factions, indifference and lack of Christian knowledge, neglect of witness and of faithfulness in our calling. The call of the hour to us is to open our hearts for the Word of God and to bring it to all our members, to be regular in our individual and family devotions and Church service with its holy Sacraments, and by our individual and community life to give the true background to a bold proclamation of Christ in season and out of season to all men. We shall not think of ourselves alone; round about us are other people not reached by the saving grace of our Lord in whom we are called to witness. A sacrificial life in giving and in service as true disciples of our Lord is the glory to which He is calling His Church.

Necessary to-day is the exchange of personnel among the Churches each Church willing to both give and receive. Another special need which we have in common in Asia - as no doubt also other more distant parts of the younger Churches - is well equipped and sanctified indigenous leaders. For this purpose we require a high grade Theological College and Research Institute, for penetrating research of our own faith in relation to the living religions of Asia. Such an institution must be in an Asian setting, in the midst of progressing missionary service where suitable young men and women can get the necessary training. In this respect we commend the Churches of India for showing the way by launching the Gurukul Theological College and Research Institute at Kilpauk, Madras, and draw attention to the recommendation of a preparatory meeting of representatives of the Lutheran Churches in Asia: "We invite all Lutheran Churches in Asia to co-operate in Gurukul in research of Lutheran theology against an Asian background and to build up this activity as a Jubilee Project."

We members of the Asian Churches are also members of the Ecumenical Church and so we wish to address ourselves in this year of our great Jubilee also to the old Churches. First of all we thank you for the gospel of Christ which you have brought and shared with us. We shall never forget this <u>one</u> vital service. God bless you for all your sacrifices in men and money and all your faithful ministry. It will be a day of special rejoicing when God calls <u>us</u> to serve <u>you</u> with the same gospel which <u>you</u> first have given to us. The coming time will no doubt be a time of such mutual giving and receiving. But still <u>we</u> are in the

greater need of your growing service. The call of the day is really the call to a much larger world service than any of us as yet have undertaken.

The Quarter Millennium Jubilee is a call to all the Church to take a bold step forward in the work for Christ. Nothing less can be the right response of faith to the call of God. The Jubilee should not only be a passing hour of retrospection but indicate a resolute step forward of obedience in the spirit of Christ. The resources of the Church of Christ are by far not exhausted. How could they ever be exhausted! Therefore the call of this day is a call also to the old Churches to double their efforts in the service of Christ. The ways for that is not for us to indicate. We only wish in this connection to point out the desirability of renewing the Jubilee every year as a special day of prayer and offering.

We commend you all to the grace of our Lord to-day and in the unknown future, unknown to us but not to Him, unknown in details for us but well known in principle as He is the same to-day as yesterday and for ever.

And we make our own the final promise to the Churches of Asia: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the Churches.

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THE CHURCH AS A CONFESSING FELLOWSHIP.

Group I.

Report of the Second Asia Lutheran Conference held in Gurukul, Madras on 20-22 January, 1956.

The group formulated five questions for discussion. They are:-

1. How far are (a) the Ecumenical creeds
   (b) Lutheran 16th Century Confessions relevant to Churches in modern Asia?
2. In negotiating with other Churches, how far should we insist that they accept our creeds or confessions?
3. When should the younger Churches in the new Asian situation formulate creeds of their own?
4. Our confessional attitudes towards the claims of other religions.
5. What shall be the standard in dealing with Christian sects?

(a) How far are the three Ecumenical creeds relevant to Churches in modern Asia?

It was pointed out that creeds are the response to a call to the Church in a given situation. Thus our creeds are never out-dated. They state the essential truths of God and Christianity. Can we add something more in the Asian context?

The question of an indigenous theology is an old one. Many feel that we should have a theology that in every respect is adaptable to the situation. Some aspects of theology are negotiable i.e., are subject to experience and will. Other aspects are non-negotiable; they are part of our confession and our faith. Therefore we cannot say Christ plus somethingelse. The Roman Church said Christ plus merit - many now say Christ plus socialism or nationalism. But we cannot make ourselves the authority. We can trust only in Christ.

It was interesting to note as Dr. Kishi said in his paper that in Japan creeds are a burning issue, particularly in view of the controversy about the person of Christ.

The final conclusion was that the three Ecumenical creeds express correctly what we believe and they are relevant to-day.

(b) A confession in the Christian Church is not an accident but is of its essence, and is necessary for its existence, because it is a response in the life of the Church. Confessions are both a summary of the truth and rejection of error. The Church is not because of our administration nor because of our piety but because Christ came and gave himself for it. He repeatedly gives to the Church His means of grace. Hence Luther consulted only the Scriptures in finding the answer to the question - "Where is the Church?" His answer - when we teach what Christ taught; when we administer Sacraments rightly, according to His Word, there is the Church. Hence our opinions are not important, but His will. In spite of our shortcomings and what we do or fail to do - Christ constantly renews His Church. If the Church were brilliant in the eyes of the world and admired by it, it would be nothing if it had not Christ. Even if it is but small and obscure, having Christ, it is glorious. Does the Church need new or revised confessions? They may be necessary now or in the future in Asia. But any new confession must include the historical experience of the Church and the confessions of the past. The Nicene creed is Asian in origin. But the place of origin is not important. The important thing is: does it contain the truth? Each century gets its own commission from God. For example, Trinity, Christology, the nature of man and his sinfulness were the burning questions of a previous period. To-day they are: What is the truth, and what are the sacraments and their significance? To-day perhaps there is needed a further confessional statement on the nature of the Church; what is a Church and what is a sacrament?

But confessions are not formulated out of the air. Confessions come from experience and from the leading of God. God leads His Church to confession in a given situation, when the Church is in danger. The Church makes the confession in fear and trembling with a martyr spirit, in humility and with the question "Am I sufficient for these things?"

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QUARTER MILLENNIUM JUBILEE CELEBRATIONS.

January 12th to 16th, 1956
by
J. KUMARESAN.

The important days to which many Christians in India and outside had been looking forward began on the evening of January 11th when delegates and visitors gathered at the Egmore Station to begin their pilgrimage to Tranquebar. From Mayavaram on the following morning a beautifully decorated special train ran to Tranquebar and at about 7 o'clock crowds alighted at the Tranquebar station and proceeded to find their places in thesmall city.

Tranquebar literally means "Song of Waves". The 12th was observed as the day of Mahanad and the morning session was presided over by the Vice-President of the Tamil Evangelical Lutheran Church, Rev. V.J.Asirvadam. It was held in the large pandal erected in the court yard of the historic Dansborg. More than 1500 people were present. There were various booths, colourfully decorated, with books and tracts for sale. Opening the Mahanad with prayer, the Vice-President of the T.E.L.C. gave an inspiring address on "Sowing and Reaping" basing his thoughts on John 4: 31-38.

This was followed by an address by Rao Sahib P.S. Kadambavanam, formerly of the Burma Bishop's office. He referred to his having been brought to His Saviour through the ministry of the then Swedish missionary, Rev. D. Bexell, in the former state of Pudukottai. He spoke of the Tamilnad's privilege in receiving the Gospel and passing it on to other parts of India and also other lands, as is brought out in the research of Bishop Sargeant regarding the Tamils. The Bishop found that they had been heralds of the Gospel in Asia and Africa. He recalled that Tranquebar was the birthplace not only of the Protestant missionary work but also of the church union movement, which resulted in the inauguration of the C.S.I. in Septr. 1947.

The Rev. N.J. Ezekiel gave a thoughtful and inspiring address on the theme "The Sower went out to sow". He said that the seed of the word of the Lord is a poweful one, and it needs to be rooted in the hearts of all men, irrespective of colour, caste or creed. The farmer who goes to sow represents the dynamic personality of Christ himself. The sessions were interspersed with beautiful music given by Mr. Solomon of Sirkali and his trained choir.

Dr. R.B. Manikam before the close of the session made a firm appeal to cast away all differences still existing in the Church. He urged Christians to dedicate their lives to the service of the oppressed and the down trodden. He pointed out that while other missionary agency societies had progressed in far greater numbers and gained more strength, the work of the Tranquebar mission has been slow and appealed to the audience to take seriously the task of evangelism.

On the following morning, the people laid wreaths on the graves of the pioneer missionaries and their successors. The opening devotions of the memorial ceremony was conducted by Bishop Schioler of Denmark, who based his thoughts on Romans 11: 33-36, words which Ziegenbalg is said to have asked for when he was about to die.

Referring to the difficult situations in which Ziegenbalg was placed, the speaker said that in spite of all set-backs, his was a significant life because of the great goal of service to God and fellow men. Ziegenbalg had the courage to believe that the main lines for his work had been laid out by God himself. Another significant fact about the work of Protestant missions is that the spring-time of the church, as we see in the Reformation and the Protestant missions of the last few hundred years, had to force its way in spite of the leaders of the Church.

The Rev. J. Kumaresan is a Professor at 'Gurukul Theological College and Research Institute, Madras.

'LEADERSHIP NOT THE SAME AS ADMINISTRATION'

After the devotion the Rev. C. Rendtorff of the Danish Missionary Society read a paper on "Leadership in the older and younger churches. At the outset he stated that the issue was not whether we are in need of leaders, but to produce the right type of leadership, for we have seen as lessons in the history of the church that a weak Church causes weak leadership. He pointed out, on Biblical authority, that there is no principal difference between the ordained and the unordained leadership, and he wondered whether in case of emergency the Lord's Supper could not be celebrated by even unordained men. Lay leadership is of primary importance especially in the context of the tremendous task of evangelism that the whole Church of India faces to-day.

The speaker pointed out that one should not confuse administration with leadership. Administration is no doubt necessary and some have the gift of being good administrators and others not. But at the same time it should not be over-emphasized nor should it be elevated above the spirit of pastoral service. Though administration always bears the weight of responsibility, it is only when administration is made to serve the purpose of securing power and prestige that conflicts with service arise. In administration, the men of the soil should be the primary spokesmen. This has been the feeling and the burden of many missionaries since ages past, and missionaries who have done the work with the noblest motives are those who have been the real leaders of the Church. However, administration in itself is not meant to bring the Kingdom of God on earth; it is separate leadership that aids the work of God's Kingdom. It is a matter of regret that even after many years of missionary work in India, scholars who could present Christianity in terms of non-Christian religions are so few. It is therefore necessary in future Christian work that stress is placed on research into non-Christian religions by men trained in the languages and scriptures of these ancient religions.

The greatest need of the Churches of to-day is the restoration of the local congregation to its rightful place so that it may serve as the foundation for all Christian service and witness. Here the services of local honorary presbyters, especially for village congregations, can be of special help. In the new situation in India there is need also to make Christian worship indigenous to the spirit and culture of the Indian people. Worship in India to-day tends to be a mere copy, but real indigenization will make available original resources which will accrue to the credit of the Indian Church and increase its spirit of Christian service and witness.

Finally the speaker pointed out that leaders are never created by either training or any human efforts but they are created only by God through the work of the Holy Spirit. Commenting on this thought-provoking address, the Chairman, Bishop Lilje said that "leaders are given or denied to a Church according to the will of God, for a Church that is bereft of good leadership cannot avoid the judgment of God".

In the discussion that followed the concensus seemed to be that although no Biblical distinction can be made between laymen and ministers, it is useful to maintain the order of the ministry for purposes of a harmonious planning of the work of the Church.

At the afternoon session, Dr. H. Gensichen of the Divinity School, Tranquebar, read a paper on "Tranquebar, then and now". He pointed to the fact that the New Jerusalem church in which the members were assembled was the symbol of a church that grows, connecting the past with the present. The question is often asked whether the pioneers of Protestant missions intended to establish a a denominational Church, and the speaker said emphatically that right from the beginning Protestant work was started and carried on in an ecumenical setting. "A common evangelical effort for conversion" is a typical phrase from the pen of the Halle father, which shows that the basis of ecumenical effort was in

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the task of evangelization. If to-day we in India realise the seriousness of this task, we shall find a greater measure of ecumenical spirit pervading the spirit and witness of the Churches in India.

Referring to the methods employed by the pioneering missionaries, Dr. Gensichen pointed out that their spirit was that of St. Paul, who made it the chief aim of his life to become all things to all men in order to save a few. This was significant, especially against the background of the Roman Catholic missionary work where attempts were made to interpret the scriptures as a new Veda (Robert de Nobili). Ziegenbalg wrote an important book on the of the Malabar people. The first Protestant missionaries have been the first Indologists who gave themselves so unreservedly to the study of the languages and the principles of the non-Christian religions because of their commitment to the Gospel.

TRUMPETS ANNOUNCE CONSECRATION.

The forenoon of January 14th brought the service in the Dansborg when the fourth Bishop of Tranquebar and the first national Bishop, Dr. R.B. Manikam, was consecrated. At 5.30 a.m. the trumpets sounded and the streets of Tranquebar heard the melodies of the bajanas. At 6 o'clock the church bells pealed to set the seal of blessing on the solemen event. A little before 9'o'clock the procession began. It was led, according to the usual Indian fashion, by a huge elephant symbolizing royalty and solemnity. In the procession some of the members of the Cristya Sishya Sangam, and of the T.E.L.C. Church Council, Bishops of the C.S.I. and the Mar Thoma Church, and the distinguished visitors from Germany, Scandanavian countries and America took part in the procession. The Sirkali choir contributed much to the solemnity of the occasion. In the inspiring service, 28 languages were used (7 European, 8 Asia and 13 Indian). Bible verses were read in the different languages and the Tamil translation was given.

Bishop J. Sandegren delivered his consecration sermon on the text, "My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. 12:9). He spoke of the prevenient grace that seeks us long before we seek Him, and that is the spirit of the good shepherd. We see the meaning of suffering grace at the cross. When it becomes so evident that forgiveness is given as a gift at the great cost of one's own life, it is also a conquering grace. It reaches man who is defenceless in this worl full of hostility to the purpose of God. Armed with this grace, he said, Christ's servant goes forth in His service in a dangerous world; and the weaker the servant is, the better is God's grace made manifest. Looking back 250 years, we find in the pioneering missionaries Ziegenbalg and Plutschau, weak and defenseless instruments. And yet God's strength has enabled us to reap rich fruits out of the work of the Gospel. The Bishop made a personal reference to this verse as a source of great strength for his own ministry, and said he could do no better than pass on the same source of inspiration to the one who is entering upon a new but difficult task.

After the consecration service, a communion service was held at New Jerusalem Church, where the new Bishop of Tranquebar preached the sermon and was the celebrant.

In the afternoon of the 14th a public meeting was held which was presided over by Dr. P.V. Cherian, Chairman of the Madras Legislative Council. An address of welcome to the new Bishop of Tranquebar and a farewell address to the outgoing Bishop were presented. An address was delivered by Bishop Lilje, President of the Lutheran World Federation, who referred to the heroic work done by the pioneering missionaries Ziegenbalg and Plutschau, another jubilee speech was given by the Rev. I. Appadorai, a senior pastor of the T.E.L.C. Mrs. Myrdal, Swedish Minister in New Delhi conveyed a message of greeting on behalf of the King of Sweden. A representative of the Danish Missionary Society presented a cheque for Rs.10,000-0-0 to be used for providing increased opportunities for theological education. Bishop Lilje announced the gift ~~of~~ to the Tamil Church of the baptismal font used at the baptism of Ziegenbalg. Mr. A.M. Tambunan, Deputy Speaker of the Indonesian Parliament, brought the greetings of his government and appealed to Christians to play their role in the public life of their motherland.

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Dr. Cherian in his chairman's address noted that "there is no difference in colour, caste or creed in Christianity" and called it a "great irony" that the Christian nations are foremost in developing atom bombs and thermo-nuclear weapons. If the Christian spirit is imbibed and followed throughout the world, there is no question of war, let the people pray to God that the spirit of tolerance may prevail throughout the world and that man may live with his neighbour in peace. Dr. Cherian said the work of the Tranquebar mission was held in great esteem by the rulers at that time, especially the Rajah of Tanjore. He characterized the consecration of Dr. Manikam as a landmark in the history of the Indian Church.

Responding to the address of welcome, the new Bishop of Tranquebar appealed for co-operation from all sections of the Church. He said this is a time when the Church in India finds itself on the threshold of a new era in which rapid political, cultural and economic changes tend to transform the environment and the Gospel is to be related in the context of these changing situations. Dr. Sandegren paid tribute to the non-violent ideal of Gandhiji and said that Gandhiji's people knew better than any other people what it is to patiently bear suffering and serve willingly.

CELEBRATION CONTINUES IN MADRAS

The delegates returned on the evening of the 14th to Madras. The following morning, churches in Madras were filled with jubilee messages given by foreign visitors as well as representatives from churches outside the city.

The celebrations were continued in Madras on Monday the 16th, when a reception was arranged on behalf of the Tamil Nad Christian Council, at which 600 delegates and visitors gathered. The meeting was presided over by the Bishop of Madras, the Rt. Rev. David Chellappa, Farewell words were addressed to the retiring Bishop, Dr. Sandegren, and the new Bishop of Tranquebar was felicitated appropriately. Replying to the welcome, Bishop Manikam appealed to the churches in South India to present a united front, especially in view of the early spirit of unity of the workers of the Tranquebar mission. Christianity, he said, is no new comer to India - it is older than some of the other religions of India. "Therefore, as an Indian Christian, I am not the follower of a religion alien to India".

Commenting on the work of the Protestant missions, he gave valuable statistics which point to the significant contribution missionary work has made to the life of India. There are 43 Protestant Christian colleges with 26,000 students, 345 high schools, 512 middle schools and thousands of elementary schools. There are 109 Teacher Training Institutions run by Christian groups. Protestants maintain 64 agricultural settlements, 40 co-operative societies, 44 printing presses, 139 orphanages for boys and girls, 9 homes for the blind, 123 social welfare organizations and 89 industrial schools. There are to-day 266 hospitals and 223 dispensaries run by Christian missions and Churches. There are 13 T.B. sanatoria, 2 medical colleges and 1 medical school and research institute. He also pointed out that about 75% of all Indian nurses are Christians and 25% of them have been trained under Christian auspices.

Dr. Sandegren pointed to the clear signs that dawn upon Asian countries and the Asian churches to-day. He said that the Indian Church has special responsibilities to usher in the mess age of peace that will transform the life and witness of the Churches in Asia. The Union Health Minister, Raj Kumari Amrit Kaur, in her presidential address, paid a glowing tribute to the contribution made by missionaries, especially in the building up of the nation. She said she was confident that "no one will deny the quality of the service rendered in the past and being rendered to-day by these foreign friends, or the pure motives which have activated them to sacrifice in order to fulfil an inner urge and which have brought into their service a spirit of love which is the hallmark of true missionary endeavour". However, she pointed out that in spite of the tolerance of Hinduism, people took

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objection when the work of the missionaries was restricted to mere preaching of the Gospel and conversion. When Christians referred to the Gospel as the only way for the salvation of the world, they wounded the sensibilities of non-Christians.

She denied that preaching could be done only by word of mouth and pointed out that as she sat beside Gandhiji Monday after Monday during his days of silence, she discovered that words were unnecessary at the highest level of preaching. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven". Her plea was to exercise the magnetism of Christian example and to strengthen the Indian Church through proper leadership. The strength of a community, she urged, was to be measured by its quality, not the number of its adherents, for fatih rides supreme over all things and love conquers all. She concluded by referring to the prayer of St. Francis of Assissi that God may bring love where was hate, hope where there was despair and joy where there was sorrow.

Dr. Fry, President of the United Lutheran Church of America, who next addressed the gathering, said that Lutheran missionaries arrived in the United States at about the same time as they did in India. He laid great stress on the development of Christian personality by pointing out how the great pioneer missionaries had been rendered capable by God to shoulder the burden they had taken upon themselves.

Mrs. Alva Myrdal delivered a message from the King of Sweden, praising and thanking the numerous missionary workers from Scandinavia. She said that Sweden became Protestant in order that it might have a religious revival and that it might secure independence from foreign religious domination. This made it easier for her to understand the current problems of the Protestant Church in India.

In a stirring appeal, Bishop Lilje stressed the importance of bringing the teachings of Christ into the everyday life of every Christian. He said that Christianity would reach ultimate victory moving from defeat to defeat; but in the meanwhile, the worst crime on the part of any Christian would be to imagine that he serves a lost cause.

Mr. T ambunan said that he came to deliver only one message, namely, that Asian Christians should move. It is time they stopped being content with isolation and minority rights and Western leadership. Following on, Bishop Sumitra, Moderator of the Church of South India, pointed out that service of God was in no way easy and that the early missionaries were even forced to undergo persecution. He warned Christians to eschew superiority and intellectual isolation and pointed to the imperative need to understand life around.

No 55/56

4th. Jany. 6

Mrs. R.B.Manikam,
Chairman, Hospitality Committee,
Tranquebar Jubilee.
"The Refuge" Royapuram.
Madras-13.

Dear Mrs. Manikam,

I thank you for your letters dated 22.12.55 and 29.12.55. I am sorry to inform you that for want of funds we are unable to send all the delegates. Three of those whose names you have received are unable to go, namely Messrs. N.E.Horo, P.D.Kandulna and P.C.Horo. Please cancel all arrangements for their hospitality. Rev. H.Borutta and I are coming. I am informing Mr. G.T.Williams also.

Thanks for the Greetings of the Season.

Yours Sincerely,

J. Tuja 4/1

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845 — Autonomous 1919.

President:—**Rev. J. J. P. Tiga,** M.A., B.D., S.T.M.

G. E. L. CHURCH COMPOUND
RANCHI BIHAR INDIA.

Ref No. 48/56 President's file *Dated the* 4th. Jany. *195*

Rev. H.F.E.Borutta,
G.E.L.Church, Chaibassa

Dear Rev. Borutta,

Your letter to Brother Horo. Thanks. At his request I am writing to inform you that for want of funds I am going to Tranque bar alone from the Church Council funds. In fact the funds do not permit the going of even one c us but it has been agreed that one must go anyhc and so I have been asked to go. I am travelling Second Class which will cost me -

Ranchi to Calcutta	Rs. 14 - 3-0
Calcutta to Madras	Rs. 53 - 2-0
Madras to Tranquebar ...	Rs. 9 - 9-0
	Rs 76 - 14-0
	x 2
	Rs 153-12-0
Incidentals	16- 0- 0
Food etc for 10th.to26th. at Rs. 3/-per day	51- 0-0 *
	Rs 220-12-0

* I don't know anything about the hospitality arrangements. The charges for the meals at Tranquebar and Madras may be more.

P.T.O.

The train timings are as follows :

Ranchi	d.	17.05	January 9.
Howrah	a.	5.40	" 10.

** (A conference with Dr. Birkeli and installation service at Wellesly Square Church of Rev. G.Devadas at 8 a.m.)

Howrah	d.	16.20	January 10
Madras	a	7.30	" 12
from Egmore	d.	8.00	" "
Mayavaram	a.	17.18	" "
	d.	17.28	" "
Tranquebar	a.	18.55	" "

** You are kindly invited to attend these. The programme of the events from 12th. to 22nd. January at Tranquebar and Madras are printed in the sheets circulated as supplement to the Gospel Witness, December 1955.

As far as reservation is concerned, there is no such provision for the second class except for sitting accommodation. Therefore I am not making any attempts for reservation. If you want to do so, may I advise you to contact the Station master at Chaibassa .Thanks.

Looking forward to seeing you soon.

P.S. Dr. Birkeli and Mr. Baetz are visiting our Church at Ranchi on the 8th. and 9th. inst. If you can come, please do and then we can all start from Ranchi on the 9th.I hope you know that Dr. Birkeli is the Director of the Department of World Missions of the Lutheran World Federation. He is arriving in Calcutta by air on the 6th. or 7th. and is coming straight to us .

Thank you very much for the nice Christmas Greetings . You know that I was in Assam from the whole of Christmas season , arrived here only on the 31st. after a tour for a fortnight in the Assam field .During the period I met the Deputy Commissioners of Dibrugarh and Tezpur and the Adviser to the Governor in Shillong.

Yours Very Sincerely,

J. Lugà 4/1/56

No. 49/56.

Copy to the Secretary,
G.E.L.Church.

