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Schriftwechsel mit International Missionary Council, mit National Lutheran Council, mit Lutheran World Convention, Executive Committee for Continuation-Service betr. Missionsarbeit in Indien nach dem Krieg, Finanzhilfen für die Autonome Gossner-Kirche un

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Amerika - England

Wannsee,
//////// 5.Sept. 1935
////////// Florastr.3

H

To

Dr. John A. Morehead

President of the Lutheran World Convention

New York

Sehr verehrter Herr Präsident,

Ich bin gegenwärtig in der Vorbereitung meiner Visitationssreise nach Ranchi, die ich Ende des Monats von Genua aus antrete, und habe das Bedürfnis, auch im Namen des Kuratoriums der Gossner Mission, Ihnen von ganzem Herzen zu danken für Ihre treue Fürsorge für unser Werk in Indien. Es wird eine sehr wesentliche Hilfe sein, dass Sie uns durch Rev. I. Cannaday \$ 1200 geben konnten in einer Zeit, wo uns die Möglichkeit genommen ist, direkt von Deutschland irgend mehr hinaus zu senden als die Gehälter der Missionare, und diese unter Kürzung. Wir danken auch für Ihre Mitteilung, dass dieses Geld uns geschenkt ist, dass wir also nicht den Gegenwert in RM hier zu deponieren haben.

Was nun die Finanzierung des Gossner-Werkes in der Zukunft betrifft, so wird es meine Aufgabe sein, während meines Aufenthalts in Indien den Gemeinden immer wieder klar zu machen, dass sie auf eigenen Füßen stehen müssen. Im Laufe dieses Jahres hat, wie Sie wissen, Die S.P.G. in sehr dankenswerter

Weise £ 2 000 durch ihren Bischof von Chota Nagpur an unseren Missionar M. Prehn gegeben - dessen Heimreise nach Deutschland übrigens nicht vor März 1936 stattfinden wird. Obwohl wir den Gegenwert dieser £ 2 000 in RM hier eingezahlt haben, wodurch klar geworden ist, dass es sich nicht um ein Geschenk handelt, sondern um eine Ermöglichung einer Zahlung, die sonst nicht möglich gewesen wäre; und obwohl die S.P.G. in hochherziger Weise alles vermieden hat, was in unserer Gossner Kirche in Indien den Anschein erwecken konnte, dass wir in eine finanzielle Abhängigkeit von der S.P.G. geraten wären, so wäre es doch für die Zukunft der Selbständigkeit der Gossner Kirche willen sehr erwünscht, wenn eine Vereinbarung zwischen der Lutheran World Convention und der Gossner Mission getroffen werden könnte, nach der im Rahmen der durch die deutsche Regierung gestatteten Möglichkeiten die Ueberweisung von Geldern zur Zahlung der Gehälter unserer Missionare geschehen könnte.

Mit der Bitte, dies freundlichst zu erwägen und mit herzlichen Wünschen für Sie, sehr verehrter Herr Doktor, persönlich und für Ihr Werk bin ich

Ihr ergebener

J. H. Staud

Gossner'sche Missionsgesellschaft

Postcheck-Konto: Berlin 7950
Bank-Konto: Dresdner Bank
Dep.-K. 80, Berlin-Friedenau,
Rheinstr. 2-3

Berlin-Friedenau, den
Handjerystr. 19-20
Fernsprecher: B 3 Rheingau 75

Egb.-Nr.

H. John A. Morehead
President of the Lutheran World
Convention
New York

Sehr verehrter Herr Präsident,

Ich bin ganz herzlich in der Vorberei-
tung meiner Visitationen nach Kausi,
und habe das Bedürfnis, daß ich im Namen
der Kuratorien der Gossner Mission, Ihnen
mein herzlichste Dank für Ihre
Hilfe und Ihre Unterstützung in Indien,
als Sie die erste Kausi-Expedition für
\$ 1200 geben konnten in einer Zeit,
da die Möglichkeit genommen war,
direkt von Deutschland auszugehen. Ich
fühle mich sehr glücklich, daß Sie
auch unter Kränkung der Missionen, und
Ihre Mitteilung, daß Sie sich sehr
für die Sache interessieren, und
daß Sie sich sehr für die Sache interessieren.

Muss die Kirche, die hauptsächlich in der Provinz Chota Nagpur besteht, zu einem selbständigen Kirchenrat werden.

Was nun die Finanzierung des Gottesdienstes in der Zukunft betrifft, so wird es meine Aufgabe sein, während meines Aufenthaltes in Indien den Gemeinden immer mehr klar zu machen, dass sie sich eigene Kirchen stiften müssen. Dem letzten dieser Punkte für meine Mission, die S. P. G. in Madras an der Spitze einer Kirche mit 2000 Mitgliedern von Chota Nagpur an unsere Missionen in Indien zu geben - Allen Gemeinden auf dem Festland übergeben wird. Obwohl wir im März 1936 hatte haben wir 2000 £ RM für ein neues Gebäude, das wir geplant haben, um eine Kirche zu bauen, die es sich nicht nur um eine großzügige Kirche, sondern eine Kirche möglichst großer Größe, die auch die S. P. G. in fortgesetzter Weise alle Gemeinden in Indien haben Kirche in Indien zu helfen werden könnte, als wir in eine finanzielle Abhängigkeit von der S. P. G. zu sein wären, so wären es doch für die Kirche in der Selbstständigkeit der Gottesdienstes werden wir versuchen, wenn eine Vereinbarung zwischen der Lutheraner Work Convention und der Gottes Mission getroffen werden könnte, was der im Rahmen der Kirche die Kirche Regierung gestattet. Möglicherweise über eine Vereinbarung von Geldern zu zahlen, die gesammelten unsere Missionen helfen könnte.

DR. JOHN A. MOREHEAD,

President

39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,

Vice-President

Dresden, Germany

REV. PER PEHRSSON, D.D.,

Vice-President

Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

293 Virginia Avenue,
Salem, Virginia,
May 31, 1933.

DR. ALFRED TH. JORGENSEN,

Treasurer

Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,

Assistant Treasurer

Northfield, Minn.

RT. REV. DR. AUGUST MARAHRENS,

Recording Secretary

Hanover, Germany

The Rev. J. Stosch, Missionsdirektor,
Gossner Missionary Society,
Florastrasse 3,
Berlin-Wannsee, Germany.

My dear Missionsdirektor Stosch:-

Permit me herewith to send you warm personal greeting and assurances of our good wishes and prayers for the welfare of your work and the continued usefulness of the Ev. Luth. Gossner Missionary Society in its great field in India.

I do not know that you have heard of the deep interest of the Federation of Evangelical Lutheran Churches (indigenous) of India in the economical trials of the Gossner Autonomous Church of India, one of its members, during the current depression, as expressed (a) by the decision to receive offerings from Indian Christians of the Lutheran congregations for the temporary relief of the Gossner Church and (b) to appeal in behalf of Gossner as a Federation to the Executive Committee of the Lutheran World Convention. In any case, permit me in confidence to send you the enclosed copy of a letter from Mr. Asirvadam, President of the Federation of Ev. Luth. Churches of India. Of course we cannot consider properly and intelligently the request of our Indian Lutherans in the premises, aside from all questions of what is practicable, without having a full and frank statement from the direction of the Gossner Missionary Society. Is the situation as serious and critical as the Federation and Mr. Asirvadam seem to think? I shall be most grateful if you will send me at your earliest convenience a brief but comprehensive statement of the present exact economic situation of the Gossner E.L. Church in India, as well as the facts as to the ability of the Gossner Missionary Society to meet its minimum requirements after the Indian Church has done its utmost for its own self-help. Of course, dear Brother, this request for information is made without any implied promise to make an appropriation for your work in India. As you already know, we have a heavy program and besides our income has greatly suffered in consequence of the economic depression.

Please also consider that this letter gives you the opportunity to say anything you may have on your heart and desire to say to us about the claims of the Gossner Mission Church.

By the way, will you kindly do me a favor? I am very anxious to have as promptly as possible the copy of Zwischen den Zeiten, Der Zeitschrift des dialektischen Theologie, in which an article on "Mission und Theologie" appeared - I think, in Heft 3 u. 4. I shall be most grateful if you will send me the same, reporting cost, since I do not know the address of the publishers.

The Rev. J. Stosch,-----2.

May 31, 1933.

With true Christian greeting and good wishes, I am,

Faithfully yours,

John A. Morehead

John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

COPY

THE FEDERATION OF EVANGELICAL LUTHERAN CHURCHES IN INDIA

Kilpank, M a d r a s,
February 8, 1933.

Dear Dr. Morehead:

I write this to convey to you the greetings of the Conference of the Federation of Lutheran Churches in India and to renew the invitation of the Executive Council to you to visit India at any time you might find it convenient to do so. You might have already learnt from the minutes of the Conference published in the 'Gospel Witness' that this invitation was endorsed by the Conference and it was done with unanimity and great cordiality. We shall consider it a great privilege to have the leader of the World Lutheran Convention in our midst either at an enlarged meeting of the Executive Council or at a meeting of the Conference itself, both of which take place during the Christmas week.

You would have seen also from the minutes of the Conference that the situation in the Gossner Church is exercising us a great deal and the Conference gave some anxious thought to the problem and we felt that we must do immediately something in India for the Gossner Church, and though all our Churches are greatly hit by the present economic situation and therefore the collections may not amount to a big enough sum which could relieve them of their present difficulties in any satisfactory manner, we trust that this would bind us together in intercession for them.

The Conference also felt that this was a matter that must be placed before the President of the World Lutheran Convention and we have accordingly requested Dr. Dunkelberger when he goes to America to take up this question with you personally, but even before he reaches New York and interviews you, I am sure the urgency of the problem would be engaging your earnest attention, and that in the meanwhile whatever resources may be made available for the immediate relief of the Church will go a long way to removing the unparalleled suffering in which our brethren in Chotanagpur have been involved during the past two years. It was stated that in 1932 only some amount due on the 1931 account was received from Berlin and that on the 1932 account not a single pie had come from Germany, and you can imagine the terrible situation in which the Church would consequently find itself. You know the problem of the Gossner Church so very well that I hardly think I should write anything elaborate on the subject. I only wish to invite your earnest attention to this outstanding need in our Lutheran world.

I wonder whether it will be possible for you to place my name on the mailing list for your periodical bulletins and other publications which would help to get the Federation into touch with the World Lutheran situation.

With the cordial greetings of the Federation and with heartfelt thanks for all you have done in the cause of the Lutheran unity, and for the relief of distressed Lutherans in many lands, and especially of the autonomous Lutheran Church in Chota Nagpur, I remain,

Yours sincerely,

(Signed)

J. D. ASIRVADAM

Hörnum / Sylt

29th June 33

My Dear Dr Morehead

I write to you from the island of Sylt where I spend my holidays. Zwischen den letzten Heft 3 & 4 I ordered for you. My bookseller will send it to you direct. I shall send you bill from Berlin.

As to the Lutheran Church i Chota Nagpur Mr. Asirvadam's statement is ~~right~~ correct. The phrase 'unparalleled suffering' is a slight exaggeration, of course. But the situation is serious. As I know you read German you will allow me to enclose a confidential report I submitted to the Home Board of Gossner's Mission in the beginning of the current month. The report deals ~~only~~ ^{with} chiefly with our High School. I invite your ~~attention~~ special attention to pages 6-8.

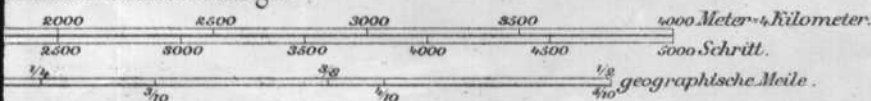
Up to July 1931 we made our monthly appropriations to the indigenous Church i Chota Nagpur. The financial affairs of July 1931 prevented us to send any more remittances in the second half of the year 1931. The RM 21 000 due in 1931 we remitted in 1932 (see memo p. 6). This was the only appropriation

we made in 1932. In 1933 in
the work of the Church Council
we can spend in addition the
etc of our missionaries. It was
situation when I confidentially
the then Foreign Office objected
for the Autonomous Church.
~~and~~ it's of opinion that as an
supporting. At last we succe
Office of the opposite. The pr
is not at all favourable to
to an Indian church nor to co

The situation in Chota Nagpur
been asked by the Home Board
an inspection to Chota Nagpur
year. I am still hesitating be
the way out of this crisis. For
memorandum The question is
F The first we need is a new
Lutheran Church in Chota Nagpur
not go to India for an inspec
to make definite suggest

The other day I had a fun
our Treasurer "Ranch" &

er natürlichen Länge.



we send RM 500 monthly for
it. This is very little, but it is all
the salaries and travelling expenses
will help you to understand our
ally inform you, that in 1932
acted to our sending RM 21,000
to the Foreign Office.
~~Intelligently, the Foreign Office~~
autonomous Church ought to be self-
sufficient then to convince the Foreign
present political situation here
to making app appropriations
collecting funds for our work.
your is so critical, that I have
and of Gossner's Mission. No go for
you in the end of this
because I do not see the current
and as I pointed out myself
is partly a financial one.
new impulse from God for our
work. But I feel I should
action unless I see my way
clear regarding financial.
financial report for
to R. M. Doehle.

Die Höhen sind in Metern über Normal-Null angegeben.

Vervielfältigungs-Recht vorbehalten.

The gist of it is, that the con-
gregations will have to make
great efforts in order to pay
50% of the salaries of their
workers. The salaries are
certainly not high. ~~50% of~~
~~these means~~ This fact
~~shows~~ # needs no commen-
tary. It would be a great
thing if our Lutheran Brethren
in America could step in once
more. We did not dare at-
tack you again, but as you
give me now an opportunity
to write to you, I can only
assure you, that the request
of the Federation of Ev. Luth.
Churches in India is well founded.
In case you wish to help
the Luth. Ch. in India through
the Home Board, I shall be
very glad to make a formal
proposal.

With hearty greetings and
best wishes for you per-
sonally, and for your work
Believe me, sincerely yours

O. St.

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
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Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

293 Virginia Avenue,
Salem, Virginia,
July 29, 1933.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

RT. REV. DR. AUGUST MARAHRENS,
Recording Secretary
Hanover, Germany

Missionsdirektor J. Stosch,
Gossner Ev. Luth. Missionary Society,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear Brother Stosch:-

Your letter of June 29th with the enclosure of a copy of your Memorandum for your Home Board has been duly received. I am grateful to you for the wealth of information you give about the Gossner Missionary Society and its pressing problem of the adequate support of the Gossner Church in India. My earnest prayer is that God may be pleased graciously to bless and prosper Gossner at home and abroad that your great field in India may be adequately developed to the upbuilding of the Church and to the Glory of God.

Referring to your remark in your letter that "It would be a great thing, if our Lutheran brethren in America could step in once more." I sincerely wish I saw the way clear to accomplish this thought and help you to realize it. But it would only be misleading you to encourage any such hope. The situation of American Lutheran Churches cooperating in the National Lutheran Council is quite different from that existing some years ago when they enabled the N.L.C. so generously to engage in foreign mission relief. The treasury of the Council is empty and our Lutheran Church Bodies, like other American Churches, are themselves hampered by hard economic conditions. They are faced by deficits themselves and are struggling against great odds to meet the necessities of their own general educational and missionary work, for which they are primarily responsible. Hence the best I can see to do under the circumstances is to mention Gossner's special need in the appeals for the suffering Churches broadcast by the Executive Committee of the Lutheran World Convention with the prayer and hope that there may be a response enabling us to help your work at least a little.

With warm personal regard and good wishes, I am,

Very sincerely yours,

John A. Morehead

John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

P.S. The magazines containing the articles on "Theology and Missions" have been received through your courtesy. I await the bill. Vielen Dank!

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

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The Rev. J. Stosch, Missionsdirektor,
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My dear Brother Stosch:-

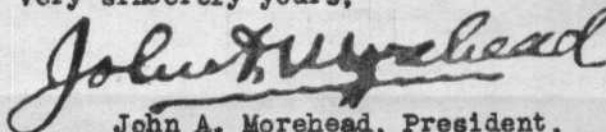
I have today taken the liberty of giving a letter to Dr. Stanley High, of New York, introducing him to you. This gentleman will no doubt call to see you in the course of a few weeks to present to you my letter.

It seems to me to be due you that I should in advance tell you something of Dr. High and his mission to Germany. He is not a Lutheran but belongs to the Reformed wing of Protestantism. He is editor of the Christian Herald, an inter-denominational weekly which has an extended circulation. Dr. High has been commissioned by the Literary Digest, published in New York, to write a series of articles interpreting the current ecclesiastical situation in Germany to the American people. Hence, he is visiting Germany to make a personal investigation and study of conditions. He is anxious to meet Lutheran leaders in your country. Hence, I beg leave to commend him to your kind consideration, for I am convinced that you can help him to a true understanding of conditions to the end that he may avoid mistakes and give a true interpretation of the situation. It lies very near our hearts of course that articles on church conditions in Germany, which appear in periodicals in this country, may be true to the facts and not unjust or misleading about the Evangelical Lutheran Church or Germany.

Dr. High sails from New York for Germany on August 2nd, 1933.

Trusting that I am not imposing too great a burden upon you by sending Dr. High to you and with every personal good wish for you and your work, I am

Very sincerely yours,



John A. Morehead, President,
Executive Committee,

Lutheran World Convention.

JAM:SW

Berlin-Wannsee

//////////

22. Juni 32

Herrn Prof. J.F. Krueger,

Springfield Choi

U.S.A.

Sehr verehrter, lieber Herr Professor !

Haben Sie herzlichen Dank für Ihren Brief vom 3. Mai, ich habe den Brief unserem Kuratorium mitgeteilt und sende Ihnen unser aller herzliche Grüße. Es ist ja sehr schwer, dass die Not auch Amerika in vollem Masse ergreift, und dass Sie schreiben müssen, Sie könnten vorläufig nichts für die Gossner'sche Mission draussen unternehmen.

Wir sind Ihnen sehr dankbar, dass Sie für unseren Missionskandidaten Albrecht in Hamma Divinity School freie Kost und freies Logie erreicht haben. Wir werden dies dankbar aufnehmen und Albrecht freut sich sehr dieser Möglichkeit. Anfang September gehen die Studenten des Austauschdienstes hinüber, ich vermute der Termin ist so gewählt, dass die Studenten rechtzeitig für das Semester dort sind. Wahrscheinlich werden wir Albrecht nicht durch den Austauschdienst senden, sondern auf eigene Rechnung und Gefahr. Der Austauschdienst hat ja die Aufgabe für die Unterbringung drüben in Amerika zu sorgen, für die Ueberfahrt gewährt er keine Vergünstigung.

Ich nehme an, dass Hamma Divinity School in einem Geiste geleitet wird, der einem jungen Deutschen Missionar bekömmlich ist. Es wäre ungefähr das schlimmste was passieren könnte, wenn der junge Mann dort für das Social Gospel gewonnen würde und dann mit diesen Anschauungen in die Kirche nach Chota Nagpur herüberginge. Aber da Sie es sind der Hamma Divinity School empfiehlt bin ich voll Vertrauen. Doch bitte ich Sie auch für unser Kuratorium noch um ein Wort hierzu, ich wäre Ihnen sehr dankbar, wenn Sie uns sicher sagen wollten, ob der September die richtige Zeit für die Ueberfahrt ist und wann die Rückfahrt stattfinden müsste. Es gibt Rückfahrkarten die ein Jahr oder zwei Jahre gelten, es handelt sich hier natürlich nur um ein Jahr. Wann würde der Kursus in Hamma Divinity School schliessen ?

Ich hoffe, Sie bekommen immer die Biene auf dem Missionsfelde. Wir denken alle sehr gern an Ihren Besuch, meine Frau grüsst mit mir herzlich und Frau Prof. Krueger.

Sie selbst

Ihr sehr ergebener

SA

Berlin-Wannsee,

24. Mai 1932

////////

Florastr. 3

Herrn

Dr. K i t z k i,

2621 W Meinecke Ave
Milwaukee, W i s
U.S.A.

Sehr geehrter Herr Doktor !

Ihr Brief vom 6. Mai war mir eine grosse Freude, ich erkenne daraus mit welcher Treue Sie unserer Mission gedenken und alles tun, was in Ihrer Möglichkeit steht. Ich wollte wir hätten viele solche Freunde. Ich nehme an, Sie lesen unser Missionsblatt und wissen von den heroischen Anstrengungen die unsere Kirche in Indien macht, um durch diese Zeit hindurchzukommen.

Die 10 Dollar welche Sie durch Postanweisung an mich sandten sind kürzlich angekommen und ich quittiere herzlich dankend über diesen Betrag. Aus dem Sekretariat erhielt ich noch eine besondere Quittung für Sie über die 15 Dollar, über die wir korrespondiert haben, ich lege diese Quittung ebenfalls bei.

Ein herzliches Gott befohlen

Ihr sehr ergebener



Anlagen.

PHONE NAVARRE 1304

REV. FRIEDRICH HOLTER

PASTOR OF ST. PAUL'S LUTHERAN CHURCH

COR. EAST 40TH ST. AND AVENUE J

CHAPLAIN OF THE GOOD SAMARITAN LUTHERAN CHURCH

WELFARE ISLAND, N. Y.

1011 EAST 38TH STREET

BROOKLYN, N. Y.

Amerika, Brooklyn, N.Y. April 27, '32

Verehrtester Herr Lic. Stosch!

H

Einliegend eine Geldanweisung von R.M. 208.⁰⁰₀₀₀ fuer die Gossnersche Mission. Habe diesen Check schon vor Weihnachten herausgenommen, aber durch Krankheit wurde die Absendung verschoben und blieb liegen. Jedoch hoffe ich mit Gottes Huelfe, dass jetzt alles ueberstanden ist. Wenn man aelter wird, so kommen langsam allerlei Schwächen und Gebrechen. Nun, wie Gott will!

Habe den letzten Missionsbericht soeben erhalten und gleich gelesen. Das liebe Geld spielt doch ueberall eine grosse Rolle, selbst in der Mission. Waeren mehr Geldmittel da, dann koennte vielmehr Arbeit getan werden.

Selbst in Amerika ist die Geldnot gross. Bin schon ueber 50 Jahre im Lande, habe aber noch nie eine solche Depression mit erlebt. Hier in Gross-New York giebt es ueber eine Million ohne Arbeit. Kuerzlich wurden hier 18 Millionen fuer Unterstuetzung gesammelt, die aufgebraucht sind; jetzt soll wieder gesammelt werden. Es kann aber nicht immer so fortgehen.

Staaten, Staedte und Gemeinwesen sinnen auf Mittel und Wege, wie hier geholfen werden kann, haben aber bisher die rechte Loesung noch nicht gefunden.

Nun, der liebe Gott sitzt immer noch im Regiment und macht Alles wohl. Darum gilt es: Wer Gott vertraut, hat wohlgebaut, den wird er nicht verlassen! Dies fuer heute.

Mit den herzlichsten Gruessen,

Ihr.

F. H. Otter.

Berlin-Wannsee

14. Mai 32

//////

Florastr. 3

Herrn
Pastor H o l t e r ,

th
1011 East 38 Street

Brooklyn N Y

U.S.A.

Sehr verehrter, lieber Herr Amtsbruder !

Es war wirklich eine grosse Freude als mir bei der letzten Sitzung unseres Kuratoriums am 12. Mai Ihr gütiger Brief vom 27. 4. mit dem beigelegten Scheck über 208.-RM eingehändigt wurde. Wir waren in der letzten Zeit so gut wie garnicht mehr bedacht worden von Amerika, um so wertvoller war uns dieses liebevolle Gedenken. Ich brauche nicht ausdrücklich zu sagen, dass uns diese Gabe sehr gelegen kam. Es ist jetzt zuweilen so, dass wir nicht einmal die Gehälter für die wenigen Missionare draussen rechtzeitig absenden können. Ich sage auch wie Sie, es kann nicht immer so weiter gehen, wir müssen die Hoffnung festhalten, dass es mit Gottes Hilfe doch noch einmal wieder anders wird.

Ich erinnere mich noch sehr gut, wie Sie vor einigen Jahren mit Frau Prof. Bork mich in Wannsee besuchten. Frau Prof. Bork hat ihren 70. Geburtstag gefeiert und ist seit vorigem Jahre nicht mehr im Missionshause, sondern bei ihren Kindern im Rheinland.

Ein herzliches Gott befohlen

Ihr

Gly. K. K.

Berlin-Wannsee

14. Mai 32

//////

Florastr.3

Herrn
Pastor H o l t e r ,

1011 East 38th Street

Brooklyn N Y

U.S.A.

Sehr verehrter, lieber Herr Amtsbruder !

Es war wirklich eine grosse Freude als mir bei der letzten Sitzung unseres Kuratoriums am 12.Mai Ihr gütiger Brief vom 27.4. mit dem beigelegten Scheck über 208.-Rm eingehändigt wurde. Wir waren in der letzten Zeit so gut wie garnicht mehr bedacht worden von Amerika, um so wertvoller war uns dieses liebevolle Gedenken. Ich brauche nicht ausdrücklich zu sagen, dass uns diese Gabe sehr gelegen kam. Es ist jetzt zuweilen so, dass wir nicht einmal die Gehälter für die wenigen Missionare draussen rechtzeitig absenden können. Ich sage auch wie Sie, es kann nicht immer so weiter gehen, wir müssen die Hoffnung festhalten, das es mit Gottes Hilfe doch noch einmal wieder anders wird.

Ich erinnere mich noch sehr gut, wie Sie vor einigen Jahren mit Frau Prof. Bork mich in Wannsee besuchten. Frau Prof. Bork hat ihren 70. Geburtstag gefeiert und ist seit vorigem Jahre nicht mehr im Missionshause, sondern bei ihren Kindern in Rheinland.

Ein herzliches Gott befohlen

Ihr

W. Bork

Milwaukee Wis. den 31^{ten} März 1932

Herrn Pastor Lje. Storch
Berlin Prenzlauer
Deutschland.

Sehr geehrter Herr Pastor!

Sie werden mich gütigst entschuldigen wenn ich dir erlaube Sie mit diesen Zeilen zu belästigen. aber ich weiss keinen anderen Ausweg um Auskunft zu bekommen. Im vorigen Jahre am 3^{ten} April habe ich an Herrn Inspector Lokies 10 Dollars zum besten der Kosaner Mission und dann als der erste Antrag zum Beitritt zu der Notgemeinschaft in der Kiene erschied also am 24^{ten} Sept. in demselben Jahre (1931) noch 5 Dollars an Herrn Missions-Inspector Lokies No. 19/20 Hardjery Str. Berlin Friedenau per Post abgeschickt. Mir habe ich schon seit dem Drimal an Herrn Inspector Lokies geschrieben und ihn gebeten mir doch mitzuteilen ob das Geld wirklich in seine Hände gelangt ist und mit dem eine offizielle Quittung zu senden. Leider habe ich bis jetzt seine Antwort bekommen und so bin ich ganz im Ungewissen gelassen. Nun ist wieder die Zeit da wo ich meinen diesjährigen Beitrag gerne einschicken möchte und weiß ich nicht an wen ich das Geld adressieren soll. Die Anweisung welche immer in der Kiene sich vorfindet kann ich hier nicht gebrauchen. Die Post-Beamte wissen nicht was damit anzufangen. So habe ich früher immer an einen der Missions-Inspectoren geschickt; aber jetzt weiß ich nicht was zu tun. Vielleicht war die Adresse nicht richtig oder das Geld an eine falsche Person ausgezahlt oder vielleicht gar nicht ausgezahlt wurde? Es muß irgendwo ein Missverständnis vorliegen. Von Fr. Ludwig Schuller Caden/Rh. (Sprisches Waisenhaus in Jerusalem) bekomme ich regelmäßig eine Quittung. In all den Jahren ist eine solche noch nicht ausgeblieben.

Mir meine Bitte geht dahin: Wollen Sie bitte als Missionspreis verzeichnen, das es nachgesehen wird ob die beiden letzten Sendungen am 3^{ten} April + 24^{ten} Sept. 1931 wirklich angekommen sind für die Mission verbraucht wurden oder ob sie irgendwo verloren gegangen sind. Ich würde Ihnen für diesen Dienst von Herzen dankbar sein.

Ihren im Voraus für diesen Dienst-Dankend bin ich
mit vorzüglicher Hochachtung
Ihr ergebener

DR. F. W. KITZKI.
2621 W. Meinecke Ave.
MILWAUKEE, WIS.

U. St. America

Ihr ergebener

F. W. Kitzki

Ggb.-Nr.

Hochachtungsvoll Ihre Freunde!

1.) Freigegeben. beiliegend ist ein
von Herrn. Dr. Kallergier ist gestern
für eine Reise gegangen. Ich würde ab Ihnen
eingeführt zu sein, da Sie, vielleicht
von dem Kommando der Dr. Kallergier
in einem Aufsatz zu bitten. Einmal
hatte ich das Dr. K. H. Magdaburg
den Kallergier die Dr. Kallergier
den ab Sie ist in der Kallergier
Kallergier die Dr. Kallergier
in der Kallergier die Dr. Kallergier
zu Kallergier, weil kein Kallergier
Kallergier die Dr. Kallergier
von Dr. Kallergier Kallergier. Kallergier
dann? Kallergier Kallergier. Kallergier
Kallergier. Ich bin Kallergier Kallergier
Kallergier, von zu Kallergier Kallergier
Kallergier Kallergier Kallergier für
Kallergier Kallergier Kallergier. Kallergier
Kallergier Kallergier Kallergier

zu einem Hauptmann werden, damit er
sich ein Rosal bilden kann. Selbst,
wenn wir uns für ein halbes Jahr
warten müssen, was zu geschehen hat?
Dann geben Sie mir bitte Befehl, damit
ich frunstedt bei Rißer. Rißer
vermuthen kann.

2.) Passen Sie. Ich habe ihn während
des Krieges mit flüchtig kennen ge-
kannt, weil er alle möglichen Fre-
stücken hatte. In der Kriegszeit
so daß er auf bei vielen wichtigen
Verträgen mitzugehen war. Auf
unserem gemeinsamen Landbau
er ist sehr eifrig und trotz
seiner unbedeutenden Einkünfte.
Selbst steht seine Abfertigung, in der
Missionen einzusetzen, und zu setzen
zu geben. Ich weiß nicht, was Sie mit
ihm beabsichtigen haben — aber ich würde
ja, weil er sich immer zu viel
finden zu können haben, wenn ich
abreize, selbst wenn es noch
einmal an sich herauskommt.

3.) Brief von Ringel zu mir. Goffertig
steht jetzt nicht alles an der Frage
der Rentabilität! Es wird versucht,
in der Missionen in der besten
Anpassung zu arbeiten, um mit
Güte in der Hauptausrichtung
teilweise zu unterstützen. Ein solches
Anpassung liegt in der Linie und
höchstens direkt in der Natur

Gossner'sche Missionsgesellschaft

Postcheck-Konto: Berlin 1950
 Bank-Konto: Dresdner Bank
 Dep.-K. V, Berlin-Friedenau,
 Rheinstr. 2-3

Berlin-Friedenau, den
 Gendjerystr. 19-20
 Fernsprecher: 53 Rheingau 75

Ggb.-Nr.

zu grüßen kommen.

4. Dr. Kitzki! Die Beträge von 10 und 5 Dollar sind Ihnen versiegelt eingegangen, und zwar letzteren in einer gewöhnlichen Adresse, und sind von mir bei der Aufstellung von Reiskümböcken reangeordnet worden. Bitte mir zu sagen, daß Dr. Kitzki von mir keinen Dank und keine Aufzettel bekommen sollte. Wir haben ein Briefwechsel miteinander gehabt, und zwar insbesondere wegen Aufstellung eines Briefes: Josephus, Josephus's Ring (Josephus Jerusalem). In dem ersten Briefe, in dem Dr. Kitzki die erste Geldsendung ankündigte, bat er mich, ihm diesen Brief in der Hand zu schreiben, und nach dem Wortlaut des Briefes nachzufragen, daß es auch das überstandene Geld sein sollte. Das Reiset für die Mission. Folge dem Brief in der Briefsendung in Auftrag und so zu gleich, daß wir in Zukunft und so zu gleich, gesatteten Aufzettel von so weiter für 20-32 1/2 Dr. zum Briefe kommen, nachfolgend Fol. Haupt...

30. Juni 1937. Dr. Kitzki, mein lieber Herr, ich habe die Ehre, Sie zu informieren, dass ich die Dokumente, die Sie mir geschickt haben, erhalten habe. Ich habe sie sorgfältig geprüft und finde, dass sie sehr interessant sind. Ich habe sie in meine Sammlung aufgenommen und werde sie Ihnen bald zurücksenden. Ich hoffe, Sie werden sie gerne annehmen. Ich habe auch einige weitere Dokumente gefunden, die ich Ihnen mitgeben möchte. Ich hoffe, Sie werden sie ebenfalls gerne annehmen. Ich habe sie ebenfalls in meine Sammlung aufgenommen und werde sie Ihnen bald zurücksenden. Ich hoffe, Sie werden sie gerne annehmen. Ich habe auch einige weitere Dokumente gefunden, die ich Ihnen mitgeben möchte. Ich hoffe, Sie werden sie ebenfalls gerne annehmen. Ich habe sie ebenfalls in meine Sammlung aufgenommen und werde sie Ihnen bald zurücksenden. Ich hoffe, Sie werden sie gerne annehmen.

Berlin-Wannsee,

//////////

Florastr.3

Herrn

Dr. F.W. K i t z k i ,

Milwaukee,---

Sehr verehrter Herr Doktor !

Auf Ihren Brief vom 31.März habe ich mich sofort bei Herrn Missionsinspektor Lokies erkundigt und erfahre, dass die beiden Beträge, die Sie in Ihrem Brief nennen, richtig eingegangen sind und unter dem 30.Juni und 19.Oktober 1931 verrechnet wurden. Herr Missionsinspektor Lokies teilt mir mit, dass er Ihnen auf die erste Sendung hin geschrieben habe, es habe sich mit seiner Sendung Ihrerseits der Wunsch nach einer deutschen Ausgabe des "Josephus" verbunden, für die zweite Sendung habe er Ihnen eine Dankpostkarte geschickt, Ihr letzter Brief sei allerdings noch nicht beantwortet, Herr Inspektor Lokies wird Ihnen aber noch schreiben. Das quittieren der Gaben in unserem Monatsblatt haben wir aufgegeben, wir schreiben jetzt an die Geber direkt. Es war mir eine grosse Freude aus Ihrem Brief zu sehen mit welcher Treue Sie unserer Gossner'schen Mission gedenken, diese hat solche Freunde jetzt sehr nötig.

In vorzüglicher Hochachtung Sie grüssend

Ihr sehr ergebener

Missionspräses

Dr. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

Rt. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, February 26th, 1932.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

Rt. REV. DR. AUGUST MARAHRENS,
Recording Secretary
Hanover, Germany

Missions Praeses J. Stosch,
Gossner Ev. Luth. Missionary Society,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear President Stosch:-

A layman in one of our Evangelical Lutheran congregations in this country has recently sent a gift of \$10.00 through the National Lutheran Council, which is designated for the assistance of German Evangelical Lutheran foreign missions which have hitherto been assisted under my administration of relief. Because of our deep personal interest in the welfare of the Gossner Evangelical Lutheran Church in India and the difficulties under which your Missionary Society must be laboring to maintain that work during the present severe economic depression, I take pleasure in sending this gift to the Gossner Missionary Society for the benefit of the Gossner Ev. Luth. Church in India. I wish it could be more by a hundred fold.

Please send receipts in triplicate covering this gift, mentioning in each one both the donor (Lutheran World Convention) and the source from which we have received the money (National Lutheran Council of America). It is our custom now to file one receipt in the office of the President of the Executive Committee of the Lutheran World Convention, another with Dr. Jorgensen, its Treasurer, and the other with the Church or relief agency from which the contribution was received. Thus the affairs of this agency of the Lutheran World Convention with its complex connections and relationships are kept in good order.

The economic depression, world-wide in its scope as you know, is being very severely felt in America. The Evangelical Lutheran Church Bodies in this country, as is true of all other Christian Churches, are suffering with deficits and are struggling to maintain without dangerous retrenchment their missionary, educational and other essential work. Of course this condition affects the income of the treasury of the Lutheran World Convention and the funds available for the relief and support of suffering Evangelical Lutheran Churches, distressed missions, etc. But we are very thankful that through God's grace and mercy His people are still disposed and able to do something.

We are now struggling very hard to gather the funds necessary for the regular maintenance of the Lutheran Theological Seminary in Russia and for the support of the faithful Lutheran pastors and their families in that country, not to mention other vital Lutheran relief work on the approved program of World Lutheranism. The Lutheran World Convention is also now faced with the special problem in Lutheran relief of financing the transportation of the 397 Lutherans in the German-Russian refugee group in Harbin to a safe haven in another country, probably in South America. This will cost a minimum of \$56,805. To raise such a fund now is a big undertaking. The only way it can be done now, I believe, is by spreading this burden of love by asking the cooperation of all Lutherans in every land. Hence we are appealing to God's people in the Evangelical Lutheran Churches throughout the world generously to make the sacrifices out of love for Christ, for His suffering people and for their Church to save the lives of these poor fellow-Christians in Harbin and to open to them a happier future in another country. Your intercessory prayers for

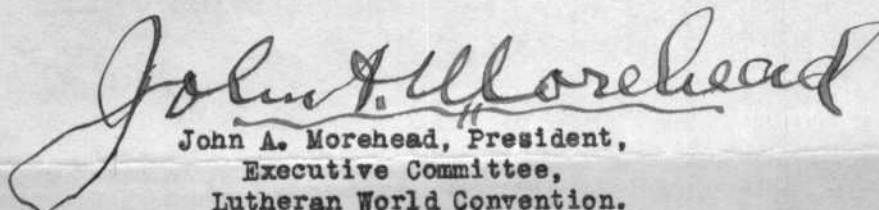
February 26th, 1932.

and support of this appeal in your circles in Germany will be highly appreciated. The refugees must be removed from Harbin by March 31st and our present plan is to send them to South America.

I shall be very happy to have personal information from you as to the actual condition, including its problems and its progress, of the Gossner Missionary Society in connection with its great work in India.

With assurances of high personal esteem and all good wishes, I remain,

Very sincerely yours,


John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

Beatus

23 März 32

Berlin-Wannsee 19. Februar 32

//////////

Florastr.3

H
Herrn Prof. Krüger,

Pythian Street
Springfield / Ohio
U.S.A.

Sehr verehrter, lieber Herr Professor !