BY AIR MAIL
PAR AVION
1956
20 HELVETIA
SIMPLON
1906-1956
10 HELVETIA
60 HELVETIA
SWISSAIR
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Royaume
The Rev. J.J.P. Tiga
President
Gossner Evangelical Lutheran Church
R a n c h i
Bihar
India

Rev.H.F.E.Borutta,
G.E.L.Church,
C h a i b a s a,
Distr.Singhbhum.

Chaibasa, 27.XII.55

To:-
Mr.N.E.Horo,B.A.
Secretary of the G.E.L.Church,
R a n c h i.

Dear Brother Horo,

when we met last, I had forgotten to ask you about our departure for Tranquebar. I request you, to be so kind and to let me know, when we are starting from Calcutta. Please be so kind, book also for me the reservation in Calcutta, so that we all can travel together in one compartment. I shall be most thankful to you, you could let me know by return of post what your advice is, and give to me some information regarding the journey to Tranquebar.

With best wishes and greetings, I am

Yours very sincerely

H. Borutta.

Bridal
Mr. Borutta will accompany you to meeting. He may kindly be informed of your proposed date and time of departure.
31.12.55

THE CHURCH AS A CONFESSING FELLOWSHIP.

- GROUP - I Report.

The group formulated five questions for discussion. There are:-

1. How far are (a.) The Ecumenical creeds
   (b) Lutheran 16th Century Confessions relevant to Churches in modern Asia.
2. In begotiating with other churches, in how far should we insist that they accept our creeds or confessions.
3. When should the younger churches in the new Asian situation formulgate creeds of their own?
4. Our confessional attitudes towards the claims of other religions.
5. What shall be the standard in dealing with Christian sects? Of these we were able to discuss the first three only, I & III.

(a) How far are the three Ecumenical creeds relevant to churches in modern Asia.

It was pointed out that creeds are the response to a call to the Church in a given situation. Thus our creeds are never out-dated. They state the essential truths of God and Christianity. Can we add something more in the Asian Context ?

The question of an indigenous theology is an old one. Many feel that we should have a theology that in every respect is adaptable to the situation. Some aspects of theology are negotiable i.e. are subject to experience and will. Other aspects are non-negotiable; they are part of our confession and our faith. Therefore we cannot say Christ plus something else. The Reformed said Christ plus merit - Many now say Christ plus socialism or nationalism. But we cannot make ourselves the authority. We can trust only in Christ.

It was interesting to note as Dr. Kishi said in his paper that in Japan creeds are a burning issue, particularly in view of the contraversy about the person of Christ.

The final conclusion was that as Asian Churches we are satisfied with the three Ecumenical creeds. They express correctly what we believe and they are relevant to-day.

(b) Are the 16th century Luthern Confession relevant to the Lutheran Church in modern Asia of its essence, and is necessary for its existence, because it is a response in the life of the Church to a given situation confessions are both a summary of the truth and rejection of error. The Church is not because of our administration nor because of our piety but because Christ came and gave himself for it. He repeatedly gives to the Church His means of Grace,.Hence Luther consulted only the Scriptures in finding the answer to the question - "Where is the Church"? His answer -

When we teach what Christ wants taught;

When we administer sacraments properly, according to His Word - there is the church. Hence our opinions are not important, nor our piety even, but His will. In spite of our shortcomings and what we do or fail to do- Christ constantly reconstitutes His church. If the church were brilliant in the eyes of the World and admired by it, it would be nothing if it had not Christ. Even if it is but small and obscure, having Christ, it is glorious. Does the Church need new or revised confessions? They may be necessary now or in the future in Asia. But any new confession must include the historical experience of the Church and the confessions of the past. The Nicene creed is Asiatic in origin. But the place of origin is not important. The important thing is; does it contain the truth? Each century gets its own commission from God. For example, the Trinity and Christology were once problems; Also the nature of man and sinfulness the sacraments; to-day perhaps there is needed a confessional statement on the nature of the church; what is a church and what a sacrament.

But confessions are not formulated out of the air. Confessions come from experience and from the leading of God. God leads his church to confession in a given situation, when the church is in danger. The church makes the confession in fear and trembling with a martyr spirit, in humility and "Am I sufficient for these things?" Then God leads us to do what he wants us to do. We must pray that we do not confess when His hour has not come,

and also for power to confession when the time calls for confession.

Therefore there may be need for new declarations from time to time according to the situations in various countries, but these dare not contradict the historical confessions.

II.

In negotiating with other churches, in how far should we insist that they accept our creeds or confessions?

In negotiations for church union we can only put our confessions before the other side. We have to go back farther as a basis for negotiations and start with the Word. In India for instance because Christians form a minority, the Christian community is often identified with the Christian Church and the dram is widely held that a confession should be so all-embracing as to include everybody. But a new confession should not be an easy bridge into the Christian faith but rather should draw the profile of the Christian faith more sharply as over against Hinduism. There is no possibility of going back on solus Christus, sola scriptura, sola fidei. The substance must always be the same, "the free grace of God in Jesus Christ". There may come a time when new formulations become necessary. But the gospel does not change because not under our authority. The way to union is a one-way street. Having entered it we cannot go back; we can only break off. Hence the necessity to guard carefully what has been entrusted to us.

Therefore we must be careful to keep to the essense of Christian truth while attaching not too much importance to non-essentials. It is not important that the Lutheran church be great and admired. It is important that the salvation given by God be preserved in the church.

In this connection it was interesting to hear that some churches do not consider the name Lutheran an essential part of their being. The Lutheran Church in China before communism called itself, "The justification by Faith Church . The Batak Church does not use the name Lutheran though it admits that its thinking is Lutheran.

Questions IV and V were not discussed for want of time.

Our confessional attitude towards the claims of other religions.

1. Contest of our message.

We must be clear about what we preach. We must preach Christ, the Way, the Truth and the Life. No other course is possible. We cannot minimise or compromise. There cannot be a comparison with other religions.

"Jesus Christ cameto reveal the love of the Father to the World. He is the Evangel, who has said - ye shall know the truth and the truth shall make you free. He therefore both frees and unites.

2. The method in presenting Christ when dealing with the claims of other religions.

This involves not only the content of the preaching but the attitude. Must be tactful, yet positive. A useful approach might be to remind non-Christian that we are all in the solidarity of sin. Christians are at the same time sinners and justified by Christ. Sin i.e. religious rebellion against God is common to us all. The Christian is a justified sinner who rejoices in Christ.

Open air preaching may in these days be avoided unless there is a clear invitation from the non-Christian group.

The Batch group gave an eloquent testimony concerning preaching through character; the good Christian, moral, clear life is the first sermon. They have a training institution for witnessing for Christ in this way. Till now about 17000 people have completed its course. Upon completion of the course, they give a promise which is almost a vow, that in whatever employment they are or wherever they live, they will witness for Christ. By these means they attract between 3000 and 4000 converts annually. Some of these come from Muslims, some from Roman Catholics, but the majority from animists.

Another way suggested was that of the Christian book-stall on the public street or in some place when the prejudice of the non-Christian will not prevent him from coming.

Our method of worship, our devotion, can be a very effective way also of confessing our faith in Christ. If we worship in a lack-a-daisical manner it is hard to convince the non-Christian that we are serious in our faith and confession of Christ.

V.

What shall be our attitude towards our sects as ~~xxxxx~~ Pentecostals, Adventists etc., Can we set up a standard of dealing with them? Do they have a wrong conception of the Church?

We must draw a distinction between error that is soul destroying and that which is simply error of fact. The latter would not prohibit membership in the Church of Christ. There may be here a sort of unity in diversity. For union or unity however in the fuller sense, there must be agreement on the confessional basis. Agreement on essentials is ~~xxxx~~ absolutely necessary.

We may negotiate or discuss with anyone who is willing to listen to the Word of God and submit himself to its authority. Finally, we see that confession is not merely and only subscription to written creeds or formulae. It is also a way of life, a witness, As such it transcends all claims of racial geographical boundaries It is the answer of the believer's heart and soul and mind to the call of the Gospel of salvation in Jesus Christ our Lord.

So here the themes of the two groups meet. A confessiing fellowship is also an evangelising fellowship, elese is its confession a sham. An evangelising fellowship is also a confessing fellowship, else it is preaching something it does not believe. So confession, faith and testimony meet at the foot of the Cross.

F.E.L.C

The Rt. Rev. R.B.Manikam Ph.D;D.D.
Bishop of Tranquebar ,
Tiruchirapalli, S. India.

Dear Bishop Manikam,

Received your letter dated 21.11.1956 day before yesterday. As we were busy with our Bihar Christian Council Executive Committee meetings of of I am the Secretary both yesterday and day before yesterday, I could not write immediately. Please excuse delay.

The Church Council Executive Committee is meeting on the 5th. to 7th. of December.I shall place your letter before the Executive Committee and see that a reply is sent to you after due consideration.

I am wondering how your letter addressed to me arrived so late .It took more than eight days. On the 26th. Nov, I heard that Rev. J.Lakra had received the copy you sent to him already. I received mine about four days after he did. He had already published it among many before 4days of my receiving this letter.

You have been told a lie that I mimeographed the letter of Dr. Sovik dated 23. 10.56 and distributed the same far and wide, while I have not given any publicity to the letter of Dr. Sovik dated 8.10.56 , in which he suggests the stopping of the subsidy to the Church. I am sure there many things which you cannot understand and

if you believe everything what Mr. Lakra writes as true , you will never understand the Gossner Church.

Yours Sincerely,

President,
G.E.L. Church in Ch. N.& A
Ranchi.

The Federation of Evangelical Lutheran Churches in India.

To

Rev.J.J.J.P.Tiga,
President, G.E.L.C.
Ranchi Bihar.

Rev.Tiga,

In our last Executive Committee meeting at Renigunta we resolved to have our Executive Committee meeting at Calcutta or Ranchi. You said that you would be able to arrange place for meeting and accomodation of the delegates. I believe that you have not forgotten about it. Please try to look to it, if you have not already started on these preparations. I will be very happy to hear from you that you have taken care of it. Please refer Res.253/56. After hearing from you I will send out circulars.

Thanks You.

Yours faithfully,

Sd/- M. Anantham,

Ag. Secretary, F.E.L.C.

Memo No. 2978-99/56.

C.C.to Rev,K.D.Soy &
Rev.George Devadas.requesting them to make arrangements for a place for meeting and accommodations and hospitalities of the delegates for the next Executive Committee meeting of the F.E.L.C.I. and let the undersigned know atonce.

for President.

M.Anantham B.A.,B.T.,
Secretary, F.E.L.C.,
Nayudupet, Nellore District.

FELC

NAYUDUPET.
Nellore District.,

To
The Presidents of the Constituent Churches
of the Federation of Ev.Luth.Churches in India.

Rev.Sirs,

I herewith bring the following actions of the F.E.L.C enlarged Executive council met in April 1956 for your favourable consideration and action:

213/56. RESOLVED to adopt Schedule No II of the Committee of the selection Committee report as the basis for soliciting the annual contributions from the member churches of the FELC for delegates' travel to World meetings of the LWF and the WCC ".

	On baptised membership rate.	Apportioned on FELC affiliation basis On FELC Rpe Rate	Half of Total Previous Cla
AELC	Rs. 619	238	428- 8- 0
GELC	492	238	365- 0- 0
TELC	131	238	184- 8- 0
JELC	86	170	128- 0- 0
Ebenezer	81	153	117- 0- 0
SALC	33	170	101- 8- 0
MPELC	10	102	56- 0- 0
Arcot L.C.	29	170	99- 8- 0
East JELC	3	51	27- 0- 0
Sirhadi.	1	17	9- 0- 0
Totals.	1485	1547	1516- 0- 0

242/56. RESOLVED to commend this appeal for help to those of our member churches who are not contributing to the Serampore College without prejudice to their support to Gurukul, which is a part of the Serampore College. We appreciate the work of the Serampore college which is the agency for all thelogical education in the country.

256/56. THE EXCHANGE PROGRAMM OF THE L.W.F.
The Rev. J.J.P.Tige, convener of the committee on this matter, appointed by the Council on the previous day, reported the findings of his committee.

The Executive welcomes this exchange programme and is anxious to make it serve the welfare of the Churches in the countries concerned and proposes the following lines of exchange in the order of priority as far as possible.

1. An Asian who is experienced in Stewardship and able to help the congregations in their attempts towards self-support to be invited to India for one year.

2. An Asian woman worker for promoting the work of women samajas for work in India for a year.

3. An Asian Pastor, Social worker or youth worker for work in India for a year or lesser period.

4. One German guest Professor, provided he could speak English, be invited for a period of one year during which he would lecture in the Ranchi Theological College for about six months and in other Lutheran Colleges in the Country the rest of the period.

5. Two American Lutheran Youth Workers; one to promote work among the christian youth of our Churches in India and the other to promote the work of the Church among the industrial workers in India.

Some of our young theologians, laymen, teachers, pastors and professors go to Europe or the United States either for study or for work or both, for

periods ranging from 3 months to one year.

164/ 55. Resolved that the F.E.L.C Executive Council accept the above resolution in principle and send the same to the Constituent Churches with a covering letter by the President, F.E.L.C. for their consideration, and he is to report to the next meeting of the Executive Council.

(4). The C.O.M has resolved to recommend to the F.E.L.C Executive that the Hindi speaking constituent churches be invited to send an Indian Missionary knowing Gujarathi or Hindi to East Africa. Possibly the L.M.S. might be connected with such an enterprise in East Africa.

Some churches considered this action of the F.E.L.C favourably. Some churches have not yet replied on this subject. I request you kindly put this in your Church Councils and send me your replies.

I believe you remember that you received this resolution with a covering letter by our President.

Yours faithfully,

M. Anantham

M. ANANTHAM.

MA/Sdw.

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845 — Autonomous 1919.

President:—**Rev. J. J. P. Tiga,** M.A., B.D., S.T.M.

G. E. L. CHURCH COMPOUND
RANCHI BIHAR INDIA.

Ref No.....

File

Dated the ....13. 12. .....195 5.

Mr. V.L.Herman M.Sc.
Lecturer of Physics,
Andhra Christian College,
Guntur.

Dear Mr. Herman,

It was indeed a great pleasure for me to meet you last time when I was in Guntur and particularly to find you on the staff of the famous Andhra Christian College. I heard from some of my friends that you are doing well. I wish and pray for you success in your life.

I am sorry I could not write to you earlier. The address of Mrs. Florence Stehley is as I have given you. I am going to write to her to the same address, viz;

Mrs. Florence Stehley,
C/O The First Lutheran Church, 1407-12 Ave
ALTOONA, U.S.A.

After my return from Guntur I have been in various meetings and tomorrow I am leaving for Assam .

WISHING YOU A VERY HAPPY CHRISTMAS AND A BRIGHT AND PROSPEROUS NEW YEAR.

Yours sincerely
J. Tigga

3

No.9, Thambuswamy Road, Madras-10
11th December 1955.

THE PRESIDENTS OF CONSTITUENT CHURCHES OF THE F.E.L.C:

Dear President,

You will be glad to hear that the Kotma chapel will be dedicated on Sunday, the 18th. We have requested our pioneer missionary, the Rev.S.Gnanabaranam to dedicate the chapel on that occasion. I shall be thankful if you could kindly send a circular to the congregations asking them to announce the dedication at the Sunday service on the 18th. This is a matter on which we as Lutheran Churches can be grateful to God for having led us to this stage when the first chapel will be dedicated. I request your earnest prayers on this occasion.

I have also to request you on behalf of the Publicity Committee appointed by the F.E.L.C.Executive in October to send me a short biographical sketch. This would include the main events in your life and also ~~the~~ an idea about the Church for which you are the President. I shall be thankful if the whole sketch could be contained in about 15 to 20 lines. As this matter is urgent, I shall appreciate your immediate action, and If I could get the material within a week's time, I shall be extremely thankful.

J.Kumaresan,
Secretary, Lutheran N.M.S.

F.E.L.C.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM.

No.

Ranchi (Bihar)India.
The 8th December, 1955.

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

To

All the Synod Presidents,
G. E. L. Church in Chotanagpur and Assam.

Dear friends,

The F. E. L. C. in India has sent 4000 Quarter Millennium Jubilee Stamps for sale. You remember that a Lutheran Missionary Ziegenbalg was the first protestant missionary to come to India in July 9, 1706. In January, 1956 all protestnt Churches, specially the Lutherans are going to celebrate 250 years (Quarter Millennium Jubilee) of the first protestant preaching in India. In order to do that most effectively Jubilee Stamps have been printed in Geneva by the Lutheran World Federation. These stamps are to be sold at -/1/-(one anna) each. They should be bought by our brethren as many as possible, and use them when sending letters, either hand post or by post office(Post Card or envelope). It should be remembered that they do not take the places of the postage stmps. They are affixed thankfully nd prayerfully for God's blessings on the preaching of His Word all these 250 years and in future. Send them to your friends and relatives and let them know about it so that they may also thank God for this.

At present I am sending you as follows :-

	Synods.	Families	Baptised	Confirmed.	Stamps.
1.	Assam.	3560	16325	8055	400
2.	Bengal	766	2896	1455	200
	Calcutta	86	324	233	150
3.	Burju	3296	17526	9995	400
4.	M.P.	1317	8245	4982	200
5.	Govindpur	1615	9302	5086	250
	Marcha	1063	8092	2373	100
6.	Hazaribagh	213	1022	542	140
7.	Khutitoli.	1893	11658	3840	200
8.	Kinkel.	1586	10614	5043	200
9.	Koronjo.	2973	19386	9644	400
10.	Mahbhum	297	1507	743	100
11.	Northern Synod	2641	15366	7679	400
	Pathalkudwa.	117	568	325	200
12.	Orissa	7169	44228	18384	800
13.	Singhbhum.	1079	4524	2277	400
		2984	17819		
14.	Takarma.	~~17819~~	~~xxxx~~	9206	400
15.	Western Sy.	1764	10565	5499	250
16.	Hd. Qtrs. Congr.	424	3054	1557	210.

Yours sincerely,

President,
G. E. L. Church, Ranchi.

DT.

(4) One Last word. Is it not too late in the day for us to think of exchanges for the year 1955-56 , It is November now. Our academic year and church life run from july to April. Shall we therefore think in terms of 1956-57 and make preparations for it from now on ? If so , we must have definite assurances at to.

(a) How many we may send to (i) the United States (ii) Britain, (iii) Europe, and (iv) Australia.
(b) Whether financial help will be forthcoming from your department.
(c) how many we send to our Eastern countries.
(4) how much financial subsidy we may expect (of course in addition to what we may be able to raise in our own churches)

Much depends upon what you will be able to do amongst us when you visit the East next year. Please give what I have written your careful attention and let me have your reactions.

(5) Please send me two dozen copies of your printed leaflet entitled " Exchange of Church workers " by air mail.

May God bless you richly as you direct this exchange program on behalf of us all.

Yours very sincerely,

(Sd) R.B.Manikam.

cc: Mr. M.Ananthan, Secy.Lutheran Federation.

The Rev. R.C.Baetz,
Director, Department of World Service,
Lutheran World Federation,
17 Route de Malagnou,
GENEVA: Switzerland.

" The Refuge "
Royapuram, Madras13,
India
5th Nov. 1955.

Dear Director Baetz,

Thank you for your circular letter of October 19,1955 addressed to all National Committees of the LWF regarding Church Workers Exchange Program. I have read it very carefully and am immensely impressed with the usefulness and great potentialities of your program.

My main concern is: Where do we of the Younger Churches come in. Obviously we cannot offer any places in our institutions to which we can usefully invite the Older Churches to send their exchanges Much less can we offer free places. Many of our churches and institutions live a hand-to-mouth existence , and many of them are dependent on foreign resources. How then can they offer to provide free hospitality, free tution etc., and offer these to those who are accustomed to a different type of life, and to say the least to a more costly standard of life.

(1) Therefore I wonder whether your department should not apply what you have formulated as a program, only to older churches of the West, and workout another for younger churches. As far as I can see, the younger churches in relation to the West can only hope to send their students and workers for further training to the West, and not offer in exchange free places in their own lands. There may however be an exception here or there. Western workers may profit by coming to some of our institutions for further study(such cases are on record in India); some may come to further a research study already undertaken; others may come to observe and study church life etc. I can see such possibilities, but it will be out of the question in most cases for the Younger Churches to take care of the financial implications thereof. It is here your department could be of great help to us - i.e. to make it finaicially possible for us to invite such exchangees from the West. On the whole I am afraid the traffic will be largely one way, i.e. from the East to the West- at least in the early stages.

(2) But there is another possibility- There could be more exchanges among Lutheran Churches in Asia, and between us and the Lutheran Churches in Africa, than at present. Here also your department could be of incalcu lable help to us. Some Indian Lutherans could go to Japan or Indonesia and study there with profit, and some from such countries could come to us. I was instrumental in getting 2 Thais to Serampore, India, and they are there now. Exchanges have taken place between Japan and Okinawa, and between the Philippines and Thailand, and it is now beginning between the Philippines and Indonesia. But these have all been among non-Lutheran Churches . Therefore there is a great need for a beginning to be made amongst the Lutheran Churches in Asia and Africa. Since our problems are similar and living expenses fairly uniform, the prospect of success along this line is great.

(3) Therefore, may I strongly urge that your Department do the following for our Lutheran younger churches-

(a) Arrage for our workers to go to the West, and secure or grant financial aid for the same. We shall circularize our churches, select the personnel, and subit their name s to you for final appointment.

(b) Enable us financially to invite and place Western exchangees in our institutions so that they will live and study with us and catch something of the significance of the great revolution, that is sweeping the East.

(c) Allot a certain sum in your budget to " Prime the pump" so to say, that is , to enable the Lutheran Churches in the East to invite Eastern exchangees, provided such churches contribute what little they can to such a project.

(d) Educate our Churches through Literature publicity , and subsidized travel of church leaders, to seek such exchanges amongst ourselves. This is a subject which the Asian Lutheran Conference to be held at Madras in January 1956 might very well discuss. I hope you will be present with us at that time and inspire us to take action.

F E.LC

The C.S.I.—Lutheran Joint Theological Commission.

The Minutes of the Commission which met in Vishranti-nilayam, 13 Cubbon Road, Bangalore on March 15th to 17th, 1955.

The following members were present:

Lutherans. The Rev. W. Hellinger (T.E.L.C.), the Rev. Dr. H.W. Gensichen (T.E.L.C.) the Rev. S. W. Sawarimuthu (T.E.L.C.), the Rev. Dr. S. Estborn (T.E.L C.) Dr. C.W. Oberdorfer (S.A.L.C.), the Rev. K. Nathaniel (S.A.L.C.), the Rev. V. John (S.A.L.C.), Dr. C. M. Doerman (S.A.L.C.), the Rev. P. David (S.A.L.C.), the Rev. A. S. Jacob (S.A.L.C.), the Rev. P. Wandall (A.L.C.), the Rev. J. Sigamoni (A.L.C.), the Rev. W. P. Peery (A.E.L.C.), the Rev. A. Anderson (E.J.L.C.), the Rev. Samuel G. Lang (M.E.L.I.M.), the Rev. B. H. Jackayya (M.E.L.I.M.), the Rev. L. W. Meinzen (M.E L.I.M.) and the Rev. W. Frederick (M.E.L.I.M.)

C.S.I. The Most Rev. H. Sumitra, the Rt. Rev. J. E. L. Newbigin, the Rt. Rev. A. H. Legg, the Rt. Rev. R. Lipp, the Rev. C. R. Wierenga, and the Rev. J. R. Chandran.

The Rev. J. R. Nelson, the Secretary of the Faith and Order Commission of the World Council of Churches and the Rev. Dr. A. M. Ward were present as visitors with the privilege of the floor.

The Commission was jointly chaired by the Rt. Rev. J. E. L. Newbigin and the Rev. W. Hellinger. The Rev. J. R. Chandran was asked to act as Secretary.

1. **Minutes of the previous meeting**. Going through the minutes of the joint meeting held on March 12th to 16th, 1954 it was noted that:

i. the Christian Literature Society had published the booklet containing the documents referred to in minute 5.

and ii. minute 9 had not been implemented. Rev. J. Sigamoni had translated the agreed statements into Tamil, but it had not been published. The documents had not been translated into the other languages.

2. **Mailing List.** It was agreed that free copies of the publications of the Commission should be sent to representatives of missionary societies and other friends abroad interested in our conversations.

3. According to the decision taken at the previous meeting in March, 1954, the following papers had been presented for examination :

i. The Lord's Supper in the New Testament : by Rev. T. S. Garrett (C.S.I.)

ii. The Theology of the Lord's Supper : by a group in Dornakal Diocese (C.S.I.)

iii. Christian Baptism : Its Practice and Meaning : by Rt. Rev. A. H. Legg (C.S.I.)

iv. The Sacramental Principle : by the faculty of United Theological College (C.S.I.)

v. The Lord's Supper in the New Testament : by Dr. H. W. Gensichen (Lutheran)

vi. The Sacrament of the Altar : by Dr. C. M. Doerman (Lutheran)

vii. The C.S.I. Service of the Lord's Supper—A Lutheran Appraisal : by Dr. S. Estborn (Lutheran)

viii. Baptism : by the Rev. P. Wandall (Lutheran)

ix. The Nature of the Church : by Dr. A. Anderson (Lutheran)

4. (*a*) To begin with there was a general discussion on the papers on the Lord's Supper. It was generally agreed that on the question of the Baptism there was no great doctrinal divergence between the two churches. The discussion on the Lord's Supper showed that the main problem was in the area of how the doctrine

of the Real Presence of the Lord at the Lord's Supper was understood and expressed. After some discussion a Steering Committee was appointed to bring forward suggestions for proceeding with the discussions. This committee consisted of the Most Rev. H. Sumitra, the Rt. Rev. J. E. L. Newbigin, the Rev. J. R. Chandran, the Rev. W. Hellinger, the Rev. S. W. Sawarimuthu, the Rev. A. Anderson, and Dr. H. W. Gensichen.

(*b*). As recommended by the Steering Committee the Lutherans and members of the C.S.I. Commission met separately for a few brief sessions. The C.S.I. group stated that they would accept the main emphases of the Formula of Concord and the Doctrinal Statement of the Lutheran Federation in India on the subject of the Lord's Supper. Accordingly the C.S.I. members submitted a statement to which the Lutherans proposed some amendments. After some discussion on the C.S.I. statement and the Lutheran amendments, the joint Commission arrived at an agreed statement which was accepted by all members of the Commission with the exception of the members of the Missouri Lutheran Church, who desired to record the following statement :

We believe that a more thorough discussion with the Church of South India on the doctrine of the Lord's Supper is required before we can give our approval to the Draft Statement as an agreed statement on the doctrine of the Lord's Supper between the C.S.I. and ourselves.

As a positive recommendation for progress in this matter, we recommend further discussions between a committee of the C.S.I. and the committee of the Missouri Lutheran Church and Mission.

(*c*) The question of whether any more conversations of the kind would be necessary was then considered. It was pointed out that the paper on the Nature of the Church by Dr. Anderson had raised some issues which had not been adequately discussed by the Commission. The papers on Baptism also had not been considered in detail. It was therefore felt that one more meeting of the Joint Commission would be necessary.

5. On the basis of the above discussions the following decisions were taken :

i. That we refer the three agreed statements, namely, those on the Doctrine of Election, Law and Gospel and the Lord's Supper, to the parent churches with the request that they be accepted by them as agreed statements even though they may not be full doctrinal statements.

ii. That all the papers submitted for this meeting on the Sacraments be published in the form of a booklet.

iii. That all the agreed statements be translated into the South-Indian languages and published in the form of a booklet with a brief introduction to be written by the Secretary of the Commission, the Rev. J. R. Chandran. It was decided that the following people be asked to be responsible for the translations ;

Tamil : Rev. J. Sigamoni

Telugu : Rev. W. P. Peery in consultation with the Andhra United Theological College, Dornakkal.

Kannada : Rev. B. H. Jackayya in consultation with the Rev. C. B. Firth.

Malayalam : Rev. S. John and Rev. W. Frederick.

It was agreed that whoever was responsible for translations should consult with members of both churches.

It was decided that the total number of copies of the booklet in all the four languages be about 2,000.

6. Regarding further action by the churches the following resolutions were passed.

i. It was resolved to report our churches that the joint-Theological Commission has now completed the programme of theological study planned at the meeting of November 1951, and to draw their

attention to the printed volumes embodying the papers presented and the agreed statements drawn up.

ii. It was resolved to inform the churches that in our judgment the degree of doctrinal agreement between us is such as to warrant a closer fellowship than now exists between our churches.

iii. It was resolved to express to the churches our conviction that it is of greatest importance that opportunities should be created for personal meeting, corporate study, prayer and fellowship for members of our churches, and in this connection to draw attention to the following suggestions contained in our 1953 minutes:

a. The development of local organs of fellowship such as pastors' fraternals, joint retreats and conferences.

b. Co-operation in evangelical and social work.

c. Exchange of preachers on suitable occasions.

d. Invitations to members of the other Churches to participation in the Lord's Supper on suitable occasions, and in special circumstances.

iv. It was resolved to recommend the following proposals for the establishment of pulpit and altar fellowship between the two churches:

a. The two churches recognise one another as believing and preaching the essentials of the Christian faith in obedience to the Scriptures and as duly ministering the Sacraments according to Christ's ordinance, and thus corporately within the one holy Catholic and Apostolic Church which is His Body.

b. Each church will accept members of the other who pass into its area, whether temporarily or permanently, to fellowship, with the status in respect of church membership which they previously possessed in the other church.

c. While retaining full freedom to judge of the suitability, in spiritual life general education, theological training and general experience, of any minister for appointment to a particular charge, each church recognises the ordinations administered within the other church.

d. Neither church is by this agreement committed to acceptance or approval of every teaching or practice of the other.

v. It was resolved that steps be taken to set up organs for mutual consultation both about the detailed questions arising over the day to day relations, and about matters of principle concerning the two churches in their relation to the world, and to their members.

vi. It was resolved to ask the churches to continue this commission for a further period and the topic for study at the next meeting should be "the Nature of the Church", and that an attempt be made to prepare agreed statements on "Baptism" and "the Nature of the Unity of the Church".

vii. It was resolved to draw the attention of our churches to the following passage on the importance of prayer in the Evanston Report on Section I.

"The measure of our concern for unity is the degree to which we pray for it. We cannot expect God to give us unity unless we prepare ourselves to receive His gift by costly and purifying prayer. To pray together is to be drawn together."

It was decided that the Rev. S. W. Sawarimuthu and the Rt. Rev. D. Chellappa be requested to prepare a brief litany of prayer for unity which may be used by the churches.

N.B. The resolutions ii to v are not acceptable to the Missouri Lutheran members of the commission.

7. It was decided that 600 copies of the minutes of this meeting be printed.

8. It was decided that next meeting be planned to take place about the middle of March, 1956.

9. It was resolved to place on record the Commission's thanks to Sister Beatrice Daniel for placing Vishrantinilayam at their disposal and looking after the comforts of the members.

J. R. CHANDRAN
Secretary

Chairmen { W. HELLINGER
J. E. L. NEWBIGIN

THE LORD'S SUPPER (an agreed statement).

1. We believe that in the Lord's Supper Christ verily gives Himself to His people. The Lord's Supper is a gift of Christ to His Church, and when the Church celebrates it in accordance with His word, He is truly and personally present, the Giver and the Gift. Those who receive this gift in faith receive it unto salvation; those who receive without faith receive it unto judgment.

2. The Lord's Supper is essentially the mystery of the real personal presence of our Lord Jesus Christ as the Saviour who became man and gave His body and shed His blood and thereby offered one sacrifice for the sin of the world for ever. It is by His cross that Jesus has given Himself for the world, and in this sacrament, as we eat bread and drink wine according to His commandment, He—God and Man, crucified, risen and glorified—gives Himself to us under bread and wine, in order that we may receive forgiveness of sins, life, salvation and power to be His witnesses and ambassadors to the world.

3. The manner of Christ's presence in the bread and wine of the sacrament is a mystery which our minds cannot comprehend, but which we joyfully confess and in which we glory. Though we cannot express this mystery in words, we must, on the one hand, deny that in this sacrament we eat the material flesh of Jesus of Nazareth ; on the other hand, we must deny that Christ's presence in the Sacrament depends upon our faith, or that in it we receive the body and blood of Christ spiritually apart from eating and drinking the bread and wine. We believe that as we receive the bread and wine according to His commandment, we receive the body and blood of Christ in a spiritual manner because of the sacramental union which He has established by His word.

4. The sacrament of the Lord's Supper belongs to the period between Christ's ascension and His coming again in glory. In the sacrament we commemorate the once-for-all events by which He redeemed the world, we confess the presence of the risen Lord with us, and we look forward to His second coming. Every celebration of the Lord's Supper is a joyful anticipation of the heavenly banquet when the redemption will be complete and the creation itself set free from bondage. Though the mode of Christ's presence with us in this sacrament is not the same as that of His presence with the disciples in Galilee, or as that to which we look forward when He comes again, yet the Christ who gives Himself in the sacrament is the same Christ who was and who is and who is to come.

5. By partaking of the Lord's Supper we confess our faith in Christ and proclaim His death for sinners.

6. When we participate in the Lord's Supper we respond to the great gift of Christ with thanksgiving, and we offer ourselves in and through Him to the Father, to be a holy and living sacrifice.

7. In the Lord's Supper Christ meets with His Bride the Church. The whole Body has communion with Him the Head and the many members are joined together into one in Him. Therefore participation in this sacrament lays upon the participants the obligation to live as members of His Body, and as fellow members one with another.

F.E.L.C

M.Anantham B.A., B.T.,
Acting Secretary, F.E.L.C.,
Nayudupet, Nellore Dt.

Nayudupet,
Dt.2-12-1955.

To
The Presidents of the Constituent Churches of the F.E.L.C.

Rev.Sirs,

I herewith forward the resolutions of the F.E.L.C.Executive Committee met on 13th and 14th of October 1955. I request you kindly to bring these matters to your Church councils for action and send the action of your Councils to me.

163/55. Resolved that we record the fact that L.W.F is asking the Churches and the Mission Boards to make provision in their budgets to grant Scholarships for training indigenous leaders.

180/55. That we grant the C.L.S. Rs 145/- being one third of the total cost for 5000 copies of the publicity Folder, the Churches may obtain these Folders free of cost from the C.L.S and make use of them.

LOCATION AND STATUS OF GURUKUL

(a) That a Gurukul Lutheran Theological College and research Institute be made an institution of permanant status in view of the fact that it has sucessfully concluded its 3 years of the experimental period;
(b) That its location be made permanant at 60; Purusawalkam; High Road; Kilpauk, Madras.

187/55. Resolved that we accept the recommendations of the College Council and the Secretary is asked to send them to the Constituent Churches for their remarks. If the Secretary does not hear any objection on this matter before January 1956, it is to be taken for granted that it is confirmed. If the Secretary receives any objection from any one constituent Church before January 1956 the matter will be taken up for discussion at the next Executive Committee meeting of the F.E.L.C.

REPORT OF THE C.S.I. - LUTHERAN JOINT THEOLOGICAL COMMISSION

1. We receive the report of the C.S.I- Lutheran Joint Theological Commission meetings at Bangalore on March 15th to 17th, 1955.
2. We recommend this document to the careful and Sympathetic study of the Constituent Churches.
3. We draw especially their attention to the agreed statement as the Lord's Supper where to a most remarkable degree, agreementhas been achieved between the Lutheren and the C.S.I. members and also to the whole para six of the report.
4. The F.E.L.C Secretary will circulate this report and collect the reactions of the Constituent Churches and report to the next meeting of the F.E.L.C Executive.
5. This statement does not propose Church Union in the sense that the Lutheren Churches be absorbed in the C.S.I. or Vice-Versa. Should in the good providence of God the Churches concerned be led to unite some time in the future the result would have to be quite a new Evangelical Church.
6. For further clarification of these points we recommend that the F.E.L.C arrange a special theological conference of representatives, preferably at Gurukul in 1956. It is suggested that each Church is invited to send up to six accredited delegates to this conference in addition to whom visitiors will be allowed.
7. If and when the recommendations of the above Report are to be implemented we trust that the Constituent Churches will act unitedly. It is our belief, however, that should any constituent Church of the F.E.L.C take independent action and establish pulpit and Alter fellowship, that would not eo-ipso prelude its membership in the F.E.L.C

198/55. Resolved that we endorse the earlier appeal sent out by Rev. E.Ramon, then acting President, to the Constituent Churches for Jubilee Collections, and we ask them to give a report to the F.E.L.C as to what they have done regarding this Jubilee. The Secretary of the F.E.L.C is asked to report in the next Executive Committee meeting.

I request you to send me the names and address of the officers of your church and the connected mission.

Thank you,

Yours faithfully,

M.Anantham
Acting Secretary,
F.E.L.C.

Copy to the President F.E.L.C.

MA/Sdw.

THE PRESIDENTS OF THE CHURCHES OF THE F.E.L.C.
AND OF THE M.E.L.I.M.

Tranquebar

The Editor of the Souvenir of the Tranquebar Mission wishes to publish correct statistics for all Lutheran Churches in India. In a statement presented to the F.E.L.C. meeting in October 1955, the following figure was given:

G.E.L.C. membership 189,397

Kindly confirm or give the more recent figure for incorporation - if possible by return of post or state how soon the information can reach the undersigned.

Arulagam, Tambaram,
1st December 1955.

J.D.Asirvadam.

Please pass this on to The Rev.J.J.P.Tiga, the President of G.E.L.C.

F.E.L.C

T. JOHN RATNAM
MALIM STREET
NARSAPUR
W. GODAVARI DIST.

5.11.55

The Rev. J.J.P. Tiga, M.A., S.T.M.,
President, G.E.L. Church,
Ranchi

My Dear Brother Tiga.

I am very glad to Know that you were elected as the President of the G E L Church. Please accept my hearty Congratulations. May God grant you dynamic leadership to counteract the forces of evil at the present day in our Country. Once again hearty Congratulations. Hope to meet you in January 1956.

With best wishes & greetings,

Yours Cordially
J. John Ratnam

Supplement to the Gospel Witness—Registered No. A—36

MINUTES

OF

The Meeting of the Executive Council

OF

The Federation of Evangelical Lutheran Churches In India

Held at Gurukul, Madras, October 13–14, 1955

I. DEVOTIONS

Morning devotions were conducted by the President, Dr. R. B. Manikam, and Bishop Sandegren. The closing devotions were conducted by the Rev. G. Devasahayam.

Dr. R. B. Manikam, the President, presided over the meeting.

II. ROLL CALL

The following members were present:

Dr. R. B. Manikam, President.
Rev. E. Raman, C. P. E. L. C., Vice-President.
Sri M. Anantham, S. A. L. C., Acting Secretary.
Rev. H. W. Mayer, Treasurer.
Rev. G. Devasahayam, A. E. L. C.
Rev. S. W. Savarimuthu, T. E. L. C.
Rev. O. Horlyck, Arcot L. C.
Bishop Sandegren, Co-opted.
Dr. C. W. Oberdorfer, Co-opted.
Miss B. V. Subbamma, Co-opted.

The following members were absent and excused:

Rev. A. C. Kondapan, J. E. L. C.
Rev. A. Anderson, East Jeypore E. L. C.

The following members were absent:

Sri N. E. Horo, G. E. L. C.
Rev. Joel Lakhra, Co-opted.

The following were special invitees who were given the courtesy of floor, only with a right to speak:

Rev. J. D. Asirvadam.
Rev. J. Kumaresan.
Dr. P. David.
Sri G. T. Williams.

III. MINUTES

The minutes of the meeting held at Chhindwara on February 21–22, 1955, were approved as circulated.

IV. CIRCULATED RESOLUTIONS

a) L. N. M. S. WORK :

150/55 The F. E. L. C. Executive welcomes the efforts to open missionary work in the new areas as suggested by the Rev. J. D. Asirvadam, President Emeritus, Lutheran National Missionary Society for India, and authorises Dr. R. B. Manikam to negotiate the matter with the L. W. F. Commission on World Missions. If the C. W. M. favours the plan, committees of exploration on behalf of the C. W. M. will be set up by the F. E. L. C. as follows :—

1. *For the Assam Project* :— Dr. R. B. Manikam, Rev. J. D. Asirvadam and the representatives of the Lutheran N. M. S., the Gossner Church, and the Ebenezer Church.
2. *For West Vindhya Pradesh Project* :— Dr. R. B. Manikam, Rev. J. D. Asirvadam and the representatives of the Lutheran N. M. S., and Madhya Pradesh Evangelical Lutheran Church. *Confirmed.*

151/55 Resolved that we ask the L. N. M. S. to organize the Assam and Vindhya Pradesh Projects and seek a sponsor for the same, and we offer our encouragement and assistance in every way, apart from financial support.

b) ASIA LUTHERAN CONFERENCE :

152/55 Resolved that :

1. The Asia Lutheran Conference be held at Madras on January 19–20, 1956, either at Gurukul, Madras, er at the Adaikalanathar Church, Vepery, Madras.
2. Those who come from outside India for this Conference be invited to attend the Jubilee celebrations at Tranquebar on January 13–14, 1956, and at Madras on January 15th.
3. During the intervening period (January 16–18) these foreign delegates be divided into small groups of 3 or 4 members each, and be invited by Lutheran Churches in India, particularly in South India, to visit their Churches and speak at a number of places, and that Bishop Sandegren be responsible for such assignment to churches.
4. The Tamil Christian Council Jubilee Committee, with Dr. Ruby Manikam as Convener, be responsible for the housing of these foreign delegates while at Madras. *Confirmed.*

c) INVITATION TO F. E. L. C. DELEGATES TO ATTEND THE L. W. F. EXECUTIVE COMMITTEE MEETING AT MADRAS IN JANUARY 1956.

153/55 By correspondence it was resolved that :

1. Since the L. W. F. Executive Committee has invited 20 representatives of the F. E. L. C. to attend their meetings at Madras in January 1956, the following allocations be made :

T. E. L. C.	3	East Jeypore	1
A. E. L. C.	3	West Jeypore	1
G. E. L. C.	3	Chhindwara	1
Sirhadi (W. Pakistan)	2	Santhal	2
S. A. L. C.	2	Total	19
Arcot L. C.	1		

and the remaining *one seat* be kept pending.

2. The constituent churches of the F. E. L. C. be informed that, if among the officers of the F. E. L. C. they have any of their own members, then they should be elected to represent them.

3. These 20 persons will be expected to attend the Jubilee celebrations at Tranquebar, the L. W. F. Executive Committee meetings at Madras, and the Asia Lutheran Conference at Madras, and that, therefore, in choosing delegates to Tranquebar or Madras these facts should be borne in mind by the Churches concerned.

154/55 The Executive Committee of the F. E. L. C. at its meeting resolved that West Jeypore E. L. Church be given two seats instead of one, and Sirhadi be omitted from the above list as per ruling from Geneva.

155/55 That the President and the Treasurer be assigned to the following two seats; one kept pending and other now vacated by Sirhadi Church.

156/55 That we ask the constituent churches to elect one of their delegations as a visitor to the L. W. F. Executive Committee meeting.

157/55 That we request the L. W. F. to allow, if possible, the F. E. L. C. one more place for an official visitor to its Executive meetings, and the F. E. L. C. officers are requested to nominate that person, if that place is available.

d) FOREIGN INVITEES TO JUBILEE CELEBRATIONS.

158/55 Resolved that invitations to organizations like the I. M. C and W. C. C. to send their representatives to the Jubilee celebrations in January, 1956, be issued in the joint names of the President of the Tamil Lutheran Church and the President of the F. E. L. C. *Confirmed.*

159/55 Resolved that we appoint a committee to give some recommendations to this body in the light of the discussions regarding Jubilee celebrations.

Committee Members:

Rev. Raman, *Chairman.*
Rev. H. W. Mayer.
Rev. O. Horlyck.
Rev. G. Devasahayam.
Bishop Sandegren.

160/55 The Committee reported as follows:—

JUBILEE: L. W. F. & Asia Lutheran Conference—

PROGRAMME INFORMATION

We recommend publication of the following for the guidance of representatives and visitors.

AT TRANQUEBAR:

Jan. 12 Mahanad in Tamil
Jan. 13 ,, ,,
Jan. 13 A. M. (a) 7 : 30 a. m. arrival of delegates, representatives and foreign personnel by train from Madras. (These parties entrain in Madras on night of January 12th, 1956.
(b) Reception and breakfast.
(c) Procession to cemeteries and ceremonies there.
P. M. Annual Convention in English.
Chairman: Bishop Lilje (President, L. W. F)
Address: Discussion on Leadership in older and younger Churches.
Jan. 14 A. M. Morning: Consecration of 4th Bishop of Tranquebar— Dr. R. B. Manikam, 9 : 00 A. M.
Afternoon: Public meeting.
Chairman: The Hon. Rajkumari Amrit Kaur.
8 : 30 P. M. Special train departs from Tranquebar with delegates, representatives and foreign visitors.

AT MADRAS:

Jan. 15 Morning: Forty Lutheran preachers will preach Jubilee sermons in forty Protestant Churches in Madras.

Jan. 16 — Afternoon: Public Ecumenical Meeting of all Protestants. Place and other details about procession, etc., to be notified later.

Jan. 16 – 19 (inclusive) — L. W. F. Executive Committee Meetings at Connemara Hotel (Restricted to appointed representatives)

Jan. 21 – 22 (inclusive):—Asia Lutheran Conference at Gurukul, Madras, for representatives of Churches of F. E. L. C. and other Asian Lutheran Churches. Except at closed meetings, visitors will be admitted on special permits.

Note: Jan. 15–19. For those delegates to Asia Lutheran Conference who are not eligible to attend L. W. F. meetings, special tours and other activities may be arranged.

The Constituent Churches of the F. E. L. C. are asked to carry on Jubilee activities throughout 1956. Each church may organize these in manner best suited to its area and circumstances.

V. REPORT OF THE SELECTION COMMITTEE FOR W. C. C. MEETINGS

161/55 Resolved that:

1. The Committee be requested to revise its report in the light of the suggestions made at this meeting.
2. The Committee be empowered to send out its report to the Churches for their comments.
3. We request the Committee to receive these comments and in their light to revise their report and submit it to the F. E. L. C. Executive Committee.

VI. L. W. F. ASSEMBLY, 1957

162/55 In accordance with the resolution 130–55, Resolved that we ask the Committee on L. W. F. selection to choose the Churches which will be entitled to send delegates to the L. W. F. Assembly in August, 1957, and report. We have heard from Geneva that the Federation of Evangelical Lutheran Churches in India has been offered twelve places in the L. W. F. Assembly, 1957.

The members on the Committee:

Rev. H. W. Mayer, *Convener*
Rev. O. Horlyck
Rev. E. Raman
Bishop Sandegren

VII. REPORT OF THE COMMISSION ON OVERSEAS MISSIONS

(1) A report on the happenings at the meeting of the C. W. M. in Finland held in July, 1955, was given by Dr. R. B. Manikam who was present at that meeting C. O. M. welcomed the action concerning scholarships by the older Churches to enable candidates from younger churches to study in the West.

163/55 Resolved that we record the fact that the L. W. F. is asking the Churches and the Mission Boards to make provision in their budgets to grant scholarships for training indigenous leaders.

(2) *Indonesia* : C. O. M. noted that the Rev. S. Devanesan would complete his six years term in May, 1956, and be entitled for a furlough in India. Dr. D. R. Williams' period ends with December, 1955.

The C. C. of the H. K. B. P. have requested the continuation of the services of both the Indian Missionaries. The C. O. M. has resolved to convene a meeting of C. O. M. at Gurukul, Madras, on the 23rd of January, 1956, together with Dr. Schiotz and Dr. Birkeli to consider the question of the extension of the service of these two missionaries, the possibility of further theological studies of Rev. S. Devanesan, and the financial questions connected there with.