Es sind mehr als zwei Monate vergangen seit Sie an unserer Sitzung teilnahmen und seit dem wir Sie und Ihre sehr verehrte Frau Gemahlin bei uns in Wannsee hatten. Wir alle denken noch sehr gern an diese Begegnung und hoffen, dass auch für unsere Gossner'sche Mission viel Gutes daraus entspringt. Jetzt im März machen zwei unserer Missionszöglinge im Missionshause ihr Examen. Da wir Dr. Emmert und seine Frau in diesem Herbst auszusenden hoffen, können wir jedenfalls die beiden Zöglinge des Missionshauses nicht aussenden, wenn es viel ist, einen. Nun ist der Gedanke aufgetaucht, einen von ihnen als Austauschstudenten für ein Jahr nach Amerika zu schicken und ~~Alber~~-Konsistorialrat Dr. Schreiber steht dieser Sache sehr freundlich gegenüber. Man berechnet die Reisekosten und den ~~Zuschuss~~ zum Aufenthalt zusammen auf 2.000 Rm. Diese Summe aufzubringen ist unter obwaltenden Umständen schwer und es ist möglich, dass an der Geldfrage das ganze Projekt scheitert. Sehen Sie, sehr verehrter Herr Professor da eine Möglichkeit, wie durch amerikanische Hilfe diese Reise ermöglicht werden könnte ?. Der junge Mensch den wir ins Auge gefasst haben, wird Sie denke ich nicht enttäuschen. Es ist für ihn eine wundervolle Gelegenheit englisch zu lernen. Was die jungen Leute im Missionshaus an englisch so nebenher lernen ist ja nicht viel und wir müssen das Wenige normaler Weise durch einen Aufenthalt in

England ersetzen. Durch die Amerikafahrt würde sowohl dem Bedürfnis nach einer Ausbildung in der englischen Sprache Rechnung getragen, wie auch einer Anknüpfung zwischen der Gossner'schen Mission und Amerikanischen Freundeskreise. Bitte erwägen Sie freundlich diese Gedanken.

Mit herzlichen Grüßen von Haus zu Haus

Ihr

gez. J. Wink

RESIDENTIAL COURSE IN ENGLISH FOR FOREIGN STUDENTS

*(Recommended by the Board of Study for the Preparation of
Missionaries.)*

A TEN-WEEKS' Residential Course in English for a limited number of students (both men and women) from the Continent, will be held from 9th January to 19th March, 1931, at the Sir Alfred Pearce Gould Hostel, 54, Amhurst Park, London, N.16. The course is primarily intended for missionaries and missionary candidates, but others may be admitted to it provided that they are suitably recommended. Accommodation and board will be provided either at the Hostel or elsewhere in the neighbourhood for students attending the course.

Each student will receive two hours' instruction daily, except on Saturdays and Sundays. The main aim of the course will be to enable students to attain proficiency in spoken English. Special attention will be paid in pronunciation, which will be taught on modern phonetic lines, using the notation of the International Phonetic Association.

Students will also receive instruction in English Composition, including letter-writing, and some time will be given to the reading of simple texts. To give practice in understanding spoken English, arrangements will be made for students to attend a daily public lecture in connection with the University of London or other Institutions. Excursions and visits to places of interest will be arranged, and there will be opportunities provided out of class hours for practice in English conversation, for games, and for social intercourse with English people.

An inclusive fee of £35 for each student will be charged, covering tuition and full board (breakfast, lunch, tea and dinner) and lodging for the ten weeks. Students who prefer to make their own arrangements for board and lodging will pay a tuition fee of £15 for the Course.

Application for admission to the Course should be made *as early as possible* to the Warden, the Rev. W. Sutton Page, 54, Amhurst Park, London, N.16. Each application should be accompanied by a registration fee of £1. The balance of the fee should be paid on arrival in London. All applications will be dealt with in the order in which they are received, and after all the available accommodation has been allotted, no further applications will be entertained.

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Berlin-Wannsee,

////////

17. November 31

////////

Florastr.3

Rev. Friedrich H o l t e r ,

1011 East 38 th Street

St.Pauls Lutheran Church

Brooklyn N.Y

U.S.A.

Sehr verheerter, lieber Herr Bruder !

Es sind Jahre vergangen, seit wir voneinander gehört haben, aber Ihre Liebe zu unserer Gossner Mission habe ich nicht vergessen. Ich hoffe, Sie haben auch unsere Zusendungen immer noch bekommen. Nun treibt uns die Not, uns unserer amerikanischen Freunde in Besonderen zu erinnern. D. Morehaed ist zwar willig in der Zeit dieser katastrophalen Wirtschaftsnot in Deutschland uns wieder zu helfen, aber für ihn steht Russland an erster Stelle und wie die Sachen liegen, haben wir lange nichts mehr von ihm bekommen können. Nun taucht bei uns der Gedanke auf, ob wir nicht in Amerika eine Sammlung bei einzelnen Gemeinden vornehmen können. Wir wissen, dass solche Sammlungen in Amerika anders vor sich gehen als in Deutschland und darum ist es uns wesentlich einen Vertrauensmann in Amerika zu haben, der uns darüber beraten könnte, an welche Adresse man eine solche Bitte senden könnte und wo das Geld gesammelt werden könnte; dazu müsste natürlich eine Adresse in Amerika in den Bitten angegeben werden, denn die einzelnen Gaben können nicht von den einzelnen Gebern und Sammlern nach Deutschland überwiesen werden. Bitte fassen Sie diese Sache ins Auge und versagen Sie und Ihren Rat und Ihre Hilfe nicht

Ein herzliches Gott befohlen

Ihr ergebener

SA

Berlin-Wannsee

Florastr. 3

September 17th, 1931.

To
Rev. W. Sutton Page
54 Amhurst Park, London N 16.

Dear Mr. Sutton Page,

A Dr. phil., 30 years of age and a family man with some experience in practical school work wishes to join Gossner's Mission. We intend to send him to our Indian field for educational work. Do you think that the degree of 'Dr. phil.' of a German University will be considered sufficient for High School work by the Director of Public Instruction or would you advise us to send this Dr. phil. to England for six months or a year to obtain a certificate? I saw the Prospectus of Selly Oak Colleges. It would take twelve months to obtain a certificate there. This case is different from Mr. Schiebe and Mr. Schernat, as this Dr. phil. has much more English. The question is only whether or not he would be recognised by the educational authorities in India without an English certificate.

When Mr. Schernat came back from London I was on holidays. Let me thank you cordially now for all you did for Mr. Schernat. I should like to have your opinion regarding Mr. Schernat's ability and progress in English.

With kindest regards

Yours sincerely

J St.

Missions Praeses

CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND

EDINBURGH HOUSE

2 EATON GATE, LONDON, S.W.1

(Two minutes from Sloane Square Station)

28th September, 1931.

Dear Sir,

Missionaries of Non-British
Nationality in India

We have recently been informed by the Government of India in a letter dated 17th July, 1931, I.O. No. F.2/26/30 Jails, that the Provincial Governments have now been authorised to grant 'no objection' certificates to missionaries of non-British nationality on leave who have omitted to apply for them before their departure from India. It is, of course, much more satisfactory that the missionaries should obtain the certificate before sailing but if by inadvertence they omit to do so, the mistake can in this way be made good.

I am,

Yours very truly,

B. D. GIBSON.

Sehr verehrter Herr Missionar mitpatrie!

In der College bei Birmingham handelt es sich offenbar um die beiden
nahe vor den Toren dieser Stadt liegenden missionarischen Bildergalaxien-
den Selby Park und Woodbrooke. Sie können natürlich an beide schrei-
ben. Ich weiß nicht, wer jetzt Dean ist. Als ich 1924 in Woodbrooke
war, hatte diese Stellung Prof. Dr. Wood inne. Aber es ist mir zweifelhaft,
ob er überhaupt noch die Lehrberechtigung erlangt wird. Ich empfehle
Ihnen, an Rev. ^{Mr.} Donald Webster, ^{DD} New College, Edinburgh zu schreiben
und ihn um Rat zu fragen, ob und wie in Edinburgh Gelegenheit
dazu ist. Vielleicht für sich auf mich. McDonald Webster kennt
mich gut und wird für ganz besorgen.

Mit bestem Gruß Ihr
D. J. Richter

Absender:

Wohnort:

Straße, Hausnummer,
Gebäudeteil, Stockwerk

Postkarte

Werdet
Rundfunkteilnehmer



Herrn Missionarsinspektors Lönies

in Berlin Friedenau

Kaudziny Str.

Straße, Hausnummer,
Gebäudeteil, Stockwerk

© (9. 26)

C 154 Din 476

Gossner
Mission

SELLY OAK COLLEGES

(WOODBROOKE, KINGSMEAD, WESTHILL, FIRCREFT, CAREY HALL).

TELEPHONE: SELLY OAK 120

Registrar:

J. C. KYDD, M.A.,
RENDEL HARRIS LIBRARY,
SELLY OAK, BIRMINGHAM.

July 15th, 1931.

H

J. Stosch, Esq., (Missionspraeses J.)
Kuratorium der Gossnerschen Missions
gesellschaft,
Florestasse 3,
Berlin-Wannsee,
GERMANY.

Dear Sir,

Your letter to Miss Underhill of Edinburgh House has been passed on to me. You refer to a University trained man, a Dr. Phil. with experience in teaching who is going to India for Missionary work, for whom you wish a further period of training in England. Your reference to Edinburgh led me to make enquiries at the University there. I find that they have no special education course for University trained teachers of foreign countries. If on taking the ordinary course, students are eligible for the University Diploma in Education, they receive this, but otherwise they can only receive a personal letter from Professor Thomson, the Professor of Education, saying what they have done.

I enclose the syllabus of the Faculty of Arts of Edinburgh, pages 153-160 of which relate to the courses on Education. I enclose also particulars regarding two courses on Education offered in the Selly Oak Colleges, one a course for the Cambridge Teachers' Certificate, the other a special course for missionaries undertaking educational work. Students taking either of these courses require to reside in one or other of the Selly Oak Colleges. If you consider this possibility I suggest that you write to the Warden, Kingsmead, Selly Oak. I enclose also a prospectus of the Selly Oak Colleges.

Yours faithfully,

J. Kydd
Registrar.

*I have put the above
under separate cover*
MISSION

Gossner'sche Missionsgesellschaft

Postfach-Konto: Berlin 7950
Bank-Konto: Dresdner Bank
Dep. A. Y., Berlin-Friedenau,
Rheinstr. 23

Berlin-Friedenau, den.....
Handl. Nr. 1920
Telegraph: 53 Rheingau 75

Egb. Nr.

Berlin-Wannsee
Florist. 3

To

The Conference of Missionary
Societies
Edinburgh House, London

Dear Sirs,

1. On November 10th, 1931 Miss Erika
John will sail from Genoa for Calcutta
via Colombo. She is a daughter of the
Rev. A. John, a Missionary of Gossner's
Society in the District of India Ranchi.
Miss Erika John will stay with her father,
probably in Chaimpur, District of Ranchi.
Miss E. John was born in India in 1905
and left India in 1905. She has not been
in India since. I apologize that this
application was not made earlier, ~~it~~ and
ask you to be so kind as to take up the
matter ~~immediately~~ without delay, as we need
your reply for obtaining a Visum. A form

of application filled in by Mrs. Osh is enclosed.
or December,

2. In November Mrs. R. Schernat is going to India. In form of application enclosed Mrs. R. Schernat signed as Ruth Juckmat, her name at birth. In the 12th of October she was married to Mr. J. Schernat, for whom we have already applied.

We ask the Conference of Missionary Societies to kindly send us these two Certificates as early as possible.

Yours faithfully

Mission-Präses

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*(Recommended by the Board of Study for the Preparation of
Missionaries.)*

A TEN-WEEKS' Residential Course in English for a limited number of students (both men and women) from the Continent, will be held from 10th October to 19th December, 1931, at the Sir Alfred Pearce Gould Hostel, 54, Amhurst Park, London, N.16. The course is primarily intended for missionaries and missionary candidates, but others may be admitted to it provided that they are suitably recommended. Accommodation and board will be provided either at the Hostel or elsewhere in the neighbourhood for students attending the course.

Each student will receive two hours' instruction daily, except on Saturdays and Sundays. The main aim of the course will be to enable students to attain proficiency in spoken English. Special attention will be paid in pronunciation, which will be taught on modern phonetic lines, using the notation of the International Phonetic Association.

Students will also receive instruction in English Composition, including letter-writing, and some time will be given to the reading of simple texts. To give practice in understanding spoken English, arrangements will be made for students to attend a daily public lecture in connection with the University of London or other Institutions. Excursions and visits to places of interest will be arranged, and there will be opportunities provided out of class hours for practice in English conversation, for games, and for social intercourse with English people.

An inclusive fee of £35 for each student will be charged, covering tuition and full board (breakfast, lunch, tea and dinner) and lodging for the ten weeks. Students who prefer to make their own arrangements for board and lodging will pay a tuition fee of £15 for the Course.

Application for admission to the Course should be made *as early as possible* to the Warden, the Rev. W. Sutton Page, 54, Amhurst Park, London, N.16. Each application should be accompanied by a registration fee of £1. The balance of the fee should be paid on arrival in London. All applications will be dealt with in the order in which they are received, and after all the available accommodation has been allotted, no further applications will be entertained.

TELEPHONE :
CLISSOLD 1588

SIR ALFRED PEARCE GOULD HOSTEL,

54, AMHURST PARK,

N. 16.

2nd October, 1931.

Herrn Missionspraeses J. Stosch,
Gossnersche Mission,
BERLIN-WANNSEE.
Florastr 3.

Dear Mr. Stosch,

I am afraid I have no definite information as to what the Education Authorities would say with regard to a Dr. phil. of a German University as a teacher in a High School in India. I should imagine that they would raise no difficulties, but of course English experience or an English certificate would undoubtedly add to the missionary's suitability, and also help to commend him to the authorities. The only really satisfactory way of deciding the question would be for your missionaries on the spot to make enquiries of their local education authorities. The practice differs in different parts of India according to the local regulations.

We were very glad to have Mr. Schernat with us, and we found him a quite keen and painstaking student. He is by nature a little shy, and does not reveal all his powers at once, but he has a good ear and a very steady power of application. On one occasion at a missionary meeting at one of our churches he gave some account of the work of your Mission, and greatly surprised me by the ease and accuracy with which he spoke. I do not of course mean that the address was without mistakes, but it was a very creditable performance and showed that he had really profited by his stay in England. I have no doubt that if he has further opportunities of English conversation and reading, he will become a very good English speaker.

With kindest regards,
Yours sincerely,

W. Sutton Page.

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RESIDENTIAL COURSES IN ENGLISH FOR FOREIGN STUDENTS.

A FOUR-WEEKS' Residential Course in English for a limited number of students (both men and women) from the Continent, will be held during the Easter Vacation, 1931, at the Sir Alfred Pearce Gould Hostel, 54, Amhurst Park, London, N.16. Accommodation and Board will be provided either at the Hostel or elsewhere in the neighbourhood for students attending the course.

The course will begin on 28th March. If a sufficient number of students desire it, the course may be extended beyond four weeks.

Each student will receive two hours' instruction daily, except on Saturdays and Sundays. The main aim of the course will be to enable students to attain proficiency in spoken English. Special attention will be paid to pronunciation, which will be taught on modern phonetic lines, using the notation of the International Phonetic Association. Students will

also receive instruction in English Composition, including letter-writing, and some time will be given to the reading of simple texts. Excursions and visits to places of interest will be arranged, and there will be opportunities provided out of class hours for practice in English conversation, for games, and for social intercourse with English people.

An inclusive fee of £3 10s. per week will be charged for each student. This fee covers tuition and full board (breakfast, lunch, tea and dinner) and lodging. Students who prefer to make their own arrangements for board and lodging will pay a tuition fee of £1 10s. per week.

Applications for admission to the Course should be made *as early as possible* to the Warden, the Rev. W. Sutton Page, 54, Amhurst Park, London, N.16. Each application should be accompanied by a registration fee of £1. The balance of the fee should be paid on arrival in London. All applications will be dealt with in the order in which they are received, and after all the available accommodation has been allotted, no further applications will be entertained.

FORM OF APPLICATION

TO BE FILLED IN BY

Alien desiring to proceed to India.

1. Names in full. (Surname in capitals):—

Mrs. Ruth SCHERNAT

2. Surname at birth, if different:—

Ruth Fuchnat

3. Address:—

(a) Permanent

Berlin - Friedenau, Handjerystr. 19/20

(b) Present

also

4. Date of Birth:—

8th of April 1909

5. Place of Birth (Country and Town or District):—

Wandsbeck near Hamburg
Germany

6. Present Nationality:—

German

7. Nationality at Birth:—

German

8. Nationality of Father at his Birth:—

German

9. Whether holder of a Passport from ^{his}_{her} Government:—

German Passport

10. Whether previously in India, and, if so, places of residence, with dates:—

*as a child of a missionary, till 1915 (16th of October)
Kānchi, Bēhar and Orissa*

11. Whether applicant has been in other Asiatic countries or Russia since 1918, and, if so, particulars, including periods of residence:—

12. Profession or Occupation:—

13. Object of Journey. (If on behalf of a firm, name and nationality of firm should be stated):—

*to work as wife of a missionary of
Gossner's Mission*

14. Province, Town, &c. of destination in India:—

*Kānchi,
Bēhar and Orissa*

15. Port of Landing in India:—

Colombo - Calcutta

16. Name and Address of Persons who will furnish information as to applicant, if applied to:—

In Country of the Applicant.

(i) *Rev. F. Storch,
Berlin - Wannsee, Florastr. 3*

(ii)

In the United Kingdom or British India.

(If none known, say "None.")

(i)

(ii)

Signature

Pauline Gossner

Date *5th of October* 1931

FORM OF APPLICATION

TO BE FILLED IN BY

Alien desiring to proceed to India.

1. Names in full. (Surname in capitals):—

Erika TOLLN

2. Surname at birth, if different:—

/

3. Address:—

(a) Permanent

(b) Present

} Berlin - Friedenau
Handjerystr. 19/20.

4. Date of Birth:—

11th February 1905

5. Place of Birth (Country and Town or District):—

Ranchi / Bihar - Orissa
British - India

6. Present Nationality:—

German

7. Nationality at Birth:—

German

8. Nationality of Father at his Birth:—

German

9. Whether holder of a Passport from ^{his} _{her} Government:—

yes, German Passport

10. Whether previously in India, and, if so, places of residence, with dates:—

from 1905 to 1909 (as a child)
Kunkel / Ranchi District

11. Whether applicant has been in other Asiatic countries or Russia since 1918, and, if so, particulars, including periods of residence:—

no

12. Profession or Occupation:—

Missionary

13. Object of Journey. (If on behalf of a firm, name and nationality of firm should be stated):—

Mission work

14. Province, Town, &c. of destination in India:—

Ranchi Behar - Orissa

15. Port of Landing in India:—

Colamba - Dhamshkodi
or Calcutta

16. Name and Address of Persons who will furnish information as to applicant, if applied to:—

In Country of the Applicant.

(i)

Rev. J. Stosch

(ii)

Berlin - Wamsee Florastr. 3.

In the United Kingdom or British India.

(If none known, say "None.")

(i)

(ii)

Signature

Erika John

Date 13th October 1931.

New York, September 3, 1931.

Missionsdirektor Dr. Carl Ihmels,
Ev.-Luth. Mission zu Leipzig,
Carolinenstrasse 17/19,
Leipzig, Germany.

My dear Missionsdirektor:-

Your letter of July 20th was duly received on August 3rd. I wish to thank you most sincerely and heartily for the frank, thorough and brotherly way in which you have revealed in your letter the inner problems, difficulties and responsibilities of the Leipzig Ev. Luth. Missionary Society in the obligations it has assumed for missionary work in non-Christian lands, especially in view of the serious economic crisis through which the people of Germany have been passing. Your letter is very illuminating and helpful. Your discussion of the tasks of the Leipzig Missionary Society in the present situation has enabled me more fully to comprehend the greatness of the task confronting you and your colleagues. I assure you that my sympathy with you and with the Leipzig Missionary Society is the more intelligent, genuine and profound because you have laid before me in full brotherly confidence the facts as you see them. Since your letter came, I have not ceased to pray that God's richest blessing may rest upon the Leipzig Missionary Society and that He may guide its leadership to a solution of all your difficulties to the end that the witness of the Gospel in non-Christian lands through the Leipzig Mission Society may not be diminished but may grow stronger and more extended as the years pass by.

During the month of August, I had the privilege of enjoying a few weeks of much-needed vacation, which has been very helpful. But my absence on vacation for a part of the time since your letter came was not the main reason for my delay in answering you. Since there were not funds available for the immediate financial assistance of the Leipzig and the other Lutheran Missionary Societies in Germany, either in the treasury of the Lutheran World Convention or in that of the National Lutheran Council of America and no way by which money could be made available quickly in the present economic situation prevailing in America and throughout the world, it seemed to us right and necessary to take time to consider fundamentally and thoroughly your proposal that a "Hilfsaktion" for the Leipzig and other Lutheran Missionary Societies in Germany be established, similar to that conducted by the National Lutheran Council of America after the World War. In my view, there were even stronger reasons, some of which influenced me to delay in replying to your valued letter, why too hasty action should not be taken on your proposal. It is due you, my dear Doctor, to give an outline of these reasons as follows:

I. The political, social and economic life of Germany was in a fluid state, subject to constant change, during the period from July to September. Your own letter indicated your clear understanding of the fact that the economic situation in Germany might be quite different by the time I received your letter of July 20th. It was manifestly unwise to endeavor to start a large relief operation in other lands for German Lutheran missions until it became reasonably clear what the political, social and economic background of the German Lutheran Missionary Societies would be when a reasonable degree of stability in the national affairs of Germany had been attained. As a matter of fact, Germany has made long strides toward stability in her economic life during the past six or seven weeks. Your banks have re-opened and are functioning regularly both in the

domestic and international sphere. The newspapers state that your Stock Exchange will open today. Our hope and prayer are that the people of Germany are coming back to normal life and that they are in a far better position than you feared to support the activities of the Christian Church for the spread of the Gospel through their Missionary Societies. Certainly the problem of the German Lutheran Missionary Societies has assumed a new phase, Nicht Wahr? even if it should still be true that they do not see their way clear alone to meet their economic responsibilities for their work on the foreign field.

II. In view of the facts before us, it did not seem to us just and right to consider seriously the starting of a Hilfsaktion for the relief of German Lutheran missions without the consideration of the claims of other departments of the work of the Evangelical Lutheran Churches of Germany if a catastrophe should be coming to your country, which God forbid! I had before me appeals similar to yours from Lutheran Inner Mission Societies and institutions in Germany, not to mention various other vital and essential operations of the Churches of our faith in your country. On the basis of my experience in Lutheran relief work as the representative of the National Lutheran Council in Europe after the World War, I felt that the only course consistent with the principles of true churchmanship or statesmanship was to consider the interests of Lutheranism as a whole in Germany in laying any plans for an effective relief operation in case a catastrophe should actually come to Germany. I feel sure that you will agree that in case a great calamity or emergency should confront the Evangelical Lutheran Churches of Germany or in any other country of the world, we could not for a moment contemplate confining relief activity to the agencies of the Church for the conduct of foreign missions.

III. Your proposal concerning a relief operation for the aid of German Lutheran missions has forced me to consider very seriously the situation and responsibilities of American Lutheranism as a part of the entire complex of World Lutheranism. The suggestion in your letters that the proposed Hilfsaktion for German Lutheran missions should be initiated in America presumably through the National Lutheran Council raised serious questions and difficulties. Perhaps some of these should be outlined in the interest of a clear understanding and the development of a common world consciousness of relationships and responsibilities among the forces of the Lutheran Churches of the world.

A. The Evangelical Lutheran Church Bodies in America, which cooperate in their common agency for North America of the National Lutheran Council and for the entire earth with the Lutheran World Convention, are made up of congregations whose people are descendants of immigrants from practically all of the countries of Europe. The overwhelming majority of the Lutherans of America are now English-speaking, although they are the descendants of forefathers of German, Swedish, Norwegian, Danish, Finnish, Dutch, Lettish, Estonian, Polish, Austrian, Hungarian and other races. But these American Lutheran people belong to the loyal and patriotic citizenships of Canada and the United States of America. The one common ground of their interest in and love for the Evangelical Lutheran Churches of Germany, the Scandinavian and other countries of Europe is their common faith and confession. Hence loving devotion to God, to the Gospel of Christ, to their brethren in the faith and to the Evangelical Lutheran Church as the single motive which could lead the Lutheran Church Bodies of America to share in a relief operation to help meet an unusual and great emergency.

B. Just as the United States of America has "come of age" and has taken its place within the family of nations, so the Evangelical Lutheran Church Bodies in America have "come of age" and are assuming more and more their direct responsibilities to God and their share of the work they should do as independent Churches within Christendom. Practically all of the American Lutheran Church Bodies, therefore, have recognized their obligation to God to engage in the foreign missionary enterprise of the Christian Church. They are undertaking to discharge their responsibility to God in the matter of proclaiming the Gospel in non-Christian lands by the establishment, maintenance and development of Lu-

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theran foreign missions in India, China, Africa, and the Islands of the Seas. The adequate maintenance of their own foreign missionary activities, therefore, is a primary responsibility of American Lutheran Church Bodies, just as the maintenance and development of theirs is a first responsibility resting upon the Lutheran Churches of Norway, Sweden, Denmark, Germany and other countries of Europe. The Boards of Foreign Missions of the Lutheran Church Bodies in America have been faced this year and last, on account of the prevailing world-wide economic depression, with very grave financial problems. Their income has fallen off, they have been forced to make retrenchment on the foreign mission fields, and they have been compelled with what patience they can command to delay the development of their work, including the repair and addition of building equipment, the starting of new stations, etc.

C. The economic situation of the American Lutheran Churches is in some respects peculiarly difficult as compared with that of the Evangelical Lutheran Churches of Germany and some other countries of Europe. It is not merely a matter of suffering in consequence of the reduced incomes of its contributing people because of the existing general economic depression. While the Evangelical Lutheran Churches of Germany and other countries of Europe are supported indirectly by taxation and their missionary and other benevolent operations only are supported by the free will offerings of the people, the Lutheran Church Bodies in America must look solely to the free will offerings of the people of the congregations for the income necessary to pay pastor's salaries, to meet the current expenses of the congregations, as well as to conduct the general activities of the Church, including education (colleges, universities and theological seminaries), publication of church literature, inner missions, home missions, foreign missions, etc. The majority of the Lutheran people of America have moderate means. There are some who are rich, some who are very poor and some who are unemployed. The comparatively few who are rich receive little income from their stocks and bonds or from their factories and big industries under present conditions. Moreover, the Evangelical Lutheran Church Bodies in America are even now starting an intensive campaign along the line of inner missions to do their part for the relief of unemployment and the unemployed in America during the coming winter. With God's help, the Lutherans of America will do what they can to increase among their people the spirit of love to God, to His Church and to suffering humanity and the spirit of sacrifice in giving for the work of the Church under existing trying conditions. But I am sure you already appreciate the fact that these conditions existing in North America must be taken into consideration in any plans which may be made for cooperation in a relief sense with German Foreign Missionary Societies and other essential activities of the Lutheran Churches of Germany in case of a catastrophic condition arising in Germany, which we sincerely trust has already been in great measure at least avoided through God's gracious working.

IV. Under number "2" of your letter of July 20th you request that we take under careful consideration the proposal that American Lutheran Churches inaugurate^a "Hilfsaktion" for the relief and assistance of all Lutheran Missionary Societies in Germany in view of the economic crisis through which your country is passing. We have very carefully and prayerfully considered this proposal. However, the proposal that American Lutheran Churches shall initiate action in the premises does not seem to us to take into consideration either the economic situation of the Evangelical Lutheran Churches as well as other Christian Churches in America, or to recognize the advances made in Lutheran thinking and practice by reason of the development of the Lutheran World Convention movement. As indicated in the foregoing discussions in this letter, all the major autonomous Evangelical Lutheran Churches throughout the world are recognizing their direct responsibility to God to engage in foreign missionary work and are struggling to maintain and develop their foreign missions under the present trying economic conditions. Do the Evangelical Lutheran Churches of one continent have any more responsibility than those of another continent to go to the relief of Lutheran Foreign Missionary Societies in calamitous distress

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in Germany or in any other country where unusual emergencies arise? Through the Lutheran World Convention movement, the Evangelical Lutheran Churches of the world have come to a consciousness of common responsibility for the relief and assistance of any suffering Evangelical Lutheran Church, certainly not the least those in Germany, in the maintenance of their normal life and regular activities for the advancement of Christ's Kingdom and the upbuilding of the Church. I feel sure that the Lutheran Church Bodies in America will not be disposed to ignore the new development in thinking and action represented by the Lutheran World Convention movement but will desire so far as possible to act in any great and every emergency in cooperation with the Lutheran Churches of other countries of the world through the existing agency of the Lutheran World Convention and its Executive Committee for Continuation Work. In my view, nothing will be lost but everything will be gained under God's blessing for the welfare of every endangered interest and operation of the Lutheran Churches of Germany by continuing to endeavor to meet every emergency, requiring temporary relief by the mobilization and action of the Lutheran forces of the world through the Lutheran World Convention. Would it not be very unwise to go back to the conditions existing in the Lutheran world before, during and immediately after the World War, in the consideration of the problem confronting the Lutheran Missionary Societies in Germany, which course would fail to recognize and take advantage of the progress God has enabled Lutheranism to make in conscious unity, in thinking, and in cooperation in world terms through the development of the Lutheran World Convention movement? In any case, I feel sure that the Lutheran Church Bodies of America will not favor independent action through the National Lutheran Council of America but in the future will seek to do what they are able to do by God's grace and blessing in cooperation with sister Evangelical Lutheran Churches in other lands through the more comprehensive agency of the Lutheran World Convention. Hence, my dear Missionsdirektor, I believe your proposal, if the necessity for its being adopted in some form still actually exists, should be submitted for consideration and appropriate action to the authorized and competent Committee of the Lutheran World Convention.

V. Thinking and writing as I have been and am with genuine interest in the welfare of the Evangelical Lutheran Church in every country on the earth and of Lutheranism as a whole in the world, I have come to certain general conclusions which I trust you will permit me to express for whatever they may be worth in your own thinking:

A. What is God's meaning in the permission of the current world-wide economic depression, with the consequent human need and suffering, difficulties and trials for the Christian Church in the maintenance and development of its work for the care of souls and for the preaching of the Gospel, with the more acute distress in particular countries? Is man's extremity meant again to be God's opportunity to win His own people to a larger inflow of His grace, to a deeper love for Him and His Church, and to a more willing and generous spirit of sacrifice for the advancement of the Kingdom of His Son? Is God giving His people in the Lutheran Churches of Germany, Scandinavia, America and the other countries of the world the opportunity and the call to labor more intensely and with greater devotion for the spiritual mobilization of the millions of nominal Lutherans in our countries unto renewed faith in Christ and renewed devotion to His Kingdom as well as practical enlistment for service in all the tasks of the Church at home and abroad? I am convinced that this may be God's meaning and purpose in the present situation. Perhaps this is one way to the solution of the problems of the Lutheran Missionary Societies in Germany as well as for the solution of the problems of the Lutheran Missionary Societies in Northern Europe and of the Foreign Mission Boards of the Lutheran Churches in America.

B. But as long as time lasts in this sinful world there will be "distress of nations" and catastrophic calamities will come from time to time to various peoples upon the earth. Consequently the Churches will face emergencies and suffer distress when great calamities come to the nations of whose life they are a part. How shall the Churches of the same

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faith and confession in other countries of the world be best prepared and organized effectively to administer aid to their fellow believers in a particular country in times of national upheaval, calamity or unusual distress? It is my conviction after the experience of the past fifteen years in laboring for the furtherance of Lutheran world cooperation that it is of the utmost importance, if wise, adequate and efficient action is to be possible in any great emergency, that the Evangelical Lutheran Churches of each and every country of the world shall conscientiously seek by God's grace and power completer conscious unity in the faith and on the basis of this conscious unity in the faith and confession to enter actively and sympathetically into cooperation with sister Churches of the same faith in other countries of the world for the discharge of common responsibilities resting upon the Lutheran Churches of the world according to approved programs. I am profoundly thankful to God for the very considerable measure of progress made through the Lutheran World Convention in conscious unity in the faith and confession, in the free association of autonomous Lutheran Churches for Lutheran world cooperation in practical tasks, and for the work God has enabled us to do in this way for the aid of the distressed Lutheran Churches and for the strengthening of the position of the Lutheran Church as a whole in the earth. What a power the Lutheranism of the world would be for the extension of the Kingdom, for the relief of any cooperating Lutheran Church in great distress in any country, and for the strengthening of the positive evangelical forces of Christianity in the earth, if the Evangelical Lutheran Churches of every country of the world were mobilized for sympathetic cooperation on the basis of the common faith and confession in the Lutheran World Convention movement! Shall not we Lutherans in every country work toward this end so that by God's grace we may be really prepared and organized to give effective support when the Lutheran army in any country is hard-pressed by its foes?

C. Since the rapid change in the economic affairs of Germany during the past five or six weeks, how do you view the question of the ability of Lutheran Missionary Societies in Germany through the intensive cultivation of their own constituencies with God's help to gather the means to carry on adequately their own work on their foreign mission fields? I shall be very grateful indeed, both personally and officially, if you will keep me fully informed in regard to the situation of Lutheran Missionary Societies in Germany and their ability to carry on their own work under the stress of existing economic conditions. I assure you of my profound interest in the welfare of the Evangelical Lutheran Churches of Germany and of the great and blessed activities of their Missionary Societies in non-Christian lands. The Evangelical Lutheran Churches cooperating in the Lutheran World Convention, whether in America, in Northern Europe or in other countries of the world, will, I feel sure, earnestly desire to do their duty in view of all the circumstances and conditions for the temporary or emergency relief of endangered missionary and other activities of the Lutheran Churches of Germany, provided the vital necessity thereof arises. Hence with complete brotherly goodwill and sympathy, I beg to invite you to continue the correspondence so that I may be advised constantly of the condition and problems of the Lutheran Missionary Societies in Germany and may be able through your good help to judge truly if and when the time comes for action. Should the necessity arise, I can always call a special meeting of the Executive Committee of the Lutheran World Convention.

With truest brotherly greetings and assurances of high personal esteem, I remain, in the fellowship of the faith of the Gospel and in devotion to the Evangelical Lutheran Church as a whole, including especially its foreign missionary work,

Cordially and faithfully yours,

John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, October 26th, 1931.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

RT. REV. BISHOP DR. MARAHRENS,
Hanover, Germany

To the Bishops, Presidents and General Superintendents of the Evangelical Lutheran Churches throughout the earth; to the Members of the National Special Committee on the Lutheran World Convention for the various countries; and to Lutheran Editors and other Church Leaders.

Dear Colleagues and Brethren:-

Grace, mercy and peace from God the Father and from our Lord and Saviour Jesus Christ!

The world-wide economic depression makes more intense the need of the suffering Evangelical Lutheran Churches. This fact brings sharply into the foreground, among the many activities of the Lutheran World Convention, that of the relief of the weak, suffering and endangered Churches of the faith. For this reason, we have decided, instead of sending out an October number of Mitteilungen des Lutherischen Weltkonvents as we had planned, to transmit to you the message contained in the enclosed translation of an article entitled An Endurance-Test in Lutheran World Cooperation. Our purpose is thus to supply promptly ample information concerning the Lutheran World Convention's approved program for the relief of the suffering Lutheran Churches.

From the contents of the enclosed article, which is really a call to Lutheran world cooperation on the part of all in the household of faith, you will observe that the need is very urgent and very critical, particularly within the suffering Lutheran Church in Soviet Russia. We feel that in these times of trial and testing, the value of conscious unity in the faith among the Churches of the conservative Reformation, of Lutheran solidarity and of Lutheran cooperation becomes vividly manifest to all. Such a spiritual consolidation of the forces of the Evangelical Lutheran Churches throughout the earth may form through the power of God's Word and Spirit a mighty front against the adversaries of secularism, atheism and false ecclesiasticism. However, should not the autonomous Evangelical Lutheran Churches throughout the earth, in the discharge of their common responsibility, also gladly stand together and work together in the name of Christ and His Church in free, practical cooperation for the relief of the suffering Evangelical Lutheran Churches? Encouraging progress has already been made in this direction. Now that economic distress has become world-wide and is so intense in many countries, we hope and trust that every Evangelical Lutheran Church or relief agency, for the love of Christ and His Church, may send a gift, however small, to the Treasurer of the Executive Committee of the Lutheran World Convention for the relief of the suffering Churches. Above all, let us continue intercessory prayer for distressed fellow believers, especially for the endangered Church of Russia and its Seminary in Leningrad.

Can you arrange for the publication serially of the enclosed article on An Endurance-Test or, at least selected portions of it in your church papers? Copies of church periodicals carrying the article will be appreciated.

With many thanks for past cooperation and with assurances of our prayers for God's continued blessing on your own Churches, I remain, with kindest personal regards,

Cordially and faithfully yours,

John A. Morehead

24.8.31

Lieber Onkel Fritz !

Wir hören hie und da durch Tante Maria von Euch und hoffen, dass Ihr noch eben so frisch seit wie vor drei Jahren, als Ihr uns besuchtet. Bei uns würdet Ihr es etwa noch eben so finden wie damals, nur Hanna ist gewachsen und strebt jetzt als Unterprimanerin dem Abschluss auf ihrem Realgymnasium zu.

Ihr verfolgt sicherlich aufmerksam die Note unseres gemeinsamen Deutschlands und könnt Euch denken in welche Lahe dadurch unsere Gossnersche Mission gekommen ist. Die Krisis in der wir stehen wurde dadurch hervorgerufen, dass die Banken keinen Kredit mehr geben und frühere Kredite zurückfordern und wir andererseits auch nicht die Möglichkeit haben den geringen Rest von Wertpapieren auf die hin wir bisher Kredite bekommen haben zu verkaufen. Selbst eine Hypothek ist augenblicklich nicht zu bekommen. Ich lasse Dir ja regelmässig unser Missionsblatt zugehen, so wirst Du in der Augustnummer auch gelesen haben, wie wir versuchen, eine Notgemeinschaft unter unseren Freunden zu gründen, in der Erkenntnis, dass jetzt nur solche treue Kleinarbeit uns helfen kann. Aufrufe haben, wenn sie an eine Allgemeinheit gerichtet sind, in Deutschland keinen Erfolg, denn es wird von allen Seiten heute zu Tage gerufen. Leider haben wir auch mit einer Bitte an Dr. Morehead keinen Erfolg gehabt. Wir wollten, dass er uns jetzt wenigstens einen Betrag von 5 000 Dollar leihen sollte, wenn seine Fonds es nicht erlaubten, das Geld zu stiften. Das National Lutheran Council hat seine Hilfsaktion eingestellt, was die Deutsche Missionsarbeit anlangt. Zwar liegt es im Bereich der Möglichkeit für Dr. Morehead als Präsident der Lutheran World Convention über einen Fond zu verfügen,

welcher ihm untersteht und Dr. Morehead hat auch zugesagt, weiter an uns zu denken, das trauen wir ihm ohne weiteres zu, denn er hat sich wirklich als treuer Freund bewiesen. Ob er aber noch etwas tun wird und uns mit Geld helfen, das ist mindestens fraglich.

In dieser Situation, die uns gebietet, jede uns gegebene Möglichkeit auszunutzen, kam in der letzten Sitzung unserer Finanzkommission die Frage auf, wie man in Amerika an die einzelnen Gemeinden heran kommen könnte. Amerika klagt und jammert zwar auch, aber man muss schon geradezu blind sein, wenn man das Geschick Deutschlands als gleichartig neben das Amerikas stellt. Nun weiss ich, dass die Sammelarbeit in Amerika ganz anders betrieben wird als in Deutschland, und dass wir unsere Methoden nicht ohne weiteres übertragen können. Wir wissen, dass die lutherischen Gemeinden auch ihr eigenes Missionswerk haben. Das es dennoch möglich ist auch darüber hinaus etwas zu tun hat uns eine einzelne Gemeinde bewiesen, die kürzlich an verschiedene Deutsche Liebeswerke und auch an uns, einen schönen Betrag schickte. Was der einen Gemeinde möglich war, sollte auch anderen nicht unmöglich sein. Bitte ^{helfe} uns doch mit Deinem Rat, bei dem grossen Kreise Deiner Beziehung siehst Du vielleicht diese oder jene Möglichkeit. Leider kenne ich Deinen zweiten Nachfolger als Präsidenten der Jowa Synode nicht persönlich, da Dein nächster Nachfolger Dr. Fandry gestorben ist.