(3) The C. O. M. has resolved to recommend to the F. E. L. C. Executive that the F. E. L. C. increasingly take over the work with which C. O. M. is connected, and that the constituent churches be asked to contribute each at least a token grant towards this work, and, if possible, personnel also.

164/55 Resolved that the F. E. L. C. Executive Council accept the above resolution in principle and send the same to the constituent churches with a covering letter by the President, F. E. L. C. for their consideration, and he is to report to the next meeting of the Executive Council.

(4) The C. O. M. has resolved to recommend to the F. E. L. C. Executive that the Hindi speaking constituent churches be invited to send an Indian Missionary knowing Gujarathi or Hindi to East Africa. Possibly the L. N. M. S. might be connected with such an enterprise in East Africa.

165/55 Resolved that we welcome the proposal for East Africa and request the C. P. E. L. M. and Swedish Hindustani Mission to investigate the possibilities of getting personnel for this work.

166/55 Resolved that the Executive Council rejoices to hear about "All-Africa Lutheran Conference" and authorizes the Officers of the F. E. L. C. to send greetings to the Conference, and that the prayer that has been drafted for this purpose be printed in the Gospel Witness and copies be taken for publicity purposes.

167/55 Resolved that we request the Editorial Board to publish the programme of the Asia Lutheran Conference in the Gospel Witness.

168/55 Resolved that the name "Asia Lutheran Conference" should remain, and that it should be neither A—Asia Lutheran Conference nor Lutheran Asia Conference.

169/55 Resolved to draw the attention of the F. E. L. C. and L. W. F. to our belief that in view of the rapidly changing situation in Asia the dominant principle in manning new Christian enterprises in Asia should be the employment of Asian personnel only, so far as possible, even though they are financed from the West.

VIII. DRAFT CONSTITUTION OF THE LUTHERAN N. M. S. LADIES AUXILIARY

The Draft Constitution of the Lutheran N. M. S. Ladies Auxiliary was presented.

170/55 Resolved that we approve of the provision in the constitution that the Convener of the Committee on the Ministry of Women of the F. E. L. C. be an ex-officio member of the Ladies Auxiliary of the Lutheran N. M. S. (Please see the Constitution in Appendix III.)

IX. MISSION OF FELLOWSHIP TO THE CHURCHES IN CHINA

171/55 Resolved that we heartily approve of this plan, and we shall be willing to support it financially as far as possible. The Officers of the F. E. L. C. are asked to suggest names to the N. C. C. when they call for the names to be placed on a selection panel.

X. WOMEN'S WORK COMMITTEE

The Convener of the Ministry of Women read a report on Women's work in some constituent churches.

172/55 Resolved to record with pleasure that the Women's Convention of the F. E. L. C. would be held in September-October, 1956.

173/55 That we record our happiness over the fact that Congregational Deaconness work is being started at Madras.

174/55 That we request Miss B. V. Subbamma, the Convener of the Women's work, to visit T. E L. C. and organize Women's work in the Tamil area.

XI. BOARD OF PUBLICATION

Rev. J. Kumaresan gave the committee the following information :

1. 2,500 copies of the Syllabus for Bible studies were printed.
2. "Song of Tranquebar" was printed by C. L. S., and its Tamil translation was also taken up by the C. L. S.
3. The S. A. L. C. has decided to translate the above two in Telugu.

XII. JUBILEE CALENDAR

According to the information given by Prof. Kumaresan the first six months of the Calendar pages were acceptable to the Executive Council. For the remaining six months of the Calendar, the following suggestions were made.

Photos of the following were to be printed in the Calendar:

1. William Carey— Rev. J. D. Asirvadam is requested to get this photo.
2. Rev. Gossner, or the Church building in Ranchi – Rev. E. Raman is requested to send these photos.
3. Rev. Fr. Heyer and the Andhra Christian College – Rev. G. Devasahayam is requested to send the photos.
4. Gurukul College.

175/55 Resolved that we request the C. L. S. to take up the posting of books to foreign countries and investigate whether foreign postage will be less if calendars are mailed by the press.

176/55 That we note with pleasure that the C. L. S. is to publish the biography of Ziegenbalg without any subsidy from the F. E. L. C.

177/55 That we appoint a Committee of following members to go through the manuscript of Dr. Lehman's book, "It Began at Tranquebar," and ask them to make any corrections, necessary before it is given for printing.

Messrs : Rev. J. Kumaresan, Dr. P. David, Rev. J. D. Asirvadam, and Rev. Daniel Bitsch.

178/55 That we give a subsidy up to Rs. 2,602 to the Diocesan press on condition that the cost price of each copy be Rs. 2-8-0 and that we get copies cloth bound for Rs. 500 at the reduced cost price.

179/55 That for publicity purposes during Jubilee celebrations, we buy at half the cost of additional copies of the Gospel

Witness in which there will be an up-to-date annual report of the Gurukul College.

180/55 That we grant the C. L. S. Rs. 145-0-0 being one-third of the total cost for 5000 copies of the Publicity Folder. The Churches may obtain these folders free of cost from the C. L. S. and make use of them.

181/55 That we heartily thank Rev. J. Kumaresan for the splendid work he has turned out on Jubilee literature.

XIII. RAWRKELA PROJECT

The President gave a brief report on his talks with C. W. M. on this project.

182/55 Resolved that we authorize the President to take up this matter with the G. E. L. C. and report to the Executive Council.

183/55 Resolved that the matter of securing a plot and putting up a Church building in Rawrakela be also referred to the G. E. L. C., and the President of the F. E. L. C., be requested to take it up with that Church and report to the Executive Council.

XIV. RESEARCH CENTRE

Bishop Sandegren proposed that a representative be appointed to the L. W. F. meeting at Madras in January, 1956, to present the plans and the aim of Gurukul to the L. W. F. The College Council has resolved that it be recommended to the L. W. F. through the F. E. L. C. to include in their agenda the question of the development of Gurukul into an Ecumenical Research and Training Centre to serve the Lutheran Churches in South East Asia, and a Committee, consisting of Bishop Sandegren, Rev. Hellinger, Dr. Manikam, Dr. Oberdorfer and the Gurukul faculty, prepare the plans in accordance with the F. E. L. C. action and circulate them among the members of the College Council and subsequently present them to the L. W. F.

184/55 Resolved that the F. E. L. C. Executive Council accept this recommendation and that, if a committee will not be welcome to the L. W. F. Executive, then the F. E. L. C. be authorized to select one person among their membership to present the plans.

XV. STEPS FOR DISTRIBUTION OF TRANQUEBAR JUBILEE STAMPS

Bishop Sandegren informed the Executive Council that the sale proceds of the Tranquebar Jubilee Stamps would go to the Gurukul library and that the Tamilnad Christian Council has taken a keen interest in the sales project

and commended it to the N. C. C. and the regional councils. The College Council has resolved to recommend to the F. E. L. C. to take concrete steps to ensure wide distribution of the Jubilee Stamps.

185/55 Resolved that we request the Treasurer to send out a circular to the Constitutent Churches assigning a certain number of seals to each Church and requesting them to take suitable action for the sale of the seals.

XVI. J. E. L. C'S REQUEST FOR A. B. D. SCHOLARSHIP

186/55 Resolved that, as per the College Council's recommendation, one scholarship be given to the J. E. L. C. for B. D. studies.

XVII. LOCATION AND STATUS OF GURUKUL

The College Council has recommended :

a) That a Gurukul Lutheran Theological College and Research Institute be made an institution of permanent status in view of the fact that it has successfully concluded its 3 years of the experimental period;

b) That its location be made permanent at 60 Purusawalkam High Road, Kilpauk, Madras.

187/55 Resolved that we accept the recommendations of the College Council, and the Secretary is asked to send them to the constituent Churches for their remarks. If the Secretary does not hear any objection on this matter before January, 1956, it is to be taken for granted that it is confirmed. If the Secretary receives any objection from any one Constituent Church before January, 1956, the matter will be taken up for discussion at the next F. E. L. C. Executive Council meeting.

The College Council has recommended that, on information from the A. L. Conference regarding the conditions for the termination of the mortgage of the newly purchased Sylvan Lodge site, the F. E. L. C. be requested to arrange for a legal termination of the mortgage with the A. L. Conference.

188/55 Resolved that we receive it for information.

XVIII. GURUKUL PROPERTY

The College Council has asked that the resolution of the T. E. L. C. Council regarding Gurukul property be referred to F. E. L. C. Executive for consideration and disposal.

189/55 Resolved that we receive the resolution of the Church Council of the T. E. L. C. and we call their attention to the provision under Property in the constitution of the

College Council (vide minutes of the Tenth Triennial Conference, Appendix VIII).

XIX. W. S. C. F. THEOLOGICAL CONFERENCE – BANGKOK

190/55 Resolved:

a) That we grant a sum of Rs. 200–0–0 to be taken from Federation Day's offerings accrued in the Federation Treasury and to be paid to the Bursar, Gurukul College, for aid in sending a student delegate to the Bangkok Conference, and, if it is not utilised for this specific purpose, it be returned to the Federation Treasurer.

b) We recommend to the College Council that hereafter in their budget they make a provision in this budget for such purposes.

XX. REPORT OF THE C. S. I.–LUTHERAN JOINT THEOLOGICAL COMMISSION

191/55 Resolved that:

1. We receive the report of the C. S. I. Lutheran Joint Theological Commission which met at Bangalore on March 15th to 17th, 1955.
2. We commend this document to the careful and sympathetic study of the constituent churches.
3. We draw their attention especially to the Agreed Statement on the Lord's Supper where, to a most remarkable degree, agreement has been achieved between the Lutheran and the C. S. I. members, and also to the whole para. six of the report.
4. The F. E. L. C. Secretary will circulate their report and collect the reactions of the constituent churches and report to the next meeting of the F. E. L. C. Executive.
5. This statement does not propose Church union in the sense that the Lutheran Churches be absorbed in the C. S. I. or vice versa. Should in the good providence of God the Churches concerned be led to unite some time in the future, the result would have to be quite a new Evangelical Church.
6. For further clarification of these points we recommend that the F. E. L. C. arrange a special theological conference of representatives, preferably at Gurukul in 1956. It is suggested that each Church be invited to send up to six accredited delegates to this Conference in addition to whom visitors will be allowed.

Read Letter from the External Relation Committee of the [M. E. L. I. M., Dated 5-9-1955.

Resolved as follows :

192/55 We take note of the letter from the External Relations Committee of the M. E. L. I. M. We would respectfully state to them that (1) Under it constitution, the F. E. L. C. has no right to withhold this report from its Constituent Churches; (2) we respect the scruples of the External Relations Committee; and (3) we agree with them that united action of all the Lutheran Churches in India is desirable and, therefore, we invite them to unite themselves with the constituent churches of the F. E. L. C. in achieving this object. If and when the recommendations of the above report are to be implemented, we trust that the constituent churches will act unitedly. It is our belief, however, that, should any Constituent Church of the F. E. L. C. take independent action and establish pulpit and altar fellowship, that would not eo-ipse preclude its membership in the F. E. L. C.

XXI. DRAFTING COMMITTEE

The Convener, Rev. Hellinger, said that a meeting was not convened, as he had received no reply whatsoever to his circular letter regarding the appointment of members from each Church on that Committee.

193/55 Resolved that we request the Convener of the Committee to send out a circular to all the Presidents of Constituent Churches, giving the reason for such a meeting as per resolution 3-54 of the Triennial Conference, and to call for a meeting, and report to the next Executive Council meeting.

XXII. TREASURER'S PROVISIONAL REPORT

194/55 Resolved to receive the report. See Appendix I.

XXIII. F. E. L. C. BUDGET PROPOSAL FOR 1956

195/55 Resolved to pass the budget up to column 4. See Appendix II.

196/55 Resolved that the increased contribution to the W. C. C. entered in the budget under column 7 be referred to the Constituent Churches for their consideration and action.

197/55 Resolved that we authorize the Treasurer to take up the matter of the contribution to the W. C. C. with the N. C. C. also and find out all the details of the allocation.

198/55 Resolved to pass the F. E. L. C. increased budget amount of Rs. 572, as in column 5 of the budget.

XXIV. APPEAL FOR JUBILEE COLLECTIONS FROM ALL THE CONSTITUENT CHURCHES

199/55 Resolved that we endorse the earlier appeal sent out by Rev. E. Raman, then acting President, to the Constituent Churches for Jubilee collections, and we ask them to give a report to the F. E. L. C. as to what they have done regarding this Jubilee. The Secretary of the F. E. L. C. is asked to report to the next Executive Council meeting.

200/55 Resolved to agree that the collections so raised should be utilized towards the support of Research work in the Gurukul College.

XXV. FINANCIAL ASSISTANCE TO T. C. C.

201/55 Resolved that we allocate up to a maximum of Rs. 250 from the grant of Rs. 300-0-0 from the Andhra Lutheran Conference to the Tamilnad Christian Committee for expenses in connection with Jubilee arrangements.

XXVI. THEOLOGICAL CONFERENCES AFTER THE JUBILEE

202/55 Resolved that we request the President to arrange for theological conferences in three centres, Ranchi, Guntur and Madras, and allocate $ 200, $ 150 and $ 150 respectively to these centres.

XXVII. FILMS—LUTHER AND ZIEGENBALG

203/55 Resolved that we request Mr. G. T. Williams to write an article for the Gospel Witness on these films.

XXVIII. G. E. L. C. MATTERS

204/55 Resolved that we express our thanks to the Commission on the Gossner Church for the work that has been done successfully, and hope and pray that an amicable solution will be found when the Mahasabha meets to decide the matters.

XXIX. J. E. L. C. (WEST) REQUEST FOR HIGH SCHOOL, ETC.

205/55 In furtherance of the previous action of the F. E. L. C. and in sympathy with the needs of the J. E. L. C. we authorise the President to confer with the Officers of the C. W. M. and the Officers of the J. E L. C. and give a report to the next Executive Council.

XXX. NEAR EAST CHRISTIAN COUNCIL APPEAL

206/55 Resolved that we refer this appeal for a permanent constructive solution to the long standing plight of the Palestinian Arab refugees to the N. C. C.

XXXI. FULL-TIME FIELD WORKER

Reference was made to the resolution 95–54. Bishop Sandegren said that he would not be available during the year 1956 but will be able to work from 1957 as part-time worker. He also suggested the appointment of a young man as a full–time additional worker.

207/55 Resolved that we ask the President of the Federation to explore the possibilities of getting personnel and finance, and report to the Executive Council.

XXXII. ASIA COUNCIL ON ECUMENICAL MISSION

208/55 Resolved :

1. That we record that we have heard of this new development with interest.
2. That we are of the opinion that this project should be linked up with the existing ecumenical set–up.
3. That we are in favour of an Asian Consultation on the subject and anticipate with interest its proceedings.

XXXIII. SERAMPORE COLLEGE REQUEST

209/55 Resolved that we defer the request for annual grant and help in the work of the Theological Department to the next Executive Committee meeting.

XXXIV. LUTHERAN WORLD

210/55 Resolved that we authorize Rev. J. D. Asirvadam to solicit subscriptions for the "Lutheran World", and request the Treasurer to be in charge of funds.

XXXV. ENLARGED EXECUTIVE COUNCIL

211/55 Resolved that the time and place of the meeting of the Enlarged Executive Council be as follows :

Time — 20–22 March, 1956.
Place — Tiruchirapalli, S. India.

XXXVI. TRIENNIAL CONFERENCE, 1957

212/55 The Secretary is requested to explore the possibilities of fixing the place for the Conference and report to the Executive Council.

(Sd.) DR. R. B. MANIKAM, *President.*

(Sd.) M. ANANTHAM, *Acting Secretary.*

APPENDIX I

TREASURER'S PROVISIONAL REPORT

1. Your Treasurer is happy to report that all amounts receivable under the budgetted income has been received from the Constituent Churches, including the arrears from G. E. L. C. for 1954. Only Rs. 956 under "Evanston Travel" is still outstanding from G. E. L. C.

2. All bills have been paid, including W. C. C. and L. W. F. remittances, as well as the G. E. L. C. arrears for 1954 under these two heads. No major bills are expected except for this meeting under the head of travel (as shown below).

F. E. L. C. Credit balance, October 1, 1955	Rs.	8,669	2	0
Less earmarked funds for Jubilee Publications		1,448	9	4
Balance	Rs.	7,220	8	8
Less travel (forecast)		600	0	0
Balance	Rs.	6,620	8	8
		5,476	8	8
Gain in credit balance	Rs.	1,144	0	0

Reasons for increase in credit balance:

2 years' budgetted reserve for Calcutta work, but not spent	Rs.	1,000
2 years' grant from Andhra Lutheran Conference, but not appearing in the budget		300
2 years' Federation Service offering in Kodaikanal approximately)		321
2 years' L. W. F. Executive Travel (Reserve)		1,000
		2,621
Net gain in cash balance...		1,144
Loss on Credit balance of budgetted income	Rs.	1,477

Oct. 1, 1955.

H. W. MAYER,
Treasurer, F. E. L. C.

APPENDIX II

F. E. L. C. BUDGET PROPOSAL, 1956

Income	1	2	3	4	5	6	7
CHURCHES	L. W. F.	W. C. C.	F. E. L. C.	Sub-Total	F. E. L. C. Increase	Grand Total	W. C. C. Increase
A. E. L. C.	1,520	300	720	2,540	240	2,780	150
Ebenezer	410	90	200	700	31	731	45
M. P. E. L. C.	190	48	100	338	4	342	24
Arcot L. C.*	—	50	170	220	11	231	50
E. J. E. L. C.	—	—	20	20	1	21	—
G. E. L. C.	1,230	246	600	2,076	189	2,265	246
J. E. L. C.*	430	50	210	690	33	723	50
S. A. L. C.	345	78	170	593	12	605	78
T. E. L. C.	630	138	310	1,078	51	1,129	138
	4,755	1,000	2,500	8.255	572	8,827	—

Expenses :

L. W F.	Rs	4,755
W. C. C.		1,000
Office expenses		350
Officers travel		700
Committees and Chairman travel		500
N. C. C. dues		300
Calcutta Work Res 1 -54		500
LWF Ex. members travel		500
* *Auxiliary Conventions		235
	Rs.	8,840

INCOME	Rs.	8,827
EXPENSES		8,840
Debit	Rs.	13

* Not members of W. C. C.
* * Youth and Women's Conventions.

H. W. MAYER,
Treasurer, F. E. L. C.

APPENDIX III

DRAFT CONSTITUTION OF THE LUTHERAN N. M. S. LADIES' AUXILIARY

The ladies' Auxiliary of the Lutheran N. M. S. shall be constituted as follows:—

a) Ex-Officio:

(i) The Chairman appointed by the Lutheran N. M. S. Council.

(ii) The Chairman of the Federation Committee on the Ministry of Women.

b) *Elected*:

Two or more members elected by each Church of the F. E. L. C.

c) *Co-opted*:

The Ladies Auxiliary may co-opt up to four members. Regarding the travel expenses, the Ladies Auxiliary Committee may vote any amount that may be possible.

Object: To create N. M. S interest in each Church area and Parish, working wherever possible through existing Women's Samajas, to form regional Ladies Auxiliaries in each church area. Where Women samajas do not exist, a separate L. N. M. S. Ladies Auxiliary shall be set up for the Central Committee.

Organisation for Each Region:

A working committee for each Church (Region) shall be constituted consisting of the two elected members (vide article 1 (b) and one member to be elected by the Women's Samaj of that Church. The Central Committee shall appoint one of the three as the Regional Convener. The Regional Convener's expenses shall be provided for from the Women's Samaj budget or the Regional Ladies' Auxiliary Working Committee.

Aim and Method:

(i) To foster N. M. S. effort (publicity, prayer and raising needed support) being undertaken in each parish:

(ii) To include the N. M. S. needs and programme in annual conferences in each Church or Synod area:

(iii) To enlist the co-operation of the full-time Women Samaj Secretary in each Church, and

(iv) to enlist the services of honorary workers for deputation work.

Officers:

The officers shall be: A Chairman elected by the Lutheran N. M. S. Council who shall also be Treasurer for the time being.

A vice–Chairman, preferably from one of the Northern Churches (to be elected from among the elected members of the Church).

A Secretary (who may be able to meet the Chairman at least thrice a year and plan for the work with reference to church and local organisations, deputations, etc.)

Representation on the Lutheran N. M. S. Council:

The Ladies' Auxiliary will elect a representative to serve on the Lutheran N. M S. Council. (Until the Lutheran N. M. S. Constitution is suitably amended, the representative shall attend the Council meetings as an official visitor).

Lutheran Press, Guntur.

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT OF WORLD SERVICE

~~Acting~~ *Director*: Reuben C. Baetz

GENEVA, Route de Malagnou 17
Telephone 36 71 30
Cable: LUTHERWORLD-GENEVA

6 April 1956

The Rev. J.J.P. Tiga
President
Gossner Evangelical Lutheran Church
R a n c h i
Bihar
India

Dear President Tiga,

Mr. Niral Enem Horo, Secretary of the Gossner Evangelical Lutheran Church, has applied to our Department of World Missions for a scholarship to enable him to undergo further studies. In view of his qualifications and the specific fields he wishes to study (evangelism, laymen's work, ministry among labourers in industrial areas, and the production of Christian literature), the Department of World Missions feels that he could be better accommodated in the Church Workers Exchange Programme of the Department of World Service.

We are greatly interested in this application and believe that we could find a suitable assignment for Mr. Horo in the United States; however, before sending application forms to him and taking any steps toward securing a place of study and observation we should appreciate it if you will let us know whether or not your church is recommending such action and supports Mr. Horo's application. Kindly use the enclosed proforma for whatever comments and recommendations you may wish to make.

Very sincerely yours,

Gertraut Hobby

gh.

encls.

Rev. J. Tiga 3

Supplement to the Gospel Witness—Registered No. A—36

MINUTES

OF THE

Meeting of the Enlarged Executive Council

OF THE

Federation of Evangelical Lutheran Churches in India

HELD IN

Jeevagram, Renigunta, April 11-12, 1956

DEVOTIONS:

The meeting began at 3 p. m. on the 11th instant, with devotions conducted by the Rt. Rev. Dr. R. B. Manikam, President of the F. E. L. C., who based his thoughts on the words of the Master in Mark 12: 30.

"He who does not gather with me scatters abroad."

He drew the attention of the Council to the fact that our God is a gatherer of men from the beginning to the end; the Holy Scriptures bear testimony to this fact from Genesis to Revelation. Now is the day when the Divine Gatherer wants to gather all the Churches, more especially the Lutheran Churches, together.

The Rt. Rev. Dr. R. B. Manikam, The President of the Federation, presided over the Council meetings.

THE ROLL CALL:

The Secretary, Mr. M. Anantham, called the roll. The following were present:

Officers:

The Rt. Rev. Dr. R. B. Manikam, President
Mr. M. Anantham, Secretary
Rev. H. W. Mayer, Treasurer

Executive Council Members:

1. Rev. A. C. Kondapan, J. E. L. C.
2. Mr. N. E. Horo, G. E. L. C.
3. Rev. Dorai Raj Peter, Arcot L. C.
4. Rev. S. W. Savarimuthu, T. E. L. C.

Presidents of Churches:

1. Rev. J. J. P. Tiga, G. E. L. C.
2. Rev. A. D. Benjamin, S. A. L. C.

Presidents of Missions :

1. Dr. C. M. Doermann, A. L. C.
2. Rev. W. D. Coleman, U. L. C. M.
3. Rev. Hellinger, L. E. L. M.

Conveners of Committees :

1. Rev. J. Kumaresan, Board of Publication
2. Rev. B. Zachariah, Youth Committee
3. Rev. K. Nathaniel, Surguja Board

Absentees with apologies :

1. Rev. E. Raman, C. P. E. L. C.
2. Rev. G. Devasahayam, A. E. L. C.
3. Rev. A. Anderson, E. J. E. L. C.
4. Rev. O. S. Bjerkestrand, Eb. L. C.
5. The Rt. Rev. J. Sandegren, Co-opted
6. Rev. J. Lakra, ,,
7. Miss B. V. Subbamma ,,
8. Rev. Asplund, Evang., N. M. S. of Stockholm
9. Rev. Honsberg, Church of Sweden Mission

Attended by special invitation :

1. Rev. J. D. Asirvadam

The Minutes of the previous meeting were read and approved.

The Rev. S. W. Savarimuthu was appointed Recording Secretary.

The Council appointed the following members to the Business Committee :

1. Rev. W. Hellinger
2. Rev. S. W. Savarimuthu
3. Rev. Dorai Raj Peter
4. Rev. A. C. Kondapan, *Convener.*

The Nomination Committee :

1. Mr. M. Anantham, *Convener.*
2. Rev. W. D. Coleman
3. Rev. J. J. P. Tiga
4. Rev. J. Kumaresan

Among others this committee was asked to nominate the members of the Commissions on Theology and Education also.

REPORT OF THE TREASURER :

The Rev. H. W. Mayer, Treasurer, presented his report for the year 1954–1955 (See appendix No. 1). After some discussion it was resolved to accept the report subject to audit.

REPORT OF THE SELECTION COMMITTEE OF THE W. C. C. MEETING AND THE L. W. F. MEETING IN ASSEMBLY IN AUGUST, 1957, IN MINNEAPOLIS

It was estimated that there would be 12 seats for the member Churches of the Federation and two seats for the non-member Lutheran Churches. It was agreed that these seats will be distributed as shown hereunder:

Dr. A. N. Gopal, who is a member of the L. W. F. Executive Committee, will attend the meeting without any financial implication to the F. E. L. C.

Seats to the other member Churches will be distributed in the following order of priority:

G. E. L. C.	Two seats	
T. E. L. C.	Two seats	
Arcot L. C.	One seat	(provided it obtains membership before the Assembly meets)
M. P. Church	One seat	
S. A. L. C.	One seat	
Santal Church	One seat	
West Jaipur Church	One seat	
A. E. L. C.	Two seats	(One of whom may be a woman)

The member Churches of the F. E. L. C. are requested to elect their representatives to the L. W. F. assembly in August, 1957, and report to the Secretary of F. E. L. C. on or before 1-9-1956. Failure on the part of the Churches to do so will involve the loss of their right to be represented at the Assembly as mentioned above.

In case there are not sufficient subsidies available from abroad or from the member Churches the Executive Council will review the situation.

We request the L. W. F. to grant the F. E. L. C. of India 12 seats among the official visitors to the L. W. F. Assembly in 1957. In addition we request the L. W. F. to grant us 2 more seats among official visitors which will be assigned to the non-member Lutheran Churches in this country.

The Lutheran Church in Pakistan will have representation over and above 12 seats given to the F. E. L. C. At present they are a non-member Lutheran Church.

The chosen representatives might be given financial aid as follows:

If $1,000.00 or less is granted from the L. W. F. or C. M. resources, the sum will be allocated equally to the representative number one of the G. E. L. C. and the T. E. L. C. respectively. If more than $1,000.00 but not more than $2,000.00 is received,

it shall be allocated equally between the representative number one of the Arcot L. C., if they are declared a member, and the M. P. If more than $2,000.00 is received, it shall be allocated among other members of the F. E. L. C.

213/56. Resolved to adopt Schedule No. II of the Committee of the Selection Committee report as the basis for soliciting the annual contributions from the member churches of the F. E. L. C. for delegates "travel to World meetings of the L. W. F. and the W. C. C.".

Apportioned on F. E. L. C. Affiliation Basis

	On Baptised Membership Rate	*On F. E. L. C. Rpe. Rate*	*Half of Total Previous Cl.*
A. E. L. C.	Rs. 619	238	428 8 0
C. E. L. C.	492	238	365 0 0
T. E. L. C.	131	238	184 8 0
J. E. L. C.	86	170	128 0 0
Ebenezer	81	153	117 0 0
S. A. L. C.	33	170	101 8 0
M. P. E. L. C.	10	102	56 0 0
Arcot L. C.	29	170	99 8 0
East J. E. L. C.	3	51	27 0 0
Sirhadi	1	17	9 0 0
Totals	1,485	1,547	1,516 0 0

This shall take effect from January 1, 1956.

REQUEST OF L. W. F. FOR INCREASED CONTRIBUTION FOR 1956-1957 :

214/56. Resolved to express with regret our inability to recommend to our member Churches any increase in their annual contribution to the L. W. F. or the N. C. C. in view of the fact that we have only recently increased our contribution.

JUBILEE CALENDAR :

215/56. A Report of the sales thus far made and the stock on hand was given by the Rev. J. Kumaresan, the Convener of the Board of Publication. It was resolved to reduce the price of the calendar from one rupee to eight annas, to request the C. L. S. to make a special effort to sell them at the hill stations in the summer season and to request individual friends to help in the sale.

With prayer by the Rev. Tiga the session came to an end at 6 : 30 p. m. On the 12th April the meeting began at 9 a. m. with the Rev. Benjamin conducting the devo-

tions. The Recording Secretary read the minutes of the previous day, which were approved.

THE BOARD OF PUBLICATION :

The Rev. J. Kumaresan continued the presentation of the report on publications. The following actions were taken:—

216/56. Resolved to express hearty thanks to Professor A. Lehmann for having made available for publication, his valuable book on the work of the pioneering Protestant missionaries, entitled "IT BEGAN AT TRANQUEBAR". The Executive realising the great sacrifice made in time and money for writing this book feels greatly honoured by Prof. Lehmann's contribution. Thanks are expressed also to the translator of Prof. Lehmann's book, the Rev. M J. Lutz of the Missouri Wynad Synod, South Malabar, for his efforts to make available the translation in time. The F. E. L. C. wishes to place on record its appreciation of the services rendered by Rev. S. J. Lange and Dr. H. W. Gensichen in translating Beyreuther's Bartholomeus Ziegenbalg.

217/56. In continuation of Resolution 178/55 of the F. E. L. C. Executive, October, 1955, Resolved to grant the C. L. S. the revised subsidy asked for towards Prof. Lehmann's book, " IT BEGAN AT TRANQUEBAR ", amounting to Rs, 1,255.

218/56. Resolved to appoint the following committee with the Chairman of the Board of Publication as Convener to prepare a list of libraries, institutions, etc., to whom the 300 special library editions of " It Began at Tranquebar" are to be distributed free and submit the same at the next F. E. L. C Executive :

(1) The Rev. O. Steinhoff (2) Dr. H. W. Gensichen (3) Dr. P. David.

219/56. On the strength of Resolution 180/55, Resolved to grant the Diocesan Press the amount already sanctioned, viz. Rs. 145/- and an extra amount of Rs. 111-12-0 claimed to bear 2/3rd cost towards the printing of 6000 copies of the publicity folder, as the Tamiland Christian Council which was expected to share 1/3rd cost expressed its inability to do so for lack of funds.

220/56. Resolved to request the Business Manager to remit to the F. E. L. C. Treasurer cash sales amounting to Rs. 248 secured on the sale of 62 copies. Further resolved that the remaining balance of Rs. 588/- due to the F. E. L. C. be paid from the Jubilee publishing fund using the gift

amounts from the Andhra Lutheran Conference and its missionaries (Rs. 561-1-4).

221/56. Resolved to put a stock clearance price of Re. 1/- on each copy of the Lutheran Enterprise by the Rev. C. H. Swavely for sales before 1-10-1956.

222/56. Resolved to pass the audited statement of accounts of the Board of Publication for the year 1955 as presented by Business Manager.

223/56. Resolved that, since the Board of Publication functions under the auspices of the F. E. L. C., we request the Board of Publication to submit its annual budget to the F. E. L. C. each year for approval.

224/56. Resolved to request the Treasurer of the F. E. L. C. to audit the accounts of the Board of Publication every year.

225/56. In view of the outstanding debt amounting to Rs. 1,144-5-3 as on 31-12-55 due to the Lutheran Press, Resolved to request Rev. W. D. Coleman on behalf of the Board of Publication to investigate and report at the next F. E. L. C. Executive as to whether or not the accounts of the Board for the year 1951 to 1953 were audited and to submit an audited report to the Board of Publication.

226/56. On the recommendation of the Board of Publication— Resolved that the Jubilee Publication grants be maintained as a reserve Jubilee publication fund by the Treasurer of the F. E. L. C. after all the commitments towards Jubilee literature and publicity work have been met, in order to further the future schemes of the Board.

227/56. Resolved to place on record our hearty appreciation of the work done by the Rev. J. Kumaresan on behalf of the Board of Publication.

REPORT ON THE C. S. I. — LUTHERAN THEOLOGICAL COMMISSION :

228/56. The Secretary is requested to obtain reports from each of the Churches in pursuance of the Resolution 191/55. Resolved to convene a Theological Conference of representatives of member churches. The President and Secretary are authorised to fix the dates and the place of the Conference, preferably in September this year. We request the Lutheran members of the Commission meeting in Gurukul and Bangalore in April, 1956, to give attention to the programme for this Conference in the light of the results of their meeting with the C. S. I. brethren in Bangalore in April 1956.

GURUKUL PROPERTY – 189/55 :

229/56. Resolved that we appoint the President and the Treasurer of the F. E. L. C. to represent the F. E. L. C. in their negotiations with the T. E. L. C. for vesting the Gurukul property in the name of the F. E. L. C. and report to the next meeting of the Executive Council.

230/56. Resolved that the President and the Treasurer of the F. E. L. C. be given the power of attorney to deal with all property transactions according to Article 8 of the Constitution of the F. E. L. C.

THE LUTHERAN N. M. S :

The Rev. J. D. Asirvadam presented a report of the L. N. M. S. There were questions raised about the constitutional relation between the L. N. M. S. and the F. E. L. C. and the general L. N. M. S.—the relation to the Churches—the need for a separate organisation as the N. M. S.—the need for a more actual participation of the Churches in the finances and administration of the N. M. S., etc. After some discussion it was resolved to request the L. N. M. S. to review the work of the N. M. S. in general and to determine its relation of the N. M. S. on the one hand and to the F. E. L. C. on the other hand, and to report their findings to the next meeting of the Executive Council.

GURUKUL :

Dr. P. David, the Principal, presented the report of the Lutheran Theological College and requested the Executive Council to take action on some points of the report.

231/56. Resolved :

1. That the heads of the Churches make the necessary arrangements for counselling our young men both in the College and High School levels to join the ministry, and the Youth organisations to make this a feature in their programmes.
2. To recommend to the Youth Department of the Federation the project of supporting a student fully or partially at Gurukul.
3. That the J. E. L. C. be awarded one scholarship.
4. That we accept the recommendation of the College Council to award Scholarships to the students from the S. A. L. C. and Ebenezer Lutheran Churches ; if there is no student from Ebenezer Church, the student from the Arcot Lutheran Church will get it.

5. That a prize amounting to Rs. 75/- be instituted as the Federation Prize to be awarded to the student of Gurukul who passes with distinction in Luther Seminar in a triennium. This is to be awarded by the College Council on the recommendation of the College Faculty.

REPORT OF THE EXCHANGE PROGRAMME OF THE L. W. F. :

232/56. Rev. J. J. P. Tiga was requested to submit proposals on the next day. Res. 164/55. *Contribution of a token grant towards the work with which THE* COM *is connected.*

233/56. The Secretary reported that there was a good response from the member Churches. The Secretary was requested to pursue the matter and to report at the meeting.

INDIAN MISSIONARY TO SOUTH AFRICA :

Letter from Bishop Sandegren was read :

Point No. 2 of his letter to the members of COM/F. E. L. C.--Idt. Jan. 23, 1956, reads as follows :

"*Negotiate with Pakistani Lutheran Church about a suitable missionary for East Africa. We should not take financial responsibility for such an Indian or Pakistani missionary to East Africa. But we should help to find the man and sponsor his work. The only Urdu speaking Lutheran Church is in Pakistan. They are looking out for a man and would be interested to get a missionary task immediately after coming into existence as a Church*".

234/56. The Secretary of the F. E. L. C. was authorised to contact the Secretary of the Sirhadi Church.

RAWERKELA PROJECT :

The President made a brief report on the subject. So far, no plots have been secured for the building of a Church. Rev. Tiga reported that he was planning to go to Delhi in this connection and contact the Government authorities. He said that G. E. L. C. would invite a German pastor on behalf of the F. E. L. C. for pastoral ministry among the Germans of the colony, for securing plots of land and property, and putting up buildings, etc. The G. E. L. C. would appoint a pastor to assist the German pastor and work among the Indian residents of the colony.

235/56. The President of the F. E. L. C. is authorised to act on questions of personnel as and when the need arises.

THE PUBLICITY COMMITTEE :

236/56. 1. The report of the Publicity Committee, submitted by Mr. Dudde, was read by the Rev. J. Kumaresan who called attention to the deficit balance of Rs. 593-6-6 in the accounts. Resolved that this amount be paid from the funds of the Jubilee Literature Fund.

2. Resolved to express our appreciation of the good work done by the publicity committee under the leadership of Mr. Dudde.

The session closed for the day at 7:10 p. m. with prayer and benediction by the Rev. W. D. Coleman.

The meeting on 13-4-1956 began at 9 a. m. with devotions conducted by the Rev. Tiga.

The Recording Secretary read the minutes of the previous day—approved.

SURGUJA BOARD :

The Rev. K. Nathaniel presented the report of the Board. The President of the L. N. M. S. Surguja Board requested the F. E. L. C. to study the constitution of the Surguja Board with particular reference to the representation of the L. N. M. S. on the Surguja Board with the following terms of reference :

1. The President of the L. N. M. S. as ex-officio president of the Surguja Board,
2. And the appointment of the field missionary.

237/56. Resolved to appoint a committee consisting of Dr. E. G. Wood, the President of the F. E. L. C., and the Rev. J. D. Asirvadam, Convener, to study the constitution of the Surguja Board with particular reference to the representation of the Lutheran N. M. S. on the Surguja Board, and submit their report to the next meeting of the F. E. L. C. Executive Council.

REV. J. J. P. TIGA'S TRAVEL EXPENSES :

238/56. Resolved to pay the sum of Rs. 66-9-9 to the Rev. J. J. P. Tiga towards his travel expenses to this meeting because he came on the assurance by an officer of the Council that he would be allowed to join the travel pool of this meeting

DRAFTING COMMITTEE OF THE E. L. C. :

239/56. The Convener of the Drafting Committee was not present when the matter was taken up for discussion, nor had he submitted any written report on the matter. Resolved to request him to convene the meeting as

early as possible and report to the next meeting of the Council.

240/56. Resolved to urge the member churches to enter into conversation with sister Lutheran Churches in each language area with a view to establishing close relationship.

J. E. L. C. REQUEST FOR A HIGH SCHOOL, 205/55:

The Rev. A. C. Kondapan of the J. E. L. C. pleaded for the endorsement of the F. E. L. C. for their proposal to start a High School in their area and commend it to the C. W. M. He said that there was not even one High School for a Church consisting of 35,000 souls. He informed the Council that Rs. 5,000/- was promised by the Breklum Mission.

241/56. Resolved to express our great interest in the project which will be a great asset to the growing Church, and our strong support to the request. The President of the Federation is hereby authorised to represent to the C. W. M. the importance of this project, and secure the needed sanction from them.

SERAMPORE COLLEGE:

Read a letter from the Principal of the Serampore College for financial help towards expenses in their theological Department.

242/56. Resolved to commend this appeal for help to those of our member Churches who are not contributing to the Serampore College without prejudice to their support to Gurukul, which is a part of the Serampore College. We appreciate the work of the Serampore College which is the agency for all theological education in the country.

COMMITTEE ON OVERSEAS MISSION:

Read letter from the Rt. Rev. Dr. Sandegren.

243/56. Resolved to express our deep appreciation of the services of Bishop Sandegren in this regard and accept his resignation, and to request the Rt. Rev. Dr. R. B. Manikam to accept the convenership of the C. O. M.

THE NEW CURRICULUM CONFERENCE:

The Report of the Sunday School Conference on new curriculum was received and recorded.

CALCUTTA WORK:

244/56. The Rev J. J. P. Tiga presented a report on the work in Calcutta and drew the attention of the Council to various problems. Resolved to reconstitute the committee on Calcutta work with Rev. Tiga, convener, Rev. G. Devasahayam and Rev. J. D. Asirvadam with power to co-opt. The committee will contact the members of the

3 congregations with a view to bringing them together, deal with the questions of Church property in Calcutta, repairs to the Church buildings in Wellesley Square, and arrange for the financial support of the work in Calcutta, taking into consideration the action hitherto taken by the C. E. L. C. Compare 50/45 to 11/54.

245/56. We request the committee to meet in Calcutta on the understanding that the members of the committee should meet their travel expenses.

FULL-TIME FIELD WORKER FOR THE F. E. L. C. :

246/56. Deferred.

COOPERATING MISSIONS :

247/56. Resolved to request the officers, with the Secretary as the convener, to bring recommendations to the next meeting of the Council for the conditions on which Missions could cooperate with the Federation.

YOUTH WORK OF THE FEDERATION :

248/56. The Rev. B. Zachariah presented the report of the work of his committee. In order to encourage the Chairman of the Youth Committee to arrange for regional conferences for youth, it was resolved to pay his travel and daily expenses at the rate of one trip to each large area.

ASIA LUTHERAN CONFERENCE :

249/56. The President presented the report of the Conference. Resolved to record our appreciation of the Conference, its great stimulus to Lutheran Christians in Asia, and to express our gratitude to the C. W. M. for enabling us to hold the conference in Asia and for the Lutherans in Asia.

WOMEN'S WORK :

250/56. Resolved to authorise the Secretary to correspond with the convener of the women's work regarding a conference for women in 1956, and her visit to the Tamilnad as per Resolutions 172/55 to 174/55. The secretary is requested to implement these resolutions in some way during the triennium.

AUDITORS :

251/56. The Rev. D. Bitsch and Mr. D. D. Phillip are appointed auditors of the accounts of the F. E. L. C. Treasurer for the triennium.

THE NOMINATION COMMITTEE :

Mr. M. Anantham, convener of the committee on Nominations, presented the proposals of the committee. The list accepted by the Executive Council is given hereunder :

252/56. I. *Representatives on the College Council* :

1. Rt. Rev. Dr. R. B. Manikam
2. Rev. J. J. P. Tiga

II. *The Chairman, Lutheran Theological College Council, Gurukul* :

The Rev. Dr. R. B. Manikam

III. *The L. W. F. Commissions* :

1. On Theology :
   1. *Dr. P. David, Convener*
   2. Rev. J. Kumaresan
   3. Rev. M. M. Tudu (Santal)
   4. Rev. S. W. Savarimuthu
2. On Education :
   1. Dr. T. S. Paulus, (A. E. L. C.) *Convener*
   2. Mr. N. M. Williams, (S. A. L. C.)
   3. Mr. Lazarus, (C. P. E. L. M.)
   4. Mr. G. T. Williams, (T. E. L. C.)

IV. *Representative on the N. C. C.*:

The Rt. Rev. Dr. R. B. Manikam

V. *Convener–Theological Education Committee* :

Rev. S. W. Savarimuthu

VI. *Coopted Member on the F. E. L. C. Executive* :

Rev. A. S. Jacob

VII. *Commission on Overseas Missions* :

Convener : Bishop R. B. Manikam
Members : Rev. Asplund, Mr. Martin Henry

THE NEXT EXECUTIVE COUNCIL AND TRIENNIAL CONFERENCE :

253/56. The Executive Council will meet in Calcutta or Ranchi on the *18th and 19th October, 1956.*

254/56. The Secretary is requested to fix the place for the next Triennial Conference in Guntur or in the S. A. L. C. area, and report to the next Executive Council meeting for final decision.

THE EXCHANGE PROGRAMME OF THE L. W. F. :

255/56. The Rev. J. J. P. Tiga, convener of the committee on this matter, appointed by the Council on the previous day, reported the findings of his committee.

The Executive welcomes this exchange programme and is anxious to make it serve the welfare of the Churches in the countries concerned and proposes the following

lines of exchange in the order of priority as far as possible :

1. An Asian who is experienced in Stewardship and able to help the congregations in their attempts towards self-support to be invited to India for one year.
2. An Asian woman worker for promoting the work of women samajas for work in India for a year.
3. An Asian Pastor, Social worker or Youth worker for work in India for a year or lesser period.
4. One German guest Professor, provided he could speak English, be invited for a period of one year during which he would lecture in the Ranchi Theological College for about six months and in other Lutheran colleges in the country the rest of the period.
5. Two American Lutheran Youth Workers; one to promote work among the Christian youth of our churches in India and the other to promote the work of the Church among the industrial workers in India.

Some of our young theologians, laymen, teachers, pastors and professors go to Europe or the United States either for study or for work or both, for periods ranging from three months to one year.

256/56. Resolved to appoint a committee consisting of Dr. P. David, Mr. M. Anantham and the Rev. S. W. Savarimuthu, convener, for corresponding with the L. W. F. for contacting the member Churches and implementing the Exchange programme on the lines indicated above.

257/56. It was also recommended to encourge those churches, which would offer their personnel to this exchange programme, to contribute also 5% of the passage expenses of their representatives.

VOTE OF THANKS :

The President thanked all those that made the stay of the members of the Council in Renigunta enjoyable.

The Rev. A. C. Kondapan conducted the closing devotions.

(Sd.) The Rt. REV. R. B. MANIKAM, *President.*

(Sd.) S. W. SAVARIMUTHU, *Recording Secretary.*

(Sd.) M. ANANTHAM, *Secretary.*

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA

(Treasurer's report for the year ended 31st December, 1955)

HEADINGS	RECEIPTS			EXPENSES			BALANCES		
	54 Cr. Bal.	*Receipts*	*Total*	*54 Dr. Bal.*	*Expenses*	*Totals*	*Receipts*	*Expenses*
Travel		50 0 0	50 0 0	611 7 9	1,176 8 6	1,788 0 3		1,738 0 3
Office		17 0 0	17 0 0	480 6 9	442 14 3	923 5 0		906 5 0
Membership Contributions	5,355 0 0	10,481 0 0	15,836 0 0		11,067 8 0	11,067 8 0	4,768 8 0	
Committee Travel		100 0 0	100 0 0	677 12 0	353 8 0	1,031 4 0		931 4 0
Miscellaneous items	194 10 3	144 10 6	339 4 9		500 0 0	500 0 0		160 11 3
W. C. C. Evanston Travel				18 14 6		18 14 6		18 14 6
Publications		153 12 0	153 12 0	155 8 0		155 8 0		1 12 0
Jubilee Publication		3,195 10 1	3,195 10 1		384 4 3	384 4 3	2,811 5 10	
Totals	5,549 10 3	14,142 0 7	19,691 10 10	1,944 1 0	13,924 11 0	15,868 12 0	7,579 13 10	3,756 15 0
LESS Expenses			15,868 12 0				3,756 15 0	
Balances			3,822 14 10				3,822 14 10	
ADD Opening balances on April 1, 1954*			5,500 3 8				5,500 3 8	
Cr. Balance on 31-12-1955		Rs.	9,323 2 6			Rs.	9,323 2 6	

* Cr. Bal. Recd. from predecessor Rs. 5,476 8 8
Add. Interest received thereon 23 11 0
5,500 3 8

(Sd.) H. W. MAYER,
Treasurer, Federation of Evangelical Lutheran Churches in India.

EBENESER EVANGELICAL LUTHERAN CHURCH

BENGALI CHURCH COUNCIL

REV. K. R. GHOSE
President

LUTHERAN MISSION
P. O. SURI, BIRBHUM

March 22, 1956.

Dear Brother,

Please excuse this belated thanks to you all for your very kind hospitality received during the Pastors' Conf. at Ranchi last month. I have been mostly out of Suri since my return from Ranchi - and there are always piles of correspondences to be taken care of.

The enclosed may be of interest to you and if you consider them fit, you may kindly translate them in Hindi and publish in your paper Ghorbondhu. I thought the Statistics may be of interest. I am sending it also for our paper Pera Hor.

I have written two other papers - one on Tranquebar and one on the Asia Conf. which I have sent to our Homeboards. If you should care to have a copy to send to your Home papers, I might be able to send you. They are about the same length as this one about "Voices of Asia".