Friedel und Hanna grüssen mit mir Dich und Tante Mary herzlich

Dein

Hans Stosch

AUGUST 17th, 1931

Berlin-Wannsee,
Florastrasse 3.

To
The Rev. John A. Morehead, D.D.
President of the Lutheran World Convention
39 East 35th Street, New York

My dear Dr. Morehead,

We are in receipt of your reply to Missions Inspector Lokies' letter, dated New York July 23rd. I write to-day in order to thank you for your sympathy with Gossner's Mission in this emergency. It is known to us that the financial depression is world-wide and we understand that the income of all Christian Churches for carrying on their Mission work is being limited. Still we plead that Germany is a special case and ask you, not to dismiss Gossner's work from your memory.

In your letter dated New York, January 20th, 1931, you say that, since the N.L.C. made no definite pledge to Gossner's Mission for the year 1930. accounts may be considered closed for the past year. In the future the N.L.C. will pay over all gifts for 'Lutheran World Service' to the President of the Executive Committee of the Lutheran World Convention for administration. You very kindly said that you will consider the situation and needs of Gossner's Mission and asked me to send you a complete statement of the budget plans for 1931. This statement you received, as I hope, shortly after the 20th of January. To-day I enclose the last number of our Magazine containing the annual report and census as well as the accounts for 1930 (p.157) and the financial situation (p.164).

I remain, with assurance of good wishes for you personally and
for your work

sincerely Yours

287.

Missions Praeses

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, July 23rd, 1931.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

RT. REV. BISHOP DR. MARAHRENS,
Hanover, Germany

Missionsinspektor Lokies,
Kuratoriums der Gossnerschen Missionagesellschaft,
Handjerystrasse 19-20,
Berlin-Friedenau, Germany.

My dear Missionsinspektor:-

Your letter of July 7th has been duly received and read with intense interest and deep concern. I hasten to assure you of our profound sympathy with you, with Missionspraeses Lic. Stosch, and with the other members of the Kuratorium of the Gossner Missionary Society in the financial difficulties which confront you and your work in providing for the Gossner Evangelical Lutheran Church in India under present economic conditions. We can understand at least to some extent how quickly and seriously the economic crisis through which Germany is passing must necessarily react upon the activities of the Christian Churches of Germany, both at home and in the foreign fields. Our hearts are entirely with you in full Christian sympathy and in the natural brotherly desire as Lutherans to assist our brethren in the faith to meet the emergency upon them according to the request submitted in your letter.

However, I am sorry to be compelled to reply that at the present time it is entirely out of the power of the Lutheran World Convention to be of any material assistance to the Gossner Missionary Society by way of either gift or loan. There is prevalent as you doubtless know a world-wide financial depression, including the United States and Canada no less than other countries, which is limiting seriously the income of all Christian Churches for the carrying on of their work at home and abroad. This is certainly true of the American Lutheran Church Bodies. All the Boards of Foreign Missions are having great difficulty in meeting their budgets because of decreased income; some of them have already accumulated large debts; all of them, I believe, have been compelled either to retrench or to decline to increase their missionary personnel and work on the foreign fields.

To my great embarrassment and distress, the relief treasury of the Executive Committee is at the present moment overdrawn. Yet we have awaiting action payments on pledges for such vitally necessary work as the maintenance of the Russian Lutheran Seminary in Leningrad; the assistance of the eighty-three Lutheran pastors and their families in Russia whether they are free to be active, or in prison or in exile; the provision with the necessities of life of some four hundred German-Russian Lutheran refugees in Manchuria, and scores of other objects just as urgent and appealing for the relief and strengthening of the weak and suffering Lutheran Churches! My colleague, Dr. Long, the Executive Director of the National Lutheran Council, has just sent me a memorandum to the effect that on account of the slowness with which gifts are coming in he cannot turn over any World Service funds this month to the Lutheran World Convention for distribution. He says it is impossible to negotiate loans for this purpose under present conditions. In view of the facts of the present situation, including the great economic difficulty of maintaining the normal operations of Evangelical Lutheran Church Bodies and securing gifts through the National Lutheran Council

July 23rd, 1931.

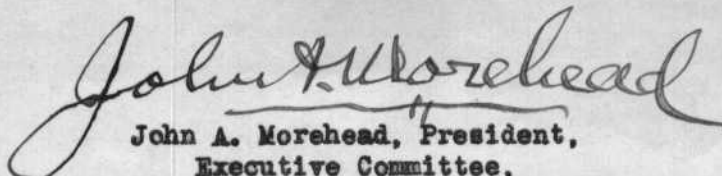
for the approve program of the Lutheran World Convention, our Lutheran Church leaders in this country regard it as unwise and impracticable to raise the question of making loans for the Lutheran Missionary Societies abroad, as much as we would like to help them in the immediate emergency.

I think you should know that the Gossner Missionary Society is not the only one in Germany which has made a similar appeal to me in recent weeks. But I have been compelled to return the same answer to them because I see no present possibility of favorable action.

However, we are earnestly hoping and praying that the vigorous and favorable action of the Government of the United States through President Hoover with a view, through the cooperation of the related nations of Europe, to the radical financial relief of Germany that she may really have the opportunity to solve her economic problems, may be brought to a successful issue. If this comes to pass, as we earnestly hope it may, the reaction will be promptly favorable upon the entire economic life of Germany, with a result that the agencies of the Christian Church will approach normality again, the banks be able to loan them money temporarily, etc. In view of the actual situation around the world, therefore, we feel that it is best that we await developments. I am sure that the Gossner Missionary Society meanwhile will do everything in its power to make provision for the safety of its work at home and abroad and for its continuance to the best possible advantage under present trying conditions. We of the Lutheran World Convention, whether in Europe or America, see no way to maintain the work of the Church at home and on the foreign mission fields except with God's help along the way of faith, prayer, sacrifice and persevering effort by the grace of God.

Regretting truly that we are not able to grant your request and with assurances of our abiding interest and prayers in the welfare of the Gossner Missionary Society and of its great work in India, I remain, with greetings and good wishes for all,

Cordially and faithfully yours,



John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

TELEPHONE:
VICTORIA 1398 AND 1399
(2 lines).

TELEGRAMS:
"GOSPELIZE, PARL., LONDON."
(=2 WORDS FOR UNITED KINGDOM.)

CODE:
PREMIER AND ECCLESIASTICAL.

The Society for the Propagation of the Gospel in Foreign Parts.

SECRETARY - THE REV. CANON STACY WADDY.

15 TUFTON STREET, WESTMINSTER, S.W.1.

Herr J. Stosch,
Berlin-Wannsee,
Florastr. 3.

H

July 8th, 1931.

Dear Sir,

I have to thank you for your letter of the 6th inst., and to say that we are sending our Report for 1930 to the "Gossnersche Missions Gesellschaft".

All Reports prior to the war are not available, nor have we any for 1914 - 1920.

The stock we held was completely spoiled in the flood we had some few years ago. In the circumstances we have done the best we can. If a current Report would be of any use to you, we should be pleased to send you one.

Very truly yours,

Hugh F. Ward

7. Juli 1931.

Sehr verehrter Herr Doktor!

Missionspräses Lic. Stosch, der sich zur Zeit auf Urlaub befindet wird in der nächsten Zeit einen ausführlichen begründeten Antrag an Sie richten. Dieser Antrag wird nicht von der Bitte berührt, die wir hiermit aussprechen.

Sie wissen, sehr verehrter Herr Doktor, dass unsere Einnahmen in jedem Monat verschieden sind. ~~Im Sommermonaten sind sie~~ In den Wintermonaten sind sie durchschnittlich hoch, während sie in den Sommermonaten fallen und bei weitem das nicht bringen, was wir für Indien und unsere heimatliche Werbearbeit brauchen. In diesen Monaten sind wir darum stets genötigt gewesen bei den deutschen Banken ein Darlehn aufzunehmen, um die laufenden Ausgaben zu bestreiten. Im Augenblick aber ist die wirtschaftliche Lage Deutschlands so, dass die Banken jeden Kredit gesperrt haben. Selbst die beiden grossen Banken, mit denen wir arbeiten, Deutsche- und Dresdner Bank, sind nicht imstande uns auch nur den geringsten Kredit zu gewähren, obwohl wir ihnen unser völlig unbelastetes grosses Grundstück als Sicherheit angeboten haben. Noch vor 4 Wochen hätten wir das Geld bekommen können und wir werden es wieder erhalten können vielleicht im September/Okttober. Bis dahin wird sich das tatkräftige freundliche Eingreifen Ihres Präsidenten Hoover vielleicht ausgewirkt haben. Das Hinhalten der Verhandlungen durch Frankreich hat ausserordentlich deprimierend auf die deutsche Geldlage eingewirkt, und wir sind in unserem Werke von der allgemeinen Lage in hohem Grade abhängig.

Da wir demnach von deutscher Seite für die nächsten Monate kaum ein Darlehn zu erwarten haben so richtet der Finanzausschuss der Gossnerschen Mission, vom Kuratorium dazu bevollmächtigt, an Sie die herzliche dringende Bitte um ein Darlehn von 5-8000 Dollar. Wir würden Sie bitten dieses Geld direkt nach Indien zu schicken. Wir haben dorthin erst heute die Gehälter für unsere Missionsgeschwister (Juli-Rate) anweisen können. Die Beiträge für die indische Kirche stehen noch in Höhe von 14.000 Rmk. aus. Wir sind tief bedrückt und

7. Juli 31.

beunruhigt darüber und wollen das Menschenmögliche tun. Wir hoffen auch, dass die Lage sich bessern wird. Wir wären Ihnen aber sehr dankbar, wenn Sie uns durch ein Darlehen in der angegebenen Höhe und zu erträglichen Bedingungen bis zum Ende dieses Jahres helfen würden.

Mit der Bitte um gütige, baldige Antwort, im Namen des
Finanzausschusses des

K u r a t o r i u m s
der

Gossnerschen Missionsgesellschaft.

gez. Lokies
Missionsinspektor.

JULY 5th, 31.

Berlin-Wannsee
Florastr. 3

Missions Praeses

To
Warren H. Wilson, Esqu.
156 Fifth Avenue
New York

My dear Sir,

You very kindly wrote to me from Govindpur, District Ranchi, about your experiences there. I am sending by bookpost the last number of our Magazine in which I published your letter in German translation with my comments. This will show you how I valued your remarks on the work of Gossner's Mission in prewar times. Your letter contains a good lesson for our Indian brethren as well, I hope they will learn it. I shall read with much interest the report of the ~~Commission~~ when published by Mr. J.W. Pickett.

With hearty thanks for your letter

I am

sincerely Yours

J St

Missions Praeses

July 6th, 1931.

H
Berlin-Wannsee
Florastr. 3

Missions Praeses

To The Office
of the Society for the Propagation of the Gospel
in Foreign Parts
15 Tufton Street, Westminster
London S.W.1.

Dear Sirs,

you kindly sent me at my demand 'The Missionfield'
January to July 1931. I acknowledge receipt thankfully. Now I am
asked to supply for purposes of research a prewar yearbook of the
S.P.G. and a more modern yearbook of the same society. Would you
be so kind as to send it to 'Gossnersche Missions Gesellschaft,
Berlin-Friedenau, Handjerystr. 19/20.

Personally I should be grateful to you for sending to my
address given above the same two yearbooks and the reports your
Society published in 1914 to 1920.

Yours faithfully

J St

Missions Praeses

The International Review of Missions

(Issued by the International Missionary Council)

Editor—WILLIAM PATON

Associate Editor—M. M. UNDERHILL

Address business letters
to "THE MANAGER."

EDINBURGH HOUSE

2 EATON GATE, SLOANE SQUARE

LONDON, S.W. 1

Herrn Missionspraeses J. Stosch,
Kuratorium der Gosnerschen
Missionsgesellschaft,
Florastrasse 3,
BERLIN-WANNSEE,
GERMANY.

30th June, 1931.

Dear Herr Stosch,

Miss Underhill is away on holiday, and in her absence your letter has come to me for reply.

After consultation with Mr Paton I have ordered for you a copy of the book "The Reconstruction of India" by Edward Thompson (Faber & Faber, 10/6), which is quite the best modern book on India written from the Christian point of view. It was reviewed by Sir Stanley Reed in the January number of the International Review of Missions.

I have sent your enquiry about the date of the course of instruction at Edinburgh for University trained teachers to Mr J. C. Kydd, Rendel Harris Library, Selly Oak Colleges, Birmingham, and have asked him to reply to you direct.

The work of the Board of Study for the Preparation of Missionaries has been reorganized and Mr Kydd has taken on the honorary secretaryship in place of Miss Underhill.

Your enclosure was forwarded to Miss C.C. Morgan of the S.P.G.

Yours sincerely,

St Stanley.

Berlin-Wannsee, Florastr. 3

June 23rd, 1931.

MISSIONSPRAESES

To
The Office of the S.P.G.
London.

Dear Sirs,

may I ask you on behalf of Gossner's Mission to send me regularly the Magazine of your Mission ? We are prepared to send you our publications in exchange or to pay for your Magazine, if you prefer this. Particularly I should like to have the last annual report of your Society and the report of 1920 or 1921 in two copies and the reports of the years 1914 and 1922 in one copy.

If Dr. F. Westcott, Metropolitan of India, is in London just now, I ask you to remember me to him. Dr. Westcott knows me well from the time when he was Bishop of Chota Nagpur.

Yours faithfully



Missions Praeses

Berlin-Wannsee, Florastr. 3

June 23rd, 1931.

Missionspraeses

To
The International Missionary Council
Edinburgh House
2 Eaton Gate, London S.W.1.

Dear Sirs,

I beg to enclose a Form of Application filled in by Mr. J. Schernat, a young German Missionary intending to go to India. He will be ordained by Gossner's Mission Society and will work in connection with this Society. At present Mr. J. Schernat is in London, at Mr. Sutton Page's Language School.

Would you kindly send the usual certificate for the Passport office of the British Consulate in Berlin?

Yours faithfully



Missionspraeses

Berlin-Wannsee, Florastr. 3

June 23rd, 1931.

Missionspraeses.

To
Miss M. Underhill
or substitute
Edinburgh House
Eaton Gate, Stoane Square
London S.W.1.

Dear Miss Underhill,

would you be so kind as to address and forward enclosed letter to the Headquarters of the S.P.G. Mission in London ?

Gossner's Mission intends to send to India a University trained man, Dr. phil. He has experience in teaching. We think it advisable to send him to England to get acquainted with English ways and methods. As ought I know there is a course of instruction held in Edinburgh for University trained teachers of foreign countries, the closing certificate of which I would be very helpful for a leader of school work in our Mission. Would you kindly let me know when this course begins. I expect there is a notification in print.

In the International Review of Missions I saw an article by Mr. Paton on Christianity in India to-day. If you know a recent book or paper on India politically, written from the Christian point of view I should be grateful if you would order it for me and let me have the bill.

With kindest regards

Yours sincerely

J. S. T.

WARREN H. WILSON
156 FIFTH AVENUE
NEW YORK, U. S. A.

NATIONAL CHRISTIAN COUNCIL
NELSON SQUARE
NAGPUR, C. P., INDIA
Camp.
Govindpur, P.O. Jariagarh
Dist. Ranchi, 21st April

The Rev. Lic. Johann Storch,
Flora Strasse,
Wansee,
BERLIN,
(Germany).

Revd. and dear Sir,

I have been studying for a month at Govindpur in the Ranchi District, Province of Behar, India among the Lutherans; making a study of the work of the Lutheran Church among the people of this section. This study is being made in all parts of India for the National Christian Council of which Rev. J.Z. Hodge, Nagpur is the Secretary. The Director of this study is Rev. J.W. Pickett, D.I. of Lucknow. I am an American loaned for a year to provide the scientific methods used in the survey. I return to New York next month and Dr. Pickett will publish the survey in 1932.

at Vidyasaagar: at Elah in the United Provinces.
The same kind of study has been made in Travancore in the Madras Presidency and a similar study will be made in the United Provinces and in the Punjab.

My purpose in writing to you is to express to you the surprise I have experienced, and the great satisfaction, in the condition of this church and its people. I realise how good work was done by the early German missionaries. The training they imparted must have been most thorough. These aboriginal people attend church regularly. They are well taught in scripture and Creed. They contribute regularly, and practically all of them give, to the support of the church. I am especially impressed with the excellence of the music both the native music and the German music, which ~~has~~ taught to them so thoroughly by your missionaries.

It is highly creditable to the faithful men and women whom your church maintained here for 70 years, that they have kept their religious faith, their good order in church, the reverent spirit; and it is even more to the credit of your missionaries that they were able to maintained themselves as an autonomous church.

The present condition of the church so far as we have observed it in this representative place is excellent. The increase in membership and in contribution is known to you already. I am greatly pleased with this because in so many parts of India the work of our missionaries has received less reward in these respects. It seems to me that this region will stand out above others and the Autonomous Lutheran Church excell others in the development of independence and self-support among very humble, poor people.

50 years from now the credit for what shall be

WARREN H. WILSON
156 FIFTH AVENUE
NEW YORK, U. S. A.

NATIONAL CHRISTIAN COUNCIL
NELSON SQUARE
NAGPUR, C. P., INDIA

- 2 -

The Rev. Lic. Johann Storch,
Berlin.

good in the church will be given to the Indians themselves and I hope it will be a great credit they will have earned. At present it seems to me that the credit for this excellent work should be given, under God, to the devoted work of the missionaries who came here 85 years ago.

I have therefore thought that it is due you that I as a visitor and a student of religious work should write you this letter.

With very great respect and praying God to continue in your church this devoted and thorough ministry,

I am,
Faithfully yours,

Warren H. Wilson

DATE

DECEMBER 13, 1927.

EXECUTIVE COMMITTEE

OF THE
LUTHERAN WORLD CONVENTION

NEWS EXCHANGE BULLETIN

39 EAST 35TH STREET
NEW YORK, U.S.A.

E-4

NUMBER

LUTHERAN WORLD COMMITTEE AT BUDAPEST.

by Dr. John A. Morehead

In response to the invitation of the Lutherans of Hungary through Bishop Raffay and Baron Kass, the fifth annual meeting of the Executive Committee for Continuation Work of the Lutheran World Convention was held in Budapest October 25th to November 4th, 1927. The local setting of the Committee's work was admirable in every respect. All of its members were guests of an unknown circle of gentlemen of the Lutheran Church in Hungary at the beautiful Hotel Hungaria, Budapest, situated on the banks of the Danube, across whose flowing stream with its busy traffic of shipping was constantly visible the Royal Palace on the heights of Buda and the lovely surrounding landscape. Every comfort for living and the conveniences of a commodious committee room were made available in this characteristically Hungarian hostelry.

HOSPITALITY AND SERVICE

Under the leadership of Baron Adelbert Radvanszky, General Inspector of the Evangelical Lutheran Church of Hungary, well considered preparation had been made for the visit of the representatives of World Lutheranism. The Lutherans of Hungary of course knew in advance that the Executive Committee is accustomed at its annual meetings to work on a double schedule, including the program for its business sessions and whatever provision may have been made at the pleasure of the hosts for social functions or public meetings for the advancement of the interests of the Church in their own country and of ecumenical Lutheranism through improving personal acquaintance, conscious unity in the faith and the spirit of cooperation. Out of their boundless hospitality, a wealth of social functions, automobile trips in city and country, and public meetings or services were offered far beyond the time and strength of the visitors. But well planned, enjoyable and profitable, both for the Committee and for the Lutheran Church of Hungary as it is hoped, was the residue of social contacts and public exercises which remained after necessary eliminations. There is space to allude only to the main occasions in which members of the Committee were permitted to share.

The welcome of the Lutherans of Hungary was eloquently voiced in "Evangelikusok Lapja" for October 23rd (the religious weekly of the Hungarian Lutheran Association) in part as follows:

"We tender our most respectful and hearty greetings to the members of the Executive Committee of the Lutheran World Convention, our brothers in Christ and in the confession of His name. We welcome you to an Evangelical Lutheran Church which remains true to the Augsburg Confession and to its own country. Our Church and our Nation, although faced with the very greatest difficulties consequent upon the World War, the revolution and

the treaty of Trianon have never lost faith and still confidently hope that God will grant them a happy and glorious future. The basis of this hope and trust lies chiefly in our faith in the justice and mercy of God. We earnestly wish that the deliberations of your Committee in our country may mark an important step toward the realization of the high and noble aim of strengthening the Lutheran world consciousness, despite all racial and national barriers which may seem to intervene by manifesting the essential inner unity of Lutherans and of the Lutheran Churches in all lands and among all peoples. Since we have the same God, the same Bible and the same confession of faith, no difficulties in the way of understanding, conscious unity, and cooperation in general interests through a simple central organ for all Lutheran Churches should be insuperable. May God's richest blessing rest upon the sessions, counsels, and decisions of the Committee."

Bishop Alexander Raffay, D.D., formally welcomed the members of the Committee on their arrival. Baron A. Radvanszky invited them as guests of honor to a dinner at his club to meet the leaders of the churchly and civil life of Hungary. The Hon. Ludwig Walko, Minister of Foreign Affairs of the Hungarian Government, who is a member of the Evangelical Lutheran Church, invited representatives of the Church of Hungary and the Committee to luncheon. An audience with Regent Nikolaus von Horthy, also a Protestant ("Calvinist") was arranged. During the Committee's presence in Budapest, its members were guests on different evenings at dinners given by Baron Kass, Professor of Political Science in the University of Budapest, and Bishop Raffay. It had been arranged advisedly that the time of the annual General Convention of the Evangelical Lutheran Church of Hungary should coincide this year with that of the meeting of the international Lutheran committee. Morning service, including a sermon by Bishop Raffay, was held on the morning of October 27th. Then immediately followed the opening of the first session of the General Convention, Baron Adelbert Radvanszky and Bishop Heinrich Geduly presiding. All four bishops, inspectors of the districts and many other pastors and laymen were present. The visiting members of the Executive Committee of the Lutheran World Convention were formally received. In a polished address of welcome, General Inspector Radvanszky said:

"This is a historic hour for World Lutheranism, for you have taken the trouble to come into our midst to make definite preparations for the Second Lutheran World Convention, from which we here at least confidently hope shall result an even more effective Lutheran world association. But it is also more especially a historic moment for Lutheranism in Hungary. It is impossible for us to express in words the feelings that fill our hearts now that we at last are privileged to receive the official representatives of World Lutheranism at the yearly General Convention of our Church. We are now conscious that the streams of affection and sympathy from 80 millions of Lutherans throughout the world are flowing into our hearts. We

have entered into the heartening experience that we are not alone in our cares and conflicts, fears and hopes as formerly, - a little group of 500,000 Lutheran people among multitudes of those of other faiths. We thank God for the honor and moral strength which come to us this day through the experience in goodly measure of accomplished Lutheran world solidarity.

"We invite you to study the special conditions under which the Evangelical Lutheran Church of our country has now to work. The partition of Hungary has meant the depletion of our membership and the decrease of our strength. We are faced with tremendous problems of church reorganization and development. We request you to study the conditions of our Church, to grant us your sympathy, and to bear witness to the truth.

"The highly treasured and carefully guarded Evangelical heritage of the Lutheran Reformation and the love toward its coheirs were the vital forces which called the Lutheran World Convention movement into existence and have guided all its efforts, which look to the preservation of the faith and to the vindication of the legitimacy or rightful place of the Lutheran Church and of World Lutheranism within Christendom. It is our earnest desire that this same vital power of the Evangelical heritage of the Lutheran Reformation may rule and work in our Church in Hungary, becoming manifest to all, notably in the creation of such establishments as a home for students for the ministry, a practical theological seminary, an adequate pastors' pension fund, the maintenance and extension under the government of the legal rights of the Church, and of freedom to develop the cultural life of our people in harmony with our faith. To this great task, I earnestly call the members of the General Convention according to the ideals of World Lutheranism represented by the Lutheran World Convention.

"May God richly bless your sojourn in our country and make it fruitful for the good of the Lutheran Church here and for the great cause of World Lutheranism."

The President and Vice-President, the writer and Bishop Ihmels, made responses on behalf of the Committee.

The festival of the Reformation was celebrated in the fifteen Lutheran Churches of Budapest on Sunday, October 30th. Bishop Ihmels preached the sermon at the German service in the most central Lutheran Church of the city. On the evening of October 31st, in the main auditorium of the Old Parliament, now used as a concert hall, the Protestant reformation was celebrated in a great mass-meeting. Three thousand were in attendance and an overflow gathering of eight hundred was held in another building. Drs. Pehrsson and Jorgensen brought greeting from Sweden and Denmark to these meetings.

THEIR FACES TO THE FUTURE

The Lutheran Church of Hungary besides the Magyars includes German and Slovakian elements, that worship in their mother tongues. It was very gratifying to note the culture, position and influence in public life of the Lutherans of Hungary, which is far beyond that implied by their percentage of the population. They are facing with faith and courage the development of their Church under the difficult new conditions. With Hungary's loss of territory after the World War, the Lutheran Church there lost to other countries two theological schools. The Lutheran theological faculty of the University at Sopron only remains. While valuing most highly its scientific training in theology, the urgent need is felt, as elsewhere in Europe, for a "practical Seminary", inasmuch as the highly intellectually developed men from the university require also intensive spiritual and practical training for the office of the ministry. So, without funds in the treasury and with heavy burdens already pressing, the recent General Convention resolved definitely to establish a practical training school for pastors, probably to be located in Budapest. This will involve the provision of a home for the students. The pension endowment funds were swept away by war and its consequences. The production of a well trained, consecrated ministry, its adequate support, provision for aged pastors and their families, and the maintenance of church schools - these are the burning questions. A minority Church confronted by a new set of practical problems, which they are bravely trying to solve, the Lutherans of Hungary deserve the sympathy, prayers and support of their fellow believers throughout the world. They are an asset of value, not only to their country but also to the forces of World Lutheranism.

NEWS FROM THE SESSIONS OF THE EXECUTIVE COMMITTEE.

So great was the accumulated work awaiting the attention of the Executive Committee after more than a year that it was necessary not only to hold daily sessions during the sojourn in Budapest but also to continue them in trains and hotels during the journeys for deputation work. Even then much business had to be disposed of temporarily by reference to subcommittees. Reports for the church press must necessarily be limited to matters of immediate interest or importance.

At the opening session, the absence on account of illness of Dr. L.W. Boe, of America, and of Baron Wilhelm v. Pechmann, of Germany, was noted with particular regret. Happily, news has been received that both of these members of the Committee are now convalescent after serious illness.

Death of Professor Carl Paul, D.D.-The Committee spread on the Minutes an expression of appreciation of the character and distinguished service to the cause of-ecumenical Lutheranism of Professor C. Paul, D.D., formerly director of the Leipzig Ev. Luth. Missionary Society. Professor Paul was the efficient and devoted Executive Secretary of the Joint Committee on Arrangements for the first Lutheran World Convention held in Eisenach in 1923. After Eisenach, he was appointed a member of the Large Committee for continuation work. He had long been an advocate of Lutheran cooperation beyond national boundaries in the field of foreign missions. As director of the Leipzig Missionary Society, he had won the cooperation of Lutherans of many countries and races. He was thus unusually well equipped in mind and heart to aid in the solution of the new tasks of World Lutheranism after the Great War. He knew well the heart of his fellow Lutherans in America through years of cooperation in the relief activities of the National Lutheran Council in Germany. Professor Paul was a loyal German, a conservative Lutheran, a devoted Christian. While entirely true to the Allgemeine Ev. Luth. Konferenz of whose controlling committee he was a member, he wholeheartedly gave himself to the more comprehensive

movement of the Lutheran World Convention. As a member of the Large Committee, in his own quiet but effective way, he gave invaluable service to the Executive Committee in its work for the rescue and rebuilding of the Evangelical Lutheran Church of Russia. A devoted advocate and servant of the cause of World Lutheranism has been called away. He will be sadly missed but God has power to call others to the labors He approves. The memorial for the Minutes, written by Bishop Ihmels, concluded with these words:

"God will grant our dear brother a gracious reward; but may He help us, after the example of this true believer, to work while it is day."

Vacancies Filled.- Vacancies in the membership from Germany of the Large Committee, which were occasioned by the death of Doctors Paul and Haccius, were filled by the appointment of Missionsdirektor Carl Ihmels, D.D., of Leipzig, and Professor Werner Elert, Ph.D., of the University of Erlangen.

Extension of International Church News Service.- For several years, the Executive Committee has been studying the question of the value and practicability of maintaining an international Lutheran news service for the assistance of the Lutheran Church press of the world in securing prompt and accurate information in regard to the Lutherans of all lands. In fact, a limited amount of experimentation in this field by the issuance of the "News Exchange Bulletin" was begun during the past two years. As a measure of preparation for the second Lutheran World Convention and especially in the interest of the cultivation of the Lutheran world consciousness, it was decided at Budapest to develop systematically this international Lutheran news service in the form of bulletins to be sent periodically to the Lutheran press of the world. The bulletins of the international Lutheran news service will be issued in both the English and German languages. This service is intended primarily for editors.

The Handbook of the Lutheran Church in the World.- Professor Jorgensen made a preliminary report of the plans and progress of the Editorial Committee having charge of the production of the proposed Handbook of the Lutheran Church in the World, whose publication before the second Lutheran World Convention at Copenhagen is desired in order that a convenient source of reliable information about the forces of the Lutheran Church in the world may be available for all. It was reported that, on account of his unexpected appointment as Provost of the University of Erlangen, Professor Elert felt compelled to retire from the Editorial Committee. The Executive Committee took immediate action with a view to securing a successor to Professor Elert from Germany to labor in cooperation with Dr. Jorgensen of the North European center of Lutheranism and Professor Wentz of America on the Editorial Committee for the preparation and publication of the Handbook of World Lutheranism.

Deputation Work.- In the course of its work for the alignment of the Lutheran Churches of the world, the Executive Committee has been faced with their widespread distribution and the consequent difficult problem of securing mutual acquaintance, understanding and cooperation on the basis of the common Lutheran tradition and heritage of faith. Much can be done by correspondence but direct contact is of course the most satisfactory method when possible. The annual meetings of the Executive Committee are advisedly held on invitation in different countries in the interest both of the work of the Committee and of the Churches visited. Hence the plan of "deputation work" or of visiting Lutheran Churches in countries adjacent to that in which the annual meeting is held has been inaugurated as a further measure of preparation for the next World Convention.

In connection with the Budapest meeting, a deputation of the Executive Committee, consisting of Drs. Ihmels, Pehrsson, Jorgensen and Morehead, visited Rumania for separate conferences with the representatives of the two Lutheran groups there, namely, those of the Magyar Lutheran Church, numbering about 30,000, and those of the German Lutheran Church, including the "Saxon" congregations in Transylvania, the congregations of Old Rumania and of Bessarabia, numbering together about 320,000. Official visits were also made for conferences to Austria where there are 175,000 Lutherans, to Poland where the Lutheran Church has a membership of 500,000 and to Czechoslovakia whose Lutheran Churches in Bohemia and Slovakia have an aggregate membership of about 620,000. While in Warsaw, the deputation of the Executive Committee met for conference representatives of the Lutheran section of the Evangelical movement among the Ukrainians in Galicia.

The Lutheran Churches of all these countries visited through their representatives belong to the type of religious minorities. They must contend for the right of religious liberty and of free development, often against great handicaps. But it was good to discover in all these countries such abundant fruitage from the sowing of the Lutheran reformers and their successors. There are many evidences of vigorous spiritual life, of devotion to the positive message of the Lutheran Church, and of wise, far-seeing leadership. These minority churches are being used of God to make deposits of the heritage of the Reformation here and there in stems of the great Slavic and Latin races. For this reason as well as on account of the severe conditions under which they must live and grow, they will be remembered with sympathy by the Lutherans of the rest of the world. It is worthy of note that the minority Lutheran churches are among the strongest supporters of the Lutheran World Convention movement. They have an understanding of the value of the moral support of world Lutheranism. Notwithstanding their own financial problems and burdens, moreover, they have a sympathetic heart for their less favorably situated brethren, contributing generously almost without exception to the fund for the relief and rebuilding of the endangered Lutheran Church of Russia. They will be represented at Copenhagen in 1929.

Lutheran Relief and Reconstruction. - At its Dresden meeting in 1926, the Executive Committee recommended that a definite amount be raised by co-operating Lutheran churches, groups and relief organizations for application along three specific lines of relief and reconstruction, viz., Russia; minority and other needy churches, and student relief. Under God's blessing more than \$60,000* have been contributed for these purposes by Lutheran people in fourteen countries of the world through the treasury of the Executive Committee or in cooperation with it for these objects.

The Executive Committee is very thankful for the measure of Lutheran cooperation in world terms accorded this modest program of Lutheran conservation for the first year. By God's grace through the instrumentality of His people, timely help has thus been made possible to relieve vital need at strategic points. Indigent students have been aided for the recruiting of the ministry in many countries. Churches in many lands, bravely struggling to live and advance under hard conditions, have received modest gifts. The Russian Seminary has been maintained for two years and into the opening months of the third. With uplifted hearts, the Lutherans of Russia look forward hopefully and joyfully to next summer when the first graduating class of sixteen may be ordained to the office of the ministry. Other vital work has been done for the preservation of the faith and its witnesses in Russia. For example, permission having been secured after prolonged negotiation by the Lutherans of Russia for the importation of a definite number of books for religious instruction, the Executive Committee arranged for the purchase and shipment to Russia

* Exclusive of \$46,407.66 which was contributed during 1927 for relief of foreign missions of European Societies by the National Lutheran Council.

of eight thousand copies of Luther's Small Catechism and the same number of Bible histories for the use of destitute congregations. The Committee felt impelled by the urgency of the need to take this action at Budapest, although only one-half of the means to meet the cost of purchase and transportation was in the treasury. These details illustrate the fruitfulness of this field of Lutheran cooperation on the basis of the common faith.

But the good work well begun urgently awaits completion. More essential help needs to be given in several quarters. Considered from the world point of view, shall this comprehensive work for the rescue of menaced forces of the Evangelical Lutheran Church, their strengthening and re-equipment for service in the advancement of Christ's Kingdom, in God's Name go on? Much more can be accomplished if all are led to share in the program of relief and conservation "as God has prospered" them.

The Committee recommends that cooperating Lutheran churches, relief organizations, and groups undertake to raise during the ensuing year at least \$60,000, to be applied approximately as follows: (1) For Russian relief, including the Seminary at Leningrad, \$25,000; (2) for minority and other needy churches, including those of twelve countries mentioned by name in the budget, \$25,000; and (3) for students for the ministry, in countries affected by war and revolution, the pressing problem of whose churches is paucity of pastors, \$10,000.

Maturing Plans for Second World Convention.

The discussion of arrangements for the next convention was continued. While of course it is to be of the nature of a free conference, as in the case of Eisenach, in that no person or church will be bound in advance by any action taken, it is proposed to constitute the convention in an orderly manner for real work. The delegates of officially participating Lutheran Church bodies, as for example those in America, and regularly appointed members of the Large Committee from churches not officially participating, will be recognized as entitled to "voice and vote." Since the convention will not have legislative powers, the Committee is of the opinion that while a very few business sessions may be closed the great majority of them should be open to the public. In harmony with this view, the plan of appointing commissions for group discussions was discarded. The public presentation and discussion of great current questions will have interest and value for all. Some definite decisions may now be reported.

Time and Place of Convention. - The Second Lutheran World Convention will be held in Copenhagen, Denmark, beginning June 21, 1929, and continuing eight or ten days. Since the World Conference of Lutherans goes this time to the North European center of Lutheranism, it has been arranged that one session shall be held in the ancient cathedral of Lund, Sweden. The especial relating of this world gathering to Norway, Finland and other adjacent countries has not been settled except that a Convention Speakers' Bureau will be established through which well-known visiting Lutherans may be secured to address special meetings in any of the neighboring countries if desired.

The Program. - In the tentative selection of ten themes for the program of the Second Lutheran World Convention, the Committee has kept in view the celebration of the quadricentennial of Luther's Catechisms, the coming similar anniversary of the Augsburg Confession in 1930, the common problems and tasks of Lutheran churches everywhere, and the issues raised by the current movements in Christendom. The major subjects have long been chosen and announced. It is hoped that all the facts concerning the membership of the Copenhagen Convention will be before

the Executive Committee at its 1928 meeting so that the themes may be finally formulated and assigned to proper scholars and leaders in the various fields of Christian thought and endeavor.

The Committee decided to prepare a comprehensive report of its stewardship, with suggestions as to the form and directions Lutheran world cooperation may take after Copenhagen, for presentation at the coming Convention.

Committees and Arrangements at Copenhagen. - Dr. Jorgensen, who had been appointed at the Dresden meeting to confer with the authorities of the Lutheran Church of Denmark relative to local arrangements, made a gratifying report of progress. A General Committee on Local Arrangements, including Bishop Ostenfeld, chairman, the Cultus Minister of the Government, and other men distinguished in the civil and church life of Denmark has been constituted. A Business Committee with Dr. Jorgensen as Chairman has also been appointed. In response to a courteous request from Bishop Ostenfeld, Dr. Pehrsson and the chairman joined Dr. Jorgensen as representatives of the Executive Committee for conference with the Copenhagen Committees. The afternoon of November 11th spent in the "Bishop's Palace" in conference with these Committees and the evening at the home of Dr. Jorgensen in further discussion with interested friends and representatives of the city press were more than satisfying. The Second Lutheran World Convention in 1929 will be most hospitably received and amply provided for! "Bethesta," the great inner mission center of Copenhagen, with its auditorium seating from 1200 to 1500 and ample committee rooms, will be placed at the disposal of the Convention. The local committees will also present to delegates and visitors copies of a Handbook of the Convention in which will be included in two languages the stated addresses to be made during the meeting. The local committees also volunteer to arrange for a local bureau with an executive secretary in charge to give full information to all interested regarding hotel and other living accommodations, to attend to other correspondence and business details. It is hoped that the great Copenhagen Library can be interested in arranging an exhibit of editions of Luther's Small Catechism. But these hints of the good things in store are sufficient at this time.

By Way of Conclusion.

In its labor of love, the members of the Executive Committee have ever recognized the fact that the Lutheran World Convention movement is essentially spiritual in character. It looks to the discovery of existing inner unity, to its development, to the alignment of those who are truly one in the faith. It stands frankly for conservative Lutheranism, for positive Christianity. Whether one thinks of Stockholm or Lausanne, it becomes increasingly clear that our most hopeful outlook for making an essential contribution to ultimate Christian unity lies along the way of the mobilization of the forces of the Church through the Lutheran World Convention movement. On the same way lies also the best prospect of increasing loyalty to the heritage of the Reformation and increasing usefulness in the advancement of Christ's kingdom on the earth. Without interference with the autonomy of any existing Church, it is possible on the basis of the common faith in the use of the simplest means and methods to become the servants of all. Thank God, there has been Lutheran understanding and cooperation on the foreign mission field, for migrating and dispersed peoples, for brethren in distress after war and famine, and for the strengthening of the weak places. But, after the high endeavor of Christian brotherly love to rescue and rebuild in the wake of the Great War, shall the Lutheran churches of the world retire to their own political boundaries and individual concerns? Or shall the ecumenical Lutheran spirit grow and Lutheran cooperation in world terms continue? These are some of the issues to be decided at Copenhagen, or on the way there.