With very fraternal greetings and the best of personal wishes to you and to your good family, Yours sincerely,

K. R. Ghose

VOICES OF ASIA

(Excerpts from addresses delivered at Conferences connected with the Tranquebar Jubilee.

Rajkumari Amrit Kaur, Health Minister, Govt. of India:

"The Christian Missionary service had made a definite contribution to India in education, medical aid and relief and in building up the Indian Church. With man's limitations, there might have been errors, but no one will denythe quality of the service rendered in the past and being rendered today by these foreign friends, or the pure motives which have activated them to sacrifice in order to fulfil an inner urge and which brought into their service a spirit of love which is the hall-mark of true missionary endeavour. There was always room for good men and women who would join hands with them in India today to build the India of their dreams."

"The Missionaries must now turn the searchlight inwards and see how foreign missionary endeavour could fit into the new set-up of modern India. The Indian church needed to be strengthened. Missionary endeavour, in form of both material and spiritual help, should contribute to this end."

Dr. P.V. Cherian, Chairman, Madras Legislative Council:

"There is no difference of colour, caste, or creed in Christianity. It is a great irony that the Christian nations are foremost among nations developing atom bombs and thermo-nuclear weapons. If the Christian spirit is imbibed and followed throughout the world, there is no question of war. Let the people pray to God so that the spirit of tolerance may prevail throughout the world, and man may learn to live with his neighbour in peace.

Praising the cosmopolitan character of the Indian people Dr.Cherian said - "Gandhiji had much faith in all religions and owed much to Christianity. Gandhiji's teachings of tolerance and non-violence are the essence of Christianity".

Dr. J. Sandegren, Retiring 3rd. Bishop of Tranquebar:

"Gandhiji's people knew better than any other people that patiently borne suffering and willingly given service are strong conquering weapons, and the disciples of Christ know still better that the grace of Christ is a conquering grace."

"There were clear signs that a new day was dawning in Asia. It was particularly remarkable that India was showing the world how a revolution could be ushered in a peaceful manner."

Dr. R.B. Manikam, 4th Bishop of Tranquebar:

"More than half the world's population is living between Karachi in Pakisthan and Tokyo in Japan. This trememndous population is involved in a major political, economic and social revolution. Never before have so many millions of people taken part in such a rapid and radical social upheaval. Asian collectivism is yielding place to individualism. The churches in East Asia have a glorious role to play in this social setting."

"Christanity was no new-comer to India; It was older than some of the religions in India. Therefore, as an Indian Christian, I am not a follower of religion alien to India. I only wish that our non-Christian brothers and sisters will remember this simple fact."

"One cannot help Christianity's being foreign in a sense, because the Christians form a colony of heaven; but this does not mean that the churches of today in Asia should be pale imitations of the Western churches. Eternal principles are the same, but they need to be presented in the thought formsand life of each nation."

Mr. A.M. Tambunan, Deputy Speaker of Indonesian Parliament:

"Christians in Asia are to carry on the work that foreign missionaries had started. While they had moved and were still moving, it was now the turn of the Christians here to bring the Gospel to their fellowmen. They could not afford to live in isolation."

Dr. Chitose Kishi of Japan at Asia Conferenence:

" When the United Church of Japan was organized by the pressure of the Military Govt., she entirely ignored any sort of creed. Most of the members took the Apostles Creed which was adopted as her creed to be a mere ornament to satisfy those who insisted on confessions. World War II testified to the futility of the Church without a confessional standpoint. The main reason why the Lutheran Church withdrew from the United Church of Japan was this: that Lutherans in Japan saw the danger of losing the fundamentals of the Scriptures which are set forth in the Lutheran Confessions. The Lutheran Church is rightly said to be a Church with creeds."

Rev. K. Ritonga of Batak Church, Indonesia:

"The Gospel has come to us in Asia. Christian congregations are as little islands amidst the large ocean. They have much risks. They must testify to the Gospel courageously round them. They must not be afraid of the currents and the dangers around them."

"Will the younger churches perish in that large ocean of the wide world? We cannot foresee it. And therefore this time when the currents change so quickly in Asia, the Church has to approach each other and has to co-operate and jointly pray to God that they may endure the testing times. Before such times come, it is the task of the older churches to support and advise the younger churches ..... and we must believe that it is God's hand that supports the glory of His Kingdom."

Rev. Tennyson Liu of Hongkong at Asia Conference:

"The history of expansion of Christianity in the early centuries shows that the testimony of the general body of Christians and the corporate witness of the Christian community by life and works were important factors in bringing about the rapid expansion of the Church in the Roman Empire. Modern Missions have been all too slow to recognise this truth. May we not hope that "Madras of 1956" will mark an advance in making the single parish in each country the primary factor in accomplishing the task of evangelism in that country, and making the other parishes - whatever and wherever they may - the helpers of that parish in their God-given task?"

"The world judges Christianity not so much by the number of saints it produces, as by the wider influence it exerts on a whole community. Every body bows before a Francis of Assisi or a Sadhu Sundar Singh; but there are very few who stop to think of the divine dynamic behind their lives. The transformation effected on a whole community by the acceptance of the new Way appeals to the conscience of the unprejudiced on-looker, and he sees that there is a supernatural power at work in that community."

Mr. V.D. Pichai-Pillai, Information Officer, Govt. of the Federation of Malaya at Asia Conference:

"To be a Christian is to be a missionary. In the story of the first Easter Sunday, the first to come to the open tomb were told first to "COME and SEE", and then to "GO and TELL". Every follower of Christ must do the same. Everyone who has come and seen cannot omit the second step to "go and tell". In these days of religious resurgence in Asia, the challenge of the Church today is - "Evangelize or Die". The time has come when the essential unity of the pastors and laymen, all being ministers of God, must be emphasised."

"the pre-conditioning of Christian witness is that of 'being' a Christian having the consciousness and personal appropriation of Christ. A man cannot be a Christian by proxy. Christian action which does not emerge out of a personal faith is a contradiction in terms. You cannot give what you do not have. You cannot inspire unless you are inspired."

Message from the Taiwan Lutheran Church to Asia Luth. Conference:

""Ilha Formosa" - Beautiful Island - the 16th century Portugese explorers called it. The Chinese and the Japanese have long known it as "Taiwan --- Terraced ~~xxxfx~~ Bay - 250 miles long, 80 miles in width with an area of almost 14,000 sq.miles. The island rises from the sea a 100 miles off the South-east coast of China. Christian work was begun in Taiwan in the 17th century." By Dutch missionaries."

"The Lutheran Church has so far a history of only five years in Taiwan. But what has taken place in this short period of time has its roots in the Lutheran Church in China. Following the political upheaval in the mainland many Chinese Christians and Western missionaries came to Taiwan. The 2,200 members in the 16 congregations of the Lutheran Church form a very small part of the total Christian communityon the Island -180,000. The field for evangelism is unlimited, the opportunity for preaching the Gospel is unhindered. May God make us a witnessing Church! The preparation of the leaders has in view not only the immediate needs of the work in the island, but looks ahead to the time when the present members will return to the mainland and be scattered over all of China. 'The Church in Taiwan is the seed-bed for the Church in China'."

Message of the Second Asia Luth.Conf. - "We members of the Asian Churches are also members of the Ecumenical Church. W wish to address ourselves in this Jubilee Year also to the old churches. First of all we thank you for the Gospel of Christ which you have brought and shared with us. God bless you all for your sacrifice inm men and money and for all your faithful ministry. The call of the day is really the call to us all a much larger service than any of us as yet have undertaken."

LUTHERAN MISSION STATISTICS

(Quoted from the "Lutheran World" - Vol.II No.3)

Statistics and reports received from Africa and Asia by the Lutheran World Federation Dept. of World Missions for the year 1954 indicate that that there are about two and a quarter million (22,50,000) Lutheran Christians in these two continents. The large majority of them belong to Churches affiliated with the LWF. Lutheran Church of China, whose 1,00,000 Christians (before the curtain closed on them) have at present no relationships with churches abroad.

In the Continent of Africa there are 8,85,015 Lutheran Christians, The Union of South Africa with a membership of 2,95,970, Tangaanyika with 2,36,639 and Madagascar with 2,01,182 members forming the three largest groups.

In Asia, there are 13,85,493 Lutheran Christians who are distributed in the countries as follows:--

Israel	94	Jordan	1,150
Syria	158	Lebanon	200
Saudi Arabia ..	5	Iraq	-- *
Pakisthan ..	715	India ..	..6,17,292
Indonesia ..	6,06,000 (est)	Hongkong.. ..	3,275
Taiwan (Formosa)	2,081	Japan	9,066
Phillipines ..	1,738	New Guinea	..1,43,719
Malaya	*	People's Republic of China	*

Total 13, 85,493.

* - No Statitistics recd.

To the above figures may be added the numbers 7,23,995 who are related to the LWF indirectly through their parent missionary bodies, and the number of 61,061 Christians who are not affiliated with the LWF.

According to the rerprts of the 71 established Church or Mission bodies inthese two continents there are 8,407 organized congregations beisdes 6,196 preaching places. They are served by 1,519 Ordained pastors and 22,151 full or part-time or unpaid evangelistic workers. The number of Sunday Schools is 5,475 where 2,48,318m pupils receive Christian instruction.

The number of schools, from Kindergarten to University standard, reach the impressive figure of 5,389 with a total of 4,87,064 students enrolled. Training for the ministry and service to the Church goes on in 22 full-fledged Theological Colleges with 589 students on the roll, and 47 Bible Schools with 1,613 students on the roll.

Even the incomplete reporting on Medical Work gives a total of 232 general hospitals and out-patient clinics which, in 1954, treated 11,50,000 patients. There were 15 Nurshing Schools attached to hospitals with a student enrolment of 500. Besides these there are leprosariums, Widows' Homes, Orphanages and other benevolent institutions and Agriculatural and Industrial institutes of which no statistics were made available.

52 Periodicals - from local Church paper to theological journals -- came out regularly in editions upto 8,000 per issue.

53 Lutheran Home Boards and Societies working on the fields in Africa and Asia had 874 Ordained and 2,240 Lay missionaries. Only the 15 American Boards spent for work in Africa and Asia in 1954 8,750,000 Dollars (more than 330 Crores of Rupees).

The Lutheransi in India, and Pakisthan, grouped according to Churches are as follows:--

1. Andhra Ev. Luth. Church ..	2,43,042	6. Missourie Swed. Church	26,313
2. Gossner " " " ..	1,89,397	7. South Andhra L. "	13,584
3. Tamil " " " ..	51,459	8. Arcot. Luth. "	11,280
4. Jeypore " " " ..	33,801	9. Madhya Pradesh L. "	4,000
5. Ebeneser " " ..	32,221	10. East Jeypore " "	1,000
		11. West Pakisthan ..	282.

Total ..... 6,06,379 Lutherans in India.

K.R. Ghose.

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT OF THEOLOGY

Director: Teol. Dr. Vilmos Vajta

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March 16, 1956

The Rev. J. J. P. Tiga
President, Gossner Church
Lutheran Compound
Ranchi, India

Dear President Tiga:

It was certainly a great pleasure for me to be in Ranchi and to take part in the Conference. It was a fine experience to meet the pastors of your Church and to be informed about the very important work which you are doing in this part of India. I want to express my gratitude for the fine leadership you gave to the Conference. I certainly appreciated the discussions on different theological subjects. I hope that the answers we gave to these various existential questions have given some clarification to the problems. Both Dr. Hübner and I hope that our presence would result in some help in these discussions.

I especially appreciated the last meeting in your home with the Synod Presidents of your Church. I understand more fully many of the problems you have to face in the work of the Church and it is my prayer that God will give you wisdom to meet the demand of these days and to find ways to convey the Gospel to your people.

I should like to send a letter to the pastors who attended the Conference at Ranchi. I think the personal contact we have had could be followed up by such a letter in order to strengthen the pastors after they have come home to their congregations. I should like to bring them a feeling of belonging to the world-wide fellowship of Lutheran churches. For this reason, I would be grateful if you could send this list of pastors to me at your earliest convenience.

As I remember, we also circulated a list among the pastors at this Conference for subscriptions to the LUTHERAN WORLD. According to my knowledge, our office has not yet received this list. In order to send the LUTHERAN WORLD to those pastors who expressed an interest in receiving this magazine as soon as possible, we would also be very grateful to have this list. I have been informed that the Rev. J. D. Asirvadam, "Arulagam", Tambaram, is collecting the money for subscriptions to the LUTHERAN WORLD in India. Our Department of Information, in charge of the magazine, will get in touch with the Rev. Asirvadam directly.

Please give my best regards to Mrs. Tiga. God bless you and your work in the Church. May He give you in the unity of the Holy Spirit strength to lead your people.

With every good wish and greeting,

Very sincerely yours,

Vilmos Vajta

VV/mt

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34. Pt.Michael Tiga, C/O G.E.L.Church Press, Ranchi (Bihar) India. — One copy.

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Dr. H.H.Weissgerber,
Department of Theology,
Lutheran World Federation,
17 Route de Malagnou,
GENEVA; Switzerland.

" The Refuge"
Royapure,
Madras 13,India.
5th Nov.1955.

Dear Dr.Weissgerber,

I thank you for sending me 2 copies of your Memorandum on Scholarship Exchange Program of the LWF.

(1) As stated in your Memorandum , we know very little of the splendid work you and your Department have done so far in this connection. We in India would certainly desire to profit from it. Will you very kindly send me two dozen copies of-

(a) Outline for the Policy of the Scholarship Program.
(b) Announcement for Scholarsihps, 1956-57

by air mail. so that I might distribute them amongst our Lutheran Churches in India for information and action.

(2) I have noted with considerable interest your program for 1955-56. I find only a few references to Asia. On page 3, you say that the Batak Church did not send the candidate selected for tudy to Astralia. On page 5. you refer to a Guest Professor from Urope to India to whom you have granted $ 2500 . We know practically nothing about this visit. Who is he, when is he coming, who is to arrange for his stay, program etc? Is the reference to Prof. Freytag or is it some on else. We are greatly interested and we should like to be taken into confidence, efenif we are not to be consulted before such decisions are taken in far off Europe about a visit to our churches and country. On the same page, reference is made to a Japanese theoligian for Luther research. We are glad that Rev. Rajarigam of Indiahas been promised a generous subsidy for studies in California. Thank you.

(3) I am setting up three conferences for Dt. Vajta and Dr. Hubner when they visit India in 1956- at Ranchi, Guntur and Madras.

(4) I would like to bring up one more matter for your consideration as an emergency measure. You have doubtless heard of the conversations that have gone on between the Lutheran Churches in India and the Church of South India. On October 13-14, 1955, our FELC Executive Committee took action that in 1956 a theological conference for Pastors of our Lutheran Churches should be held when the last statement of the two groups on the Lord's Supper and the practical measures they have proposed should be carefully considered. It is of viral importance that the Lutheran Church leaders should study these documnts and pronounce their judgement.

I wonder if we may, as a Lutheran Federation in India , expect some help from your department for this conference which I think will be a very important one. We shall be grateful for a grant of $ 300 for this purpose. As President of the Lutheran Federation of Churches in India I make this re uest, which , may I hope, you will consider favourably.

With kind regards,

Yours Sincerely,

(Sd) Rajaiah B.Manikam

cc. Mr. M.Anantham, Secretary, Lutheran Federation.

(4) One Last word. Is it not too late in the day for us to think of exchanges for the year 1955-56 , It is November now. Our academic year and church life run from july to April. Shall we therefore think in terms of 1956-57 and make preparations for it from now on ? If so , we must have definite assurances at to.

(a) How many we may send to (i) the United States (ii) Britain, (iii) Europe, and (iv) Australia.
(b) Whether financial help will be forthcoming from your department.
(c) how many we send to our Eastern countries.
(4) how much financial subsidy we may expect
(of course in addition to what we may be able to raise in our own churches)

Much depends upon what you will be able to do amongst us when you visit the East next year. Please give what I have written your careful attention and let me kave your reactions.

(5) Please send me two dozen copies of your printed leaflet entitled " Exchange of Church workers " by air mail .

May God bless you richly as you direct this exchange program on behalf of us all.

Yours very sincerely,

(Sd) R.B.Manikam.

cc; Mr. M.Ananthan, Secy.Lutheran Federation.

Received 9th March
Sent a copy to Bishop
9th March

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT OF WORLD SERVICE

Director: Reuben C. Baetz

GENEVA, Route de Malagnou 17
Telephone 36 71 30
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1 March 1956

To: All National Committees of the Lutheran World Federation

The Rt. Rev. Dr. Rajah B. Manikam
"The Refuge"
Royapuram,
Madras 13
India

Dear Bishop Manikam,

Some time has elapsed since we informed you of the inauguration of the Church Workers Exchange Programme of the Lutheran World Federation's Department of World Service. We should like to let you have now our first progress report on the developments that have taken place in the meantime.

Considering the short period the programme has actually been in operation, a gratifying number of vacancies for guest workers has already been reported to our office. Sweden was the first country to respond and to date has offered three vacancies. Another three were reported by the Evangelical-Lutheran Church in Italy recently, and Germany is leading the field with a total of 19 places offered and one or two more still being worked on by the German National Committee. A list of all the vacancies now available is attached to this letter.

At the present moment we find that there are more vacancies than candidates to fill them. Only ten applications for an assignment abroad have so far reached us, the majority of which are again from Germany.

As already pointed out in our letter of October 19th, 1955, the success of this programme entirely depends on the initiative and participation of your Committee. We fully realize that it must be difficult for your Committee to cooperate in view of the fact that you may only meet once annually. For this reason we should like to repeat our suggestion that it would be of great advantage to delegate the practical handling of the Exchange Programme to a sub-committee or other body which meets more frequently. Some of the Churches have already followed this suggestion and have appointed special committees or offices to take care of the correspondence and routine questions arising out of the programme.

It is planned that the members of the Commission on World Service, who have been assigned to the Exchange Programme, will meet in April in order to approve applications received and allocate suitable vacancies to the applicants selected for exchange during the present LWS fiscal year. This means that all applications for studies abroad and all vacancies offered by LWF's member churches should be in our hands by March 25, 1956, at the very latest.

You will find that the vacancies reported to date offer excellent opportunities of study in a large variety of interesting subjects, and we hope that the good example of those who responded so quickly will stimulate the interest of all the others. It is only by the participation of a maximum of churches that the programme can be really implemented to full advantage.

Sincerely yours,

Reuben C. Baetz
Director

Encls.

M.Anantham B.A.,B.T.,
Acting Secretary,
F.E.L.Cs in India,
Nayudupet, Nellore District.

NAYUDUPET
Nellore Dist.,
Dt: 13/2/1956.

To
Rev. J.J.Tiga.
President, G.E.L.C.,
Ranchi.

Rev.Sir,

As I approached you at Madras with a request for inviting the F.E.L.C Triennial Conference in 1957 January probably between 5th and 11th in your place Ranchi.

May I request you to let me know whether you wish to have the conference in your place. This will have to be decided in the Executive Committee during March 20- 23 at Tiruchirapalli. Please write to me about this.

Yours faithfully,

M. Anantham

Actg.Secretary.

MA/Sdw.

L.W.F. PASTORAL CONFERENCE AT RANCHI
(12th to 16th February , 1956)

Sunday 12th Feb.	9.30 A.M.	Morning Service.
	2.30 P.M.	Holy Communion.
	5.30 P.M.	Evening Service.

Monday 13th Feb.	Morning	
	7.15 - 8	Breakfast.
	8.30 - 9 A.M.	Morning Devotions in the Church.
	9.05 - 9.30 A	Bible Study.
	9.35 -10.25	Bible Study Groups.
	10.00 -11.30	Lecture I.
Mid-day	11.30 -2.30	Lunch and Rest.
After-noon	2.30 -4.00	Group Discussions.
	4.00 -4.30	General Discussions.
	4.30 -5.30	Tea.
	6.00	Public lecture on Lutheran Church in the World.
	8.00 -8.45 P.M.	Dinner.
	8.45 -9.00	Family Prayers.

Tuesday Morning 14th Feb.	7.15 - 8 .00	Breakfast.
	8.30 - 9 .00	Morning Devotions in the Church.
	9.05 - 9m.30	Bible Study.
	9.35 - 10.25	Bible Study in Groups.
	10.30 - 11.30	Lecture No. II.
Mid-day	11.30 - 2.30	Lunch and Rest.
Afternoon	2.30 - 4.00	Group Discussions.
	4.00 - 4.30	General Discussions.
	4.30 - 5.30	Tea.
	6.00 P.M.	Public Lecture on Lutheran Church in the ~~Monday~~ Eastern.
	8.00 P.M.	Dinner.
	8.30 - 8.45	Family Prayer.

Wednesday, Morning 15th Feb.	7.15 - 8.00	Breakfast.
	8.30 - 9.00	Morning Devotions in the Church.
	9.05 - 9.30	Bible Study.
	9.35 -10.25	Bible Study in Groups.
	10.30 -11.30	Lecture No. III.
Mid-day	11.30 - 2.30	Lunch and Rest.
Afternoon	2.30 - 4.00	Group Discussions.
	4.00 - 4.30	Tea.
Evening	6.00	Public Lecture on Lutheran World Federation and its works.
Thursday Morning 16th Feb.	7.15 - 8.00	Breakfast.
	8.30 - 8.45	Morning Devotions in the Church.
	8.45 - 9.45	Lecture No.IV.
	9.50 -10.00	Group Discussions.
	10.35 -10.55	General Discussions.
	11.00 -11.00	Concluding Words.
	11.30 -12.00	Closing Service.

Sd/- J.J.P.Tigga,

PRESIDENT,
G.E.L.C.,RANCHI.

Date & DAY	8.20 to 8.35.	8.40 to 9.30.	9.40. to 10.30.	10.40. to 11.30.	2.30. to 2.45.	2.50.-3.30.	3.40.-4.30.	6. to 6.40.	6.40. to 7.
17.2.56. Shukurwar.	Upas -na	Pura -na Niyam	Naya Niyam	Dogma -tic	Upas -na	Gaon men Susa -machar prachar.	Mandli ki jagriti.	Ara -dhana aur Updesh.	Homi -letic
18.2.56. Saniwar.	"	"	Kali -sha ka Sha -san	"	"	Saharon men Susa -machar Prachar.	Meeting	"	"
19.2.56 Etwar	Girja Aradhana					Padriyon ki meeting 2.30.-4.		"	"
20.2.56. Somwar.	"	"	Naya Niyam.	Kali -sha ka Shasan.	"	Gaon men Susamachar Prachar.	Mandli ki jagriti.	"	"
21.2.56. Mangalwar.	"	"	"	Dogma -tic.	"	Saharon men Susamachar Prachar.	"	"	"
22.2.56. Budhwar.	"	Kali- sha ka shasan.	"	"	"	Gaon men Susamachar Prachar.	Meeting.	"	"
23.2.56. Brihaspatiwar.	"	Purana Niyam.	"	"	"	Saharon men Susamachar prachar.	Mandli ki Jagriti.	M e e t i n	

The Gospel Witness

(THE ORGAN OF THE FEDERATION OF THE EVANGELICAL LUTHERAN CHURCHES IN INDIA)

EDITOR :
REV. JACOB KUMARESAN, M. A., B. D.
THEOL. LIC. (LUND)

GURUKUL, KILPAUK
MADRAS-10

6th February 1956.

The President,
Gossner Church,
Ranchi, Bihar.

Dear President Tiga,

I am herewith enclosing a copy of a letter that I am writing to the headmasters of institutions in order to get them interested in the sale of the jubilee calendars which has to be done very soon if the stock is not to get stuck up. We have printed 1500 copies and we have nearly sold a thousand. I am anxious that the rest of the copies should be sold as early as possible. I shall be thankful if you could duplicate copies of this letter and send same with a covering letter asking the headmasters and heads of other institutions to kindly place direct orders with the C.L.S., Madras 3 as early as possible. I shall very deeply appreciate your help in this matter. In case you want me to send the copies directly to the headmasters and heads of other institutions, may I then request you to kindly send me by return of post their addresses so that I may write to them direct.