Let us remember in our prayers the coming Convention in 1929.

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, January 20th, 1931.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

RT. REV. BISHOP DR. MARAHRENS,
Hanover, Germany

The Rev. President J. Stosch,
Kuratorium of Gossner Missionary Society,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear President Stosch:-

Your letter of January 2nd, enclosing receipts in triplicate covering the gift of \$1,000 sent you the past December for the benefit of the Gossner Ev. Luth. Church in India, has been duly received and read with much interest. Thank you!

1. Your statement of the financial status of affairs between the National Lutheran Council and the Kuratorium of the Gossner Missionary Society seems to conform entirely with our own records and to be correct. To sum up:

Due Gossner Missionary Society on unpaid pledge from N.L.C., January 1, 1930 . . \$ 2,800.

January 15th sent Gossner Missionary Society by N.L.C.	\$1,000.
January 31st " " " " " " "	1,000.
February 28th " " " " " " "	150.
April 29th " " " " " " "	500.
October 22nd " " " " " " "	<u>150.</u>

Amount of unpaid pledge discharged in full \$ 2,800.

December 10th paid Gossner Missionary Society by N.L.C. through Executive Committee of the Lutheran World Convention from surplus of proceeds from 1930 World Service Appeal \$1,000.

I am sorry the results of the appeal of the National Lutheran Council were not greater but income suffered the past year on account of the financial depression and other special conditions. Since the Council made no definite pledge to the Gossner Mission for the year 1930, accounts may be considered closed for the past year.

2. God's people in the Evangelical Lutheran Church Bodies in America regard with abiding interest and sympathy the work of Lutheran foreign missions as conducted by the Gossner Missionary Society in India. The National Lutheran Council as the agency of these Lutheran Church Bodies has abiding interest in the welfare of the Gossner Ev. Luth. Church in India and understands the difficulties confronting the founding Gossner Missionary Society in Germany under present economic conditions in assuming the entire responsibility for the support and development of its great field in India. However, the National Lutheran Council has definitely determined to discontinue its support by way of foreign mission relief and annual subsidies of all the European Lutheran Missionary Societies which have been on its list since the World War. The N.L.C. feels compelled to take this action in fulfillment of its uniform policy toward all these missions, as announced in advance, as a matter of fairness to all and in view of its obligation, in common with the Lutheran Churches and relief organizations of other countries of the world, loyally to support the approved programs of the Lutheran World Convention for the relief and assistance of weak, suffering and endangered Evangelical Lutheran Churches.

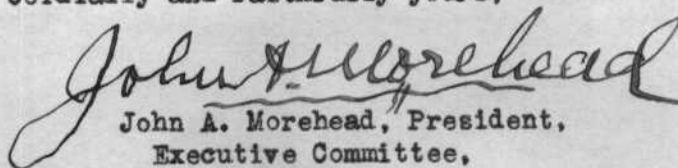
January 20th, 1931.

3. In the future, the National Lutheran Council will continue to collect funds for "Lutheran World Service" but will pay over all gifts for this purpose to the President of the Executive Committee of the Lutheran World Convention for administration and distribution. The National Lutheran Council will have no objection whatever to assistance being given through the controlling Lutheran Missionary Society to a young Evangelical Lutheran Church on a foreign mission field, e.g. the Gossner Ev. Luth. Church in India, provided the facts of the entire situation justify it, in view of the just claims upon our consideration of the endangered Evangelical Lutheran Church in Russia and other suffering Churches of the faith. Hence I shall be happy to consider the just claims of the Gossner Ev. Luth. Church in India in comparison with those of other distressed Lutheran Churches, just as we did last year after February 1st, when the new arrangement with the National Lutheran Council began.

4. Hence I shall appreciate your sending me in due time a complete statement of the budget plans for the year 1931, including deficit to be met if any for the year 1930, expenditures proposed and for what objects, total income expected and amount from the friends in Germany of the Gossner Missionary Society and from the Gossner Ev. Luth. Church in India to be counted toward the total budget. In view of general economic conditions throughout the world, I feel that all Lutheran Missionary Societies and Boards will be very wise to limit their expenditures to their probable income for the present in the interest of a balanced budget. The Executive Committee of the Lutheran World Convention has many obligations under its comprehensive program for the relief and support of weak and suffering Lutheran Churches. What our income for this purpose will be, I cannot tell in advance. Like all Christian work, ours is a work of faith. We shall do what we can, considering objectively and conscientiously the claims of all, and we hope we shall have something to spare to aid the Gossner Missionary Society in the maintenance and development of the work of the Gossner Ev. Luth. Church in India. We can make no definite pledges to any, except in the case of the Lutheran Seminary in Leningrad, Russia, where it is necessary to guarantee definite support in order that this vital work of training consecrated pastors for the spiritually destitute and vacant congregations may continue to function regularly. We can only say to you and to the Kuratorium of the Gossner Missionary Society, therefore, that we are deeply interested in your work, that we sympathize with you in the economic problems you have to solve in the care of your great mission in India, and that if God gives the Executive Committee of the Lutheran World Convention sufficient means through the generous cooperation of Lutheran relief organizations and Churches throughout the world, we shall be happy to assist the Gossner E.L. Church in India to the extent that we are able.

With truest Christian greetings and fraternal regard to you and to all the members of the Kuratorium, I remain, with assurances of good wishes and prayers for you and your work,

Cordially and faithfully yours,



John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

January 17th, 1931.

Berlin-Wannsee

Florastr. 3.

To
The Rev. John A. Morehead, D.D.
39 East 35th Street, New York.

My dear President Morehead,

On January 2nd I informed you regarding our prospects and wishes and made some remarks on our budget. I hope this letter of January 2nd reached you before the date of the Meeting of the N.I.C. in Baltimore. Just on the same day you wrote to me and asked for special information.

Your first question is: what was the total of the comprehensive budget of the Gossner Society with special reference to its work in India in 1930?

I. Expenditure.
A. for the field.

1. Missionaries (Salaries, travelling etc.)	RM 48 800
2. Budget of the Church	
a) Parish and Mission work	RM 164 000
b) Schools	RM 237 000
3. Equipment of Missionaries and voyage to India	RM 6 400
Total	RM 456 200

B. for the Home base.

1. Salaries, Pensions, Education of Children of Missionaries	RM 67 050
2. Travelling (Deputation work)	RM 5 500
3. Printing of Papers, magazines	RM 30 000
4. Postage, telephone	RM 8 000

5. Seminary	RM 10 000
6. Repairs, taxis etc.	RM 8 930
7. Sundries	RM 3 000
Total	RM 132 480

Grand total of Expenditure

A	RM 456 200
B	RM 132 480
Grand total	RM 588 680

II. Income.

1. The Church in Chota Nagpur undertook to find	
a) for parish and Mission work	RM 80 000
b) for school work	RM 123 000
c) Government's School grant	RM 36 000
2. Expected contribution from the N.I.C.	
of North America	RM 32 000
3. Income from different sources	RM 17 000
4. Collections and contributions from German	
friends	RM 300 680
Total	RM 588 680

Note: This budget was tentative. In Expenditure A we put in the figures given by the Church Council in Ranchi. To counterbalance the Expenditure, we had to put in under income item 4 (gifts from Germany): RM 300 680. As we could not reasonably expect our German friends to contribute more than RM 240 000, we asked our friends in our Magazine of February 1930 for RM 240 000 in 1930 and informed the Church Council, that we could contribute towards their budget only RM 84 000 viz. RM 78 000 less than they had asked for. We directed the Church Council to make up these RM 78 000 either by increasing their income from Indian Sources or by decreasing their Expenditure.

Your second question: What amounts have been received to meet the requirements of this budget &

a) from the circles of the Gossner Missionary Society in Germany?

We received from German friends in 1930 RM 158 000 against RM 152 000 in 1929. We are grateful to have made a progress however small. Other Societies received in 1930 less than in 1929 owing to the economic conditions in Germany. In our budget we had asked our German friends for RM 240 000. A deficit of RM 82 000 is entailed,

b) from the offerings of the congregations of the Gossner Church in India? Exact information will be given later. The contributions for parish and Mission work in 1930 are approximately Rs 48 000 = RM 72 000, for School work Rs 101 000 = RM 152 000 (including Government's grant-in-aid)

c) from the N.L.C.? We received in 1930 \$ 4 800 viz. the unpaid balance of the tentative pledge for 1929 amounting to \$ 3 800 and \$ 1 000 for 1930,

d) from other sources? We received RM 17 000.

Leaving out of consideration the local contributions and expenditure in India our receipts in 1930 are

a) from Germany	RM 158 000
b) in India
c) from the N.L.C.	RM 20 000
d) from other sources	<u>RM 17 000</u>

Total of receipts RM 195 000

The total of Expenditure in 1930 was (in thousands of Reichsmark)

1. Missionaries (salaries, travelling etc.	RM 37 000
2. Contribution towards the budget of the Church in India	RM 80 000
3. Equipment of Missionaries and voyage to India	RM 9 000

4. Salaries, pensions, education of children in Germany	RM 68 000
5. Travelling (Deputation work)	RM 5 000
6. Printing of papers etc.	RM 30 000
7. Postage, telephone	RM 8 000
8. Seminary	RM 13 000
9. Repairs, taxis etc.	RM 5 000
10. Sundries	RM 8 000
Total of Expenditure	RM 263 000
Income in 1930	RM 195 000
Expenditure in 1930	RM 263 000
Deficit in 1930	RM 68 000

Your third question: what is the total of the comprehensive budget proposed for 1931 ?

Missionaries on the field	RM 60 000	65 000
Budget of the Lutheran Church in Chote Nagpur		
a) Parish work and Mission work	RM 135 000	
b) School work	RM 223 000	
Equipment of Missionaries	RM 2 000	
Total of Expenditure on Home base	RM 130 000	
Total of Expenditure	RM 550 000	

Receipts:

The Church Council undertakes to find for parish work and Mission work	RM 80 000
for school work (including Government's grant-in-aid)	RM 152 000
Expected from German friends and from 'other sources' in Germany	RM 168 000
	RM 400 000

This means that RM 150 000 on the Debit-side are uncovered. At their last meeting the Kuratorium endorsed what I wrote to you in the end of my letter of January 2nd. Our request is, if it is impossible to enhance the aid of the N.L.C., certainly not to reduce it below \$ 5 000 for 1931. This would give us RM 20 000. Regarding the uncovered balance of RM 130 000 it lies with the Autonomous Church either to make drastic retrenchments in the existing school work or to see their way in increasing the local contributions. The heavy debt accumulated by the Gossner Society in 1930 and previous years endangers the substance of the Mission property and must not be enhanced. Under these circumstances we cannot at present favorably consider the problem of an extension of our High School though it is desirable.

I very well understand your being startled by the fact that we sent ~~out~~six Missionaries in December and I am grateful that you give me an opportunity to explain this. We sent two former Missionaries, the Rev. W. Radsick and the Rev. M. Kerschis. Mr. Kerschis is a married man, Mrs. Kerschis went with him and so did their grown-up foster-daughter Miss Storin. Miss E. John is engaged to Missionary M. Schiebe. The sixth is Sister A. Fritz who served in our field efficiently before the war. We did now what we ought to have done in 1926, but could not do then because we did not find the right people to send. Our staff on the field is still very small. There is only one opinion among the Mission experts in Germany regarding the relation between the Autonomous Church and the Gossner Society viz. that the so called Autonomous Church will prove to be a tremendous failure unless the European staff can superintend the whole work especially finance and train indigenous Mission workers. As two of our former Missionaries offered their service in 1930 we accepted it. A few more Missionaries are in urgent need.

Our Gossner Society is in a position entirely different from Mission Societies that held their fields during the war. We had 40 Missionaries (men) before the war, only 4 men in 1930. They could not catch up with the work allotted to them. The theological Seminary could not be reopened for lack of a European Missionary able to give his time to this important work.

As to present statistics of the G.E.L. Church I can give recent figures only as far as the European staff is concerned:

German Missionaries: 6 (two of them married)

Single ladies 5

The last figures reported by the indigenous Church are:

Ordained Pastors 65, Candidates to the Ministry 14, Catechists 423,

Elders 1402, Baptised Christians 112 000, Enquirers 5 900,

Confirmed Members of the Church 49 000, Schools 231, Sunday Schools 261

The final paragraphs of your letter are concerned with the representation of Lutherism in the International ^{Missionary} Lutheran Council. The I.M.C. will probably not meet in the near future. Practically the question is as far as I understand whether it is possible to have appointed a Lutheran representative on the Committee's meeting to be held in Herrnhut. On the Committee Germany has two representatives, at present Professor Schlunk and Director Knak. I do not think we can obtain a third representative for Germany. If I am not mistaken the President or the Executive of the Committee have the right to coopt members in the case certain groups are not duly represented. The right way therefore might be to make representations to Dr. John Mott urging that the territorial Evangelical Lutheran Churches of Bavaria, Saxony, Mecklenburg, Hanover, Schleswig-Holstein ought to have at least one representative in the Committee of the I.M.C.

I trust you will kindly and sympathetically consider the case of the German Church. It depends so much on your help.

With true christian greetings and all good wishings for you and your work I remain

sincerely and faithfully yours

J. Stoesch

Missions Praeses.

January 17th, 1931.

Berlin-Wannsee

Florastr. 3.

To
The Rev. John A. Morehead, D.D.
39 East 35th Street, New York.

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a) Parish and Mission work	RM 164 000
b) Schools	RM 237 000
3. Equipment of Missionaries and voyage to India	RM 6 400
Total	RM 456 200

B. for the Home base.

1. Salaries, Pensions, Education of Children of Missionaries	RM 67 050
2. Travelling (Deputation work)	RM 5 500
3. Printing of Papers, magazines	RM 30 000
4. Postage, telephone	RM 8 000

5. Seminary	RM 10 000
6. Repairs, taxis etc.	RM 8 930
7. Sundries	RM 3 000
Total	RM 132 480

Grand total of Expenditure

A	RM 456 200
B	RM 132 480
Grand total	RM 588 680

II. Income.

1. The Church in Chota Nagpur undertook to find	
a) for parish and Mission work	RM 80 000
b) for school work	RM 123 000
c) Government's School grant	RM 36 000
2. Expected contribution from the N.I.C.	
of North America	RM 32 000
3. Income from different sources	RM 17 000
4. Collections and contributions from German	
Friends	RM 300 680
Total	RM 588 680

Note: This budget was tentative. In Expenditure A we put in the figures given by the Church Council in Ranchi. To counterbalance the Expenditure, we had to put in under Income item 4 (gifts from Germany): RM 300 680. As we could not reasonably expect our German friends to contribute more than RM 240 000, we asked our friends in our Magazine of February 1930 for RM 240 000 in 1930 and informed the Church Council, that we could contribute towards their budget only RM 84 000 viz. RM 78 000 less than they had asked for. We directed the Church Council to make up these RM 78 000 either by increasing their income from Indian Sources or by decreasing their Expenditure.

Your second question: What amounts have been received to meet the requirements of this budget ?

a) from the circles of the Gossner Missionary Society in Germany ?

We received from German friends in 1930 RM 158 000 against RM 152 000 in 1929. We are grateful to have made a progress however small. Other Societies received in 1930 less than in 1929 owing to the economic conditions in Germany. In our budget we had asked our German friends for RM 240 000. A deficit of RM 82 000 is entailed,

b) from the offerings of the congregations of the Gossner Church in India ? Exact information will be given later. The contributions for parish and Mission work in 1930 are approximately Rs 48 000 = RM 72 000, for School work Rs 101 000 = RM 152 000 (including Government's grant-in-aid)

c) from the N.L.C. ? We received in 1930 \$ 4 800 viz. the unpaid balance of the tentative pledge for 1929 amounting to \$ 3 800 and \$ 1 000 for 1930,

d) from other sources ? We received RM 17 000.

Leaving out of consideration the local contributions and expenditure in India our receipts in 1930 are

a) from Germany	RM 158 000
b) in India
c) from the N.L.C.	RM 20 000
d) from other sources	<u>RM 17 000</u>

Total of receipts RM 195 000

The total of Expenditure in 1930 was (in thousands of Reichsmark)

1. Missionaries (salaries, travelling etc.	RM 37 000
2. Contribution towards the budget of the Church in India	RM 80 000
3. Equipment of Missionaries and voyage to India	RM 9 000

4. Salaries, pensions, education of children in Germany	RM 68 000
5. Travelling (Deputation work)	RM 5 000
6. Printing of papers etc.	RM 30 000
7. Postage, telephone	RM 8 000
8. Seminary	RM 13 000
9. Repairs, taxis etc.	RM 5 000
10. Sundries	<u>RM 8 000</u>
Total of Expenditure	RM 263 000
Income in 1930	RM 195 000
Expenditure in 1930	<u>RM 263 000</u>
Deficit in 1930	RM 68 000

Your third question: what is the total of the comprehensive budget proposed for 1931 ?

Missionaries on the field	RM 60 000
Budget of the Lutheran Church in Chota Nagpur	
a) Parish work and Mission work	RM 135 000
b) School work	RM 223 000
Equipment of Missionaries	RM 2 000
Total of Expenditure on Home base	<u>RM 130 000</u>
Total of Expenditure	RM 550 000

Receipts:

The Church Council undertakes to find for parish work and Mission work	RM 80 000
for school work (including Government's grant-in-aid)	RM 152 000
Expected from German friends and from 'other sources' in Germany	<u>RM 168 000</u>
	RM 400 000

This means that RM 150 000 on the Debit-side are uncovered. At their last meeting the Kuratorium endorsed what I wrote to you in the end of my letter of January 2nd. Our request is, if it is impossible to enhance the aid of the N.L.C., certainly not to reduce it below \$ 5 000 for 1931. This would give us RM 20 000. Regarding the uncovered balance of RM 130 000 it lies with the Autonomous Church either to make drastic retrenchments in the existing school work or to see their way in increasing the local contributions. The heavy debt accumulated by the Gossner Society in 1930 and previous years endangers the substance of the Mission property and must not be enhanced.

Under these circumstances we cannot at present favorably consider the problem of an extension of our High School though it is desirable.

I very well understand your being startled by the fact that we sent ~~out~~/six Missionaries in December and I am grateful that you give me an opportunity to explain this. We sent two former Missionaries, the Rev. W. Radsick and the Rev. M. Kerschis. Mr. Kerschis is a married man, Mrs. Kerschis went with him and so did their grown-up foster-daughter Miss Storin. Miss E. John is engaged to Missionary M. Schiebe. The sixth is Sister A. Fritz who served in our field efficiently before the war. We did now what we ought to have done in 1926, but could not do then because we did not find the right people to send. Our staff on the field is still very small. There is only one opinion among the Mission experts in Germany regarding the relation between the Autonomous Church and the Gossner Society viz. that the so called Autonomous Church will prove to be a tremendous failure unless the European staff can superintend the whole work especially finance and train indigenous Mission workers. As two of our former Missionaries offered their service in 1930 we accepted it. A few more Missionaries are in urgent need.

Our Gossner Society is in a position entirely different from Mission Societies that held their fields during the war. We had 40 Missionaries (men) before the war, only 4 men in 1930. They could not catch up with the work allotted to them. The theological Seminary could not be reopened for lack of a European Missionary able to give his time to this important work.

As to present statistics of the G.E.L. Church I can give recent figures only as far as the European staff is concerned:

German Missionaries: 6 (two of them married)

Single ladies 5

The last figures reported by the indigenous Church are:

Ordained Pastors 65, Candidates to the Ministry 14, Catechists 423,

Elders 1402, Baptised Christians 112 000, Enquirers 5 900,

Confirmed Members of the Church 49 000, Schools 231, Sunday Schools ²⁶¹

The final paragraphs of your letter are concerned with the representation of Lutherism in the International ^{Missionary} Lutheran Council. The I.M.C. will probably not meet in the near future. Practically the question is as far as I understand whether it is possible to have appointed a Lutheran representative on the Committee's meeting to be held in Herrnhut. On the Committee Germany has two representatives, at present Professor Schlunk and Director Knak. I do not think we can claim a third representative for Germany. If I am not mistaken the President or the Executive of the Committee have the right to coopt members in ~~the~~ case certain groups are not duly represented. The right way therefore might be to make representations to Fr. John Mott urging that the territorial Evangelical Lutheran Churches of Bavaria, Saxony, Mecklenburg, Hanover, Schleswig-Holstein ought to have at least one representative in the Committee of the I.M.C.

I trust you will kindly and sympathetically consider the case of the German Church. It depends so much on your help.

With true christian greetings and all good wishings for you and your work I remain

sincerely and faithfully yours

J. H. Gossner

Missions Praeses.

Berlin-Wannsee

January 17th 1931

My dear President Morehead,

On the ~~2nd~~ January 2nd I informed you regarding our prospects and wishes and made some remarks on our budget. I hope this ~~was helpful for you~~ letter of January 2nd reached you before the date of the Meeting of the W.L.C. in Baltimore, and just on the same day you wrote to me and asked for special information.

Your first question is: What was the total of the comprehensive budget of the Gossner Society with special reference to its work in India in 1930?

I. Expenditure

A for the field

1. Missionaries (Salaries, Travelling etc. RM 48 500
2. Budget of the Church
 - a. parish and Mission work RM 164 000
 - b. schools RM 23 700
3. Equipment of Missionaries and voyage to India RM 6 400

Total RM RM 456 200

2

B for the Home base

1. Salaries, Pensions, Education	RM 66 570
2. Educ of Children of Missionaries	RM 67 050
2 Travelling (Deputation work)	5 500
3 printing of papers, magazines	30 000
4 Postage, telephone	8 000
5. Seminars	10 000
6. Repairs, Taxes etc	8 930
7. Sundries	3 000
Total	Rm 132 480

Grand Total of Expenditure

A RM 4 56 200

B RM 132 480

Grand Total RM 588 680

~~Income~~

II Income

1. The Church : Chota Nagpur undertook
to find
 - a, for parish and mission work RM 80 000
 - b, for school work RM 123 000
 - c, Government school grant RM 36 000
 2. Expected Contribution from the
W.L.C of North America RM 32 000
(~~\$ 2800 for 1929, \$ 5000 for 1930~~)
 3. Income from Different Sources RM 17 000
 4. Collections and contributions
from German friends RM 300 680
-
- RM. 588 680

Note : This budget was tentative. ~~As we could not reasonably expect our German friends to contribute more than RM 240 000. In Expenditure A we put in the figures given by the Church Council in Ranchi. To counterbalance this~~
~~exp~~ the Expenditure, we had

to put in under Income item 4
 (gifts from Germany): RM 300680.
 As we could not reasonably expect ~~to~~
 our German friends to contribute more
 than ~~25~~ RM 240 000, we asked
 our friends in our magazine of
 February 1930 for ~~this amount~~ and
 RM 240 000 in 1930 and informed
 the Church Council, that we could
 contribute towards their budget only
 RM 84 000 viz RM 78 000 less
 than they had asked for. We direc-
 ted the Church Council to make
 up these RM 78 000 either by
 increasing their income from
 Canadian sources or by decreasing
 their expenditure.

Your second question: What amounts have been received to meet the requirements of this budget

a, from the circles of the Gossner Missionary Society in Germany?

We received from our German friends in 1930 RM 158 000 against RM 152 000 in 1929. We are grateful to have made a progress however small. Other societies received in 1930 less than in 1929 owing to the economic conditions in Germany. In our budget we had asked our German friends for RM 240 000. A deficit of RM 82 000 is entailed.

b, from the offerings of the congregations of the Gossner Church in India? Exact information will be given later. The contributions for parish and Mission work in 1930 are approximately Rs 48 000 = RM 72 000. General work RS 101 000 = RM 152 000 (including Government's grant-in-aid).

c, from the N. L. C.? We received in 1930 \$ ~~12~~ 800 ~~as being~~ the unpaid balance of the tentative pledge for 1929. ~~From our correspondence the figure of the unpaid balance does to be \$ 1800. On our books accounts in addition to this amount \$ 1000 appear in 1930 amounting to \$ 3800 and \$ 1000 for 1930~~

d, from other sources? We received RM 17 000

Leaving out of consideration the local contributions ~~in India~~ and expenditure in India our receipts in 1930 are

a, from Germany	RM	158 000
b, from India		
c, from the NLC	RM	20 000
d, from other sources		17 000

total of receipts RM 195 000

The Total of Expenditure

in 1930 was (in thousands of Reichsmark)

- 1, Missionaries (Salaries, travelling etc. RM 37 000
- 2, Contribution towards the budget of the Church in India RM 80 000
- 3, equipment of Missionaries and voyage to India RM 9 000
- 4, Salaries, pensions, education of children in Germany RM 68 000
- 5, Travelling (deputation work) RM 5 000
- 6, printing of papers etc RM 30 000
- 7, Postage, telephone RM 8 000
- 8, Seminary RM 13 000
- 9, Repairs, taxes etc RM 5 000
- 10, Sundries RM 8 000

Total of Expenditure RM 263 000

Income in 1930 RM 195 000

Expenditure in 1930 RM 263 000

Deficit in 1930 RM 68 000

Your third question: What is the total of the comprehensive budget proposed for 1931?

Missionaries on the field	RM	60 000
Budget of the Lutheran Church in Chota Nagpur		
a, Parish and Mission work	RM	135 000
b, School work	RM	223 000
Equipment of Missionaries	RM	223 000
		2 000
total of expenditure on home base	RM	130 000
total of expenditure	RM	550 000

Receipts

The Church Council undertakes to find for		
for parish and Mission work	RM	80 000
for school work (including Government's grant-in-aid)	RM	152 000
Expected from German friends and from "other sources" in Germany	RM	168 000
	RM	400 000

This means that RM 15000 on the Debit side are uncovered. At their last meeting the Kuratorium endorsed what I wrote to you in the end of my letter of January 2nd. Our request is, if it is impossible to enhance the aid of the W.L.C., certainly not to reduce it below \$ 5000 for 1931. This would give us RM 20000. Regarding the uncovered balance of RM 130 000 ~~as~~ it lies with the Autonomous Church either to make drastic retrenchments in the existing school work or to see their way if ~~it~~ increasing the local contributions. The heavy debt accumulated by the Gossner Society in 1930 and previous years endangers the substance of the Mission property and must not be enhanced under these circumstances we cannot present favourably consider them. ~~problem of an~~ very well understand your ~~extensive~~ ~~of our~~ ~~High School,~~ ~~though~~ ~~at~~ ~~Gossner~~ ~~Mission~~ being startled by the fact that we sent out six Missionaries in December and I am grateful that

you give me an opportunity to explain
 this. We sent two former missionaries,
 the Rev. W. Rad sick and the Rev. M. Kerschke.
 Mr Kerschke is a married man, Miss
 Mrs. Kerschke went with ~~her~~^{him} and so
 did their grown up foster-daughter
 Miss Storim. Miss E. John is engaged
 to missionary M. Schiebe. The Sixth is
 Sister A. Fritz who served in our
 field efficiently before the war. and
~~whom we had now the opportunity~~
~~to recover.~~ We did now what we
 ought to have done in 1926, but
 could not do then because we
 did not find the right people to
 send. Our staff on the field is still
 very small. There is only one
 opinion among the Mission experts
 in Germany regarding the relation
 between the Autonomous Church
 and the former Society viz.
 that the so called Autonomous
 Church will prove to be a

Tremendous failure unless the European staff can superintend the whole work especially finance and train the indigenous Mission workers. As two of our former Missionaries offered their service in 1930 we accepted it. A few more Missionaries are an urgent need. ~~As~~ our Gossner Society is in a position entirely different from ~~and~~ Mission societies that held their field during the war. We had 40 Missionaries (men) ~~on the~~ before the war, only 4 men in 1930. They could not catch up with the work allotted to them. ~~not~~ ~~undertake~~ The Theological Seminary could not be reopened for lack of a European Missionary able to give his time to this important work.

As to the present statistics of the G.S.L. Church I can give recent figures only ~~for the~~ as far as the European staff is concerned:

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 (Two of them married)
 Single ladies 5

The last figures reported by the indigenous Church are

Ordained Pastors 65, Candidates to the Ministry 14, Catechists 423, Elders 1402, Baptised Christians 112000, Enquirers 5900, Confirmed members of the Church 49000, Schools 231, Sunday Schools 261.

The final paragraphs of your letter are concerned with the representation of Lutheranism in the International Missionary Council. The I.M.C. will probably not meet in the near future. Practically the question seems to be as far as I understand ~~the~~ whether

it is possible to have appointed a Lutheran representative on the Committee's meeting to be held in Herrnhut. On the Committee Germany has no representatives, at present Professor Schlunk and Director Knack. I do not think we can claim a third representative for Germany. If I am not mistaken the President or the Executive of the Committee ~~can~~ ~~coopt~~ have the right to coopt members in case certain ~~group~~ groups are not duly represented. The right way therefore ~~would~~ might be to make representations to Dr.

- John Mott urging that the Territorial Evangelical Lutheran Churches of Bavaria, Saxony, Mecklenburg, ~~and other~~ Hanover, Schleswig-Holstein ought to have at least one representative in the Committee of the I. M. C.

I trust you will kindly and sympathetically ~~to~~ consider the case of the Gossner Church. It depends

so much on your help.

With true christian greetings and all
good wishes for you and your work,
I remain

Sincerely and faithfully yours

Mission praeses.

Dr. Carl Ihmels
Missionsdirektor

Leipzig C 1, den 15.1.31.
Missionshaus, Carolinenstraße 19
Fernruf 251 39

Herrn

Missionspräses Lic. St o s c h

Berlin - Wannsee

Sehr verehrter, lieber Herr Kollege!

Haben Sie herzlichen Dank für Ihren Brief vom 14. Januar. Durch Prof. Morehead hatte ich schon von Ihrem Briefwechsel erfahren. Die Organisation des I.M.R. ist ja so, daß das eigentliche Council in den nächsten Jahren kaum zusammentritt. Statt dessen ist das Komitee des Council gebildet worden, um etwa alle 2 Jahre zu tagen. Deutschland hat in dieser Körperschaft ursprünglich nur einen Vertreter, bei unserer Tübingen Tagung haben wir ja damals beschlossen, den zweiten zu beantragen. Das ist auch geschehen und genehmigt worden. Nur stehen die Dinge heute so, daß diese beiden Plätze besetzt sind. Den ersten ~~Vorsitz~~ hat naturgemäß D. Schlunk bekommen, den zweiten haben wir dann D. Knak übertragen. Einen Augenblick brachte D. Schlunk dabei den Gesichtspunkt vor, ob es nicht notwendig sei, mich als Vertreter des landeskirchlichen Luthertums zu wählen. D. Knak war über diese Begründung ziemlich erregt und betonte, daß man ihn doch als Vertreter des Luthertums ansehen könne und müsse. Ich persönlich war auch ganz damit einverstanden, daß er dann gewählt wurde. Er ist nach Lebensalter und Erfahrung derjenige, der dann in erster Linie in Frage kam.

So sind also tatsächlich diese beiden

Plätze besetzt. Ob es nun möglich sein wird, für Deutschland etwa einen 3. Vertreter durchzusetzen, erscheint mir zweifelhaft. Vor allem wird hier die Finanzlage ein Hindernis bilden. Ich glaube kaum, daß der Missionsbund jetzt sich zu einem derartigen Antrag entschließen würde. Auch ist wohl nicht damit zu rechnen, daß der I.M.R. selbst diesen Antrag genehmigen würde.

Wenn wirklich für die nächste Tagung eine starke Vertretung des Luthertums erreicht werden soll, dann geht es nur so, daß das Präsidium des I.M.R. seinerseits einige Lutheraner kooptiert. Es besteht ja das Recht des Vorstandes, diese Maßnahmen zu ergreifen, wenn einzelne Gruppen nicht genügend vertreten erscheinen. Dabei ist wohl in erster Linie an nationale Gruppen gedacht gewesen. So viel ich sehe, ist der Ausdruck so schwebend, daß man dadurch auch die Ernennung einiger Lutheraner rechtfertigen könnte. So viel ich weiß, ist das amerikanische Luthertum überhaupt nicht vertreten. Morehead hatte daher auf meinen Vorschlag hin auch schon einmal den Plan, Präsident Knubel auf diese Weise ernennen zu lassen. Ob sich das wird durchdrücken lassen, weiß ich nicht. Ich selbst sehne mich nicht darnach, weitere Ausschuß-Arbeit zu tun. Da es sich aber nur um Ernennung für eine Tagung handeln könnte und diese in Herrnhut stattfinden wird, so wäre es gerade jetzt für mich verhältnismäßig leicht, auf Grund einer Kooption teilzunehmen.

Darf ich Ihnen und Ihrer Missionsgesellschaft noch von Herzen Gottes Segen für das neue Jahr wünschen?

Es grüßt Sie

Ihr in dem Herrn verbundener

U. Z. v. v. v.

Missionspräses.

Berlin-Wannsee

//////////

//////////

14. Januar 1931

Florastr.3

Herrn

Dr. M. Ihmels,

Leipzig.

Karolienstr.

Sehr verehrter Herr Kollege !

D. Morehaed steht mit mir in Schriftwechsel über die Ernennung eines ausgesprochenen lutherischen Mitglieds des International Missionary Council also einen Repräsentanten der der Bayrischen Sächsischen und Mecklenburgischen Kirche. Er war sehr erfreut, als ich Ihren Namen nannte. Nun schreibt er zurück, ob nicht von uns aus in dieser Richtung etwas geschehen könnte. Wann ernennt der Deutsche Ev. Missionsbund seine Vertreter? Wollen Sie mir bitte Ihre Meinung darüber sagen, ob es der geeignete Schritt ist, wenn ich mich jetzt an Schluß in der Sache wende, da Sie persönlich natürlich, da Sie selbst betroffen sind, nicht handeln können. Ich würde für baldige Antwort dankbar sein um das Mögliche jetzt durchzusetzen.

Mit herzlichen Grüßen und Segenswünschen

Ihr

SA

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, January 3rd, 1931.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

RT. REV. BISHOP DR. MARAHRENS,
Hanover, Germany

The Rev. J. Stosch, President,
Gossner Missionary Society,
Florastrasse 3, Berlin-Wannsee,
Germany.

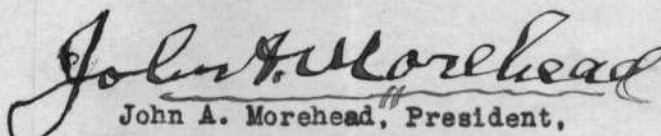
Dear President Stosch:-

Since writing you yesterday, the copies of numbers 9, 10, 11 and 12 of Die Biene for 1930, have been duly received. I thank you for these popular publications about the mission field of the Gossner Missionary Society in India.

However, not to mention the fact that I have not the time to do it, I doubt if it would be possible for me to make out a satisfactory statement of the present situation and future needs of the Gossner Missionary Society in relation to its work in India from these periodicals. Permit me again to suggest, therefore, that you rush to me a complete statement of the financial status of the Gossner Missionary Society at the close of the year 1930 and its proposed budget for the year 1931 with expected sources of income, as requested in my letter of January 2nd.

With assurances of highest personal esteem and again wishing you and the work of the Gossner Missionary Society on its great field in India God's abundant blessing during the year 1931 and throughout the future years, I remain,

Sincerely and cordially yours,


John A. Morehead, President,
Executive Committee.

JAM:SW

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

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Assistant Treasurer
Northfield, Minn.

RT. REV. BISHOP DR. MARAHRENS,
Hanover, Germany

New York, January 2nd, 1931.

The Rev. J. Stosch, President,
Kuratorium der Gossnerschen Missionsgesellschaft,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear President Stosch:-

Your letter of December 16th, enclosing receipts for gift of \$150 made in October, was received a few days ago and has been read with very deep interest. I am glad to hear from you again.

Under date of December 10th, I ordered the Deutsche Bank und Disconto Gesellschaft to send you an additional gift of \$1,000 made by the National Lutheran Council through the Executive Committee of the Lutheran World Convention for the benefit of the Gossner Ev. Luth. Church in India. I sincerely hope you have received it safely and promptly.

So far as the National Lutheran Council is concerned as well as the organ of World Lutheranism for Continuation Work, the Executive Committee of the Lutheran World Convention, no "importunity" is called for in the matter of the presentation of the claims of the Gossner Evangelical Lutheran Church in India by the Gossner Missionary Society and you, as some of your friends seem to think. In regard to your work, as in regard to all other weak, suffering and endangered Lutheran Churches or Lutheran foreign mission activities, what we need is a clear and complete presentation of the facts. We are truly sympathetic toward all Evangelical Lutheran Churches and their approved activities and are desirous of helping according to our ability all the weak and struggling enterprises of the Evangelical Lutheran Church. The first essential, therefore, as intimated in the postscript of my letter of December 10th, is for you to give me as promptly as possible a clear and complete statement, covering the following matters:

1. What was the total of the comprehensive budget of the Gossner Missionary Society with special reference to its work in India for the year 1930?
2. What amounts have been received to meet the requirements of this budget (a) from the circles of the Gossner Missionary Society in Germany, (b) from the offerings of the congregations of the Gossner E. L. Church in India, (c) from the National Lutheran Council, and (d) from any other sources?
3. What is the total of the comprehensive budget of the Gossner Missionary Society proposed for the year 1931? To cover this budget, what is the amount tentatively pledged (a) by the Gossner Missionary Society, (b) by the Gossner E. L. Church in India, and (c) what are the prospects of gifts from other sources?
4. Kindly give a summarized statement of the present statistics of the Gossner Ev. Luth. Church in India.

In advance of your giving a frank and full statement of the financial condition of the Gossner Missionary Society in relation to its great missionary work and missionary Lu-

theran Church in India, you present in your letter of December 16th a plea for continued support from the National Lutheran Council of America. Because of its definite action in relation to all Lutheran Missionary Societies formerly on its relief list, I think the Council will want to discontinue with the close of 1930 its direct help of the Gossner Missionary Society in its India work. However, since as President of the Executive Committee of the Lutheran World Convention, it is my responsibility to distribute and apply the gifts of the National Lutheran Council for the relief, aid and assistance of "weak, suffering and endangered Lutheran Churches", I may be given the discretion of making a small gift, proportionate to those bestowed upon other weak and struggling Churches, to the Gossner Ev. Luth. Church in India through the Kuratorium of the Gossner Missionary Society in Germany. But, besides the fact that you have not presented to me fully your 1931 budget, what the indigenous Christians of the Gossner Church will do and what the Gossner Missionary Society will undertake to raise, I am rather startled by the fact that you are sending out six new missionaries this month! Questions are naturally raised in my mind by this fact of such a large increase of your force on the field and such a consequent expansion of 1931 budget, because the Boards of Foreign Missions of the Lutheran Church Bodies in America, on account of the financial depression and the consequent shrinkage of income, have been forced to adopt a temporary policy of retrenchment, sending out very few missionaries and even accumulating heavy debts in order to maintain their missions in India, China, Japan, and Africa at their present state of efficiency. Under these circumstances, I am sure you can understand that a marked expansion of its program and budget for 1931 in India by the Gossner Missionary Society on the assumption that fellow Lutherans in America will help to make it possible when they are forced on account of the world-wide financial stringency to retrench their own work may naturally not meet with a favorable or enthusiastic echo. I express these questions which are in our minds frankly so that you may have the opportunity of setting forth the actual situation of the Gossner Missionary Society, the degree of expansion proposed, and the expected income by which the cost of said expansion is to be covered.

The National Lutheran Council will meet in Baltimore on January 15th and I have been invited to be present and as President of the Executive Committee of the Lutheran World Convention to make a report with recommendations. I will send you this letter by the S/S BREMEN sailing Sunday in the hope that you may receive it in time to send me all the information requested to reach me before the meeting of the National Lutheran Council.

The final paragraph in your letter of December 16th has been read with deep interest. I think you are right that, entirely aside from the question as to whether the Prussian Union Church is really a Lutheran Church, it seems to those who look at the matter objectively unfair if not unjust for the Prussian Church to claim the right to represent all the Evangelical Lutheran Churches in Germany and their missionary interests in the International Missionary Council. It does seem to me eminently proper, a simple matter of justice to the Lutheranism of Germany, and best also for the International Missionary Council, for the territorial Evangelical Lutheran Churches of Mecklenburg, Saxony, Bavaria and other German States to have at least one representative in the International Missionary Council. I entirely approve of the appointment of Director Ihmels, because he is the Executive of the largest distinctively Lutheran Missionary Society in Germany.

You say that there is hope of getting Director Ihmels appointed, if I "would suggest it". To whom? I have already talked the matter over with Dr. John R. Mott, Chairman of the International Missionary Council, and he expressed himself in favor of the idea. But my understanding is that the constitution or regulations of the International Missionary Council make it the prerogative of the National Missionary Association or Council of each country to nominate its own members for the International Missionary

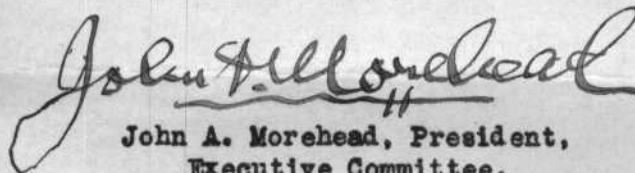
The Rev. J. Stosch,-----3.

January 2nd, 1931.

Council. It seems to me they might resent any suggestion from me. When will the Deutscher Evangelischer Missionsbund meet and name its members again for the International Missionary Council? In short, please write me definitely and clearly to whom you think it will help for me to suggest the name of Director Ihmels and to request his appointment as representative of the missionary interests of the Evangelical Lutheran Churches of Saxony, Bavaria, Mecklenburg, etc., in the International Missionary Council.

Thanking you for your good greetings and assuring you that they are reciprocated both for you and for the other members of the Kuratorium of the Gossner Missionary Society, I remain, with good wishes and prayers for God's blessing upon you and your work for the Lutheran Church on the Gossner field in India during the year 1931,

Cordially and sincerely yours,



John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

GOSSNERSCHHE
MISSIONSGESELLSCHAFT

Berlin-Wannsee
Florastr. 3

January 2nd, 1931

To
The Rev. John A. Morehead, D.D.
39 East 35th Street, New York.

My dear President Dr. Morehead,

Your kind letter of December 10th, 1930, reached us before Christmas and the generous gift of \$ 1000 from our American Lutheran friends was received at Dresdener Bank a few days ago. It gave us much cheer and I am sure our Missionaries as well as our Indian Christians will be very grateful for this help and even more for your appeal ~~to~~ the American Lutherans and for including the Gossner Church in your relief-program. I sent your message to the Church Council by last week's mail. I am enclosing receipts in triplicate covering this gift.

Your letter of December 10th was crossed by my letter of December 16th. I am very thankful, indeed, that your last P.S. encourages us to frankly say what we need.

By this week's mail I got the budget of the Gossner Church in Chota Nagpur for 1931. I do not go into the details to-day, as I could not yet examine the budget carefully. The Kuratorium will sit on January 6th, immediately after this meeting I shall communicate to you the resolutions of the Kuratorium on the budget. In this budget the grand-total of income for parish work and Mission work is estimated to be Rs 52 650, for schools, including Government's grants Rs 101 094. — Income Rs 153 744. This amount the Church

intends to find in India. The Grand Total of expenditure for parish work etc. Rs. 89 905

for schools Rs. 148 780

Expenditure Rs. 238 685

The difference of Rs. 84 441 the Berlin-Board is asked to cover. Though I cannot speak authoritatively now I dare say that some retrenchments will be made. The Berlin-Board has paid in 1930 to the Ranchi Church RM 84 000 = Rs. 56 000. In this sum the contributions from the N.L.C. are included viz. the unpaid balance of dollars 1 800 remaining at the date of the meeting (January 16th) on the tentative pledge of \$ 13 800 for 1929, and the gift of \$ 1000 of December 1930.

We received in January 1930 \$ 1000

in March 1930 \$ 150

in May 1930 \$ 500

in October 1930 \$ 150

Total of 'unpaid balance' \$ 1800 and \$ 1000 in December

This is equal Rs. 7 460. In the amount of Rs. 56 000 the salaries of our German Missionaries are not included. It is unlikely that the Kuratorium will promise more than Rs. 56 000 for 1931.

Not including \$ 2800 received from America the income of the Gossner Society from German friends was about RM 152 000, not more and not less than in 1929. Of course we close this year with a considerable deficit, as we had asked our friends, American and German, for RM 240 000. After the meeting of January 8th I hope to be able to give exact figures. My request is, if it is impossible to enhance the aid of the N.L.C., certainly not to reduce it below

~~\$ 5000 and~~

~~\$ 5000 and~~ cannot expect to receive in 1931 more from our

German friends than in 1930.

With hearty thanks for all your kindness and good wishes for you personally and for your work, I am sincerely yours

J St

GOSSNERSCHE
MISSIONSGESELLSCHAFT

Berlin-Wannsee
Florastr. 3

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in May 1930	\$ 500
<u>in October 1930</u>	<u>\$ 150</u>

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J St

A

Mh-W

January 2nd, 1931

My dear President E. Morehead

Your kind letter of December 10th, 1930, reached us before Christmas and the generous gift of \$ 1000 from the our American Lutheran friends was received at Dresdener Bank a few days ago. It gave us much cheer and I am sure our ~~Indian~~ Missionaries as well as our Indian Christians will be very grateful for this help and even more for your appeal to the American Lutherans and for including the Goswami Church in your relief-program. I sent your message to the Church Council by last week's mail. I am enclosing receipts in triplicate covering this gift.

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2

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Parish work	59
------------------------	---------------

The grand total of expenditure for parish work etc Rs. 89 905
for schools Rs. 148 780

Expenditure Rs 238 685

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included viz. The unpaid balance of \$ 1 800 remaining at the date of the meeting ~~at~~ (January 16th) on the tentative pledge of \$ 13 800 for 1929, and the gift of \$ 1000 ~~received~~ of December 1930.

We received in January 1930	\$ 1 000
in Feb. March 1930	\$ 150
in May 1930	\$ 500
in October 1930	\$ 150

Total of 'unpaid' balance	\$ 1 800
Gift sent in December	\$ 1 000

Total of receipts \$ 2 800

This is equal to Rs 7 460 ₹

On ~~the~~ ^{the} amount of Rs 56 000 the salaries of our German Missionaries are not included.

It is unlikely that the Kuratorium will promise more than Rs 56 000 for ~~the~~ 1931.

4

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With hearty Thanks for all your kindness and good wishes for you personally and for your work

I am

Sincerely yours

GOSSNERSCHE
MISSIONSGESELLSCHAFT

Berlin-Wannsee
Florastr. 3

January 2nd, 1931.

Received with thanks \$ 1000

(one thousand dollars)

from the National Lutheran Council
through the Executive Committee of
the Lutheran World Convention, for
the Lutheran Church in Chota Nagpur.

Kuratorium

J Stosch

Missions Praeses.

NEWS BULLETIN SPECIAL

(EDITORS NOTE: The following strikingly frank communication from Paul Hutchinson, managing editor of The Christian Century, Chicago, discusses the attitude of the Russian government toward the Christian churches and all recognized religion. The author is an American Christian, with the viewpoint of America, has spent two weeks in an attempt to learn what is beneath the religious persecution in Russia, and has come out of that land determined to speak without fear. The communication appeared in The Christian Century of September 18, 1929.)

RUSSIA'S REIGN OF TERROR

Warsaw, Poland, August 19.

I have just come out of Russia after two crowded weeks there. Entering by way of Riga our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from Saratov--which is within a day's steamship ride of the Caspian--to Moscow, we came directly westward, crossing the Polish frontier early yesterday morning and reaching Warsaw last evening.

Let me say at once that I have been tremendously impressed by much that I have seen in Russia. There is power, drive in the air--particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates this feeling of power. It seems to grip its task with a directness, a completeness of control beyond that of any other state we have visited. There is a sense of achievement--in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may become one of history's great nations--that constantly asserts itself, even in the face of the obviously needy present.

Of all this I will write later. But I have come out of Russia with the conviction that, before everything else, I must set before the readers of The Christian Century the facts as to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved. The Christian Century has consistently insisted that America should recognize and admit the importance of much that the soviet government has done in forming the U.S.S.R. It has advocated--and I hope will continue to advocate--the recognition of Russia by the United States. Anything that may be said in its columns, therefore, which seems to reflect on the actions and purposes of the soviet government is sure to be twisted in certain quarters into argument supporting the non-recognition policy. Yet despite this, the situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a single minute.

As with almost every other social factor, there has been endless debate over the status of religion in soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course,

to construe such a term as amounting to a grant of religious liberty--just as it has proved possible to construe it in a diametrically different fashion--but as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where state and church came into such direct conflict, did the government dream of attempting the work of religious extermination which the soviet government is actively prosecuting.

I do not mean by this to say that all religion is being persecuted in Russia. There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy largely couched in a dead tongue, the state does not worry itself much about them. To be sure, even in such cases the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church does not worry the soviet state because it has so little future. It is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population--the people who will die out within the next twenty years, leaving no heirs, if soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness. Yet this is not what I have in mind when I speak of religious persecution.

Neither do I include under this head the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is non-religious. It is now made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the government has been much more successful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old church--the anthropomorphic being who gave power to the tsar and held the common man under a hideous spell of superstition--who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

No, it is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to such enlightened Russians as still acknowledge a hunger in their souls and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the soviets, religion that can walk sure-footedly in the modern world--religion of this sort is being persecuted systematically and savagely. That this is happening the experiences of hundreds of bishops and priests of the Orthodox church, of ministers of various Protestant bodies, and even of worshipers, testify.

It is difficult to write of this with the gravity which the occasion demand. The difficulty grows directly out of the nature of this persecution. To mention

names or places or dates or occurrences would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific reference would be tantamount to signing the death warrant of those immediately concerned. Some things the world has already been told about this situation. It has been told that the right of churches to carry on social work has been abolished; that young people's societies under church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. The readers of The Christian Century will have to take my word for it, but I can assure them that I have personal, first-hand knowledge that the soviet government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G.P.U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia --exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the soviet attack.

Stumbling on this appalling situation without warning, the first question that one asks is likely to be: Why this terrific attack on religion? Is not the soviet government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the soviet government has been astonished, and badly frightened, by the success of the reforming religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach respectable figures--figures in the millions. If this rate had been maintained for another five years, the Protestant constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communist party that the membership of Protestant young people's societies had passed that of the Comsomols--the 'teen age organization of communists--and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the church societies, such as followed. But it is undoubtedly true that the young people's church societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups--particularly the Protestants--came under suspicion because of their international connections. I cannot take space to explain here adequately the bearing of this. I can only say that the one inescapable fact in Russia today is that the government considers every other government in the world at war, constructively, with it. It is not only afraid of future war; it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World alliance last year elected one of their number as its vice-president, thereby drawing attention to their connections with the "capitalist" world. In Moscow's anti-religious museum, where the government seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The government is mistaken in this; it should have used Rockefeller.) But the argument runs--Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q.E.D. The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Mr. Ford's contract with the government to build a factory at Nizni Novogorod for the production of up to 100,000 Ford cars and trucks a year. But internationalism in this sense the soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

For these reasons certainly, and perhaps for others that I was unable to distinguish, the soviet government is today systematically subjecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the G.P.U. to do this--so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength as yet it is impossible to judge. There are those who profess to believe that moderate elements within the communist party will soon intervene to force an end of the present terror. But there are those who predict an increase in the severity of the government's measures. Whatever comes, the Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The soviet government is, as I have said, under the mental strain of a state of war. It believes that the rest of the world is in combination to crush it; that it is only awaiting a propitious moment to spring. We may say that is nonsense. That does not affect the fact that the soviets believe it absolutely. If that is not our purpose, they ask, then why do we push them off by themselves, refuse them not only recognition but even a conference about recognition?

You will see that this is tending back to the old question of recognition. It is. I believe in recognition now more than ever, for I have added new reasons to those previously held. Recognition, I am convinced, will help to bring to an end the sense, within Russia, of being a nation beleaguered. Once this strain is eased, the government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. But that is all something that might come to pass, and in a future that I fear is still remote. In the meantime, gentle women and noble men--Orthodox, Protestants, Zionists, and of many other groups--are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile in Siberia, in central Asia, in the Caucasus, because they have dared to preach or profess a religion that you and I take too much for granted.

-- Paul Hutchinson.

Abschrift.

Bischof D. Arthur Malmgren
Leningrad
den 12. September 1929.
No. 212.

An Herrn Professor John A. Morehead
Praesidenten des lutherischen Weltkonvents
in Copenhagen.

New York.

Hochverehrter Herr und Bruder .

Ihre Zuschriften vom 8. und 9. August habe ich mit grosser Freude empfangen. Es waren ja die ersten ausfuehrlicheren Nachrichten seit der Kopenhagener Tagung. Ich sage Ihnen aufrichtigen Dank - fuer Ihre herzlichen Gruesse und fuer die Zusicherung Ihrer fortdauernden Teilnahme an unserer kirchlichen Arbeit.

Die angekuendigten 1000 \$ habe ich richtig empfangen. Ich schliesse die Quittung in 3 Exemplaren hier bei. Auch die Rechnungsablegung ueber das beschlossene vierte Studienjahr, das vom 1. September 1928 bis zum 31. August 1929 waehrte, lege ich bei. Ich bemerke hierzu, dass diese Rechnungsablegung zwar mit einem Saldo von 15 Rbl 30 Kop. schliesst, dass aber dieses Saldo nur ein scheinbares ist, insofern als Rechnungen im Betrage von circa 1000 Rbl. nicht haben beglichen werden koennen. In Wahrheit also haben wir, wie ich dies voraussah und Ihnen auch schon schrieb, mit einem Kurzschuss von 1000 Rbl. - 500 Dollar geendigt. Es erklart sich dies erstens aus der fuer alle gleichen immer noch wachrenden Teuerung und so dann daraus, dass unser Seminar, weil kirchliche Anstalt, nicht das Recht hat in den staatlichen Consumvereinen die Nahrungsmittel zu dem Preise zu erhalten, wie es fuer alle Buerger, die das Stimmrecht besitzen, gilt. Wir muessen, um unsere Studenten verpflegen zu koennen, Preise zahlen, die etwa 100% teurer sind als der sog. Normalpreis. Dies wird auch im fuenften Studienjahr nicht anders sein. Demzufolge muessen wir damit rechnen, dass die Kosten fuer die Wirtschaftsfuehrung noch weiter in die Hoehe gehen werden.

Ich halte dafuer, dass die Kosten fuer den Wirtschaftsbetrieb fuer das kommende Studienjahr sich bis auf 38.000 Rbl. - 19.000 Dollar steigern koennen. Aus den Gemeinden unseres Landes sind trotz der besseren - Ernte - dennoch keine hoeheren Kollekten zu erwarten, da dem Bauer ja die ganze Ernte vom Staate unbarmherzig abgenommen wird. Ihm wird nur soviel gelassen, als er schatzungsweise fuer sich und die Seinen bedarf. Er wird also kaum im Stande sein, seinen bisherigen Beitrag zu erhoehen.

Wir hoffen zuversichtlichst, dass der lutherische Weltbund, seiner Zusicherung gemass, uns in dieser Bedraengnis auch weiter nicht im Stiche lassen wird. Er hat uns im vorigen Jahr total etwa 14.000 Dollar zugewendet, wir erbitten fuer das fuenfte Studienjahr zu Gunsten des Predigerseminars etwa 15.500 Dollar.

Was die Aufnahme neuer Zoeglinge angeht, so hatten wir auf Grund der eingereichten Zeugnisse und der Empfehlungen seitens der Proepste, -im ganzen 16 junge Leute neu aufgenommen. Bei der Pruefung, jedoch, die wir jetzt zu Beginn des neuen Studienjahres mit ihnen anstellten, erwies es sich, dass ihrer 3 so/ ungenuegende Kenntnisse hatten, dass es offenkundig war, sie wuerden wissenschaftlich nicht mitarbeiten koennen. Wir haben sie also, -so leid es uns tat-, zurueckschicken muessen und haben es ihnen anheingestellt, sich bei der naechsten Aufnahme mit besseren Kenntnissen wieder - zu melden. Es verbleiben somit 13 neue Zoeglinge. Zusammen mit den Studenten des nunmehr zweiten Jahrganges haben wir zur Zeit eine Schar von im ganzen 27 jungen Leuten.

Die Wahrnehmung, dass die jetzige Sowjetschule mit jedem Jahre ungenuegender arbeitet, hat uns nicht wenig besorgt gemacht. Was soll in Zukunft werden, wenn die Absolventen der Sowjetschule die Vorkenntnisse nicht mehr mitbringen, auf die wir rechnen muessen; wenn sie eine Allgemeinbildung ueberhaupt nicht mehr besitzen? Es draengt sich immer gebietender der Gedanke auf, dass hier Abhilfe geschafft werden muss. Vielleicht liesse sich ein Jahr der Vorbereitung zum Seminar, - fuer alle giltig und verbindlich, - einrichten, da nicht so sehr theologische Faecher getrieben werden sollen, sondern biblische Geschichte, allgemeine Geschichte, Geographie, Sprachen etc. Das kostet aber wieder Geld, - und das Geld besitzen wir nicht.

Ich werde mit dem Oberkirchenrat diese Frage durchdenken und Ihnen naechstens darueber ausfuehrlich berichten.

Sie fragen mich, ob die russischen "Evangelisten" lutherisch sind? Nein, sie sind nicht Lutheraner! Wohl haben sie mehrfach versucht, sich uns anzuschliessen; - aber nicht um lutherische Art und lutherisches Bekenntnis anzunehmen, sondern um in unsere Gemeinden einzudringen und fuer sich Proselyten zu gewinnen. Sie benutzen den lutherischen Katechismus nicht, so anerkennen auch die lutherischen Bekenntnisse nicht, sie besitzen ueberhaupt kein Bekenntnis. Sie haben sich vor einigen Jahren mit den russischen Baptisten vereinigt und verwerfen energisch die Kindertaufe.

Was im Besonderen den Herrn J.S. Prochanow angeht, den Praesidenten des Allrussischen Bundes der Evangeliumschrsten, so ist er, wie er es selbst in dem Journal "Der Christ" angab, vor einiger Zeit zum Vizepraesidenten des Verbandes aller russischen "Baptisten" erwählt worden. Ich verstehe sarrum nicht, wie er sich fuer einen "Lutheraner" hat ausgeben koennen.

Indem ich Ihnen nochmals warmen aufrichtigen Dank fuer alle Guete und Teilnahme sage, die wir bisher von Ihnen und durch Sie vom lutherischen Weltbund empfangen haben, gruesse ich Sie

mit verehrungsvollem Gruss

(gezeichnet) D. A. Malmgren
Bischof.

Abrechnung ueber das 4-te Studienjahr 1928/29.

EINNAHMEN:

Saldo	Rbl.	11.21
Gemeindekollekten	"	6411.44
Studentenbeitraege	"	340.00

SPENDEN:

Vom National Luth. Council	\$	13.247.22	
" d.luth. Kirche Schwedens	\$	26.63	
" d.dan Hilfskomitee	\$	266.58	
" schwedischen Gustav Adolf Verein			
schwedische Kronen	Krs.	3.000.00	" 28.322.13
" d. luth. Gemeinden der Tschechoslowakei			
Dan. Kronen	"	221.60	
" durch Pfarrer Zitzmann ...	"	17.78	
" Oberkirchenkollegium in Breslau	"	365.07	
" der deutsch- ev.Kirche Boehmens	"	369.60	

Rbl. 35.084.78

AUSGABEN:

Gehaeelter und Gagen	Rbl.	4.391.15
Steuern	"	1.734.33
Lektorenhonorar	"	9.088.00
Wirtschaftsfuehrung	"	10.211.04
Mieten	"	6.299.12
Beheizung	"	1.530.50
Anschaffungen	"	219.35
Beleuchtung	"	592.61
Bibliothek	"	80.71
Arzt und Medizin	"	209.49
Diversa	"	713.18
Saldo	"	15.30

Rbl. 35.084.78

Leningrad, den 8. September 1929.
No. 116.

der Studienrat:
(gez.) Pastor Wacker

der Schriftfuehrer:
(gez.) H. Berendts.

Gossnersche
Missionsgesellschaft

Sprechender:

Berlin, Amt Rheingau Nr. 75
Postfachkonto: Berlin 7950

J. Nr.

Berlin-Friedenau, den.....
Sandjerystr. 19/20.

Berlin-Wannsee

Florastrasse 3.

December 15th, 1930
Janus 1000
150

Received with thanks \$ 2000.--

(~~two thousand dollar~~)

from the National Lutheran Council for

through the Executive Committee of the
for the Lutheran Church in Chota Nagpur through

~~the Deutsche Bank, Berlin.~~

Kuratorium

Missions Praeses.

Lutheran World
Convention

NEWS BULLETIN SPECIAL

A MESSAGE TO AMERICAN LUTHERANS

by John A. Morehead, President,
Executive Committee, Lutheran World Convention.

The privileges of fellowship with Christ in the sufferings of His Body, the Church, have been granted abundantly to the Evangelical Lutheran Churches throughout the earth since the World War. Thank God that appeals to the generosity of Christian love have not hitherto been in vain. The operations of Lutheran World Service conducted since 1918 have been fraught with untold blessing to the suffering Churches of the faith in Europe and on the foreign mission fields, and this unselfish and fruitful service has not been without definite spiritual benefit to the contributing Churches.

Most assuredly, in every country Christian people under present conditions will become keenly conscious of their duty to labor wisely for the relief of unemployment and distress among their fellow countrymen. But does the existing economic depression throughout the world relieve the people of Lutheran Churches from the obligation of helpful ministry to their brethren who are in deep distress through exceptional reasons? By no means. The constituency of the Evangelical Lutheran Churches of the world are distributed throughout the entire earth in practically every nation. While time lasts, there will be suffering Churches. The obligation of loving ministry to them is abiding and permanent. Financial depressions do not suspend the operations of Christian faith and love but rather test their reality and power and deepen them for persistence in the face of all difficulty in the holy, Christ-like work of relieving human suffering, of saving human life, and of restoring and strengthening the weak and wounded Churches for the accomplishment of their divine mission. Because of what Christ has done for His people and is to them, the highest measure of devotion is not too much for them to give out of grateful love for the welfare of His "holy Church throughout the world".

A World-Wide Program.

The Lutheran Churches of the neutral countries of Europe, such as Denmark, Norway, Sweden and Holland, as well as those of America through the agency of the National Lutheran Council, quite independently of each other ministered directly in brotherly love for the relief of the terrible distress of their fellow believers in many countries immediately after the World War. The new vital contacts between the Lutherans of many countries led to the discovery of existing unity in the faith and to a new vision of the possibilities and obligations of Lutheran world cooperation. In God's providence, the Lutheran World Convention movement came into being. Its Executive Committee for Continuation Work was appointed and many duties assigned to it. Chief among these in the present world situation, as stressed by both the First Lutheran World Convention at Eisenach and the Second Lutheran World Convention at Copenhagen was the relief and assistance of "weak, struggling, suffering and endangered Lutheran Churches". A careful survey of these suffering Lutheran Churches has been made. The facts concerning them have been gathered and sympathetically evaluated. Wise measures for the relief of the suffering, the prudent

strengthening of the weak, the rescuing of the endangered, and the improvement of the position of struggling or backward Evangelical Lutheran Churches have been earnestly studied. The effort has been made to reduce to a scientific basis activities for the relief and support of "weak, suffering and menaced Lutheran Churches". The result has been a growing fund of accurate information, available for all, concerning distressed Lutheran Churches; the stimulation of the interest of all Churches cooperating in the Lutheran World Convention movement in the effective relief of their needy fellow Christians; and the concentration of the gifts of the Churches in the various countries of the world according to an approved program for the systematic relief and encouragement of the needy Churches of the faith.

Believing as we were happily able to do that all needy Churches with proper self-reliance will do their utmost to help themselves, the Executive Committee of the Lutheran World Convention prepared a carefully considered minimum program for the year 1930 looking to the relief and support of "weak, suffering and endangered Lutheran Churches". This program was recommended to the careful and generous consideration of the cooperating Evangelical Lutheran Churches of the world. It was flexible, i.e. subject to modification in its execution according to changing conditions, and it has actually been worked out and is being carried out as the means are provided, as follows:

COMPREHENSIVE PROGRAM OF LUTHERAN RELIEF AND RECONSTRUCTION FOR 1930.

1. European Relief.

A. Relief and Rescue of the Suffering Lutheran Church in Russia:

1. For the sick and physically destitute in the congregations, including more than 20,000 Lutheran people in prison or banishment in Siberia	\$17,000.
2. For the aid of 80 Lutheran pastors and their families	15,000.
3. For the support of a missionary pastor for service in vacant congregations and concentration camps in Siberia	2,000.
4. To help finance the Executive Board (Oberkirchenrat) of the Lutheran Church in Russia.	3,000.
5. For the maintenance of the Lutheran Theological Seminary in Leningrad.	<u>18,000.</u>
	\$55,000.
B. Provisions for Lutheran refugees migrating from Russia.	5,000.
C. For the Lutheran work among the Ukrainians in Galician Poland	4,800.
D. For the relief and strengthening of weak, suffering and minority Lutheran Churches of 11 countries, most of them bordering on Russia	<u>25,000.</u>
	\$89,800.

II. Weak, Suffering and Endangered Churches in Other Countries.

A. Gossner Autonomous Evangelical Lutheran Church in India.	\$ 5,000.
B. For the Ev. Luth. Synod of St. Catharina, Parana and other States	<u>6,000.</u>
Total of World Service program for 1930	\$95,800.

The Russian Emergency.

As visitors to the leaders of the "Society of the Godless" in Moscow are told openly and without reserve, although its methods and policies are modified from time to time, the essential principles and purposes of anti-Christian communism in relation to God and religion are unchanged. The front of atheism is militantly occupied. Millions of Christian people, not to mention those of other religions, are suffering under serious limitations of religious rights and of liberty to be active servants in the development of their Churches. Full-time servants of religion are disqualified from the enjoyment of the rights of citizenship in their own country, which interferes seriously with their economic life and with their freedom of movement. Whatever may be the truth about the theory of the "Russian experiment", the execution of the five-year plan is resulting temporarily at least in the impoverishment of multitudes of people and in their consequent inability to support the work of their Churches. About a million Lutheran people have only about eighty pastors to whom they may look for the preaching of the Word of God and the administration of the Holy Sacraments. Thousands of our people are in prison or in banishment.

Not from our fellow Lutherans in Russia, but from an authoritative source in Western Europe, I have just learned that two Lutheran pastors and their wives, who were imprisoned last December for participation in a church assembly (charge "counter-revolutionary activity") were condemned, not by a court but by administrative authorities, during the closing days of last September to banishment in concentration camps in Eastern Siberia, - the pastors for the term of ten years and their wives for five years. To the physical hardships of banishment are added the intensified mental distress growing out of the fact that the wives and the children are ordered banished to different concentration camps. At the same time, thirty-nine representatives of congregations taking part in the same church meeting were also banished to Siberia and forty other persons, especially representatives of congregations, were suddenly arrested in September and also banished to Siberia. Thus the intolerable pressure against the Christian Churches in Russia so intensively conducted last December and January, which was temporarily relieved in considerable measure last March in response to the prayers and protests of Christian people throughout the civilized world, is being quietly but ruthlessly resumed.

To the challenge made by the adversaries of faith in Russia both by their theoretical position and by concrete activities, what shall the answer be? It will be remembered that God sent His Son to be the world's Saviour including all the people of Russia, both the friends and the enemies of religion. Moreover, it is believed that the great silent, suffering Russia is religious and deserves the profound sympathy of mankind. The Christian Church is called to no warfare with carnal weapons. Its mission is not economic nor political but spiritual. But the Church must courageously and faithfully meet the challenge of evil by the fervent appeal of prayer to Almighty God and by the spiritual weapons of the Word of God, teaching justice and forgiveness of sin, and the works of unselfish Christian love. The inner spiritual consolidation of the forces of the Evangelical Lutheran Church, for example, is indispensable that they may do the most effective service against the adversaries of the faith. With unchangeable resolution, clearly defined purpose, and sustained effort throughout the period during which the challenge of atheistic communism continues, it is incumbent upon God's people through His enabling grace to use every right resource for the loving physical relief, strong moral support and provision of ample means for spiritual ministry to relieve the necessities of the suffering people of the Evangelical Lutheran Church in Russia. The hands of the heroic Lutheran pastors and people of Russia must be upheld for the rescue and perpetuation of the Church of the Reformation in that country, if God will, both for the sake of our fellow believers and for the continued witness of the full Gospel of

Christ in that immense country with its population of over 150 millions. Meanwhile our fellow believers in Russia are suffering unspeakable physical and spiritual distress!

Stranded Russian Refugees.

There are at present one hundred and four Lutheran refugees from Russia stranded at two addresses in Persia. In the course of their escape over the border, they lost all their property and were reduced to penury. The appeal comes for help to supply them with food and clothing and to assist them ultimately in securing transportation to countries where they may find permanent homes and labor to support themselves and their families.

German-Russian refugees aggregating eight hundred have escaped over the border from Siberia and are now stranded in Harbin, Manchuria, China. Of these, about two hundred are Lutherans and the others are Catholics, Mennonites and Baptists. The very small German Lutheran congregation in Harbin has been strained beyond its strength in the effort to give all these refugees shelter, food and clothing.

The Roman Catholics and Mennonites have sent generous remittances for the aid of their fellow believers in this group of refugees in Harbin. Because of an empty treasury, the Executive Committee of the Lutheran World Convention has been able thus far to send only a preliminary gift of \$200 to buy bread for the two hundred Lutheran refugees. In a recent letter, Pastor Kastler of the German Evangelical congregation in Harbin writes: "I pray you, dear Brother, for Christ's sake, send help and speedily or else I will have to report to you that our poor people here die of cold and starvation." For the temporary relief of these Lutheran refugees in Persia and China, a minimum of \$5,000 is needed.

There is no future for these poor refugees in China. They were formerly wealthy farmers (Kulaks). They will be valuable human assets in the citizenship of the country to which they may migrate. Negotiations are now in progress with a view to securing their admission to Canada or to a country of South America where they may earn their own livelihood and make homes for themselves and their children in a new land. The only present outlook of their being rescued from starvation and saved to their Church is for them to be colonized in another country, for they are now people without a country and without the prospect of being able to help themselves in China. In addition to gifts already received from inner mission societies and other agencies in Germany to finance the transportation of the Russian refugees in Persia and China to other countries, the additional sum of \$13,600 is required. We may be able to provide for the cost of their transportation in the form of credit to the refugees themselves. But meanwhile their temporary merciful relief lies at the door of their fellow believers.

Lutheran Work among the Ukrainian People in Galicia, Poland.

The Evangelical Lutheran Churches in Galicia, Poland, formerly a part of the Evangelical Church A. and H.B. of the Empire of Austria, now function as an independent organization under the superintendency of Dr. Theo. Zoeckler. This Church Body is small and numerically weak, enrolling only twenty-five pastors. But there are several million people of the Ukrainian race in this territory. Some years ago they applied for the Gospel at the hands of the local Evangelical Lutheran Churches. Thus the opportunity came to give the full Evangelical message of the Bible to a Slavic race never before effectively touched by the Reformation. The little Evangelical Lutheran Church in Galicia responded nobly but the work soon grew beyond their strength to supply all of its needs. An application was made for help

to the Lutheran World Convention. Its Executive Committee thoroughly investigated the situation, arranged for the appointment of a local Lutheran Committee to conduct the work under the general supervision of the Lutheran World Convention, and recommended that contributions be made for the support of this important missionary enterprise for the winning of souls and for the development of the Evangelical Lutheran Church in this new field of the Ukrainian peoples of Poland. The constructive value of this Lutheran movement among the Ukrainians may in God's providence have future far-reaching significance, especially in view of the fact that there are 20 million Ukrainians in South Russia.

Under God's blessing, the result of the work among the Ukrainians in Galicia has been gratifying indeed. Eight Ukrainian Lutheran congregations have been organized; Luther's Small Catechism has been translated into the Ukrainian language and published; two Ukrainian pastors have been trained, ordained and called to minister to their own people; several Ukrainian students of theology are now assisted in their studies for the ministry at the University of Erlangen and other institutions; and chapels have been erected, mainly however by the efforts of the Ukrainian Lutherans themselves. The work has been supported thus far by small gifts from the Lutheran Churches of many countries in cooperation with the Executive Committee of the Lutheran World Convention. This Lutheran missionary work is heartily commended.

There is also a Reformed Church mission among the Ukrainians in Galicia, supported mainly by the Presbyterian Church of the United States and Canada.

The Menaced Minority Lutheran Churches.

Esthonia, Latvia, Lithuania, Poland and Rumania were in the track of the Eastern front of the World War and now border on Soviet Russia. Austria, Czechoslovakia, Hungary and Jugoslavia similarly suffered terribly during the Great War and lie toward the East. From the devastating effects of this great catastrophe, the Lutheran Churches in all these countries have not been able to recover during the past twelve years, although they have made encouraging progress. They have been struggling against overwhelming odds to meet the extraordinary demands for inner mission work for the relief and care of the distressed. Every one of these Churches is suffering from a dangerously diminished supply of pastors. The situation created for the Churches by current economic depression, financial crises, and unemployment is acute and critical. The condition of the 350,000 Lutherans in Rumania is economically scarcely less serious than that of our fellow Christians in Russia. The superintendent of the Lutheran Home for small children in Vienna writes that on account of the financial crisis and unemployment she must needs borrow money from a bank for current expenses and there is no visible way to keep this institution for the care of the little ones functioning through the winter "unless God sends help through His people". The minority Lutheran Church in France has a great inner and home mission problem for the spiritual care of Lutheran young people from Alsace-Lorraine, who are settling in the suburban areas of Paris for business or for study. Some 50,000 Lutherans from Austria, Germany, the Scandinavian countries, the Baltic Republics, Poland, Russia and other countries have settled in Switzerland during and since the World War. The spiritual care of these migrated Lutherans is a responsibility of the Evangelical Lutheran Churches of the world. Hence an important Lutheran work, centering in Zurich and Basel but having many other preaching stations, has been supported through the Executive Committee for several years. The Lutheran congregation at Zurich has reached a membership of six hundred.

Christian brotherly love as well as wise and broad churchmanship for the strengthening and development of the strategically situated Evangelical Lutheran

Churches in these eleven countries suggest their continued systematic support, particularly by the aid of worthy students for the ministry, by the support of inner mission institutions, by the relief of underpaid pastors of weak congregations, and other vital forms of emergency relief.

Suffering and Endangered Lutheran Churches on other Continents.

Through the Gossner Evangelical Lutheran Missionary Society in Germany, the National Lutheran Council contributed in the year 1929 for the support of the Gossner Ev. Luth. Church in India the sum of \$11,006.18. This year an unpaid balance of \$1,800 on the Council's pledge of last year has been paid. It was hoped that the founding Gossner Missionary Society in Germany, the indigenous Gossner Lutheran Church in India contributing its own share for the support of its work, would be able to balance the budget. However, although the contributions of the Gossner Missionary Society even in this hard year have been increased in comparison with those of last year, the total income has not become available to carry on the work of the Gossner field without serious handicaps and hurt to the cause. Christian schools jointly supported by the Gossner Church and the British government of India have been given up. Salaries of native pastors and teachers are long overdue. Is it not too much to expect, especially in this year of world financial depression and distress, that the Gossner Missionary Society and the Gossner Autonomous Lutheran Church in India would be able to make up the difference of over \$11,000 contributed for their support last year by the National Lutheran Council? For these reasons, a special donation for 1930 has been included in the above program for the relief of the struggling but growing Gossner Evangelical Lutheran Church in India.

The Evangelical Lutheran Synod of St. Catharina, Parana and other States in Brazil was founded about twenty-five years ago by the Lutherischen Gotteskasten of Germany, which supported the work most generously during the years preceding the World War. The Synod has one hundred and three congregations, forty preaching stations, and serves seven independent congregations. The number of baptized members is 42,419 and the number of confirmed members is 22,743. There are thirty pastors enrolled in the work of this Lutheran Synod in Brazil. About \$12,000 in addition to the normal income from the gifts of the congregations of the Synod have been received from the Gotteskasten and irregularly by way of temporary relief since the beginning of the World War from other sources in Europe and America. The Executive Committee of the Lutheran World Convention believes that the Ev. Luth. Synod of St. Catharina, Parana and other States in Brazil should be morally and financially supported in a systematic way, especially because of the trend of Lutheran immigration to that country. This Lutheran Synod in Brazil, with its many small and widely scattered congregations, its immense territory, and its missionary character, is in financial distress and merits the sympathy and support of the stronger Evangelical Lutheran Churches. Before the Executive Committee announces its approved program for the year 1931, it has included \$1,000 in the relief budget for the current year in the hope of being able to make a Christmas gift of that amount for the encouragement of the brethren in Brazil.

The Responsibility of the Lutheran Churches of the World.

The above recommended provisions for the relief, encouragement and aid of "weak, suffering and endangered Lutheran Churches" throughout the world is understood by the Executive Committee of the Lutheran World Convention to represent fairly the common responsibility of all Lutheran people in every country according to the degree in which God has prospered them. Hence the program has been presented to all Evangelical Lutheran Churches cooperating in the Lutheran World Convention movement. The response from Sweden, Norway, Denmark and Germany as well as from the

Churches in the other countries of Europe, many of whom themselves ought to be beneficiaries of the gifts of the stronger Lutheran Churches, have been growing encouragingly. Since the Second Lutheran World Convention, the Church of Denmark alone has contributed about \$25,000 for the relief and support of suffering Lutheran Churches and has distributed its gifts systematically in cooperation with the Lutheran World Convention for almost all of the objects mentioned above. The Lutherans of Germany, Norway, Sweden, Czechoslovakia, Poland, Austria, and other countries are swinging into line for the substantial support of the approved programs of the Lutheran World Convention. The President of the United Ev. Luth. Church in Australia writes that gifts are also being received in that country, where the financial depression is exceptionally serious, for the cause of Russian relief. A full report of receipts for relief from the Lutheran Churches of the world, including those of American Lutheran Church Bodies through the National Lutheran Council, and of expenditures will be made after the close of the current calendar year.

The Responsibility of American Lutherans.