Yours sincerely,

Jacob Kumaresan

The Gospel Witness

(THE ORGAN OF THE FEDERATION OF THE EVANGELICAL LUTHERAN CHURCHES IN INDIA)

EDITOR :
REV. JACOB KUMARESAN, M. A., B. D.
THEOL. LIC. (LUND)

GURUKUL, KILPAUK
MADRAS—10

5th February 196 6

The Headmaster,

Dear Sir,

I write this on behalf of the Board of Publication under the auspices of the Federation of Evangelical Lutheran Churches in India which has undertaken a very important jubilee publication scheme in connection with the Protestant Quarter Millennium Jubilee celebrations. Among the publications which vary from a sixteen page booklet to a 196 page book you will be interested to note that a very attractive jubilee calendar has been brought out by the C.L.S. on behalf of the FELC. Much work has been put into the calendar and very rare books have been collected from the archives of the University of Halle. Some of these pictures of the very early pioneers are very difficult to secure and still we are happy that the most important pictures have been made available in this calendar.

In addition to the pictures of Ziegenbalg and Gruendler, there are pictures of A.H.Francke, C.F.Schwartz, J.P.Fabricius who represent the work of the Tranquebar Mission. There are also pictures of the dungeon in which Ziegenbalg was imprisoned and two pictures of the Dansborg Fort one showing as it was in 1720 and the other as it is today. The first Indian pastor in the Protestant Mission Aaron is given due prominence. We have also included pictures of J.C.F.Hayer and the Andhra Christian College, William Carey and Serampore College, Gossner and Christ Church, Ranchi and a picture of the Deaconess Mother of the TELC with deaconesses and deaconess people and the last two pages are devoted to the Bishops of Tranquebar. The price of this calendar is Re.1/- and it is not an exaggeration to say that you get more for what you pay.

In addition to attractive pictures, significant dates covering the twenty-five decades of Protestant missionary work have been very carefully prepared and these embody the results of recent research. The dates now given in the calendar can be taken as the most authoritative ones. To illustrate, the traditional date given for Ziegenbalg's birth-day has been 24th June whereas it has now been established beyond doubt that the birth-day of Ziegenbalg is 10th July. Significant dates for each month will be a permanent record for years to come. You would also find each month having a motto that has guided all missionary activities during the past years. The calendar is printed in fine art paper. We are anxious that the publicity for Ziegenbalg jubilee should reach even the schools and for that purpose I am writing this to you to appeal for your co-operation. May I suggest that you directly send an order to the Secretary, Christian Literature Society, P.O.Box.501, Madras 3 asking him to supply you the number of copies that you order for. Please ask him to send the packet by VPP so that the number of copies that you order for may become your responsibility. In this way you shall be helping the Board of Publication in a vital matter for which we shall be most thankful.

Yours sincerely,

Jacob Kumaresan

LECTURE NO I.

LUTHERAN WORLD FEDERATION THEOLOGICAL CONFERENCE IN INDIA, 1956.

In Ranchi from 12-16 February.

BISHAY:- Ek sambad aur ek swikar bachan men Kalisha ki ekta.
(Professor Vilmos Vajta.)

1. Jab kabhi ap ecumenicity ki bat chit karte hain tab ek mul bat janna ashyak hota hai arthat yah ki bhin bhin denomination ke prati kya 2 hai.
   Yanhan ham do bicharon ko pate hain jo apas men bilkul ek dusre ke ulta hain.
   a) Ek hai jisko branch theory kahte hain.
   b) Iske ulta yah hai arthat anek Christian log yah sochte hain unka nij denomination ke bal Yishu Masih ki Kalisha hai.
2. Kalisha ke sambandh men jo prarambhik Lutheran khyal tha usse yah bodh hota hai ki jo apnon ko Lutheran kahte hain unke bahar bhi Masih ki Kalisha hai.
3. Bishwas bakya ke bishay chintit rahna kewal Lutheran logon ka hi jaydad nahin hai, baran prarambhik Kalisha ka yah ek mul gun tha, sach puchha jay to Susamachar ke prati manushya ka jo bhaw hai usmen yah mul bat hai.
4. Janhan kanhin is bat ki sakshi ke birudh samna kiya jata hai ki Yishu Christ Ishwar ka putar hai, wanhan 2 swikar bachan ki mang hoti hai, arthat aisa swikar bachan jo uske bishay aisi gowahi hai Masihi bishwas ki sari bat ko pesh karta hai.
5. Lutheran Kalisha ka swikar bachaniya hona yah nahi hai ki Masih ke samachar ke bishay nayi baten layi jati hai. Baran kalchakr men jo bhul shikshayen prachari jati hain unke birudh swikar bachan ke dwara samna kiya jata hai aur ki Susamachar ke bairiyon ki kushikshaon ko doshi thahrata hai.
6. Ekya ke andolan men Lutheran log kyeon swikar bachan ki or ishara karte hain ? Unka yah drirh bishwas hai Kalisha ki sachchi ekta ke sath sath ek aisa sarb mananiya bishwas bakya ka hona awashyak hai jo Susamachar ko saph saph pesh karta hai aur ki usko ashudh prachar ke birudh raksha karta hai.
7. Lutheran World Federation ke abhiprayon men ek abhipray yah hai arthat Ekya ke andolan men Lutheranon ke bhag lena ko utsahit karen.
8. Ekya ke andolan ke itihas men jo ghatnayen hui hain unka ham ek lanba phihrist bana sakte hain jin men Lutheranon ne karya rup men bhag lene ke dwara ekta ki taiyari ki hai jaise Edinbara Conference men hamare Prabhu Yishu Masih ke anugrah par jis Committee ka report banane men pura bhag lene ke dwara.
9. Jab theological ekshpart log ek mat ho jate hain tab yah sab se bari bishesh bat hai, prantu aur ek kadam ki awashyakta hai arthat theological report pa kar Kalisha ka swikar.

No.9, Thambuswamy Road, Madras-10
12th February 1956.

The Editor,
The Gharbandhu,
Ranchi

F.E.L.C. file # 21/3

Dear Brother,

Herewith I am sending you the reports from the Asian Lutheran Conference recently held at Gurukul for translation and publication in your periodical.

Yours sincerely,

Jacob Kumaresan

Date 6-2-1956
Rajabari

महा मान्यवर प्रेसिडेन्ट साहब को प्रेम के साथ यीशुसहाय सेवे

समाचार यह है कि मैं आप को जोरहाट में छोड़कर राजाबाड़ी पहुंचा और मैं २३-१२-५५ को बिमार में होगया बड़ा दिन और नया साल पलंग ही में पड़ा रहा आनन्द और दुःख से प्रभु यीशु का जन्म पर्व समाप्त हुआ आप से चिट्ठी किये कि तिनसुकिया में भी टेलिग्राफ किये क्योंकि मान्यवर पादरी कोनगड़ी और तिरुमै आये थे और टेलिग्राफ का समाचार दिये यदि आधा घंटा देरी हुआ होता तो मोटर आप को लाने के लिये रोयरोया यरोड़ाम गया होता मेरा टेलिग्राफ पीछे मिला जो आप पिये थे उस समय मैं बिछौना में पड़ा था सब आप के लिये अफसोस करते थे क्योंकि हजार से भी अधिक लोग जमा हुए थे और कोनगड़ी साहब वहां का काम चलाया सब आनन्द से मगन थे। मान्यवर साहब कृपाया मेरे प्रेसिडेन फंड पैसा अब तक नहीं मिला क्या बात हुआ कृपाया मुझ अधम जन के लिये एक बेर नहीं दो बेर पोष्ट कार्ड लिखने में कष्ट उठाये यह सब अब तक बे फायदा हुआ है अब आप से दीन अधीन विनय आप के चरणों में फिर पेस करता हूं कि कृपाया जल्द २ और जल्दी भेजवाने में आपने आंख के सामने देखते हुए हों यहां भेजवा दीजिये आगे शुभ

प्रेम से आप का
आज्ञाकारी।

Rev. John Imaraiya
Rajabari P.O.
via Jatabar Assam

M.Anantham B.A.,B.T.,
Actg.Secretary, F.E.L.C.,
NAYUDUPET: NELLORE DT.

NAYUDUPET.
Nellore Dt.
3/4/1956.

To
Rev. J.J.P.Tiga M.A.,B.D.,S.T.M.,
President, Gossner Evangelical Lutheran Church.

Rev.Sir,

Please take 2nd day devotions on 12th of April of the F.E.L.C Executive Committee.

Thank you,

Yours faithfully,

M. Anantham

पोस्ट कार्ड

केवल पता

To

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

President, G.E.L.C.
पता

Ranchi
डाकख़ाना (Bihar)

ज़िला

USA

DR. ARNE SOVIK KA BHARAT BHRAMAN.

Dr. Arne Sovik Lutheran World Federation ke Department of World Missin ke sah Director hain. We is naye sal ke arambh men Bharat men idhar udhar Mission kamon ke dekh rekh nimit saphar karne ke abhipray se a rahe hain. Madhya Pradesh ki Lutheran Mandliyan jis ke President Padri Raman hain unhen dekhte huwe we Ranchi anewale hain. Gossner Kalisha ki Church Council ne unhen nimantran de kar bulaya hai ki we hamari Kalisha ko bhi dekhen. We 1955 ke June mahina ke ant men yanhan aye the aur Penticost parab ke awsar par we Govindpur men updesh diye. Unko Govindpur basi hi thik se pahichante hain. Is bar bhi we bahut thora din de sak rahe hain. Ham koshis karte the ki Mahasabha ke awsar par awen kintu unko apna programme badalne nahin bana aur hamare desh men sadharan rajnitik chunao ke karan Dr.Sovik ki subidhanusar Mahasabha ka samay thahrana asambhaw huwa.

Bahut kathin soch bichar kar nimin programme taiyar kiya gaya tatha Synod Presidenton ke pas bheja gaya hai. Asha hai ki bhai bahin anand se unse bhent karne ko niyat sthanon men thik samay men upasthit honge. Bishesh bat hai ki apne kamon ke bishay unhen batana aur unse bhi unki salah sunna isliye achha hoga ki parchhawan ityadi men kam se kam samay lagana aur khana pina ityadi upyukt samay men hojana aur meetingong men jam jana jisten turant asal kam ho jawe tab dusre sthan ke liye samay par prasthan kar saken.

Karya karam is prakar ka hai:

Sukarwar 15 February: Hawai jahaj se Calcutta men pahunchna. Wanhan Bengal Synod ke adhikarigan o bhai bahin unse bhent karenge.

Sanichar 16 February: Calcutta se we 15.2.57 ko Calcutta se Bombay jane wali dak gari se 19:15 baje chhorenge aur 3:58 baje 16.2.57 ko Kulanga pahunchenge. Wanhan se we Motor gari se Rajgangpur jayenge.Wanhan Synod ke pratinidhiyon o bhai bahinon se bhent mulakat hogi. Rajgangpur se yadi ho sake to Rourkella ayenge.Aur wanhan se 17.41 baje Passenger train se awenge.We Tatanagar men 22:39 baje utrenge.

Etwar 17 February: Jamshedpur men girja karenge. Prastaw hai ki Sitaram dera men pure parish ke bhai bahin samillit aradhana karen.Dusri bela sabha samitiya hogi.

Wanhan se 6 baje sam ko prasthan karke Motor se Chaibassa awenge aur Manyawar Missionary Borutta ke sath rat men tikinge. Chaibassa ke bhai bahin rat ko un se bhent mulakat karenge.

Somar 18 February: Sabere nasta karke Chaibassa se Burju awenge.Wanhan se 4 baje prasthan karke sam ko lagbhag 7 baje Hazaribagh pahunchenge. Rat hi ko Synod ke adhikariyon aur upasthit bhai bahinon se bhent mulakat hogi aur bat chit bhi hogi.

Mangalwar 19 February: Singhani se lagbhag 8 baje prasthan karke 12 baje dopahar Khutitoly jayenge. Usi samay wanhan ke pratinidhiyon aur bhai bahinon se bhent mulakat o bat chit hogi.

Lagbhag 4 baje Khutitoly se prasthan karke 6 baje sam Koronjo pahunchenge.Rat hi ko bhent mulakat o bat chit hogi.

Budhwar 20 February:Lagbhag 8 baje Koronjo se prasthan karke Kinkel Synod ke us Mandli men jayenge jo Sankh nadi ke is par hai.Nadi langhna asambhaw bataya jata hai. Kinkel Synod ke bhai bahin idhar nadi par ake lagbhag 10½ baje bhent mulakat karenge.

Wanhan se prasthan karke lagbhag 3 baje sam ko Takarma pahunchenge. Wanhan ka kam khatam karke lagbhag 6 baje wanhan se chhorenge aur thori der ke liye Ichkella dekh kar Jashpur nagar men rat ke liye dera karenge.

Biphewar 21 February: Jashpurnagar se sabere nasta ke bad Sarhapani jayenge, Udaypur, Khuriya, Jashpur ke Padri Pracharak o Synod pratinidhiyon se meeting hogi. (We 20 win sam hi ko Sarhapani awen.)

Sarhapani men 10 baje ke lagbhag chaypani ho. Wanhan se lagbhag 11½ baje rawana karke 12½ baje Ambikapur pahunchna aur wanhan kalewa hoga. Wanhan se sam ke liye lagbhag 7 baje Gumla pahunchna. Wanhan rathi ko pratinidhiyon o bhai bahino se bhent mulakat hogi.

8 baje

Shukarwar 22 February: Lagbhag/Gumla se prasthan. 10 baje karib Lohardaga pahunchna. Ghaghra men aspas ke bhai bahin 8½ baje bhent kar sakte hain. Lohardaga men Northen Synod ke pratinidhiyon se bhent mulakat aur batchit hogi. Wanhan dopahar ka kalewa hoga. Lohardaga se lagbhag 3 baje prasthan karke 6 baje Purulia pahunchenge. Rat ko Manbhum Synod ke pratinidhiyon o bhai bahinon se bat chit .

Saniwar 23 February: Purulia se 8 baje bihan prasthan karke 9:30 baje Ranchi pahunchna. Sansthaon aur Mandli ke bhai bahin smaran pathal ke pas unka swagat karenge.

Dusri bela 2 baje se Church Council karyakarini ki baithki hogi.

Etwar 24 February: 9:30 baje bihan girja hoga - Dr. Sovik sahab updesh denge. 2 baje se 3,30 baje tak Church Council Karyakarini aur Jaydad bibhag ki meeting.

3:30 - 4:30 -Church Council, Mandli Panch, Sunday School, Yuwaksang, Mahila samitti adi sansthaon ki or se chay party.

4:30-4:45 - Bidai - Yishusahay.

5 baje sam ko Calcutta ke liye rawana.

Dr. Sovik ka ana hamare Gossner Kalisha ke liye bahut ashish ka karan ho. Duri ke karan aur samay ke abhaw ke karan Assam jane nahin sakenge. Govindpur dekh chuke hain. Baki 13 Synodon aur Ranchi Head quarters Mandli ke liye mauka diya ja raha hai ki un se bhent mulakat kar saken. Is uttam mauke ke liye Ishwar ko awashya dhanyabad ho.

J.J.P.TIGA.

RANCHI,
5.2.1957.

PRESIDENT,
G.E.L.CHURCH, RANCHI.

N.B.- Sab Synod adhikariyon se niwedan hai ki apne apne chhetar men jo jo kam ho raha hai un ka sanchhipt report taiyar karen -
Bishesh kar (1) Mandliyon ki girti ya uthti dasha.
(2) Schoolon ka sanchalan.
(3) Jaydad kitna hai, usse, labh ya hani ?
(4) Dharam prachar kitna ho raha hai, kaise mauke aur dwar dikhai dete hain .
(5) Bahar se kaisi sahayta awashyak hai ?
(6) Karamchariyon ka bibaran.
(7) Jansankhya.
(8) Anya baten.

J.J.P.TIGA.
PRESIDENT,
G.E.L.CHURCH, RANCHI.

Protestant Churches in Czechoslovakia

INFORMATION SERVICE OF THE EVANGELICAL CHURCH IN SLOVAKIA (AUGSBURG CONFESSION), EVANGELICAL CHURCH OF CZECH BRETHREN, REFORMED CHURCH IN SLOVAKIA, SILESIAN EVANGELICAL CHURCH (AUGSBURG CONFESSION), UNITY OF CZECH BRETHREN, MORAVIAN CHURCH, METHODIST CHURCH AND BAPTIST UNION OF CZECHOSLOVAKIA. – PUBLISHED MONTHLY IN ENGLISH AND IN GERMAN

PUBLISHED BY THE FOREIGN AND INFORMATION DEPARTMENT OF THE ECUMENICAL COUNCIL OF CHURCHES IN CZECHOSLOVAKIA; CHAIRMAN: DR J. L. HROMÁDKA; EDITOR: LUDĚK BROŽ. ASSOCIATE EDITOR: DR KAROL GÁBRIŠ. EDITORIAL AND ADMINISTRATION OFFICES AT 9 JUNGMANNOVA, PRAGUE 2, TELEPHONE 24 89 79.

Vol. IV, No 8 /34/ October 1957

Theological Conference in Modra.

A working conference on theological questions was held by the professorial staffs of Comenius Faculty in Prague and the Slovak Evanglical Theological Faculty in Bratislava, in the Slovak Faculty's headquarters in Modra on October 4th and 5th of this year. The theme of the conference was: "Banning of thermonuclear weapons and of their testing, as a current problem of theology and of the church." The chief theme was discussed in three lectures. The first, "The Present Situation in Theology and the Church", was given by the Dean of the Comenius Faculty, Dr.J.L. Hromádka. The second, given by the Dean of the Slovak Theological Faculty Dr. J. Michalko, had the theme, "The Question of Peace and War as a Theological Problem". His lecture, giving a historical survey of this problem, concluded with an appeal to churches and theologians to join in the task, which is soundly based in theology and is a part of a Christian's responsibility, of installing peace among nations. In the third lecture the General Superintendent of the Slovak Lutheran Church Andrej Ziak discussed the concrete tasks of the church, under the heading, "The Struggle Against Use of Atomic Weapons as a Task of the Church". In concluding his lecture, the speaker formulated the concrete tasks which face the church in this respect.

In the discussion, which had the lively participation of all those attending the conference, it was decided to turn to the Ecumenical Council of Churches in Czechoslovakia with specific suggestions- At the same time a commission was set up /J.L. Hromádka, J. Michalko, B. Pospišil,

A. Ziak/ and charged with the task of drafting the definitive text of a resolution formulating the results of the conference and of editing material from the conference for the use of members of congregations.

The importance of this conference, the first joint one in the history of both faculties, was brought out by the presence of official representatives of the largest Protestant churches in Czechoslovakia. The Evangelical Church /Augsburg Confession/ in Slovakia was represented by General Bishop Dr. J. Chabada, by General Superintendent A. Ziak and General Secretary O.L. Bartho. The Evangelical Church of Czech Brethren was represented by Senior Emil Stehlík, the Christian Reformed Church in Slovakia by Bishop Dr. I. Varga and General Secretary J. Vaszily.

The conference itself - according to the wishes expressed by those attending - is to be the beginning of further systematic work.

Manuscript of Comenius, Labyrinth.

On the occasion of the international conference of Comeniologists which met at the end of September in Prague, with experts from 17 countries attending, the Minister of Colleges and Universities of the Polish People's Republic Stefan Zolkiewsky handed over to the Minister of Education and Culture Dr. F. Kahuda the manuscript of the famous work by J.A.Comenius, "Labyrinth of the World and the Paradise of the Heart". In giving this important document to Czechoslovakia the Polish Government was making return for the manuscript of Copernicus' work, " The Courses of Celestial Bodies", which the Czechoslovak government gave Poland last year. This precious historical object contains a little over 100 pages of manuscript and bears the date 1623. This means that it is the oldest preserved manuscript of the teacher of nations. This manuscript can be seen at the exhibition on the life and work of J.A.Comenius which is displayed in the Waldstein Palace.

At the Synod of the Waldensian Evangelical Church

which was held September 1st - 6th in Torre Pellice, Italy, Czech Protestants were represented by Dr. Amedeo Molnár, assistant professor at the Comenius Evangelical Faculty in Prague. On the eve of the sessions he attended the historic conference of research workers in the history of heresy and the Reformation in Italy, called by the presidium of the Societa di Studi Valdesi. He gave a lecture on the topic, "The Waldensians and the Czech Reformation", illuminating the question with some new archival documents. He gave his impressions of the Waldensian Synod and

of discussions with representatives of the Waldensian Church and workers from the Youth Centre in Agapé in Prali, in an article published in the weekly paper Kostnické jiskry and entitled "The Waldensian Synod - a Joyous Experience."

A Memorial Service for Haakon VII.

deceased King of Norway, was held by the Legation of Norway in Czechoslovakia on October 1 in the Czech Brethren church of St. Michael in Prague. The services were attended by representatives of the Government of the Czechoslovak Republic, members of the diplomatic corps and officials of the diplomatic services. The liturgical part of the service was performed by Rev. Lubomír Balcar.

The Church as an Organism.

For the third year theological courses for Lutheran pastors were held in the Slovak Evangelical Theological Faculty in Modra in September 1957. They were arranged by the General Church for more than 150 pastors. Lectures were given by members of the theological faculty's staff. The central theme "the church" afforded the possibility of analyzing the church in the Old and New Testaments according to Luther and the symbolic books, in divine services and in the entire complex life of today. The church no longer considers itself as a mere organization, but as an organism which is conditioned by God's acts. In ecumenical meetings this organic unity of the church, going beyond the boundaries of organized churches, can be experienced. The great interest in the problem of the church's mission was shown in the fact that those attending the course requested that the theme be continued next year, with special view to the church's office and the ministry.

Dean Dr. Michalko reported at the courses on the resolutions of the World Lutheran Federation concerning the Lutheran conception of the church.

Proposal for Changes in the Order of Divine Services.

The Committee for Divine Services of the Slovak Lutheran Church has sent to all congregations of the church a proposal for some changes in the established order of divine services. The order of sequence of the chief divine services wholly maintains the classic Reformation order. It includes two readings from Biblical text /the Epistles and the Gospel/. It is now suggested that, after the hearing of the text from the Epistles the congregation should respond with a sung Halleluia, and after the

Gospel by singing Laus Tibi, Christe. The new proposal also reckons with the possibility of administering the Sacraments /particularly the Lord's Supper/ within the framework of the main divine services, which has heretofore not been the case in the Slovak Lutheran Church. The chief report on the proposal was given by Dr. Ján Petrík, professor at the Theological Faculty.

Christianity over the Barriers Between Nations.

On Sunday, September 22, 1957, consecration of a new church was performed in the filial congregation of Bernolákovo /a part of the Bratislava-Rača congregation/. The ceremony was performed by General Bishop Dr. Ján Chabada, with a large participation of church members and in the presence of more than forty clergymen. Also present were numerous members of the Silesian Lutheran Church, headed by Bishop Jerzy Cymorek, and many members from German language congregations. Dr. Martin Niemöller was also going to attend the ceremonies; he had given this church its bells. Because of the funeral of Praeses Held of Düsseldorf he was unable to come, but even in his absence the observance had the spirit of a mighty testimony of the church's desire for cooperation with Christians of the entire world, without regard to nationality or state citizenship. The voice calling men to Christ goes over the barriers which divide the people.

The Church's Prayers.

Although new prayers are being written in the Evangelical Church /Augsburg Confession/, the Church is glad to return to the classic prayers of its forefathers. Therefore the ancient and precious collection of prayers "The Well of Life" by Jacobei has been translated, especially for family worship, from the tongue of the KraliceBible into Slovak, and has been republished.

Making Church Terminology More Precise.

A stimulating article on the necessity of making Slovak Lutheran church terminology more precise was written in Cirkevné listy by Rev. Rud. Koštial. He rightly proceeds from the standpoint that not even respect for the ancient speech can be allowed to set up barriers between the word of God and God's people who have a right to complete comprehensibility of teaching of the Word of Life and Salvation. There are many seemingly "sacred" concepts which have become for some members of the

church scarcely understandable in content. To show this, R. Koštial analyzes some of the usual ecclesiastical names for functionaries of the church /elder-presbyter, Convent, Diaconess, Bishop, Pastor or Clergymen and so on/. He proposes that the church should set up a special commission which would study the entire terminology of the church, determine its correct meaning and perhaps propose new words for a better expression of ecclesiastical speech.