At the annual meeting of the National Lutheran Council in January, 1930, after very careful and thorough consideration, it was resolved to endeavor to raise for World Service during the current year the sum of \$69,000 as the American share of the total budget of \$95,800 required to meet the minimum needs of "weak, suffering and endangered Lutheran Churches" until the end of December. Of their accepted share of \$69,000, the Churches cooperating in the National Lutheran Council have thus far this year contributed the sum of \$29,816.78. But the response of cooperating Lutheran Churches to the 1929 World Service Appeal of the Council totaled \$53,832.88. It should be remembered that the commissioners on the National Lutheran Council at their January meeting stated minimum requirements. The present shortage for 1930 is seriously hampering the work. The relief treasury of the Executive Committee of the Lutheran World Convention, which looks for support to all cooperating Lutheran Churches throughout the world, is now overdrawn. The needs of the suffering Lutheran Churches, which have been briefly sketched above, are urgent, vital and imperative. We have the encouragement that European Lutheran Churches have contributed in the year 1930 more for relief than was expected of them under the above arrangement. But the Executive Committee of the Lutheran World Convention, for the efficient conduct of its approved comprehensive program of Lutheran relief and reconstruction, must still depend mainly upon the gifts of the people of the Church Bodies cooperating in the National Lutheran Council of America. Will American Lutheran Churches fail to continue responsibly and effectively the great work they have begun and labored so faithfully to carry forward during the past twelve years, now that Churches of Europe are so splendidly falling into line? There is confidence which must not be betrayed in the vitality, fundamental generosity, staying power, and vision of American Lutheranism. Moreover, it is required in stewards that they be found faithful! Despite temporary financial stringency, the thoughtful people of North America will remember how richly they have been blessed in material things in comparison with others. In common with the Christian Churches of the world, during the Advent season, we will thankfully acknowledge God's "unspeakable Gift" of His Son for the redemption of humanity. His redeemed people will "follow in His train" for grateful ministry for the relief, safety and welfare of His suffering Church.

* * * * *

Gossnersche
Missionsgesellschaft

Sprechender:

Berlin, Amt Rheingau Nr. 75
Postfachkonto: Berlin 7950

Bankkonto:

Dresdner Bank, Dep.-Kasse X
Berlin-Friedenau, Rheinstr. 2/3

J. Nr.

Berlin-Friedenau, den Dec. 10th,
Randjerystraße 19/20. 1930

Berlin-Wannsee

Florastr. 3

Received with thanks \$ 150
(one hundred and fifty dollars)
from the National Lutheran Council
for the Lutheran Church in Chota
Nagpur through Deutsche Bank, Berlin.

Kuratorium

Missions Praeses.

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, December 10th, 1930.

DR. ALFRED TH. JORGENSEN,
Treasurer
Vendersgade 28,
Copenhagen, Denmark

REV. PROF. L. W. BOE, D.D.,
Assistant Treasurer
Northfield, Minn.

RT. REV. BISHOP DR. MARAHRENS,
Hanover, Germany

The Rev. J. Stosch, President,
Gossner Missionary Society,
Florastrasse 3,
Berlin-Wannsee, Germany.

My dear President Stosch:-

It gives me pleasure to advise you that I am today instructing the Deutsche Bank und Disconto-Gesellschaft of Berlin to send to Dresdener Bank, Depositenkasse Y., Berlin-Friedenau fuer Konto 250 (Gossner Mission) the sum of \$1,000 for the benefit of the Gossner Ev. Luth. Church in India. This gift has been contributed for this purpose by the National Lutheran Council of America through the Executive Committee of the Lutheran World Convention. Kindly send receipts in triplicate covering this gift, mentioning the National Lutheran Council as donor and the Executive Committee of the Lutheran World Convention as the remitting agency. [Our prayers go with this gift. It is our earnest desire that it may encourage the Gossner Missionary Society in Germany in its great work for the extension of the knowledge of the full Gospel of Jesus Christ in India and that it may also prove to be a real blessing and help to the Gossner Ev. Luth. Church in India in the solution of its many economic problems for the continuance of its work. I hope the gift will reach you before Christmas and that you can send it forward in time to give some Christmas cheer to the missionaries and indigenous Christians of the Gossner Ev. Luth. Church.]

My understanding is that the National Lutheran Council has paid in full its pledge of \$1,800 on last year and that this is an extra donation for the help of the work this year.

For your information as to our present ways of working, permit me to enclose a copy of an article, entitled "A Message to American Lutherans", written by request of the National Lutheran Council for transmission to the editors of all Lutheran Church papers in North America. You will note that we have included the Gossner Ev. Luth. Church in India as one of the needy or suffering Churches and that we have appealed for a special gift of \$5,000 for its assistance through the Gossner Missionary Society. The sum of \$1,000 is the first response to this appeal. If additional amounts come in for the Gossner Mission as the result of this public appeal for the suffering and endangered Lutheran Churches throughout the world, we shall be very happy to transmit such gifts to you promptly.

Under date of October 22nd, I sent you a letter reporting the transmission through the Deutsche Bank und Disconto-Gesellschaft of a small gift of \$150 for the Gossner work in India. No acknowledgment has been received and hence I am wondering if you got my letter.

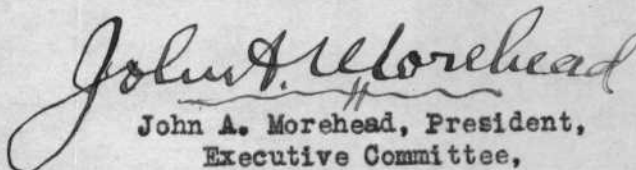
With truest fraternal greetings and good wishes for a blessed Christmas to you, to all the official members of the Gossner Missionary Society and to the missionaries, pastors, teachers and people of the Gossner Ev. Luth. Church in India, I remain, with assurances

The Rev. J. Stosch,-----2.

December 10th, 1930.

of our prayers for God's continued blessing on your work,

Cordially and faithfully yours,



John A. Morehead, President,
Executive Committee,
Lutheran World Convention.

JAM:SW

P.S. Do you want me to transmit any requests on behalf of the Gossner Missionary Society for the support of its work in India during the year 1931 to the National Lutheran Council? If so, kindly send me at once a statement of income and expenditures for the year 1930, a statement of any deficit remaining, of your budget for the year 1931, and the amount expected to be available during that year (a) from the Church in India and (b) from the Gossner Missionary Society in Germany.

J.A.M.

DEUTSCHE BANK UND DISCONTO-GESELLSCHAFT

Aktienkapital und Reserve 445 Millionen Reichsmark

Mitteilungen in dieser Angelegenheit
erbitten wir an unsere

Amerika-Abteilung Br.

Nostro L 231

*Dieser Brief enthält keine Akkreditierungen, Scheck-
avise, Überträge, Anschaffungen zu Ihren Gunsten von
dritter Seite und auch sonst keinerlei Wertverfügungen*

BERLIN, 4. November 1930

W 8

Herrn

S t o s c h ,
Präsident der Gossner'schen Missionsgesellschaft,

Berlin-Wannsee

Florastrasse 3

Auf Veranlassung des Herrn John A. Morehead, Präsident
des Executive Committee of the Lutheran World Convention, New York,
teilen wir Ihnen hierdurch mit, dass wir heute im Auftrage des
National Lutheran Council of America

\$ 150.--

an die Dresdner Bank, Depositenkasse Y, Berlin-Friedenau, zu Gunsten
des Kontos No. 250 der Gossner Mission überwiesen haben.

Hochachtungsvoll

DEUTSCHE BANK UND DISCONTO-GESELLSCHAFT

DEUTSCHE BANK UND DISCOUNT-GESellschaft

Hochachtungsvoll

an die Dresdner Bank, Depostenkasse 7, Berlin-Triedberg, an Gunsten
des Kontos No. 280 der Gossner Mission überwiesen haben.

§ 180.--

National Lutheran Council of America
teilen wir Ihnen hierdurch mit, dass wir heute im Auftrag des
des Executive Committee of the Lutheran World Convention, New York,
Auf Veranlassung des Herrn John A. Morehead, Präsident

Fluxstrasse 3

Berlin-Wannsee

Präsident der Gossner'schen Missionsgesellschaft,
St o s s e n
Herrn

Postfach 1 231

Br.

4. November 1930

DR. JOHN A. MOREHEAD,
President
39 East 35th Street,
New York, U. S. A.

RT. REV. LUDWIG IHMELS, D.D.,
Vice-President
Dresden, Germany

REV. PER PEHRSSON, D.D.,
Vice-President
Gothenburg, Sweden

Lutheran World Convention

Eisenach, 1923—Copenhagen, 1929

Executive Committee for Continuation-Service

New York, October 22nd, 1930.

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My dear President Stosch:-

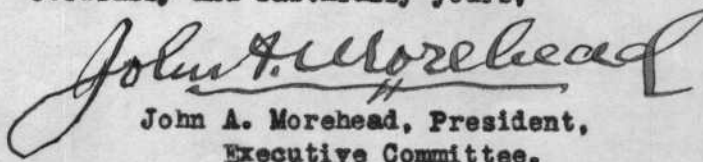
After more than six weeks of absence for the annual meeting of the Executive Committee of the Lutheran World Convention in Norway, not to mention deputation work in Sweden and Finland as well as a few days spent at Augsburg for the celebration of the Jubilee of the Confessio Augustana under the auspices of the A.E.L.K., I am again at my desk facing a mass of accumulated work. With great cordiality but under the pressure of limited time, I am writing you hastily and briefly.

1. I am today instructing the Deutsche Bank und Disconto-Gesellschaft of Berlin to send to the Dresdener Bank, Depositenkasse Y., Berlin-Friedenau fuer Konto 250 (Gossner Mission) the sum of \$150.00 for the benefit of the Gossner Ev. Luth. Church in India. Kindly send receipts in duplicate. This is a gift from the National Lutheran Council in payment of the balance on its definite pledge of \$1,800 due under the agreement of the year 1929. I am sorry that in the transition period this year before my regular successor came to his office the gifts for Lutheran World Service have fallen off considerably. The Council has not yet been able to act favorably on my recommendation that the additional sum of \$5,000 be contributed for the work of the Gossner Missionary Society in India during the current year. I hope that something for the Gossner work will be available in partial fulfillment of my recommendation before the end of the current year, for my successor, Executive Director Long, is an able man who is entering upon his work actively and aggressively.

2. Permit me to enclose a copy of a letter from the Rev. Joel Lakra, Principal of the Gossner High School, which was addressed to the National Lutheran Council and referred to me for consideration and recommendation. My own view of the case is fully presented in my reply to the Rev. Joel Lakra. Please advise me as promptly as possible in regard to the position of the Gossner Missionary Society on the proposal of Principal Lakra for the extension of the present building of the Gossner High School.

With assurances of high personal esteem and of our continuing prayers for God's blessing upon the work of the Gossner Missionary Society in India, I remain,

Cordially and faithfully yours,


John A. Morehead, President,
Executive Committee.

JAM:SW

COPY.

GOSSNER HIGH SCHOOL

Ranchi 25/9 1930.

From

REV. JOEL LAKRA, M.A., B.D., S.T.M.
Principal

Dear Sir,

With Dr. Morehead I was personally acquainted as I was myself educated at the Chicago Lutheran Seminary and came across several of the members of the National Lutheran Council. By means of this letter I want to introduce myself to you and want to be acquainted for the future.

After obtaining my M.A. and S.T.M. I left America in 1927 and took charge of this big Mission School. We have over four hundred Lutheran boys and about two hundred Non-Christian boys in the School. The Lutheran boys must study Catechism (Smaller) hymns and the Bible besides the History of the Church, with special emphasis on Lutheran fundamentals. In fact, we build up the future Lutheran Church of North India right in this High School. The non-Christian boys must study the Bible and occasionally some of them are baptised. Thus through this School we also do the evangelistic work. As we proceed, I hope I shall acquaint you more with the situation here.

We are in acute need of an extension of the present school building. I applied to Government for help. An estimate was prepared and the figure came to be a little over 36,000/-rupees or about \$15,000. Government is going to give us 2/3 of the whole. We have to find only the 1/3, that means we have to find about \$5,000.

We look forward to you for this amount. The Autonomous Church is doing much towards the support of the Pastors and Catechists. But for institutional purposes we shall still expect you to come to our rescue.

We get disquieting letters from Germany, telling us that the American help is not yet forthcoming, even the expected one for 1930.

I hope you will be able to bring home to the members, the absolute need of help for this big Autonomous Church which will ever remain a pride of the Missionary enterprise of the nineteenth century.

We trust in God and may He help you in steering the affairs of the great organization of which God has chosen you to be the head.

Yours very sincerely,

(Signed)

Joel Lakra

To

The Executive Secretary,
National Lutheran Council,
39 East Thirty-fifth Street,
New York City, N.Y.

New York, October 22nd, 1930.

The Rev. Joel Lakra, Principal,
Gossner High School,
Ranchi, Bihar, India.

My dear Principal Lakra:-

Your letter of September 25th to the Rev. Ralph H. Long, my successor in the Executive Directorship of the National Lutheran Council, has been referred to me for consideration and any action that may seem to be right and wise in the premises. I am glad to see a letter from you again and am interested in the conditional success of your application to the Government of India for financial assistance in the extension of the present building of the Gossner High School. Congratulations on the fact that you have achieved that much progress on the way to the enlargement of the High School of the Gossner Ev. Luth. Church.

Perhaps my colleague, the Rev. Ralph H. Long, has explained to you that on my own recommendation the activities and functions which were formerly mine as Executive Director of the National Lutheran Council and President of the Lutheran World Committee have been divided in order that the general Lutheran agency for North America, i.e. the National Lutheran Council, might have the full time of one executive and that the Executive Committee for Continuation Work of the Lutheran World Convention might have the full time of another. Under the new arrangement, the distribution for the aid of distressed Lutheran Church of funds of the National Lutheran Council of America, as of similar Lutheran relief agencies or Churches in other countries, becomes the responsibility of the President of the Executive Committee of the Lutheran World Convention. Hence your appeal comes properly into my hands. I am glad to have continued sympathetic relationships with the "weak, suffering and endangered Evangelical Lutheran Churches" throughout the world, which for special reasons can claim the special brotherly love and consideration of the larger and stronger Churches cooperating through the Lutheran World Convention movement.

It is only just to the National Lutheran Council of America to state that since February 1st, after which all of my time has been given to the duties devolving on me as President of the Executive Committee of the Lutheran World Convention, it has been in a period of transition until September 1st last. The Rev. F. H. Meyer, temporary Executive Director, is a good man and did the best he could but, because he was a temporary man he was not in a position to take the work up for aggressive organization. The permanent Executive Director, Pastor Long, began work September 1st and is giving every evidence of ability to carry forward the work of his office successfully. During the year 1930, however, the income for World Service thus far received by the National Lutheran Council has been much less than the needs of the work have required. We shall hope and pray for more favorable results in the future.

It is only right to explain further that, because the existence of the Evangelical Lutheran Church of Russia has been seriously menaced by poverty, scarcity of pastors, the limitation of its freedom to work and develop, and even persecution, the National Lutheran Council in cooperation with the Lutheran relief agencies and Churches of Europe have felt in duty bound to concentrate their gifts for the relief, support and rescue

October 22nd, 1930.

of the menaced Lutheran Church of Russia. This condition still continues in considerable part although the outlook for our fellow believers in Russia is more favorable in some respects. We ask all Christians of the Lutheran Churches of the world to unite by prayer and gift in our efforts with God's blessing to save the suffering Evangelical Lutheran Church of Russia. During the past year, we have received many thousands of dollars for Russian relief from Lutheran Churches in eighteen countries of the world, including one gift from the Tamil Lutheran Church of India. It touches us greatly when God moves the young Evangelical Lutheran Churches on the foreign mission fields in non-Christian lands to have sympathy, brotherly love and the readiness to make sacrifices for their brethren in sore distress.

With the current week, the small definite pledge of \$1,800 made by the National Lutheran Council at its annual meeting last January for the aid of the Gossner Missionary Society in Berlin for the benefit of the Gossner Autonomous Church in India will have been paid in full. I recommended months ago that an additional gift be made toward the support of the Gossner field during the year 1930. But thus far the funds for this purpose have not been forthcoming from the National Lutheran Council into the treasury of the Executive Committee of the Lutheran World Convention.

As to your appeal to the National Lutheran Council for one-third of the sum of 36,000 Rupees for the extension of the present building of the Gossner High School, two-thirds of the total amount to be given by the Government, I am not able to refer to the matter with a recommendation to the National Lutheran Council without fuller information. The following questions need to be answered:

1. How long will the offer of the Government to give two-thirds of the desired amount for the extension of the building of the Gossner High School remain open? When is it desired to undertake the new building project, the money being made available from the Government and from Lutheran Church sources?
2. May I ask frankly if the present building project of the Gossner High School has been submitted to the missionaries on the Gossner field and to the Gossner Evangelical Lutheran Church of India? Have they decided definitely in favor of concentrating at the present time the extra efforts of the Gossner Autonomous Ev. Luth. Church upon the enlargement of the High School?
3. Has the Gossner Ev. Luth. Missionary Society in Germany been consulted in regard to this matter? In other words, does the home founding society of the Gossner mission field and of the developing Gossner Autonomous Ev. Luth. Church approve and recommend under present conditions the concentration of gifts and funds upon the extension of the present building of the Gossner High School?

I am sure you will appreciate the fact, on the mere statement of the two foregoing questions, that neither the National Lutheran Council of America nor its distributing agency of the Executive Committee of the Lutheran World Convention would be willing to consider the proposition of an individual enterprise within the Gossner Autonomous Ev. Luth. Church unless that Church itself and the supporting Gossner Missionary Society in Germany heartily approved and recommended it.

4. In view of its declared policies in the past, I am satisfied that the National Lutheran Council would not be willing to give one-third of the proposed total of 36,000 Rupees for school building purposes, the British Government giving the other two-thirds, without any share being taken in the forward movement by the Gossner Autonomous Ev. Luth. Church of India itself and no share being taken in it by the Gossner Missionary Society in Germany. I am persuaded that neither the Gossner Autonomous Church nor the home base of the Gossner Missionary Society in Germany

October 22nd, 1930.

would be willing for such an arrangement to become effective. As an Evangelical Lutheran Church striving to become autonomous in self-support and in its continuous development, the Gossner Evangelical Lutheran Church of India will want to have and ought to have the largest possible share through the gifts of its own people, just as the parent Gossner Missionary Society in Germany will desire to have part in every new approved undertaking for the development of the Evangelical Lutheran Church on the Gossner field.

Hence, Brother Lakra, I beg leave to request that you take under consideration all the facts and principles, thoughts and suggestions presented above and then that you take the matter up, if you have not already done so, with the proper authorities of the Gossner Ev. Luth. Church in India and through them with the Gossner Missionary Society in Germany.

It will be important for the Gossner Missionary Society to be able to advise me, if your application is approved by all concerned, what amount of the one-third of 12,000 Rupees to be provided through gifts will be contributed by our fellow Lutherans of the Gossner Autonomous Church and how much will be contributed by the Gossner Missionary Society in Germany. I will send a copy of this letter to President Stoach of the Gossner Missionary Society in Germany, requesting the attitude and views of that Society toward the entire project. I sincerely hope and pray that God may make clear to all concerned His will in the present situation as to what He would have us do for the best maintenance and development of the Gossner Evangelical Lutheran Church as a bearer of the Gospel of Jesus Christ to its own people and as a witness of its saving power among the non-Christian peoples of India.

With truest brotherly greetings and all good wishes to you, to the authorities of the Evangelical Lutheran Church in India and to the missionaries on the field, I remain,

Sincerely and faithfully yours,

John A. Moreland, President,
Executive Committee.

JAN:SW

Wartburg Seminary

Dubuque, Iowa, Nov 14. 1881

1930

U.S.A.

Take your own Green Mountain
Lizette!

[illegible]

Ihre Gnade ich an Herrn Klippner, den
 Sie mir zugeordnet die Güte hat,
 kann, sehr ich mit großem Dank.

offen gehalten; auf Lanka ist noch gar-
un an unseren Botschaften in
Negerländern zu sein.

Für jede Botschaft in unsern
jüngsten Landern, für baldige Be-
gabung, bin ich mit freundlichen
Grüßen. In unsern Jahren.

Frog. D. M. New.

4. August 1930

Herrn

Prof. D.Dr. M. R e u ,
Wartburg Seminary,

Dubuque, Iowa

U.S.A.

Sehr verehrter Herr Professor !

Ihre Anfrage vom 14. Juli kommt in meine Hände. Die Augustana ist auf dem Gebiete der Gossnerschen Mission in Hindi übersetzt und wird dem Dogmatischenunterricht der eingeborenen Pastoren zu Grunde gelegt und hathim Unterricht der Katechisten, herangezogen. Wir machen damit gute Erfahrungen.

Sie haben vor einigen Jahren meine alten Tanten, Frl. Richter in Kötschenbroda besucht. Die Aelteste von ihnen ist Ende Juli heimgegangen sie hatte im letzten halben Jahr schwer am Herzen zu leiden und wir waren Gott dankbar für den schnellen sanften Abschied.

Mit herzlichem Gruss

Ihr sehr ergebener

EXECUTIVE COMMITTEE OF THE LUTHERAN WORLD CONVENTION

39 EAST 35TH STREET

NEW YORK, N.Y.

July 18, 1930.

TO BISHOPS, GENERAL SUPERINTENDENTS, AND PRESIDENTS OF EVANGELICAL LUTHERAN CHURCHES
AND EDITORS OF CHURCH PAPERS.

Dear Colleague and Brethren:-

Heartiest Christian greetings and all good wishes for you and for the work of the Lutheran Church which you have been called upon to serve! Your continued interest and cooperation in the Lutheran World movement is heartily requested.

Kindly permit a personal word. After the Copenhagen Convention, I was visited with serious illness which necessitated a complete rest under a physician's care in California. Thank God, I have been granted much better health and am privileged to be active in the work of the Church again. It is a pleasure to send a somewhat personal communication to you with the enclosed article containing news of the Lutheran World Convention movement.

Of heads severally of Evangelical Lutheran Churches in the various countries throughout the world, permit me on behalf of the Executive Committee of the Lutheran World Convention to request information, if you have not already given it, concerning the plans of the Evangelical Lutheran Church or Churches within your individual countries for the appointment of Special Committees on the Lutheran World Convention for purposes of cooperation with your brethren in other lands as called for by item 7 as amended of the Report of the Committee on Organization (see page 213-14 of the German edition and 207 of the English edition of the volume of The Second Lutheran World Convention). We shall greatly appreciate definite information as to the plans or action already taken for the completion of the simple machinery for cooperation of the Lutheran Churches of the world with the Executive Committee for Continuation Work.

Your use in your own church press of available material in the enclosed news article is requested. It is desired to awaken the interest of the Church at large in the 1930 meeting of the Executive Committee and so to stimulate interest everywhere in World Lutheranism. We will send news material in the German language as soon as practicable. The topic of an international Lutheran news service will be on the agenda of the Norway meeting of the Executive Committee.

The undersigned will sail from New York about August 15th. His address in Europe will be at the Grand Hotel, Oslo.

In the fellowship of the faith as confessed by the Evangelical Lutheran Church, I remain,

Very cordially and faithfully yours,

J. A. Morehead

John A. Morehead, President,
Executive Committee.

JAM/SW

CONFERENCE OF MISSIONARY SOCIETIES

IN GREAT BRITAIN AND IRELAND

COMMITTEE ON RELATIONS WITH GOVERNMENTS

Secretaries:
J. H. OLDHAM
KENNETH MACLENNAN

EDINBURGH HOUSE

2 EATON GATE, LONDON, S.W.1

7th July, 1930.

Herrn Pastor J. Stosch,
Berlin-Wannsee,
Florastrasse 3,
GERMANY.

Dear Herr Stosch,

Thank you for your letter of July 4th about the missionaries whom you wish to send back to India.

I understand that Mr Radsick and Mr and Mrs Kerschis have not been in India since permission was given them in November 1926. There ought, therefore, to be no need for further enquiries. It would be well, however, for them to make their application for the visa at once in case any question should be raised. If this should be so please let me know at once and we will take the matter up with the India Office. I enclose notes which Mr Radsick and Mr and Mrs Kerschis could present to the British Consul along with the certificates sent them dated 29th November, 1926. With these I think there should be no difficulty. You do not say specifically that they have not been in India since 1926. If I am wrong in this supposition it will certainly be necessary to refer to India but we will do it with as little delay as possible. The Indian mail leaves on Thursdays and the Air mail on Saturdays. I have the particulars regarding these three persons.

I am writing to India with regard to Sister Fritz and if it is necessary to have an answer within two months we must ask Mr Philip to cable. I cannot be sure of an answer otherwise under ten weeks.

I enclose the certificate for Miss John. As she has not been in India before it is not necessary to refer to India.

Yours sincerely,

S. Wilson

July 4th, 1930.

Berlin-Wannsee

Florastr, 3

To
The Conference of Missionary Societies
Edinburgh House, 2 Eaton Gate
London S.W.1.

Dear Sirs,

In October 1930 Gossner's Evangelical Lutheran Mission, Berlin-Friedenau intend to send to their Indian field (Chota Nagpur)

1. The Rev. Wilhelm J.K. Radsick
2. The Rev. M. Kerschis
3. Mrs. Hanna Kerschis
4. Sister Auguste Fritz
5. Miss Eva Maria John.

Regarding Rev. W. Radsick, the Rev. M. Kerschis and Mrs. Hanna Kerschis (No 1-3) I beg to report that the Conference of Missionary Societies under the 29th November 1926 certified that full particulars have been submitted. We expect that these certificates will be accepted by the British Consulate General.

Sister Auguste Fritz served in our Indian Missionfield from 1911 to 1915. Miss Eva Maria John is the daughter of the Rev. A. John, a Missionary of our Society, working in Chota Nagpur. I am enclosing forms of application in duplicate, filled in by Sister A. Fritz and Miss E.A. John.

We ask the Conference of Missionary Societies to kindly send us
the Certificates if possible within two months.

Yours faithfully

J. Stosch

Missions Praeses.

Kuratorium
der
Gossnerschen Missionsgesellschaft

Egb.-Nr.

Berlin-Friedenau, den
Handysstr. 19-20
Fernsprecher: Rheingau 75

Berlin Wamsou
Florastr. 3

July 4th, 1930

To The Conference of Missionary
Societies

Edinburgh House

2 Eaton Gate

London S.W.1

Dear Sirs,

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Evangelical Lutheran Mission, Berlin-
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Indian field (Chota Nagpur)

1. The Rev. Wilhelm J. K. Radtke
2. The Rev. M. Kersch's
3. Mrs. Hanna Kersch's
4. Sister Auguste Frick
5. Miss Eva Maria John

Regarding ~~the persons~~ Rev. W. Radzick,
the Rev. M. Kerschis and Mrs. Hanna
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We ask the ~~Soc~~ Conference of
Missionary Societies to kindly send
us the Certificates if possible
within two months.

Yours faithfully

Mission Praeses

July 4th, 1930.

Berlin-Wannsee
Florastr.3

To
The Rev. J.A. Morehead, D.D.
National Lutheran Council
39 East 35th Street, New York.

Dear Dr. Morehead,

I beg to enclose receipts for \$ 500 received here in the end of May.

In your letter of April 29th you said that the National Lutheran Council decided definitely to pay in full the unpaid balance remaining at the date of the meeting on January 16th of \$ 1 800 on the tentative pledge of \$ 13 800 for the year 1929. On this unpaid balance you remitted

1. in the end of January or beginning of February \$ 1 000. I sent receipts for this remittance on March 10th.
2. on February 28th \$ 450. My receipts are dated April 15th.
3. in May \$ 500. Receipts are enclosed in this letter.

This would leave an unpaid balance of \$ 150 on the pledge for 1929.

We are very grateful for the assistance you intend to give us in 1930. Would it be possible to send part of the amount now? It would help us to give to the Autonomous Church what they need.

I bear in mind what you write to me in your confidential letter and shall reply to it as soon as I have collected the necessary information.

With hearty greetings and best wishes

sincerely Yours

J. H. S. H.

Kuratorium
der
Gossnerschen Missionsgesellschaft

Exp.-Nr.

Berlin-Friedenau, den
Handjersstr. 19/20
Fernsprecher: Rheingau 75

Berlin - Wamsen
Florastr 3
July 4th, 1930

To
The Rev. J. A. Morehead, D.D.
National Lutheran Council
39 East 35th Street
New York

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I bear in mind what you write to me in your confidential letter and shall reply to it as soon as I have collected the necessary information.

With hearty greetings and best wishes
Sincerely yours,

Gossnersche
Missionsgesellschaft

Berlin-Friedenau, den
Sandjerystraße 19/20.

Sprechender:
Berlin, Amt Rheingau Nr. 75
Postcheckkonto: Berlin 7950

Bankkonto:
Dresdner Bank, Dep.-Kasse N
Berlin-Friedenau, Rheinstr. 2/3

J. Nr.

Berlin-Wannsee

~~27th February 1930~~

26th June 1930

Received with thanks \$ ⁵⁰⁰~~1 000~~

(^{Five hundred}~~one thousand~~ Dollars)

from the National Lutheran Council for the
Lutheran Church in Chota Nagpur through
Deutsche Bank, Berlin

Kuratorium

J. Storch

Missionspräses

Gossner'sche
Missionsgesellschaft

Berlin-Friedenau, den 26. Juni 1930
Sandbiersstraße 19/20

Fernsprecher:
Berlin, Amt Rheingau Nr. 75
Postfachkonto: Berlin 7950

Bankkonto:
Dresdner Bank, Dep.-Kasse 2
Berlin-Friedenau, Rheinstr. 2/3

J.-Nr. 1402

Sehr verehrter Herr Bruder !

Für Bruder Radsick, für Bruder Kerschis und Frau Kerschis sind die von London anzufordernden Papiere bereits da, freilich vom Jahre 1926; aber es ist wohl sicher, dass auf Grund dieser Reverse das Generalkonsulat das Visum gibt. Die drei Schreiben von Oldham sind beigegefügt.

Für Eva John und Irene Storim müssen je zwei Fragebogen, von ihnen eigenhändig ausgefüllt und unterschrieben, nach London gehen. Wir haben für beide noch ^einen dritten Fragebogen beigegefügt, der bei uns in den Akten verbleibt. Auf Grund der ausgefüllten und unterschriebenen Fragebogen schickt uns dann Oldham eine gleiche Bescheinigung, wie sie für Kerschis und Radsick bereits vorliegt. Das ist der Weg für solche Missionsgeschwister, die noch nicht in Indien waren (aus einem in den Akten liegenden Schreiben von Oldham ersichtlich).

Am schwierigsten ist die Erwirkung der Einreiseerlaubnis für Schwester Auguste Fritz. Auch sie muss die Fragebogen ausfüllen, die wieder an Oldham gehen; aber für sie, die bereits vor dem Kriege in Indien gewesen ist, muss von London aus noch in Indien zurückgefragt werden. Erst dann kommt wieder über London die für das Generalkonsul

lat erforderliche Unterlage. Das kann also sehr lange dauern, und hoffentlich kommen die Papiere zur Ausreise noch zur Zeit.

Von einer Angabe der von Ihnen verlangten Daten für die Grschwister haben wir abgesehen, weil ja die Fragebogen von ihnen selbst ausgefüllt werden.

Die versprochene Skizze füge ich gleichfalls bei.

Mit herzlichem Gruss

Ihr sehr ergebener

Lokis

13 Anlagen !

Gossnersche
Missionsgesellschaft

Sprechender:
Berlin, Amt Rheingau Nr. 75
Postfachkonto: Berlin 7950

Bankkonto:
Dresdner Bank, Dep.-Kasse N
Berlin-Friedenau, Rheinstr. 2/3

J. Nr.

Berlin-Friedenau, den
Handjerystraße 19/20.

Berlin-Wannsee

26th June 1930

Received with thanks \$ 500

(Five hundred Dollars)

from the National Lutheran Council for
the Lutheran Church in Chota Nagpur
through Deutsche Bank, Berlin.

Kuratorium

V. St.

Missions Praeses.

1438

Deutsche evangelische Christuskirche

MONTPELIER PLACE

MONTPELIER STREET, BROMPTON ROAD

LONDON, S.W. 7

An die Gossner Mission
mit der ich eine ständige
Verbindung habe.

27/6 Tgb.No. 761/30.

19. Beverley Road.,
London SW 13.,
den 23. Juni 1930.

An Frau. L. L. L.
mit der ich eine
Verbindung habe.
Gossner Mission
Lokis

An die Berliner Missions-Gesellschaft,

Berlin N.O.
Friedenstrasse.

5/7/30 88
Die Braut des Administrators in der Holländischen
Mission in Amboina in den Molukken, Herrn Nanne Vos, reist
im September d. Js. hinaus, um zu heiraten.

Fräulein Charlotte Marquardt war längere Zeit hier
in London und ist in meiner Kirche konfirmiert worden.
Es wäre mir lieb, wenn das junge Mädchen nicht allein zu
reisen brauchte und ich möchte mir daher die ergebene An-
frage erlauben, ob vielleicht im September oder um diese
Zeit herum ein Missionsehepaar oder Missionsschwestern
über Indien fahren, denen sich Fräulein Marquardt anschlies-
sen könnte.

Für eine recht baldige Antwort wäre ich sehr dank-
bar.

Mit freundlichem Gruss

Ihr sehr ergebener

F. Wehrhan,
Pastor.

Telephone: Sloane 9030

EDINBURGH HOUSE,
2 EATON GATE,
SLOANE SQUARE,
LONDON, S.W.1

9
Rev. J. Stosch,
Berlin-Wannsee,
Flora St.,
Germany.

25 JUN 1930

Dr. to—

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Rev. J. Stosch,
Berlin-Wannsee,
Flora St., Germany.

25th June, 1930.

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			3	6d				

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Rev. J. Stosch,
Berlin-Wannsee,
Flora St. Germany.

12th June, 1930.

1	Simon Commission Report Vol I	3	-d
1	Simon Commission Report Vol III	9	-d
		12	-d
	Postage	1	-d
		13	-d

Vol II to be sent when published
on 24th June.

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EDINBURGH HOUSE

2 EATON GATE, LONDON, S.W.1

DHS/VKF.

15th May, 1930.

Herrn Missionsdirektor Stosch,
Gossnersche Missionsgesellschaft,
Handjerystrasse 19/20,
Berlin-Friedenau,
GERMANY.

Dear Herr Stosch,

You may possibly have heard from Dr. Weizchert that Dr. Butterfield, who has been visiting South Africa and India studying missionary work in rural areas, is going to pay a short visit to Europe this summer before going on to China in the autumn. Dr. Butterfield is expected to arrive in England from India at the end of this week, and Mr. Paton is very anxious that he should have the opportunity of meeting as many as possible of the larger missionary societies in the time at his disposal, and we are planning for Dr. Butterfield to spend about ten days in Germany from June 20th.

Our proposal is that he should leave London on Friday, June 20th, travelling via Hook of Holland to Hanover, visiting first the Hermannsburg Mission and arriving in Berlin on the evening of Monday, June 23rd. We suggest that he should spend two full days in Berlin, leaving on Thursday, the 26th at noon, for Leipzig. Dr. Butterfield also hopes to visit Basel & Tübingen.

Herrn Missionsdirektor Stosch.

- 2 -

15/5/30.

Mr. Paton has asked me to write and enquire if it would be possible for you and Herr Inspektor Lokies to give some time to Dr. Butterfield during his visit. Dr. Weisfchert will, I think, possibly arrange for you to meet with little groups, and perhaps you would very kindly get into touch with him so that the arrangements do not overlap. *I have written to him in Tübingen.*

We hope very much that these times will be suitable for you, as Dr. Butterfield's time is very short and he must be back again in England for a conference early in July.

Yours sincerely,

B. H. Standley.

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
LUTHERAN CHURCH HOUSE
39 EAST THIRTY-FIFTH STREET
NEW YORK

9

May 6th, 1930.

Missions President J. Stosch,
Florastrasse 3,
Berlin-Wannsee,
Germany.

Dear President Stosch:

It was kind on your part to send me a copy of the annual report of the Gossner Mission. Ever since the stirring events at the opening of the war when the mission in India took its heroic stand my heart has felt a warm interest in that mission field. As you state in your report, the Gossner work has assumed a leadership because of its heroism for which however it is not receiving sufficient credit. My interest was increased by my visit in India and by the opportunity there to meet the leaders of the Gossner Mission. Even before that time however, I had felt increased interest because of the work done there by Missionary Rupley. In some respects Missionary Rupley has been a protege of mine ever since he was a student.

I read the report with close attention and am happy to note all the indications of progress.

Again thanking you and with truest personal greeting, I am

Faithfully,



F. H. KNUBEL.

FHK:MW

NATIONAL LUTHERAN COUNCIL

OFFICE OF THE EXECUTIVE DIRECTOR
LUTHERAN CHURCH HOUSE

39 EAST 35TH STREET, NEW YORK, N.Y.

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May 1, 1930.

AN AGENCY FOR

THE UNITED LUTHERAN CHURCH
NORWEGIAN LUTHERAN CHURCH
LUTHERAN AUGUSTANA SYNOD
E. L. JOINT SYNOD OF OHIO
UNITED DANISH E. L. CHURCH
LUTHERAN FREE CHURCH
E. L. ICELANDIC SYNODThe Rev. J. Stosch,
President of the Gossner Missionary Society,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear President Stosch:-

Your very kind letter of April 15th, as well as the copy of the last year-book of the Gossner Mission, were received.

I can assure you that I am not only extremely interested in the continued well being of the Autonomous Lutheran Church in Ranchi, but also that the National Lutheran Council at the present time is presenting the needs of this mission church to the pastors and parishes of the general bodies cooperating in the National Lutheran Council in its appeal for gifts of love for Lutheran World Service.

We recognize our obligation to your society to pay in full the sum of \$1,800, which represents the balance due you on your pledge of last year.

May the dear Lord incline the hearts of our people to contribute liberally to the relief of our distressed and needy churches overseas in order that we may be enabled to remit to you more than the above mentioned sum.

I have discussed the status of the Autonomous Lutheran Church in Ranchi with Dr. Morehead and can assure you that I will do all in my power to secure adequate help for your Mission Society to whom the Lord has entrusted this work which has met with remarkable success in times past.

With cordial greetings to you, I am,

Sincerely yours,

*Frederick H. Meyer*Frederick H. Meyer,
Acting Executive Director.

FHM:F.

FORM OF APPLICATION

Sister Auguste Friz

to be filled in by persons other than British subjects desiring to undertake Missionary or Educational Work in India.

1. Name in full: *Auguste Emilie Friz*
2. Parentage, that is (a) Father's name in full: *Wilhelm Friz* † 1912
(b) Mother's name in full: *Albertine Friz - Pank* † 1919
3. Present address: *Stöwen Str. Dramburg, Pommern*
4. Date of birth: *13. Juni 1885*
5. Place and country of birth: *Jakobsdorf St. Dramburg Pommern*
6. Nationality: *German*
7. Whether holder of a passport from his Government: *yes*
8. If male, whether applicant has served in the armed forces
and if so, how long: */*
9. Whether previously in India and, if so, places of residence
from 1911 - 1913 at Farnsburg
from 1913 - 1915 at Khushitola District Ranchi
November 1915 repatriated to Germany with dates:
10. Name of Mission or Educational Body to which applicant
will be attached: *Gossner's Evangelical Lutheran Mission*
11. Place and Province in India in which it is proposed
to work: *Ranchi District Bihar & Orissa*
12. Name and address of person or persons, not more
than three, who will furnish information
as to applicant, if applied to:
(i) *Rev. J. Stosch*
(ii) *Berlin-Wannsee*
Florastr. 3
(iii) *The Metropolitan of India*
Calcutta

DECLARATION

I Hereby undertake to do nothing contrary to, or in diminution of, the authority of Government as by law established in India.

Signature: *Sister Auguste Friz*

Date: *28. Juni 1930*

FORM OF APPLICATION

Eva John

to be filled in by persons other than British subjects desiring
to undertake Missionary or Educational work in India.

1. Name in full: *Eva Maria John*
2. Parentage, that is (a) Father's name in full: *August John*
(b) Mother's name in full: *Maddalene John geb. Huss*
3. Present address: *Greifswald, Hohenzollernplatz 8*
4. Date of birth: *2. VII. 1910.*
5. Place and country of birth: *Snadenberg / Schlesien*
6. Nationality: *German*
7. Whether holder of a passport from his Government: *yes*
her
8. If male, whether applicant has served in the armed forces
and if so, how long: *—*
9. Whether previously in India and, if so, places of residence
with dates: *no*
10. Name of Mission or Educational Body to which applicant
will be attached: *Gossner's Evangelical
Lutheran Mission*
11. Place and Province in India in which it is proposed
to work: *Ranchi District
Behar & Orissa*
12. Name and address of person or persons, not more
than three, who will furnish information
as to applicant, if applied to:
(1) *Rev. J. Stosch, Berlin-Wannsee*
(ii) *Florast. 3*
(iii)

DECLARATION

I Hereby undertake to do nothing contrary to, or in
diminution of, the authority of Government as by law
established in India.

Signature: *Eva Maria John*

Date: *Greifswald, 28. VII. 30.*

FORM OF APPLICATION

to be filled in by persons other than British subjects desiring to undertake Missionary or Educational work in India.

1. Name in full: *Frene Storim* *Foster-parents*
2. Parentage, that is (a) Father's name in full: *Rev. Martin Herschis*
(b) Mother's Name in full: *dead Hanna Holtz*
3. Present address: *c/o Pfarrer H. Herschis Prockels Memelland*
4. Date of birth: *September 23rd, 1909*
5. Place and country of birth: *Loys, Niederung, Germany*
6. Nationality: *German*
7. Whether holder of a passport from his Government: *yes*
8. If male, whether applicant has served in the armed forces
and if so, how long: *—*
9. Whether previously in India and, if so, places of residence
with dates: *no*
10. Name of Mission or Educational Body to which applicant
will be attached: *Gossner's Evangelical Lutheran Mission*
11. Place and Province in India in which it is proposed
to work: *Ranchi District
Behar & Orissa*
12. Name and address of person or persons, not more
than three, who will furnish information
as to applicant, if applied to:
(i) *Rev. J. Stosch, Berlin-Wannsee*
(ii) *Flora St. 3*
(iii)

DECLARATION

I hereby undertake to do nothing contrary to, or in diminution of, the authority of Government as by law established in India.

Signature:

Frene Storim

Date:

Prockels, Memelland July 7th 1930

LUTHERAN WORLD CONVENTION

John A. Morehead, Chairman,
New York, U.S.A.

EISENACH

Baron Wilhelm v. Pechmann, D.D.,
Recording Secretary,
Munich, Germany.

Rt. Rev. Ludwig Ihmels, D.D.
Vice-Chairman,
Dresden, Germany.

Executive Committee



OFFICE OF THE CHAIRMAN
39 East 35th Street,
New York

Rev. Prof. L. W. Boe, D.D., Asst. Treas.,
Northfield, Minn.

Rev. Alfred Th. Jorgensen, D.D., Treasurer,
Vendersgade 28, Copenhagen, Denmark.

Rev. Per Pehrsson, D.D.,
Gothenburg, Sweden.

April 30th, 1930.

CONFIDENTIAL.

The Rev. J. Stosch, President,
Gossner Missionary Society,
Florastrasse 3,
Berlin-Wannsee, Germany.

My dear President Stosch:-

Confidentially I am replying to the second paragraph on the second page of your letter of April 15th relative to the question of larger Lutheran participation in the International Missionary Council, which was raised at Copenhagen and was referred to the Executive Committee for Continuation Work. Since this is a World Convention matter in a peculiar sense, I feel that it should be discussed in a special letter and in a distinctly confidential sense.

First of all, permit me to express appreciation of your own attitude concerning the matter of larger Lutheran participation in the International Missionary Council. Of course it is the duty of the Executive Committee for Continuation Work, in view of the confessional position of the Lutheran World Convention by which we are bound in all honor and fidelity and in view of the fact that it represents officially Evangelical Lutheran Churches, to stand for the representation of definitely Evangelical Lutheran Churches and their Missionary Societies through regular appointment in the International Missionary Council, under proper conditions. We are thankful for any representation which true Lutheranism within Protestant Union Churches may secure as groups, even though it may not exist in the form of an organized Evangelical Lutheran Church or Churches.

I am naturally very much interested in what you write in regard to the differences between the Evangelical Lutheran Churches of Saxony, Bavaria, Mecklenburg and other so-called Lutheran States of Germany and the Lutheran group within the Evangelical Church of Prussia. I need not say that for many years we have been aware of the complex situation of Lutheranism in Germany. We have learned much of the Free Evangelical Lutheran Churches in Germany, of the officially Evangelical Lutheran Churches of the States of Bavaria, Saxony, Mecklenburg, etc., etc., and of the existence of a large group of truly Lutheran pastors, congregations and organizations within the Evangelical Church of Prussia, which is a Union Church including both Reformed and Lutheran elements, as we understand it. We are thankful for the Lutheran Richtung, true Lutheran confession and genuine Lutheran constituencies wherever they may be found, even though they may not appear in the form of organized Evangelical Lutheran Churches. We desire to serve and strengthen so far as may be in our power the Lutheranism within the Union Evangelical Church of Prussia. For this reason, in making preparation for the Second Lutheran World Convention, the Executive Committee approved of the desire of its German members to provide for the unofficial representation of the Lutherans within the Prussian Union at Copenhagen and certain delegates

April 30th, 1930.

from the Lutheran group in Prussia were unofficially and personally invited to be present as delegates. This indicates that the Executive Committee of the Lutheran World Convention has an open mind and a friendly attitude toward the entire body of Lutheranism in Germany, although the Lutheran World Convention movement is the creation and organ of the Evangelical Lutheran Churches throughout the world.

However, it needs to be clearly understood that the Executive Committee of the Lutheran World Convention regards the differences, divisions, conflicts and lack of unity among the Lutheran people of Germany, whether they are in the Free or State Evangelical Lutheran Churches or within the Prussian Union, as a domestic or internal German problem. The Executive Committee does not purpose mixing into the internal affairs of the Lutheran Churches of Germany because we regard it as the responsibility of the Lutheran Churches and the Lutheran people of every country to solve for themselves their internal ecclesiastical problems touching inner unity in the faith, its outward expression in organization, and mutual relationships. For example, when the Executive Committee of the Lutheran World Convention authorized the preparation of the book on The Lutheran Churches of the World, we appointed a German editor who is responsible for all the material presented and contained in that book concerning the Lutheran Churches of Germany. In all cases, we take the testimony of the representatives of the Evangelical Lutheran Churches of Germany in regard to the Lutheranism of that country. It is of course neither wise nor possible for us to presume to judge between our brethren of different Lutheran Churches or groups of Churches in Germany. Theirs is the responsibility of reconciling their own differences and achieving conscious inner unity in the faith of the Gospel of the Evangelical Lutheran Church and its outward expression in organized form.

Of course the preliminary draft of the Sub-Committee's report on the question of the participation of organized Evangelical Lutheran Churches and their Mission Boards or Societies in the International Missionary Council was properly written from the point of view of the Executive Committee of the Lutheran World Convention as the organ of the Evangelical Lutheran Churches throughout the world which participated in the Convention. The fact that a particular member of the International Missionary Council belonged to an Evangelical Church which is Union in character, i.e. containing both Reformed and Lutheran elements, could be to us no evidence that he was a Lutheran. For example, we learned that the present member of the International Missionary Council from Sweden, although he claims personally to be a Lutheran, is a member of a Free Church organization in that country in conflict with the Church of Sweden. Our only wise point of approach, therefore, was to consider the entire world situation of the Evangelical Lutheran Churches broadly, to show that official Lutheran participation is disproportionately small, and to leave to the Lutheran forces of each country the solution of the problem of securing adequate and genuine Lutheran participation from their own country in the International Missionary Council. Naturally, we are deeply conscious of the value and necessity of the Church organized in harmony with the teachings of the Holy Scripture as we confess them in the historic symbols of the Evangelical Lutheran Church and hence we urged the larger participation under proper conditions of official Evangelical Lutheran Church and of their officially and truly Lutheran Foreign Mission Boards or Societies, especially as they have received small consideration hitherto.

I am greatly interested in what you report in regard to the attitude of Prof. Julius Richter, whom I know and esteem highly personally. The first opportunity I have to do so personally, I should like to ask him (a) whether the Evangelical Church of Prussia has ceased to be a Union Church, in that it now accepts the historic confessions of the Evangelical Lutheran Church only and, (b) if not, what per cent of the pastors and congregations of the Evangelical Church of the Prussian Union are actually Lutheran in the confessional sense. But neither I personally nor the Executive Committee of the Lutheran World Convention desires to enter into any controversy whatever with Prof. Richter or

The Rev. J. Stosch, President,-----3.

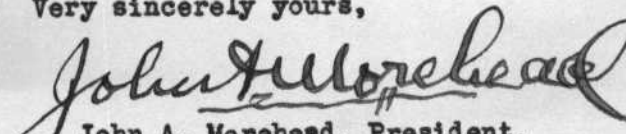
April 30th, 1930.

with any of our esteemed truly Lutheran brethren within the Prussian Union. As indicated above, the differences and conflicts and divisions in the Lutheranism in Germany are not our responsibility but the responsibility of the Lutherans of Germany. We regret these divisions and we pray God that all true Lutherans in Germany may come to a full consciousness of their unity in the faith of the Gospel and of the Evangelical Lutheran Church and to an expression of the same that will be in accordance with God's will and best for the advancement of Christ's Kingdom in Germany and throughout the earth.

I am sure that you will handle with entire discretion the contents of this letter which is written to you in brotherly confidence that we, at least, may understand each other. I also hope that the efforts of the Executive Committee of the Lutheran World Convention may be of service to the cause of Christian missions fostered by the forces of the Evangelical Lutheran Churches of the world, under the blessing of God, for the strengthening of the hands of Lutheran Missionary Societies and Boards and especially to the end of keeping the world field open to the Church of the conservative Lutheran Reformation.

With assurances of high personal esteem and all good wishes for you and your work, I remain,

Very sincerely yours,


John A. Morehead, President,
Executive Committee.

JAM:SW

ST. OLAF COLLEGE
L. W. BOE, PRESIDENT
NORTHFIELD, MINNESOTA

9
April 29, 1930

Mr. J. Stosch,
Missions Praeses,
Berlin-Wannsee,
Florastr. 3,
Germany.

Dear Mr. Stosch:

Your letter of April 15th, informing me that a copy of the year book of Gossner's Mission in India has been sent to me, was received yesterday. The year book has not come as yet, but I want to write and express my appreciation of your sending this book. It will give me information about a mission in which I have been interested for many years. I believe the opportunity which the good Lord has given us of being helpful is indeed an opportunity and I want to assure you that it was with a heartfelt desire to be of assistance that the National Lutheran Council took hold.

Thanking you again, I am

LWB:B

Very sincerely yours,

S. W. Boe

LUTHERAN WORLD CONVENTION

John A. Morehead, Chairman,
New York, U.S.A.

EISENACH

Baron Wilhelm v. Pechmann, D.D.,
Recording Secretary,
Munich, Germany.

Rt. Rev. Ludwig Ihmels, D.D.,
Vice-Chairman,
Dresden, Germany.

Executive Committee



OFFICE OF THE CHAIRMAN
39 East 35th Street,
New York

Rev. Prof. L. W. Boe, D.D., Asst. Treas.,
Northfield, Minn.

Rev. Alfred Th. Jorgensen, D.D., Treasurer,
Vendersgade 28, Copenhagen, Denmark.

Rev. Per Pehrsson, D.D.,
Gothenburg, Sweden.

April 29th, 1930.

The Rev. J. Stosch, President,
Gossner Missionary Society,
Florastrasse 3,
Berlin-Wannsee, Germany.

My dear President Stosch:-

Your letter of April 15th with enclosures as stated awaited my attention on my return the first of the week from a sojourn in California of nearly two months for rest and recuperation under the orders of my physician. Your brief letter of March 10th with accompanying receipts is also before me. All that you say and send are appreciated and have been read with genuine interest. I am thankful to be at home again and in a position to resume the work of the Executive Committee of the Lutheran World Convention.

I note with gratitude to God the notable progress made during the year 1929 by the Gossner Missionary Society and its cooperating circle of friends and organizations in the support of its own work. God has richly blessed your efforts. We congratulate you upon the splendid progress made toward the complete support by the Gossner Missionary Society of its important work in India. We are also thankful and encouraged to note that the Gossner Ev. Luth. Church in India is also making worthy progress in the matter of self-support.

You are doubtless aware of the fact that the National Lutheran Council, although I have retired from its Executive Directorship, has organized its foreign activities so that its gifts for foreign mission and European relief will be placed at the disposal of the Executive Committee of the Lutheran World Convention for administration. In other words, the President of the Executive Committee will be charged with the disposition of relief funds raised by the National Lutheran Council.

The situation relative to the continued support during the year 1930 by the National Lutheran Council of the Gossner Ev. Luth. Church in India through the Gossner Missionary Society of Germany has now assumed a somewhat more definite form. For your information, I feel that it ought to be explained to you briefly as follows:

1. The National Lutheran Council at its annual meeting last January decided definitely to pay in full the unpaid balance remaining at the date of the meeting on January 16th of \$1,800 on the tentative pledge of \$13,800 for the year 1929. But at its annual meeting this year, the National Lutheran Council reached no definite decision about granting a subsidy to the Gossner Missionary Society for the Gossner Ev. Luth. Church in India for the year 1930.
2. The Lutheran Foreign Missions Conference of America at its annual meeting in

April 29th, 1930.

Minneapolis on March 5th approved the recommendation of the retiring Executive Director to the National Lutheran Council at its annual meeting that the effort be made to contribute \$5,000 to the Gossner Missionary Society during the year 1930 for the assistance of the Gossner Autonomous Ev. Luth. Church in India.

3. The matter of the amount of assistance to be given from American sources, particularly from the National Lutheran Council, to the Gossner Missionary Society for the current year for the support of its work in India is therefore left to the discretion of the President of the Executive Committee of the Lutheran World Convention. I am disposed to appropriate the sum of \$5,000 during the year 1930 to the Gossner Missionary Society for the support of the Gossner Ev. Luth. Church in India, provided (a) the National Lutheran Council contributes sufficient funds and (b) so much can be spared after necessary care has been taken of the suffering Lutheran Churches, particularly of the persecuted and endangered Evangelical Lutheran Church of Russia. Of course my ability to apply as much as \$5,000 for the assistance of the Gossner Missionary Society in its Indian work during the current year will depend upon the generosity of the Lutheran Churches of Europe in contributing to the common treasury for Russian relief as well as to the generosity of the Lutheran Church Bodies in America cooperating through the National Lutheran Council. Hence, under the circumstances, I am not able to make a definite pledge but merely to express the hope that through God's gracious working and the generosity of His people in the Evangelical Lutheran Churches of the world we may be enabled to spare a maximum of \$5,000 during the year for the Gossner Missionary Society in addition to the payment of the balance due for the past year. As ever, it is ours to walk by faith and to work in the faith that God through His Church, we being faithful in prayer and effort, will grant us the means for the nurture, maintenance and development of the work of His Church at home and abroad.

It gives me pleasure to advise you that I am today instructing the Deutsche Bank und Disconto Gesellschaft of Berlin to send the sum of \$500 to Dresdener Bank, Depositenkasse Y., Berlin-Friedenau fuer Konto 250 (Gossner Mission) for the benefit of the Gossner Ev. Luth. Church in India. This is to be credited as follows to the National Lutheran Council:

A. On unpaid balance of pledge for 1929	\$108.51
B. On 1930 appropriation	<u>391.49</u>
Total	\$500.00

By the way, we are of course deeply concerned about the possible way and manner in which the cause of Christian missions in India may be affected by the present political unrest in that country, particularly the conflict between the Gandhi movement for passive resistance and the Government of Great Britain. Of course the Executive Committee of the Lutheran World Convention desires to steer entirely clear of the political conflict. However, we desire to collect all possible information as to how the new political unrest in India as well as the conflict there may affect the Christian missions and the indigenous Christian Churches of India and the orderly progress of their work. Of course if armed conflict or serious political riots in the mission fields should come to pass, which God forbid, the need of the material relief of missionaries and native Christians may arise. I shall appreciate any authentic and reliable information on this subject which you may receive and in confidence transmit to us. I am sure you will handle this inquiry with the utmost discretion.

In conclusion, permit me in the name of the Lutherans of America acting through the National Lutheran Council and in the name of the Executive Committee of the Lutheran World Convention, to express the wish, hope and prayer that God may continue richly to

The Rev. J. Stosch, President,-----3.

April 29th, 1930.

bless the Gossner Missionary Society and the Gossner Evangelical Lutheran Church in India. We sincerely hope that the progress of your Missionary Society in sustaining its great work in India may be greater in the year 1930 - the Quadricentennial Year of the Augustana Confessio - even than it was in the year 1929. We confidently expect that after this year the Gossner Autonomous Church in India with the enlarged help being given it by the Gossner Missionary Society in Germany will be on a self-sustaining basis. To this end accept our very best wishes and prayers.

With assurances of high personal esteem and truest brotherly greetings to you and to the members of the Kuratorium of the Gossner Missionary Society, I remain,

Cordially and faithfully yours,

John A. Morehead

John A. Morehead, President,
Executive Committee.

JAM:SW

Berlin-Wannsee

April 15th, 1930

Received with thanks \$ 150 (one hundred and fifty Dollars) from the National Lutheran Council for the Lutheran Church of Chota Nagpur through Deutsche Bank, Berlin.

Kuratorium

Missions Praeses.

Berlin-Wannsee
April 15th 1930

To The Rev. John A. Morehead, D.D.
39 East 35th Street, New York

My dear President Dr. Morehead,

With hearty thanks I acknowledge receipt of \$ 150 advised by you on February 28th, 1930. Receipts in duplicate are enclosed. Further, I beg to enclose a copy of our 'Jahresabschluss 1929' viz. a financial statement covering the period from January 1st to December 31, 1929. I do not think it wise to translate this statement into English, since our American Lutheran friends as a rule read German quite well and as the translation into English may lead to misunderstandings. Let me add only a few remarks. The first three items of Income (Einnahme) represent contributions and donations from Germany. They amount to more than 154 000 RM. The contributions from the National Lutheran Council actually received in 1929 amount to \$ 11 000 - RM 46 200. Your remittances of \$ 1000 advised on December 31st, 1929 as well as two remittances of \$ 1000 and one remittance of \$ 150 advised in January and February 1930 will appear in the financial statement of the current year. In expenditure the first item is our contribution for the Autonomous Lutheran Church in Chota Nagpur. You may remember that we promised to send RM 105 000. The difference of a few hundred Marks is due to the changing valuta. We have sent exactly the promised amount in Rupies. In these RM 104 656,75 M the full amount of \$ 11 000 is contained which our American Lutheran friends kindly sent us in 1929. From the deficit

of RM 65 000 you see that our efforts had not a full success.

I learn from your last letter that you will cease to be Executive Director of the N.L.C. Let me thank you on this occasion on behalf of the Gossner's Mission Society most cordially for your friendship the Gossner's Mission and Gossner's Church in India ~~we~~ had the privilege to experience all these years. I trust you will not forget us. I am glad you intend to refer the case of the Gossner's Church as favorably as possible to your successor.

Confidentially you sent me a copy of the Preliminary draft of a report concerning the question of larger Participation by Lutheran Churches in the International Missionary Council. I think the report is very well drafted, I do not find much to criticise. We shall act on these lines here in Germany. Surely you know the difficulty of Lutheranism in Prussia. In Bavaria, Saxony and other 'lutheran' countries the Evangelical Church of Prussia is not recognised as lutheran, while the Prussians think their Church is lutheran. Professor Julius Richter of Berlin for instance speaks of the Evangelical Church of Prussia as of the numerically greatest Lutheran Church of the world. If you would ask Pr. J. Richter why only so few lutherans from Germany were delegated for the Jerusalem conference etc. he would reply that all these Germans are lutherans. Personally speaking I am a Saxon by birth and a lutheran by baptism and ^{now} I want to identify myself with Professor J. Richter in this view, I only wish to remind you of a difficulty we are confronted with here in Germany.

With my kindest regards and best wishes for you personally and for your work

I remain

sincerely yours

J. Stöckli

Missions Praeses.

Berlin-Wannsee

April 15th 1930

To The Rev. John A. Morehead, D.D.

39 East 35th Street, New York

My dear President Dr. Morehead,

With hearty thanks I acknowledge receipt of \$ 150 advised by you on February 28th, 1930. Receipts in duplicate are enclosed. Further, I beg to enclose a copy of our 'Jahresabschluss 1929' viz. a financial statement covering the period from January 1st to December 31, 1929. I do not think it wise to translate this statement into English, since our American Lutheran friends as a rule read German quite well and as the translation into English may lead to misunderstandings. Let me add only a few remarks. The first three items of income (Einnahme) represent contributions and donations from Germany. They amount to more than 154 000 RM. The contributions from the National Lutheran Council actually received in 1929 amount to \$ 11 000 - RM 46 200. Your remittances of \$ 1000 advised on December 31st, 1929 as well as two remittances of \$ 1000 and one remittance of \$ 150 advised in January and February 1930 will appear in the financial statement of the current year. In expenditure the first item is our contribution for the Autonomous Lutheran Church in Chota Nagpur. You may remember that we promised to send RM 105 000. The difference of a few hundred Marks is due to the changing valuta. We have sent exactly the promised amount in Rupies. In these RM 104 656,75 M the full amount of \$ 11 000 is contained which our American Lutheran friends kindly sent us in 1929. From the deficit

of RM ~~you~~ you see that our efforts had not a full success.

I learn from your last letter that you will cease to be Executive Director of the N.L.C. Let me thank you on this occasion on behalf of the Gossner's Mission Society most cordially for your friendship the Gossner's Mission and Gossner's Church in India ~~we~~ had the privilege to experience all these years. I trust you will not forget us. I am glad you intend to refer the case of the Gossner's Church as favorably as possible to your successor.

Confidentially you sent me a copy of the Preliminary draft of a report concerning the question of larger Participation by Lutheran Churches in the International Missionary Council. I think the report is very well drafted, I do not find much to criticise. We shall act on these lines here in Germany. Surely you know the difficulty of Lutheranism in Prussia in Bavaria, Saxony and other 'lutheran' countries the Evangelical Church of Prussia is not recognised as lutheran, while the Prussians think their Church is lutheran. Professor Julius Richter of Berlin for instance speaks of the Evangelical Church of Prussia as of the numerically greatest Lutheran Church of the world. If you would ask Pr. J. Richter why only so few lutherans from Germany were delegated for the Jerusalem conference etc. he would reply that all these Germans are lutherans. Personally speaking I am a Saxon by birth and a lutheran by baptism and do ^{not} want to identify myself with Professor J. Richter in this view, I only wish to remind you of a difficulty we are confronted with here in Germany.

With my kindest regards and best wishes for you personally and for your work

I remain

sincerely yours

J. Staal

Missions Praeses.

Berlin-Wannsee

Florastr. 3

April 15th, 1930

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The Rev. F.H.Meyer
Acting Executive Director of the N.L.C.
39 East 35th Street
NEW YORK

Dear Sir,

I learn from Dr. J.A. Morehead that you are his successor in the office of the Executive Director of the National Lutheran Council. So I may be known to you by name, for I expect Dr. Morehead has made over to you our correspondence regarding the Gossner Church in Chota Nagpur, India which has been so generously aided by the National Lutheran Council during the war and after the war. You probably know that the Gossner Mission Society in Berlin is still unable to collect sufficient funds in Germany for the maintenance of the work of the Autonomous Lutheran Church in Ranchi for which the Society is responsible. We had therefore to ask again the National Lutheran Council for assistance and I trust you will carefully consider the case. In order to help you to understand the situation in Chota Nagpur I send by bookpost to your address the last yearbook of Gossner's Mission. It is in German, but our American Lutheran friends read as a rule German books quite easily.

With my kindest regards and best wishes for your work

I am

Yours sincerely

J. E. Prasse

Missions Prasses.

NEWS EXCHANGE BULLETINMITTEILUNGEN DES LUTHERISCHEN WELTKONVENTSTHE LUTHERAN WORLD CONVENTION MOVEMENTAN OPEN NEWS LETTER

By Dr. John A. Morehead.

A full year has passed since the memorable days of the Second Lutheran World Convention at Copenhagen in 1929. The high privileges enjoyed then by the representatives of Lutheran Churches throughout the world in confessing together their common faith, in worship, in Christian thinking and planning have been made known widely during the succeeding months through the church press and have found permanent official record in the volume of The Second Lutheran World Convention published in both the English and the German languages. But has the Lutheran World Convention movement thus come to an end for the time? On the contrary, its development has been continued by God's gracious working through the means of His own choice. Have not the eight hundred and eighty-five delegates and participants who registered during the Copenhagen Convention been active missionaries of the idea of Lutheran ecumenicity and solidarity? Certainly, during the intervening months, the delegations from participating Lutheran Church Bodies throughout the earth have been submitting official reports as their several regular conventions are held, the interest of the people at large in ecumenical Lutheranism has been stimulated, and the simple ways and means of Lutheran world cooperation are being gradually completed. Meanwhile the newly appointed Executive Committee for Continuation Work has not been idle. In addition to common effort for the furtherance of Lutheran understanding and conscious unity, there have emerged great practical tasks whose accomplishment is impossible through human means without Lutheran world cooperation.

Bishop Marahrens Succeeds Baron von Pechmann

Early during the current year, Baron Dr. Wilhelm von Pechmann, on account of failing health and the necessity of limiting the burden of responsibilities resting upon him as a man of affairs, resigned from his position in the Executive Committee. He ^{had} served with distinction as a member of the Executive Committee since its first organization at Eisenach in 1923. With regret but in justice to Baron von Pechmann, the Executive Committee felt compelled to accept his resignation. On the nomination of the German delegations to the Copenhagen Convention, the Rt. Rev. Dr. Marahrens, Bishop of the Evangelical Lutheran Church of Hanover, Germany, was elected as the successor of Baron von Pechmann in the Executive Committee of the Lutheran World Convention.

Special Lutheran World Convention Committees

Instead of the "Large Committee", the Second Lutheran World Convention approved and recommended the plan of the appointment by participating Lutheran Church Bodies of special committees in the several Churches and countries to cooperate with the Executive Committee for Continuation Work in the accomplishment of the purposes and work of the Lutheran World Convention on the basis of its confession of faith. The majority of American Lutheran Church Bodies, which have held conventions since

Copenhagen, have appointed their central executive councils or boards as their Lutheran World Convention Committees; a few have named special committees for this purpose.

In Europe and other parts of the world, like committees are gradually being formed in harmony with the background of existing church polity in the Churches of the different countries. For example, within the Church of Denmark, the following Lutheran World Convention Committee has been appointed: Bishop Dr. H. Ostenfeld, chairman; Bishop Chr. Ludwigs of Aalborg, Pastor C. Holt of Copenhagen, Propst Chr. Winther of Copenhagen, Mr. O. Lohse of Copenhagen, Dean Dr. H. Using of Copenhagen, Prof. J. Oskar Andersen, D.D., of Copenhagen, and Dr. Alfred Th. Jørgensen. In like manner, within the Church of Sweden, the following "National Lutheran World Convention Committee" was constituted: Archbishop Soederblom of Upsala, chairman; Bishop Dr. Stadener of Strängnäs, vice-chairman; Compropst Dr. Lars Wollmer, secretary-treasurer; additional members including Bishop Block of Gothenburg, Bishop Dr. Rohde of Lund, Bishop Dr. Reuterskiöld of Växjö, Propst Dr. Per Pehrsson of Gothenburg, Pastor Concricus of Eldsberger, Director Dr. Björkquist of Sigtuna, and Director v. Reis of Hinda. The significance and value of the existence of such an influential committee in Sweden for cooperation with the Executive Committee of the Lutheran World Convention have already been proven. When the sufferings and needs of the Lutheran Church in Russia became alarmingly acute during the current year, the National Lutheran World Convention Committee of Sweden, in harmony with the ecclesiastical practice of that country, secured the consent of the church authorities with royal approval to receive an offering on Ascension Day for Russian relief in all the congregations of the Church of Sweden.

The completion of this simple machinery of committees for the service of the Lutheran World Convention movement by participating Church Bodies in Europe and America, in Asia and Africa, will be awaited with deepest interest.

THE WORLD-WIDE CELEBRATION OF THE FOUR HUNDREDTH

JUBILEE OF THE AUGSBURG CONFESSION

In harmony with specific action of the Second Lutheran World Convention, it became the duty of the Executive Committee to encourage all Evangelical Lutheran Churches throughout the world to join heartily in the celebration of the Quadricentennial of the Augsburg Confession in the year 1930. Hence, although it was understood that many Lutheran Churches were already arranging to celebrate suitably this historic event and would do so in any case, a general call was issued to the heads of all Lutheran Churches throughout the earth and to the editors of the church press. In the hope of furthering a universally helpful observance of the jubilee of the Augsburg Confession, the Executive Committee ventured briefly to motivate the celebration. It was and is the conviction of the Committee that the re-study and re-assimilation of the Biblical truth-content of the Augsburg Confession could only lead to the spiritual enrichment of the Church and its individual membership that the Word of God might dwell in them more richly and that they might be fully furnished unto every good work, especially for the making of a good confession and witness in this age of rationalism, religious indifferentism, and militant atheism. Moreover, it was believed that with God's blessing and through the gracious working of the Holy Spirit such a celebration, centered upon the fuller mastery of the faith of the Church the full Gospel of Christ, and its assimilation unto the deepening of the spiritual life of all, is the true way to conscious inner unity among us and the inward spiritual consolidation of the forces of the Evangelical Lutheran Churches of the world. It is cheering to state that from the heads of the Lutheran Churches in every quarter of the globe there have come encouraging reports of plans for such a spiritually

helpful celebration of the four hundredth anniversary of the Augsburg Confession.

In the original scene at Augsburg of the presentation of the Augsburg Confession, the primary official confession of the Evangelical Lutheran Church, there was held on June 25th a Pan-Protestant celebration of this historic event with from forty to fifty thousand people present! Is this a sincere recognition of the genuine Christian catholicity of the Augsburg Confession, of its influence upon later "creeds of Christendom", and of its essential and strategic adaptation to become the basis of Protestant unity? Whatever may be the answer, there will follow at Augsburg in September on the anniversary of the presentation of the Apology a great central jubilee celebration under the auspices of the Allgemeine Ev. Luth. Konferenz. Meanwhile, the Evangelical Lutheran Church Bodies and their congregations in Germany, in the Scandinavian countries, in North America, and in the other countries of the world are celebrating in manifold ways the Quadricentennial of the Augsburg Confession. The Lutheran Church of Poland has held a great central celebration in the city of Warsaw. The Lutheran Church in Yugoslavia has arranged for a similar central celebration in a country dominated by the Eastern Orthodox Church. Both Lutheran Church Bodies in Australia are promoting the observance of the Quadricentennial. The Evangelical Lutheran Synod of St. Catharina, Parana and other States in Brazil will celebrate jointly in August the Quadricentennial of the Augsburg Confession and the twenty-fifth anniversary of the organization of this South American Church Body. Notwithstanding the many handicaps and limitations under which the suffering Lutheran Church of Russia is laboring, its authorities have sent out a pastoral letter counselling all congregations to arrange for the suitable celebration of the Quadricentennial of the Augsburg Confession. Thus throughout the entire earth, by public celebration as well as by the publication of books and articles thereon in the church papers in many languages, the scriptural revelation of God in Christ Jesus as expressed and witnessed by the Augsburg Confession is being studied, proclaimed and witnessed in a truly remarkable celebration.

Lutheran Church Extension

The delegates and visitors to the Second Lutheran World Convention at Copenhagen in 1929 were especially impressed by two manifestations of the inner spiritual vitality of the Church of Denmark, namely; the systematic prosecution of Christian merciful work or inner missions and the well-planned program of church extension by the gathering of believing people into new congregations and the provision of church homes for them by the erection of new church buildings. But this form of Lutheran Church extension is being duplicated in other lands. While visiting Lodz, Poland, in the years of distress immediately following the war, the writer observed with amazement that there were only two Evangelical Lutheran Churches in this great industrial center of population, although there was known to be a Lutheran membership of fifty thousand or more. St. John's Evangelical Lutheran Church of Lodz, of which the distinguished Superintendent Angerstein was pastor until the close of his life, with a seating capacity of about five thousand, claimed a total membership of forty-five thousand! Little wonder that according to local testimony "Rome and the sects" sought to take advantage of such inadequate provision for churchly housing and pastoral care. Under the leadership of the Rev. J. Dietrich, a member of the Consistory of the Church of Poland and a delegate to the Second Lutheran World Convention, the entire Lutheran constituency of Lodz gave itself enthusiastically to the solution of the problem of church extension in their city. As a result, St. Matthews Evangelical Lutheran Church, the third in Lodz, whose building was begun in 1909 but was interrupted by the World War, was completed and dedicated in November, 1929. Its enthusiastic and energetic pastor (Dr. Dietrich) and congregation claim that St. Matthews Lutheran Church is the most artistic and beautiful in Poland. Its tower ex-

tends 260 feet toward heaven, it has a large organ, and provides sittings for five thousand worshippers. However, the Lutherans of Copenhagen and Lodz have been able by God's grace to provide these increased church facilities for themselves and their children. After the manner of American home missions, in Jugoslavia, the Lutheran Church assists new or weak congregations to organize and erect Churches, as at Legrad.

Dutch Lutheranism Progressing

After a public meeting at which reports were presented by representatives of minority or weak and distressed Lutheran Churches, it was unanimously and enthusiastically resolved by the Second Lutheran World Convention to request and to urge the Churches of the Augsburg Confession throughout the world to give their moral and material support through or in cooperation with the Executive Committee of the Lutheran World Convention to the weak, suffering and endangered Lutheran Churches. Although it is to be numbered among the ancient seats of Lutheranism, the Lutheran Church of Holland has suffered weakness for many years, partly because of the invasion of rationalism, partly because of resulting divisions, and partly because of isolation. But the Restored Evangelical Lutheran Church of Holland represents conservative or confessional Lutheranism. At its recent synodical convention, this body resolved to participate officially in the Lutheran World Convention movement and appointed the Rev. Prof. J.W. Pont, D.D., to serve as a committee on World Convention matters. All congregations of the Restored Evangelical Lutheran Church of Holland are holding services in celebration of the jubilee of the Augsburg Confession. Happily the spirit of positive Lutheranism is growing in the other Lutheran Church Body of Holland, which has had modernistic elements. It is reported that one-third of the congregations of this body have officially celebrated the Quadricentennial of the Augsburg Confession.

But the Restored Evangelical Lutheran Church of Holland looks forward to the celebration the middle of September next of an event such as has not occurred in Dutch Lutheranism for one hundred and fifty years. Luther Chapel, a new church building to house a new Lutheran congregation in a suburban district of Amsterdam is then to be dedicated. Under the leadership of its aggressive young pastor, the Rev. P. Neideck, with the cooperation of all the other Lutheran pastors and congregations of Amsterdam, and with the constant valuable counsel and assistance of Prof. Pont, the new church building, now under roof, is nearing completion. During the days following the Reformation, when the Roman Catholic and Reformed Churches in Holland were less tolerant than now, no Lutheran Church dared have a tower and bells. But Luther Chapel, whose site, building and furnishings will cost \$77,500, will have a seating capacity of six hundred, and will be equipped with pipe organ, steeple and bells. To conservative Dutch Lutheranism belongs the credit under God for this important advance in the extension of the Lutheran Church in Holland, although practical signs of the spiritual identity of the believers in Holland with their brethren in other lands have not been wanting. At least from the Church of Denmark, from the Lutheran Society of Alsace-Lorraine, and from the National Lutheran Council of America modest gifts to the building fund of Luther Chapel have gladly been sent in cooperation with the Executive Committee of the Lutheran World Convention.

The Church in Russia

The Christian Churches of Russia, after suffering the distresses of the World War, succeeding civil wars, change of form of government, and famine, have been caught in the toils of a thoroughgoing social and economic revolution. To what extent the almost unendurable afflictions of organized religion are due to the temporarily unavoidable hardships and excesses of the period of transition and to what extent they grow out of permanent elements of the Soviet system are not yet entirely clear. The process of the execution of the five-year plan for the nationalization of

industry including agriculture is impoverishing the well-to-do farmers (Kulaks), a large class upon whom the Churches have largely depended for support. Moreover, although the new Russian constitution proclaims the separation of Church and State and provides in a way for religious freedom, limiting decrees and practice raise the gravest questions as to the real attitude of the Soviet Government toward religion and as to whether there really is genuine religious liberty in Russia. Is the Soviet system with its background of anti-religious philosophy, with its secularization of education, the press and charity, and with its unofficial support of the activities of the "Society of the Godless", compatible with the existence and development of the Christian Church in Russia? Is organized religion merely tolerated under the present regime while atheism is in effect being made a substitute for a State Church? On the contrary, will the present government of Russia ultimately work out a modus vivendi with the Churches for the satisfaction of its citizenship devoted to religion? It is not conceivable that the people of Russia, not to mention the public opinion of the civilized world, will ever be satisfied with the violation of freedom of conscience and the right of the individual to free and complete religious self-expression under just laws.

What the final and true answers may be to the questions raised in the minds of thoughtful people by Russian history in recent years, the course of events affecting religion reached a critical stage toward the close of the year 1929 and in the first months of the year 1930. The pressure against the Churches, whatever may have been the involved contributing political, social or economic factors, became acute and amounted to persecution. All Christian Churches were affected. As is true of those of other communions, Lutheran pastors were arrested, imprisoned and exiled. The Lutheran Theological Seminary in Leningrad was excluded from the buildings which it had occupied for five or more years, notwithstanding a rental contract still good for three years. It is true that the students were located in farmers' homes in the country fifteen kilometers from the city. With exemplary devotion on the part of students and professors, the work of the session was continued, lectures being continued regularly in a church building. A stream of refugees sought permission to leave the country and to secure access to other lands. The ruin of organized religion, the intolerable suffering of God's people, the martyrdom of the Church in Russia seemed to be impending!

On February 15th, a communication was sent to the heads of Evangelical Lutheran Churches and to the church press throughout the world, recommending united intercessory prayer for suffering fellow Christians in Russia and united gifts for their relief and assistance. Later it was suggested by cablegrams that March 2nd or the Sunday most convenient thereunto be fixed for common intercessory prayer in the Lutheran Churches throughout the earth. The response to these recommendations was sympathetic, earnest, general and fruitful.

The concentration of gifts for Russian relief through or in cooperation with the Executive Committee of the Lutheran World Convention, so that systematic support could be given to the Seminary, to the distressed pastors and their families and to others in need, awakens deep thankfulness to God. Since February 1st, cooperating Lutheran Churches have contributed a total of \$25,690 for the relief of suffering Lutheran Churches, especially for those in Russia. The total includes substantial gifts from the Churches of Denmark, Sweden, Norway, Germany (through the Lutheran Gotteskasten, Lutherischer Bund, etc.), Poland, Czechoslovakia, Austria, and North America (through the National Lutheran Council).