A New Textbook.

A textbook of religion has been prepared and published for the highest classes of the elementary schools where religion is taught. It deals with the history and teaching, as well as the life of the Lutheran Church. The textbook was compiled according to the most recent pedagogical findings and the chief author was General Inspector of the Slovak Lutheran Church Mr. Andrej Žiak.

The Library of the First Biographer of Martin Luther,

the Lutheran Pastor Johann Mathesius of Joachimstal, has been installed in the State Book Museum in Žďár nad Sázavou, in the rooms of the former Cistercian Monastery, as a model example of a 16th century library. Mathesius was the director of the Lutheran school in Joachimstal; he published a collection of sermons "Sarepta oder Bergpostill", composed many hymns and, as participant in Luther's table fellowship, wrote the first biography of his teacher, the "Historien" in 1566.

The Ecumenical Institute of the Comenius Faculty

in Prague will begin publication in the next few days of the international theological quarterly COMMUNIO VIATORIUM. The journal will publish articles which will contribute to international theological discussion, with special view to current ecumenical questions.

Protestant Churches in Czechoslovakia

INFORMATION SERVICE OF THE EVANGELICAL CHURCH IN SLOVAKIA (AUGSBURG CONFESSION), EVANGELICAL CHURCH OF CZECH BRETHREN, REFORMED CHURCH IN SLOVAKIA, SILESIAN EVANGELICAL CHURCH (AUGSBURG CONFESSION), UNITY OF CZECH BRETHREN, MORAVIAN CHURCH, METHODIST CHURCH AND BAPTIST UNION OF CZECHOSLOVAKIA. – PUBLISHED MONTHLY IN ENGLISH AND IN GERMAN

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Visit of the Soviet Brothers.

During the period from October 24th to November 5th, Protestant churchee in Czechoslovakia were visited by J. Zhidkov, President of the Baptist Church in the Soviet Union, A.V.Karev, General Secretary of this church, and J. Kiivit, Archbishop of the Lutheran Church in the Estonian Soviet Socialist Republic. In the first few days the delegation stayed in Slovakia, where they were received by the President of the Ecumenical Council of Churches in Czechoslovakia and General Bishop of the Lutheran Church in Slovakia, Dr J.Chabada, and other representatives of Slovak Protestants. The guests visited a number of congregations of the Lutheran Church in Slovakia and Silesia and of the Baptist church, where they preached, lectured and replied to many questions put by the pastors and ordinary members. On Sunday, November 3rd, the Soviet brethren preached in congregations of the Baptist Union, the Unity of Czech Brethren and the Evangelical Church of Czech Brethren in Prague. On Monday, November 4th, they spoke at a convocation of the Comenius Faculty in Prague. In the afternoon a discussion meeting was held with pastors from all Protestant schurches from Prague and the surrounding area.

Ecumenical Divine Services in Bratislava.

The Lutheran Archbishop Jaan Kiivit from the Estonian Soviet So-

cialist Republic, the President of the Baptist Church in the U.S.S.R. G.Zhidkov and the secretary of that Church A.V.Karev visited the Slovak Lutheran Church and the Baptist Church, October 24th to 30th. The high point of their visit in Slovakia was the divine service in the large Lutheran Church in Bratislava on Sunday, October 27th, with very many members from other churches attending, especially from the Baptist Union. The sermon by Archbishop Kiivit of was a powerful affirmation the pure Reformation doctrine, based on loyalty to the Holy Scripture. The Soviet delegation visited the Slovak Evangelical Theological Faculty in Modra on October 29th. The Faculty gathering was also attended by representatives of the Evangelical-Lutheran Church, of the governing body of the Baptist Union and of all Slovak Lutheran seniorates. Archbishof J.Kiivit gave an extensive lecture on the history of the Lutheran Church in Estonia; General Secretary Karev spoke on the origin and spread of the Baptist Church and the President of the Baptist Church in the U.S.S.R. Zhidkov told of the work of the church in the sphere of peace.

A Meeting of the Ecumenical Council in Czechoslovakia.

On October 22nd the presidium of the Ecumenical Council in Czechoslowakei met in conference, with the chairman of the Ecumenical Council, General Bishop Dr J. Chabada presiding. Secretary B. Pospíšil gave a review of the work during the preceding period, evaluated the results of the celebrations of the Quingentenary of the founding of the Unitas Fratrum and cutlined the working program to the end of the year when the two-year period in office ends for the present incumbents. After that a letter from the deans of the evangelical theological faculties in Czechoslovakia was discussed. The staffs of these faculties met for a working conference on October 4th-5th which had the theme " ban on thermonuclear weapons and on their tests, as a problem of theology and the church." The presidium fully backed the resolution of this conference and adopted its suggestions. It was therefore decided to call a two-day nation-wide ecumenical conference of pastors and preachers of the Reformation churches in Czechoslovakia in the early part of December in Prague; at this conference the ministers are to think through the tasks which face the church today because of the real possibilities of the use of weapons of mass destruction. The program of this conference was also drawn up at the meeting of the presidium. In this connection the urgent need was brought out for the World Council of Churches and the world confessional organizations to make a practical working program of their proclamations issued on various occasions.

In the further course of the conference the preparations for the plenary meeting which is to meet on December 3rd, were discussed. This meeting is to elect new officers of the Ecumenical Council or confirm the re-election of the present officers.

Serious attention was devoted to the course of the meeting of the Central Committee of the World Council of Churches in New Haven, which was not attended this year by any representative of churches which are members of the World Council of Churches in Czechoslovakia. Of primary interest was the discussion in New Haven about the membership of Dr J.L. Hromádka in the Executive of the World Council of Churches. There was discussion of procedure which might lead to clarification of other questions, as well, in the relations of the Ecumenical Council in Czechoslovakia and the World Council of Churches.

Other points in the program were the reports of the Economic Department for Foreign Relations, and the preparations for reception of delegations of Protestant Churches in the USSR and of the Westphalian Church, who were guests of Czechoslovak churches in October and November of this year.

Concerning Social Justice.

Interesting observations taken from hospital life in Vienna were given by Rev. Erwin Kock of Vienna in his lecture at the Slovak Evangelical Theological Faculty on October 29th. He pointed out the consequences in health resulting from injustices in social respects, which make more difficult the convalescence of many patients and in the final analysis cause society substantial and permanent losses. Christendom has the obligation to call on society to heighten its feeling of responsibility for carrying out the needs of the ill. This is a question both of the possibility of complete recovery from illness and of the maintenance of the family during illness, and perhaps also the securing of employment lost through ill health.

Results of Minneapolis Made Known to Congregations.

Congregations of the Slovak Lutheran Church are being gradually acquainted with the results of the General Assembly of the World Lutheran Federation in Minneapolis. The delegate of the Church, Dean Dr J.Michalko, spoke in several congregations /for example, in Bratislava, in Myjava/ and at the Slovak Evangelical Theological Faculty about the resolutions adopted by the General Assembly as aplied to the practical life of the

church. In Třinec, Silesia, the delegate of the Silesian Lutheran Church, Bishop Juraj Czymorek, also spoke, together with Dean Michalko.

Honorary Doctorate of Theology Awarded Bishop K.Reichel.

The Bethlehem Theological Faculty awarded an honorary doctorate of theology to three outstanding workers of the Moravian Church, among them the President of the Inner Council of the Unitas in Czechoslovakia, Bishop Karel Reichel. The ceremonies were held in Nazareth, near Bethlehem, Pennsylvania, on October 2nd, 1957, at the celebrations of the 150th anniversary of Moravian College and the Moravian Theological Seminary. Bishop Reichel was introduced by Rev.F.P.Stocker and the award was made by the President of the College, Dr. R.S.Haupert.

Representatives of the Moravian Church in Czechoslovakia stopped off in England on their way to the General Synod in Bethlehem, and attanded the Synod of the English province of the Moravian Church, which was held in Fulneck, near Pudsey.

In America they visited further places where the Moravian Church is working. The President of the Inner Council stayed in Ohio and Wisconsin, while the Secretary of the Inner Council visited native congregations in Jamaica, and brought them greetings from the "land of the fathers" - Bohemia. They returned to Prague on October 28th, their journey having lasted 105 days altogether.

Ordination of New Clergymen.

Six graduates of the Slovak Evangelical Theological Faculty /including one woman/ took the "chaplain examination" on October 14th, after completing their studies at the Faculty; they were examined by a church commission empowered to recommend ordination. After the candidates had passed the test, they were ordained on October 20th at the festal divine services in Turčanský Martin. Ordination was performed by the bishop of the Eastern District of the Slovak Lutheran Church Julius Krčméry. The seventh graduate of the Faculty /a woman/ is a member of the Silesian Lutheran Church and will soon be ordained.

Memorial Plaque to J.A.Comenius.

J.A. Comenius worked in several places in Slovakia, Some, such as Skalica, are well known, others less known but are gradually being discovered. In memory of Comenius´stay in Púchov a memorial plaque was unveiled on the parsonage in that place. A study of Comenius´influence in Slo-

vakia is beginning to be made systematically, due especially to the work of the Slovak Evangelical Theological Faculty and the church commissions there.

Completion of Memorial to Ružomberok Synod.

At the end of the year commemorating the "Ružomberok Synod" /of 1707/, about which we have already written, a ceremony was held in Ružomberok itself, where many Protestants gathered from the entire region. The memorial plaque, which was put in place on this occasion, tells of the significance of the Synod and is proof of the gratitude of our generation for the work which our fathers in faith have performed.

Academic Year 1957-58 at the Comenius Faculty.

The new academic year was inaugurated in the preparatory class on September 3rd, 1957, with devotions led by the director of the preparatory course, Professor M.Bič. Five graduates from the Faculty were given a ceremony of leavetaking at the divine service held on September 29th in the Church of St.Michael, where Professor S. Turnský preached. The regular work of the Faculty was begun on October 1st, with devotions led by the Dean of the Faculty, Professor J.L. Hromádka. A total of 50 students are studying at the Faculty /21 from the Evangelical Church of Czech-Brethren, 21 from the Reformed Church in Slovakia, two Baptists, two Seventh-Day Adventists, two members of the Moravian Church and two from the Unity of Czech Brethren/.

The Moravian Church in Czechoslovakia, is the Fifth Province of the World Moravian Church.

On August 19th "Czechoslovak Day" was held at the General Synod of the Moravian-Church in Bethlehem, Pa, USA. The representative of the Moravian Church in Czechoslovakia, Rev. Radim Kalfus, first gave a picture of the historical development of our church; then the other representative, Bishop K.Reichel, President of the Inner Council, described the life and situation in the church of today, and presented to the Synod a request that the Moravian Church in Czechoslovakia be recognized as the fifth independent province.

The Synod acceded to this request and proclaimed the Moravian Church in Czechoslovakia a province of the Unitas Fratrum. Through this resolution the Moravian Church in Czechoslovakia acquires one place in the governing body and five in the General Synod.

3

F&A.E.

Telegrams: "LURELIEF"

The Lutheran Centre

3, Nungambakkam High Road, Madras-6.

No.853, October 11, 1957.

The India Mission of the
Lutheran Church-Missouri Synod
+
The Lutheran Church
of St. Thomas
+
"Bringing Christ to the Nations"
Radio Programme
+
Concordia Reading Room
+
Lutheran World Service
+
"Portals of Prayer"
Devotional Booklet
+
Concordia Book Depot
+
Lutheran World Relief, Inc.
+
"Sunday School by Mail"
+
"சத்திய சாட்சி"
Radio Programme
+
"സത്യസാക്ഷി"
Radio Programme
+
"The Gospel Witness"
Business Office

The Secretary,
The Gossner Evangelical
Lutheran Church,
Ranchi - Bihar.

Dear Sir,

Under the scheme of apportionment for 1957-58 on the basis of Membership, the contribution of your Church to the Board of Publication of the F.E.L.C. was set at Rs 150/- per year. This scheme has been approved by the F.E.L.C. There is still an amount of Rs 65/- due as the subsidy from your Church to the Board of Publications for 1956. In February of this year I sent you a letter informing you of this matter and requested that the contribution from your Church be sent to me as soon as possible.

As I have not yet received the contribution from your Church, I am writing to you again with the earnest request that you send us your subsidy at your earliest convenience.

The Board of Publications is having great difficulty in meeting the printing bills for the "Gospel Witness", mainly because a number of Churches have not yet sent in their contributions. May I please have your early action on this matter?

Sincerely yours,

J.G. Steinhoff

(J.G. STEINHOFF)
Treasurer-
Board of Publication,
F.E.L.C.

c.c. The President - G.E.L.C.

3 F. E L C

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA.

To
The Presidents of the Constituent Churches

and

The Members of the Executive Council.

Sagar 16th July 57

Dear Freinds,

The Rt. Rev. R.B.Manikam, President, FELC is leaving on July 19th for the United States and will be gone for some months. He has asked me as Vice-President to officiate in his sbsence.

Please feel free to refer to me urgent Federation matters, if any.

Trusting that you will give me your co-operation during the President's absence and thanking you in advance.

Yours sincerely

E Raman

(E. Raman)

Actg. President, F.E.L.C.

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA

(REGISTERED UNDER SOCIETIES ACT XXI OF 1860)

PRESIDENT
THE RT. REV. R. B. MANIKAM
TRANQUEBAR HOUSE
TIRUCHIRAPALLI

VICE-PRESIDENT
REV. E. RAMAN
SAUGOR, M. P.

SECRETARY
G. KRUPADANAM
BHIMAVARAM
WEST GODAVARI DT.

TREASURER
M. ANANTHAM, B. A., L. T.
NAYUDUPET, NELLORE DIST.

June 15,1957

To

The Delegates
to the LWF Assembly:-

Dear Friends,

I hope you have completed your plans and arrangements for your travel to attend the L.W.F Assembly in Minneapolis,U.S.A. In this connection you are requested to furnish the following particulars by RETURN OF POST, forwarding a copy of the same to the President,FELC for his ready reference in the matters:

1. Have you secured:
   a) The Passport.
   b) Endorsement from the Govt to visit the U.S.A.
   c) Reserve Bank Permission.
   d) The American Visa.
   e) The Incometax Clearance Certificate.

2. Are you travelling by AIR or SHIP?

3. In either case,date of leaving(sailing or flying).

4. How would you like the LWF subsidy paid to you? To be paid to you direct or through your Church?

5. Would you require only a part of it to pay your ~~xx~~ travel one way and the remaining part in the States?(Ofcourse, in case you desire that the amount to be paid to you direct).

6. If so, what amounts?

7. To be paid in Rupees in India? or you wish that the sum to be held in dollars by the American Express,Bombay, so that you may draw from that amount as you need for your expenses?

With kind regards,

Yours sincerely,

Krupadanam G.

SECRETARY.

OFFICE OF THE PRESIDENT, G.E.L.CHURCH IN CH.N.&ASSAM

Ref. 1688-99/57

G.E.L.Church,
Ranchi,
12. 8. 1957

To

The Presidents of the
Constituent Churches of the
F.E.L.C.(I).

Dear friends,

We are planning to restudy our Church's Constitution and revise it, if necessary.

May I have a copy of your Constitution. Free copy will be appreciated and if that is not possible, please send a bill.

Thanks.

Yours Sincerely,

J.B.Toppo 12/8

Secretary,
Bihar Christian Council.

3/ FELC

GURUKUL LUTHERAN THEOLOGICAL COLLEGE AND RESEARCH INSTITUTE, MADRAS.

Dr. P. David,
Principal,

'Gurukul'
MADRAS-10.
3rd June 1957.

To

The Heads of the Churches of the Federation
of the Evangelical Lutheran Churches in India.

Dear friends,

I am writing this to remind you of my circular dated 22 March '57. For your convenience I am attaching a copy of it along with this. Will you kindly give your careful thought to it and write to me as early as possible if you have any possible candidate for any of the projects ?

Thanking you,

Yours sincerely,

P. David

PRINCIPAL.

Copy of the Circular letter from the Principal, Gurukul Lutheran Theological College and Research Institute, Madras-10, dated 22 March 1957, addressed the the Heads of the Churches of the Federation of the Evangelical Lutheran Churches in India.

Dear friends,

As I discussed with some when I met them at the Federation meetings, we have in Gurukul opportunities open for Research Work. As the Gurukul Hand-book shows you - I believe each of you has a copy of it because we sent to each head a copy as soon as it was out - the research work is of two types. One type is open to those who have already finished their B.D. Course and are eligible for taking M.Th. Course. Such people can be admitted to a course of study leading to the M.Th. degree on the one hand and also if they do not care for such a degree, they can also persue the same course of research study leading to the Research Diploma of Gurukul. If any candidates desire to apply for M.Th. study, they should do so only through Serampore which alone will direct the student which college to join. But on the other hand, if they desire to persue the same course of research study leading to Gurukul Diploma, they are welcome to do so; i.e. even B.D. degree holders.

The other type of research work open in Gurukul is for those who are pastors in the field of pastoral service for at least five years. On registration here for such a study through their churches, they have to spend an academic year undergoing the course of study, i.e. from July to the end of March. The courses of study that they persue will lead to the research diploma of Gurukul which will be awarded to them in the annual function held in Gurukul.

1) Candidate has to come here singly and not with the family.
2) He has to make arrangements of the payment of the stipend with the sending Church, i.e. the College has at present no separate funds to give stipends to such candidates; they have to be paid by the sending churches as in the case of the B.D. students.
3) He has to fulfil and obey the conditions to be laid down by the Faculty in persuance of his courses of study leading to the Research Diploma.
4) He must register himself in Gurukul before 1st July 1957.

I especially have in mind such candidates as L.Th. or B.D. failed men who have put in 5 years of service in the Church. They should be definitely interested in the study of a specific problem related to the work of the Church. Such problem can be chosen from any of the subjects mentioned below:

i) History of Religions - especially Hinduism or Islam.
ii) Theology - Incarnation; Atonement; Sacraments; Conception of man and sin; The Idea of God, etc., etc.
iii) N.T. and O.T. - any interested part or parts.
iv) Christian Ethics.
v) Church History - The movement for Church Union; the nature and organisation of the Church; Reformation; Luther; Any period of the Church History, etc.
vi) Pastoral Theology - Any problem confronting the Pastor in the field; organisation; evangelism, etc., etc.
vii) A study of the Christian and Hindu theological ideas back of the vernacular lyrics - this topic is a fruitful field of study for Telugu and Tamil students.
viii) Any other subjects mentioned in the hand-book.

As soon as a candidate desires to persue such a research course in Gurukul, he can contact the Principal, Gurukul Lutheran Theological College and Research Institute, Madras-10, and he will provide him with the necessary information and guidance with regard to the choice of study.

What I have in mind is this. Our Lutheran men engaged in pastoral service of the church can dig deep into some of these areas of knowledge and understanding and make definite contributions in vernacular languages to the learning and study of their churches. The opportunities are open in Gurukul both in the provision of trained faculty and very scholarly books. Why not the Lutheran Churches make use of these opportunities ?

Looking forward to your very kind and Christian cooperation,

Thanking you,

Yours sincerely,

Sd/.P.DAVID,
Principal.

F.E.L.C.

GURUKUL LUTHERAN THEOLOGICAL COLLEGE AND RESEARCH INSTITUTE, MADRAS.

Dr. P. David,
Principal,

'Gurukul'
Madras-10. 3rd June '57.

The Members of the Gurukul College Council.

Dear friends,

In continuation of my circular dated 16th April giving the dates of the College Council meeting as 19th and 20th of June 1957, this is to announce that the place of meeting of the College Council will be Gurukul, Madras. The first session will commence at 9.45 A.M. on the 19th. The agenda as mentioned before is as follows:

1) Recommendations of the Finance Committee
2) Missionary staff budget
3) Stability and strength of staff
4) Taking in a new batch of students in 1958
5) Application of Mr. B.J. Mahanty of E.J.E.L.C.
6) Principal's circular to recruit students for Research Work in Gurukul.
7) Report on building work
8) Report on the work of the College
9) NCC & Serampore appeal for cooperation in Theological Education
10) Deputation by the President of the Council in behalf of Gurukul for funds when he goes on tour in the West
11) Any other competent items.

Thanking you,

Yours sincerely,

P. David

PRINCIPAL.

THE GOSSNER EV. LUTHERAN CHURCH

MISSION—1845 : AUTONOMOUS—1919

PRESIDENT : REV. J.J.P. TIGA
SECRETARY : MR. N.E. HORO
TREASURER : MR. C.M. HORO

G. E. L. C. COMPOUND,
RANCHI, BIHAR, (INDIA)

The 24th May, 1957.

REF: NO 1489/57-C.C.-6.

To

Rt. Rev. R. B. Manikam,
President F.E.L.C.(I)
Tranquebar House,
Tiruchirapalli, South India.

Dear Sir,

The G.E.L.Church has elected the following to represent her in the F.E.L.C.(I) Executive and other Committees for the next Triennial:-

1. F.E.L.C.(I) Executive: Mr.N.E.Horo, Secretary, G.E.L.Church, Ranchi. (Bihar)
2. Board of Publication: Rev.J.J.P.Tiga, President, G.E.L.Church, Ranchi, (Bihar)
3. Board of Youth Work: Mr.C.A.Tirkey, G.E.L.Church Chainpur, P.O. Chainpur, Dist. Ranchi (Bihar)
4. Board of Women's work: Mrs.L.A.Purty, G.E.L.Church Compound, Ranchi, (Bihar)

This may kindly be noted for your reference.

Yours sincerely,

N. Horo 24/5

No. 1490-93/57.

cc to the Secretary, F.E.L.C.(I) Executive: Secretary,
The Convener, Board of Publication: G.E.L.Church, Ranchi.
The Convener, Board of Youth Work:
The Convener, Board of Women's work:
for information and needful.

Rev J.J.P. Tiga President G.E.L.Church
Mr N.E. Horo Secretary "
Mr C.A. Tirkey G.E.L.Church Chainpur
Mrs L.A. Purty. G.E.L.Church compound Ran

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No.9, Thambuswamy Road, Madras-10
11th January 1957.

THE PRESIDENTS OF CONSTITUENT CHURCHES OF THE F.E.L.C:

Dear Presidents,

The F.E.L.C. Board of Publication that met at Renigunta on 4th January gave serious consideration in regard to the subsidies received from the Churches for the work of the Board. At present the subsidies are mainly used for the publication of the Gospel Witness. The allotment of subsidies was made several years ago and it was pointed out that the allotment has not been made on any proper basis. The Board, therefore, recommended to the F.E.L.C. equitable distribution of the subsidies. The Federation has, therefore, decided to adopt the following scheme of apportionment for 1957-58 on the basis of membership contribution adopted by the Federation, i.e. determining its contribution to the L.W.F., W.C.C. etc. Herewith is the apportionment:

T.E.L.C.	Rs. 135	0	0
A.L.C.	75	0	0
J.E.L.C.	85	0	0
M.P., E.L.C.	50	0	0
Ebenezer	100	0	0
S.A.L.C.	70	0	0
East Jeypore Church	35	0	0
A.E.L.C.	300	0	0
G.E.L.C.	150	0	0

I shall be thankful if the amounts mentioned against each Church could be kindly remitted to the new Business Manager, the Rev.J.G. Steinhoff, 13, Nungambakkam High Road, Madras-6. It will be a great help if the allotments could reach the Business Manager within the first quarter of each year.

It was also pointed out that we need to solicit the efforts of the Presidents in order to enlist more subscribers for the Gospel Witness. The subscription for the magazine is Rs.3/- and if you could help to secure more subscribers from your constituency, the Board will greatly appreciate this important piece of service. I shall be extremely thankful if in your Church gatherings and committee meetings etc. this matter of supporting the work of the Board and its publication of the magazine receives due consideration.

Yours sincerely,
Jacob Gnanaseelan

Copy to The Rev.J.G.Steinhoff