Although fundamental conditions affecting religion and the Churches in Russia apparently have not changed, early in April a proclamation was published by Mr. Stalin in Pravda, an official newspaper issued in Moscow, calling for the cessation of physical religious persecution and giving warning that opposition to religion

by other than educational means would not be countenanced. One can only be grateful for this moderation of the pressure against religion and the Churches. However, it is only just here to call attention to the "Decree of the All-Russian Central Executive Committee and Soviet of the People's Commissaries of the R.S.F.S.R."*, proclaimed April 8th, 1929, which contains many provisions definitely limiting religious rights, the freedom of the servants of religion, and the freedom of the development of the Churches.

In view of the dispossession of the Seminary in December and the dispersion of the students, although the work of the session was being continued heroically under most difficult circumstances, the opening of another session in the autumn was problematical. The authorities of the Seminary labored for many weeks to find another available building but in vain. Then, suddenly as if in answer to prayer, a wealthy citizen of a foreign country offered his residence near the center of the city of Leningrad at a rental no more than previously paid for the uses of this vitally necessary institution for the recruiting of the ministry of the Lutheran Church. The building is larger and more commodious than that previously occupied, providing ample facilities for class rooms, dormitories for the students, and apartments for professors. The grounds offer space for an athletic field and a vegetable garden. The Russian Seminary has a more adequate home than at any time since it was established in 1924. Fortunately Russian property owned by citizens of foreign countries under the Treaty of Rompollo cannot be confiscated. Hence the outlook now is favorable.

What of the future of Christianity in Russia? The future depends partly upon the faithfulness of the Christians in that country; partly upon the faithfulness in prayer, in moral support, and in giving of their fellow believers in other parts of the world; but mainly upon the loving wisdom and power of Almighty God. "He will give strength to His people!" The clear responsibility of God's people in the Churches represented by the Lutheran World Convention is that they shall set themselves steadily and calculatingly to the task of the effective support through the years of the suffering Lutheran Church of Russia until God's time comes for its deliverance unto a larger life and service for the development of Christianity in Russia.

The Executive Committee is now sorely in need of an inflow of funds for Russian relief. Checks of about \$2,000 must go every month for the support of the Seminary. The effort is now being made to gather by an early date a total of \$8,000 for a distribution of gifts to the eighty pastors and their families still belonging to the Lutheran Church of Russia, -at least fifty still engaged in the active work of the ministry and thirty according to our best information at present in prison or exile. Let the people respond to the appeals for World Service of the National Lutheran Council in America and in like manner let the people of the Churches of Europe support their relief committees and agencies for cooperation with the Executive Committee of the Lutheran World Convention in its efforts systematically and adequately to relieve and assist weak, suffering and endangered Lutheran Churches!

To Be the Guests of the Church of Norway

The hospitable invitation of the Church of Norway through Bishop Johan Lunde to the Executive Committee of the Lutheran World Convention to hold its 1930 meeting in Norway, at Trondhjem (Nidaros) during the great celebration September 2nd-5th and at Oslo September 6th-14th, has been accepted. A large volume of work within the definite sphere for its service as defined by the First and Second Lutheran World

* See English translation in International Conciliation for June, 1930, published by the Carnegie Foundation for International Peace, 405 West 117th Street, New York.

Conventions awaits consideration and action at the coming meeting. Important problems relating to Christian missions, relief work, and the furtherance of Lutheran understanding, unity and cooperation in world terms are pressing for solution. The prayers of the Church are requested.

New York, July 18, 1930.

Berlin-Wannsee

Florastr. 3

April 15th, 1930

To
The Rev. F.H.Meyer
Acting Executive Director of the N.L.C.
39 East 35th Street
NEW YORK

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With my kindest regards and best wishes for your work

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Yours sincerely

J. Stosch

Missions Praeses.

To Prof. M. Ren, D.D.
445 Warburg Place,
Dubuque, Iowa USA

Dear Doctor Kunzel

• Dear Mr. Miller

Dear Doctor Boe

• Dear Mr. Fandrey

Dear Professor Ren

As I

• ~~As~~ know you take an interest in
the work of Gossner's Mission in India
which was so generously aided by the National
• Lutheran Council of America during the war
and after the war, I have much pleasure
• in sending you a copy of the last year
book of Gossner's Mission

With kindest regards

Yours faithfully

Missionspraxis.

Berlin-Wannsee
Florastr. 3

To

The Rev. F. H. Kruebel, D. D.
President of the United Lutheran Church
39 East 35th Street
New York

To

Dr. E. Clarence Miller, Esq.

1508 Walnut St, ~~The~~

Philadelphia, Pa

USA

To

The Rev. L. W. Boe, D. D., LL.D.,
President, St Olaf College
Northfield Minn
USA

To

The Rev. G. A. Fandrey

President, Iowa Synod

5652 South Sangamon Street

Chicago III

Berlin-Wannsee

April 15th, 1930

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New York

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you will not forget us. I am glad you intend to refer the case of the Gossner's Church as favorably as possible to your successor.

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I only wish to remind you of a difficulty
~~we have to confront here~~ we are confronted
with here in Germany.

With my kindest regards and best
wishes for you personally and for
your work

I remain
Sincerely yours

Missionary prayer

Berlin - Wamunsee
April 15th, 1930 ^{Flora St. 3}

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Acting Executive Director of the N. L. C.

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New York

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stand the situation in Chota Nagpur ~~etc~~
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It is in German, but our ~~German~~
American Lutheran friends read as
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With my kindest regards and best
wishes for your work

I am

Yours Sincerely

Missionary praises.

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BH

3rd April 1930

The Rev. J. Stosch,
Berlin-Wannsee,
Flora St.
Germany.

Dear Sir,

I am enclosing our invoice for the four books we have been able to supply to date. A remittance in due course will be greatly appreciated. The Simon Commission Report has not yet been published, but a copy will be sent you as soon as it appears. It is not likely to be ready for some five or six weeks yet.

Yours faithfully,

M. A. Bennett

Telephone: SLOANE 9030

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Rev. J. Stosch,
Berlin-Wannsee,
Flora St. Germany.

2nd April, 1930.

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The International Review of Missions

(Issued by the International Missionary Council)

Editor—WILLIAM PATON

Associate Editor—M. M. UNDERHILL

Address business letters
to "THE MANAGER."

EDINBURGH HOUSE

2 EATON GATE, SLOANE SQUARE

LONDON, S.W. 1

27th March 1930.

To Many German Friends

I must take the opportunity at the close of my short German tour to send a letter to many of those who have made my time in Germany so useful and so happy. I say "many" because it is impossible to include each one. They have been so numerous. In every place it seemed to me that everyone I came across seemed only intent on making my time as useful and happy as possible.

I am deeply grateful to all those who gave much time out of their busy lives to help me to understand the problems and thoughts of German missionaries and missionary leaders. Although I cannot pretend to any deep knowledge of your missions after so short a visit, yet I do feel that I have now some clearer view of your work and I am immensely grateful to you all. I hope I shall be able to return to Germany at no very distant date to learn and to see more. Thank you all very much.

You will be glad to know that we have already written to Missionsseniior Raum asking him to write a statement of the German point of view with regard to missionary education in Africa.

Yours very sincerely,

M. M. Underhill

I am having sent to you 2 books for which you asked. The Simon Gossner Commission Report will be sent when it appears.

These are the two addresses I promised to send:

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BERLIN, 12. März 1930.
W 8

Herrn

J. St o s c h
Präsident der Gossner'schen Missions-Gesellschaft,

Berlin-Wannsee
Florastrasse 3,

Im Auftrage des Executive Committee of the Lutheran
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Präsident der Gossner'schen Mission-Gesellschaft,
J. S t o s s

Herrn

Wester G 1384

Br.

18. März 1930.

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Berlin-Wannsee

March 10th, 1930

To
The Rev. J.A. Morehead D.D.

Executive Director

National Lutheran Council

39 East 35th Street New York

Dear Dr. Morehead,

I beg to enclose receipts for \$ 1000
received in the end of February. You will
soon hear from me more

sincerely Yours

J. Stach

Missionspräses

Executive Committee

For Continuation Work
of the

Lutheran World Convention

John A. Morehead,
President,
New York, U.S.A.

Rt. Rev. Ludwig Ihmels, D.D.,
First Vice-President,
Dresden, Germany.

Rev. Per Pehrsson, D.D.,
Second Vice-President,
Gothenburg, Sweden.

Eisenach, 1923 -- Copenhagen, 1929



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Treasurer,
Vendersgade 28, Copenhagen, Denmark.

Rev. Prof. L. W. Boe, D.D.,
Assistant Treasurer,
Northfield, Minn.

February 28th, 1930.

President J. Stosch,
Gossner Missionary Society,
Florastrasse 3,
Berlin-Wannsee, Germany.

My dear President Stosch:-

Your letters of January 29th and February 12th, enclosing receipts in duplicate covering recent gifts of the National Lutheran Council and fuller information in regard to the budget of the Gossner Evangelical Lutheran Church in Chota Nagpur, India, has been duly received. The careful way in which you transact the business of the missionary department of the work of the Church is highly appreciated.

I have studied carefully all you say in regard to the merits of the proposed budget of the Gossner Evangelical Lutheran Church in India for the year 1930, including the proposed contributions of the indigenous Christians of the Gossner Autonomous Church as well as the larger contributions undertaken by the Gossner Missionary Society of which you are the honored President. I congratulate you upon the progress God has enabled you to make toward the full support of your own work in recent years.

While it is noted that the increase in the size of the budget for 1930 is due to the cost of the erection of a new school building in Ranchi and while it has not been the policy of the National Lutheran Council in its work of foreign mission relief to contribute to improvements but rather to maintenance, I will refer your request as favorably as possible to my immediate successor, the Rev. F. H. Meyer, who is now Acting Executive Director of the National Lutheran Council. He will present the case of the Gossner mission at the coming meeting of the Lutheran Foreign Missions Conference in Minneapolis for consideration and recommendation to the authorities of the Council in consultation with myself as President of the Executive Committee of the Lutheran World Convention. Since the separation of the two offices, you understand, it will be my duty to administer the funds for Lutheran relief raised by the National Lutheran Council.

Meanwhile, it gives me pleasure to advise you that we are today instructing the Deutsche Bank und Disconto Gesellschaft of Berlin to send to you in the usual way the sum of \$150 which is to be credited on the balance of \$800 still due on the tentative pledge of the National Lutheran Council for last year. Kindly send receipts in duplicate. Of course this gift is from the National Lutheran Council and is for the benefit of the Gossner Ev. Luth. Church in India.

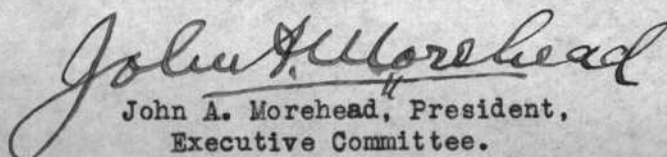
For your private information, I beg leave to send you a copy of a draft of a memorandum on the resolution favoring larger participation by the missionary interests of the Lutheran Churches of the world in the International Missionary Council, which was reported by the foreign missions section to the Second Lutheran World Convention at

February 28th, 1930.

Copenhagen. This private memorandum is sent to you and a few other Lutheran missionary leaders in Europe, partly to ask the favor of your criticisms and constructive suggestions and partly to give you the fruit of our inquiry into the subject, including the conference with Dr. Mott and his colleagues, before the former arrives in Germany for conferences with missionary leaders.

Awaiting your reply with interest and with all good wishes for you and your work, I remain,

Most sincerely yours,


John A. Morehead, President,
Executive Committee.

JAM:SW

MITTEILUNGEN DES LUTHERISCHEN WELTKONVENTS

39 EAST 35TH STREET, NEW YORK U.S.A.

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ZUR EINLEITUNG

Bis das Exekutivkomitee des Lutherischen Weltkonvents eine Zusammenkunft halten kann, um unter anderem auch die Einrichtung eines internationalen lutherischen Pressedienstes reiflich zu überlegen, sollen nach Beschluss von Zeit zu Zeit, wie bisher, die Mitteilungen des Lutherischen Weltkonvents herausgegeben werden. Was sie bringen, wird den hohen Beamten und Führern der lutherischen Kirche zur Information und den Schriftleitern der Kirchenblätter zur beliebigen Benutzung angeboten. Indem die Mitteilungen des Lutherischen Weltkonvents hiermit nach dem zweiten Weltkonvent ihre regelmässigen Besuche bei den Beamten, Redakteuren und Leitern der ev.-luth. Kirche in aller Welt wieder aufnehmen, schicken sie an sie alle die herzlichsten Brudergrüsse und die besten Wünsche voraus.

DIE DENKSCHRIFT ÜBER DEN ZWEITEN LUTHERISCHEN WELTKONVENT IST FERTIG

Auf Ersuchen und im Auftrage des Vollzugskomitees für Fortsetzungsarbeit haben Glieder des Sekretariats der Kopenhagener Versammlung eingewilligt, eine Denkschrift über den Zweiten Lutherischen Weltkonvent in deutscher und englischer Sprache zu verfassen. Die deutsche Ausgabe des Buches bearbeitet unter der Redaktion des Hofpredigers v. Kirchbach und erschienen bei Dörffling und Franke, Königsstrasse 13, Leipzig, ist nun versandbereit und kann bei den Verlegern bestellt werden. Die englische Ausgabe, bearbeitet unter der Redaktion von Professor Abdel Ross Wentz, D.D., Ph.D., mit Unterstützung von Dr. E. Poppen und herausgegeben von dem United Lutheran Publication House, 1228 Spruce St., Philadelphia, ist ebenfalls im Druck erschienen und kann von allen offiziellen lutherischen Buchhandlungen in Nordamerika bezogen werden. Diese Denkschrift enthält den offiziellen Bericht über die Ansprachen, Diskussionen, die Lehrstellung, das Arbeitsprogramm, die einfache Organisation und andere Verhandlungen des Zweiten Lutherischen Weltkonvents in Kopenhagen vom Jahre 1929.

LEHRBASIS

Obgleich alle, die daran besonderes Interesse nehmen, in der deutschen oder englischen Ausgabe der "Denkschrift" Zugang haben zu den Verhandlungen des Zweiten Lutherischen Weltkonvents samt dem Bericht des Resolutions- und Organisationskomitee erscheint es doch von Wichtigkeit, dass einige Beschlüsse sofort in der ganzen lutherischen Kirche zur allgemeinen Kenntnis gebracht werden. Aus diesem Grunde wer-

den sie in diesen Mitteilungen des Lutherischen Weltkonvents veröffentlicht. Die beiden folgenden Beschlüsse, eingebracht von dem Resolutionskomitee, wurden von der Zweiten Lutherischen Weltkonvent in Kopenhagen 1929 einstimmig angenommen:

"I. BEKENNTNISERKLÄRUNG.

"Die Erklärung des Zweiten Lutherischen Weltkonvents über sein Bekenntnis kann nur ein Zeugnis enthalten, das klar und nachdrücklich das unbedingte und unveränderte Festhalten an der Heiligen Schrift und an den von unsern lutherischen Vätern ererbten Bekenntnissen, vor Gott und aller Welt zum Ausdruck bringt.

"Dieses Zeugnis des festen und unveränderten Festhaltens am Glauben unserer Väter darf nicht vermischt werden mit Zusätzen und Ermahnungen, die durch die gegenwärtige Sachlage hervorgerufen werden, aber die Aufmerksamkeit von dem eigentlichen Bekenntnisinhalt ablenken.

"Die Erklärung des Konvents muss so klar ausgedrückt werden, dass sie nicht missverstanden werden kann, aber auch in so kurzer Form, dass sie einen unauslöschlichen Eindruck auf Verstand und Gewissen macht.

"So hat schon der Eisenacher Konvent sein Festhalten an Schrift und Bekenntnis ausgedrückt, und wir empfehlen, dass die Bekenntniserklärung von Eisenach aufs neue bestätigt wird, wie folgt:

"Der Lutherische Weltkonvent bekennt sich zu der Heiligen Schrift des alten und Neuen Testaments, als der einzigen Quelle und unfehlbaren Norm aller kirchlichen Lehrens und Handelns, und sieht in dem Bekenntnis der Lutherischen Kirche, insbesondere in der unveränderten Augsburgischen Konfession und im Kleinen Katechismus Luthers, die lautere Wiedergabe des Wortes Gottes.

"II. LUTHERS KLEINER KATECHISMUS

"Mit der ganzen lutherischen Christenheit schliesst sich der Zweite Lutherische Weltkonvent in dem dankbaren Gedächtnis zusammen, zu dem uns die 400 jährige Erinnerung an die Entstehung des Kleinen Katechismus Dr. Martin Luthers aufruft.

"Er bekennt sich mit Freuden zu der nach Form und Inhalt echt biblischen Darstellung der göttlichen Offenbarung, die gleichzeitig unentbehrlich für die Unterweisung der Jugend ist und richtunggebend und erbauend für die Gemeinde der Erwachsenen.

"Er sieht darum die Aufgaben der lutherischen Kirchen darin, dies gesegnete Büchlein in Haus, Schule und Kirche lebendig zu erhalten, und wünscht, dass es allenthalben gelingt, ihm insonderheit im Religionsunterrichte der Schule die Geltung zu erringen und zu erhalten, die ihm nach seinem Wesen und seiner Bedeutung zukommt."

DIE AUGSBURGISCHE KONFESSION IM JAHRE 1930 IM VORDERGRUNDE

Im Hinblick auf das bevorstehende Gedächtnisjubiläum der 400sten Jahresfeier der Augsburgischen Konfession wurde auf Empfehlung des Resolutionskomitees am 4. Juli 1929 das Folgende von der Kopenhagener Versammlung einstimmig angenommen:

"VI. UEBER DIE FEIER DER AUGUSTANA.

"In der Frage der Feier des 400 jährigen Gedächtnistages der Augsburger Konfession beschliesst der Resolutionsausschuss auf Antrag des Herrn Landesbischofs

Dr. Behm, dem Präsidenten des Weltkonvents den Antrag zu unterbreiten: Der Zweite Lutherische Weltkonvent wolle folgenden Beschluss fassen: Der Zweite Lutherische Weltkonvent gedenkt der Tatsache, dass im Jahre 1930 das 400 jährige Gedächtnis der Uebergabe der Augsburger Konfession gefeiert wird. Er dankt Gott, dem Herrn, für diese Gabe des Bekenntnisses, welche er der lutherischen Kirche geschenkt hat. Der Zweite Lutherische Weltkonvent setzt es als selbstverständlich voraus, dass die lutherische Kirche in aller Welt sich in dem Dank für diese Bekenntnisgrundlage ihres Bestandes vereinen und auf diese Weise das Band der Einheit pflegen werde."

EIN AUFRUF ZUR WELTWEITEN FEIER DES JUBILAEUMS DER AUGUSTANA.

Das Katechismusjahr liegt hinter uns. Das Jubeljahr der Augustana beginnt. Beim Eintritt in dieses Jahr grüsst das Exekutiv-Komitee des Lutherischen Weltkonvents die Glieder der lutherischen Kirche in allen Landen und bittet sie, überall für eine rechte Feier des 400 jährigen Gedächtnisses dieses grundlegenden Bekenntnisses unserer Kirche zu sorgen.

Neben dem Kleinen Katechismus ist es ja die Augustana, die in allererster Linie ein Einigungsband um alle lutherischen Kirchen schlingt. Der Kleine Katechismus, ein Lehrbuch, das doch von Anfang bis zu Ende bekenntnismässigen Charakter trägt. Die Augsburger Konfession, ein Bekenntnis, das die Grundgedanken der Reformation lehrhaft ausspricht. Sachlich bildet für die Augustana wie den Katechismus das Bekenntnis des rechtfertigenden Glaubens den Mittelpunkt. Im Kleinen Katechismus begegnet der Ausdruck der Rechtfertigung freilich nicht. Aber tatsächlich lehrt der zweite Artikel uns in unübertroffener und unübertrefflicher Weise unsere Rechtfertigungsgewissheit bekennen, indem er uns anleitet, für Leiden und Sterben, für Zeit und Ewigkeit meinen Glauben ganz auf die Tatsache zu gründen, dass Jesus Christus, wahrhafter Gott und wahrhafter Mensch, mein Herr ist, der mich verlorenen und verdammten Menschen erlöst hat, auf dass ich sein eigen sei. Die Augustana aber spricht in ihrem vierten Artikel lehrhaft aus, was es um die Rechtfertigung ist: "Weiter lehren wir, dass . . . wir Vergebung der Sünden bekommen und vor Gott gerecht werden, aus Gnaden um Christus willen, durch den Glauben, so wir glauben, dass Christus für uns gelitten hat, und dass uns um seines willen die Sünde vergeben, Gerechtigkeit und ewiges Leben geschenkt wird. In allem klingen Gedanken der Schrift und insonderheit des Apostel Paulus wieder; aber aus ihnen wird ein persönliches Bekenntnis der Kirche, die sich neu um das Evangelium sammelt. Von diesem Mittelpunkt aus will alles andere verstanden sein, was die Augustana lehrt und bekennt: von Gott und dem Herrn Christus und dem heiligen Geist, der im Predigtamt durch Wort und Sakrament zum Glauben ruft, von der menschlichen Sünde und der Busse, von neuem Gehorsam und guten Werken. Und aus dem allen wird ein ganz neues Bekenntnis von der Kirche als der Versammlung der Gläubigen, bei welchen das Evangelium rein gepredigt und die heiligen Sakramente laut des Evangeliums gereicht werden. Mitten unter den einzelnen Lehrsätzen ein Bekenntnis zur Bedeutung der reinen Lehre: das lautere Wort und die dem Evangelium entsprechende Verwaltung der Sakramente sind für die Kirche grundlegend.

Das alles kann hier nicht ausgeführt werden. Aber es möchte die Glieder der Gemeinde locken, dass sie sich selbst von der Augustana in das Verständnis der Lehre unserer Kirche hineinweisen lassen. Zwar, wir werden nach Luthers eigenem Wort allzeit Schüler des Katechismus beleiben. Aber niemand, der in seiner Kirche und damit auch ihrer Lehre heimisch werden möchte, versäume, sich zugleich auch in die Augustana hineinzulesen und hineinzubeten. Mag auch manche einzelne Wendung einer Erläuterung bedürfen, so ist doch das, worauf es ankommt, allen zugänglich, die in der zentralen Gewissheit der Rechtfertigung stehen. Ja, sie werden zu ihrer eigenen Ueberraschung erfahren, dass hier im Bekenntnis nur das formuliert ist, was sie tatsächlich selbst erleben und - leben. Darum bitten wir die Pfarrer,

dass sie in Predigt und Unterredung ihre Gemeinden in das Verständnis der Augustana einzuführen versuchen. Die Gemeindeglieder aber bitten wir, dass sie in dankbarem Gedächtnis an die Väter der Reformation von ihnen aufs neue lernen, als Christen, die ihres Heils in persönlichem Glauben gewiss sind, fröhlich zu leben und am Aufbau ihrer Kirche dankbar mitzuarbeiten.

Unsere Zeit ist ja eine Zeit höchster Aufgaben, aber auch grösster Verwirrung. Die Zeichen der Zeit fordern heute wie vor 400 Jahren eine bekennende Kirche und Christenheit auf den Plan. Hier ist, - und wir bieten es dar, - jenes Klare und Feste, aus Gottes Wort herausgewachsen und mit seiner Wahrheit umgürtet, was unserer Zeit not ist. Nur die bekennende Kirche ist die Kirche der Kraft. Wie gross ist die Zahl auch der wohlmeinenden Christen, die sich nach jenem Wort der Schrift von allerlei fremden Lehren umtreiben lassen. Umso nötiger ist die Erinnerung eben dort: es ist ein köstlich Ding, dass das Herz fest werde. Das geschieht freilich durch Gnade, aber durch diese Gnade so, dass wir immer tiefer in ihr Verständnis hineinwachsen. Darum: Danken wir wirklich Gott für das, was er uns in der Reformation gegeben hat, dann lasst uns auch mit ganzem Ernst Schüler und Bekenner dessen sein, was die Reformation uns gelehrt hat. Dazu segne uns Gott dieses Jubeljahr!

In dankbarer Einigkeit des Bekenntnisses,

DAS EXEKUTIV-KOMITEE DES LUTHERISCHEN WELTKONVENTS.

ORGANISATION DES NEUERNANTEN EXEKUTIVKOMITEES.

Der Zweite Lutherische Weltkonvent, versammelt in Kopenhagen im Jahre 1929, wählte einstimmig alle bisherigen Glieder des Komitees wieder für die folgenden 6 Jahre. Das neuernannte Exekutivkomitee für Fortsetzungsarbeit hielt nach Vertagung des Weltkonvents Versammlungen und zwar in Kopenhagen am 4. Juli und in Örebro, Schweden, vom 6. bis zum 8. Juli 1929. Es organisierte sich, wie folgt:

Dr. John A. Morehead, Präsident;
Sr. Magnifizienz Landesbischof D. Dr. Ludwig Ihmels, Vizepräsident;
Propst Dr. Per Pehrsson, Vizepräsident;
D. Wilhelm Frhr. von Pechmann, Schriftleiter;
Dr. Alfred Th. Jorgensen, Schatzmeister;
Dr. L.W.Boe, Hilfsschatzmeister.

Im Interesse gründlicher, wohlbedachter und gereifter Beschlussnahme und Handlung in der Zukunft wurde jedem Mitglied des Exekutivkomitees bestimmte Arbeit zur Erforschung, zum Studium und dann zur Berichterstattung bei der nächsten Versammlung zugewiesen auf Grund der Beschlüsse, die vom Konvent angenommen, oder anderer Geschäfte, die dem Komitee vom Konvent übertragen waren. Bei diesen Versammlungen wurden auch die nötigen Vorkehrungen zur Herausgabe einer Denkschrift über den Zweiten Lutherischen Weltkonvent in deutscher und englischer Sprache getroffen.

FÜR HILFE UND UNTERSTÜTZUNG SCHWACHER, NOTLEIDENDER UND GEFÄHRDETER KIRCHEN.

Der Zweite Lutherische Weltkonvent wurde tief bewegt durch das ausgesprochene oder stillschweigende Zeugnis von Delegaten, teils anwesend, teils abwesend, betreffs der schwachen, notleidenden und gefährdeten lutherischen Kirchen in verschiedenen Ländern der Welt. Der folgende, vom Resolutionskomitee eingebrachte Beschluss wurde einstimmig angenommen:

"III. BRUDERLIEBE UND HILFSTÄTIGKEIT

"Der Lutherische Weltkonvent, der die Gemeinschaft der lutherischen Kirchen in Glauben und Bekenntnis zu fördern bemüht ist, erklärt es für eine dringende Notwendigkeit, dass auch die opferwillige Liebe, die sich in der Kriegs- und Nachkriegszeit in so erhebender Weise kundgetan hat, in der Zukunft lebendig und wirksam bleibe. Er bittet alle lutherischen Christen herzlich, in solcher Liebe zu den Glaubensgenossen nicht müde zu werden.

"Angesichts der schwierigen Lage vieler lutherischer Kirchen hält der Weltkonvent eine organisierte Hilfsaktion für notwendig und empfiehlt dem Vollzugsausschuss, der in den vergangenen Jahren diese so zielbewusst geleitet hat, auch fernerhin die Leitung einer solchen Aktion der lutherischen Kirchen. Er soll dabei die Massnahmen treffen, die er für zweckmässig erachtet, gegebenenfalls im Benehmen mit bestehenden Organisationen."

Es wird nun herzlich und ernstlich empfohlen, in Uebereinstimmung mit Anregungen, die uns von vielen Seiten her zugegangen sind, dass das Jahr 1930, das Jubiläumsjahr der Augsburger Konfession, ausgezeichnet werde durch das Inkrafttreten einer jährlich systematisch durchgeführten materiellen Unterstützung der lutherischen Weltkonventsbeziehung und ihrer angenommenen Programme innerhalb der beteiligten ev.-luth. Kirchen in aller Welt, nämlich:

1. Dass alle lutherischen Kirchenkörper direkt oder durch ihre Hilfsorganisationen, soweit wie tunlich, Einrichtungen treffen, dass ihren Gemeinden Gelegenheit gegeben wird, jährlich an dem Vorrecht der lutherischen Weltgemeinschaft teilzunehmen, indem sie zu den Betriebskosten des Exekutivkomitees für Fortsetzungsarbeit beitragen; und:

2. Dass ihnen ganz besonders jedes Jahr Gelegenheit gegeben wird, ihr Liebesopfer darzubringen zur Hilfe, Unterstützung und Ermutigung von schwachen, notleidenden und gefährdeten lutherischen Kirche, vornehmlich in andersgläubiger Umgebung, die oft schwer kämpfen und ringen müssen um ihren Fortbestand und um Wachstum und Fortschritt in den Ländern, dahin sie verpflanzt wurden mit dem Berufe, Zeugnis abzulegen von dem Evangelium Jesu Christi.

EIN AUFRUF ZUR FUEHBITTE

In seiner Weisheit und Kraft lenkt der Allmächtige Gott den Lauf der Geschichte, um seine gnädige und gerechte Sache der Vollendung entgegen zu führen. Schliesslich wird immer die Gerechtigkeit seiner Weltregierung den Sieg davon tragen. Diejenigen, die Ihm vertrauen, dürfen getrost Ihn anrufen und ganz besonders in den Zeiten, da die Kirche ihre Feuerproben durchmacht.

Das Feld der Kirche liegt nach unserer Ansicht gänzlich auf geistlichem Gebiet. Wir geben uns nur wenig mit den sozialen und politischen Systemen und Regierungsformen ab, solange wie diese ihren Bürgern die religiöse Freiheit gewähren und die organisierte Religion in der Ausübung ihrer fundamentalen Rechte beschützen. Jedoch heissen wir jeden wohl erwogenen Plan willkommen, der darauf abzielt, die sozialen Zustände und die politische Ordnung zu bessern, damit die Segnungen von Freiheit, Moral und des gleichen Rechtes vor dem Gesetz allen Völkern und Nationen ohne Rücksicht auf Rasse, Klasse, Geschlecht oder Nationalität zuteil werden mögen. In der Ueberzeugung, dass die Obrigkeit von Gott eingesetzt ist, können wir nicht schweigen und untätig zusehen, wenn irgend eine Obrigkeit ihre Autorität und Macht gebraucht, - was immer auch ihre wirklichen oder untergeschobenen Motive sein mögen - nicht um die Bürger in der Ausübung der elementarsten menschlichen Rechte ihrer religiösen Freiheit zu schützen, sondern um die organisierte Religion einzu-

schränken und zu unterdrücken.

Eine Fülle von Nachrichten durch die öffentliche Presse der Welt enthüllt nun, dass die Verhältnisse der christlichen Kirchen in Russland unhaltbar sind und die Zukunft wahrer Religion in jenem Lande bedrohen. Die Prüfungen und Bedrängnisse, die unsere Glaubensgenossen unter irgend einem Vorwande zu erdulden haben, erwecken überall das tiefste Mitgefühl aller wahren Christen und den ernststen Wunsch, ihnen mit den Dienstleistungen der christlichen Liebe beizustehen. In erster Linie wird da der Christ, wie unter allen Umständen, seine Zuflucht nehmen zur Fürbitte in Jesu Namen. Gott allein hat die unbegrenzte Macht, seinen Willen durchzusetzen in seiner eigenen Weise und zu seiner eigenen Zeit.

Es wird darum hiermit empfohlen, dass - wie ja viele lutherische Kirchen in verschiedenen Ländern schon zu tun begonnen haben - alle organisierten ev.-luth. Kirchenkörper der Welt dringend ersucht werden, ihre Pastoren und Gemeinden zu bitten, dass sie für Sicherheit, das Wohlergehen und den Frieden unserer Glaubensgenossen, ja aller Christen in Russland ernstlich Fürbitte einlegen: Gott möge das Gewissen der Regierer wie auch der Regierten der ganzen zivilisierten Welt erwecken, dass sie sich ihrer Verantwortung bewusst werden, von ihrem Einfluss Gebrauch zu machen, um die religiösen Rechte und Freiheiten aller Völker zu garantieren; Er wolle auch gnädiglich die Herzen seiner Widersacher und der Feinde der wahren Religion erweichen und so wenden, dass sie bereit sind, gerecht und ehrenhaft nicht nur mit den Bürgern des eigenen Landes, sondern mit allen Menschen zu verfahren.

Ihr in Christo ergebener

JOHN A. MOREHEAD

DATE

FEBRUARY 15, 1930.

EXECUTIVE COMMITTEE
OF THE
LUTHERAN WORLD CONVENTION

NEWS EXCHANGE BULLETIN

39 EAST 35TH STREET
NEW YORK, U.S.A.

E-13

NUMBER

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BY WAY OF INTRODUCTION

Until the Executive Committee of the Lutheran World Convention has the opportunity of meeting to consider maturely among other things the establishment of an international Lutheran news service, it has been determined to issue occasionally as hitherto the News Exchange Bulletin. The material it contains is for the information of Lutheran officials and leaders and for the use of editors of church periodicals everywhere according to their own good pleasure. In resuming after the Second Lutheran World Convention its periodical visits to officials, editors and other leaders of Evangelical Lutheran Churches throughout the world, the News Exchange Bulletin sends heartiest brotherly greetings and good wishes to all.

THE BOOK OF THE SECOND LUTHERAN WORLD CONVENTION READY

By request and authorization of the Executive Committee for Continuation Work, members of the Secretariat of the Copenhagen Convention have consented to prepare German and English editions of a volume of The Second Lutheran World Convention. The German edition of the book, prepared under the editorship of Court Chaplain v. Kirchbach and published by Dörffling and Franke, Koenigstrasse 13, Leipzig, is now ready for distribution and may be ordered from the publishers. The English edition, prepared under the editorship of Prof. Abdel Ross Wentz, L.D., Ph.D. with the assistance of Dr. E. Poppen, and published by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia, has come from the press and may now be secured from any official Lutheran Publication House in North America. This volume will contain the official report of the addresses, discussions, doctrinal position, program of work, simple organization, and other proceedings of the Second Lutheran World Convention held at Copenhagen in 1929.

DOCTRINAL BASIS

While those interested will find access to the proceedings of the Second Lutheran World Convention, including the reports of the Committees on Resolutions and

FEBRUARY 15, 1930.

Organization, in both the English and German editions of the volume of the Convention, it seems important for some of the resolutions to become widely known immediately throughout the Lutheran world. For this reason, several resolutions are given in this issue of the News Exchange Bulletin. The two following, reported by the Committee on Resolutions, were unanimously adopted by the Second Lutheran World Convention at Copenhagen in 1929:

"I. CONFSSIONAL DECLARATION.

"The Second Lutheran World Convention's confessional declaration can only contain a statement which clearly and emphatically expresses the Convention's unconditional and unchanged adherence to the Holy Scriptures and the confession given by our Lutheran fathers before God and before the entire world.

"This expression of firm and unchanging adherence to the faith of our fathers must not be diluted with modification and admonitions which are motivated by present conditions but which would divert attention from the confessional content itself.

"The Convention's statement must be expressed so clearly that it cannot be misunderstood but also so briefly that it will indelibly imprint itself on mind and conscience.

"The Eisenach Convention expressed this adherence to Scripture and confession in such a way. Therefore we recommend the re-enactment of that Confessional Declaration as follows:

"The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God."

"II. LUTHER'S SMALL CATECHISM.

"The Lutheran World Convention joins with all of Lutheran Christendom in grateful recognition of the 400th anniversary of Luther's Small Catechism.

"It joyfully confesses its adherence to the presentation of divine revelation as given in the Catechism, because it is genuinely Biblical both in form and content. The Convention regards such a presentation not only as necessary for the instruction of youth, but also for the guidance and edification of the adults in the Church.

"It should be the aim of the Lutheran bodies to further the cordial acceptance of this blessed book in home, school and church. We earnestly hope and pray that this may succeed! Especially should it be our aim that in the religious instruction in the school the Catechism should secure and maintain the place it deserves both as to its content and as to its importance."

THE AUGSBURG CONFESSION IN THE FOREGROUND IN 1930.

In anticipation of the four hundredth jubilee year of the Augsburg Confession, on the recommendation of the Committee on Resolutions the following was unanimously adopted by the Copenhagen Convention on July 4th, 1929:

"VI. COMMEMORATING THE AUGSBURG CONFESSION

"As to the matter of celebrating the four hundredth anniversary of the Augsburg Confession, the Committee on Resolutions resolved, on motion of Bishop Behm, to lay before the president the suggestion that the World Convention adopt the following resolution:

"The Second Lutheran World Convention is mindful of the fact that the year 1930 marks the four hundredth anniversary of the delivery of the Augsburg Confession. The Convention expresses its gratitude to Almighty God that He gave the Lutheran Church this Confession. The Convention takes it for granted that the Lutheran Churches throughout the world will unite in expressing their gratitude for their confessional basis and in this way will strengthen the bond of unity among them."

A CALL TO THE UNIVERSAL CELEBRATION OF THE QUADRICENTENNIAL OF THE AUGUSTANA.

The jubilee year of the Catechism has passed into history. The Quadricentennial of the Augsburg Confession is at hand. As we enter upon this year, the Executive Committee of the Lutheran World Convention extends true and hearty greetings to the members of Evangelical Lutheran Churches in all lands, and calls upon them to provide everywhere for a fitting celebration of the four hundredth anniversary of this fundamental confession of our Church.

The Augsburg Confession together with the Catechism constitutes the central bond of unity among all Evangelical Lutheran Churches. Luther's Small Catechism is also a doctrinal volume, however, which from beginning to end bears a confessional character. The Augustana is a confession which in a doctrinal way declares the fundamental ideas of the Reformation. Objectively the central truth of the Augsburg Confession and of the Small Catechism as well is found in the doctrine of justification by faith. While the term justification does not appear in the Small Catechism, nevertheless as a matter of fact the Second Article directs us in an unsurpassed and unsurpassable way to confess our certainty of justification when it teaches us to base our faith for life and death, for time and eternity solely upon the fact "that Jesus Christ, true God, begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord; who has redeemed me a lost and condemned creature in order that I might be His own." Similarly the Augsburg Confession in the Fourth Article sets forth in doctrinal form what justification means: "Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, Who by His death, hath made satisfaction for our sin." All this but echoes the truths presented in the Holy Scriptures especially in the Pauline Epistles. Out of them, however, arise a personal confession of the Church gathered anew around the Gospel. From this central doctrine of justification by faith all others must be understood as the Augsburg Confession in its various articles teaches and confesses the truth concerning God, concerning the Lord Jesus Christ, and concerning the Holy Spirit who calls to faith through the ministry of the Word and Sacraments; concerning the cause of sin and repentance, the new obedience and good works. Then out of all these teachings there develops an entirely new confession concerning the Church as the communion of believers who have the Gospel preached to them in its purity and the Holy Sacraments administered according to the Gospel. Amid many separate doctrinal statements we find a confession of the importance of pure teaching, inasmuch as the pure Word and the administration of the Sacraments in accordance with the Gospel are quite fundamental to the Church.

The entire faith of the Church of course cannot be amplified in this address to the Evangelical Lutheran Churches of the world. But the suggestions that have been made perhaps may induce church members to take up for more intensive study the

FEBRUARY 15, 1930.

Augsburg Confession itself that it may lead them into an understanding of the teachings of our Church. Certainly, we will always remain pupils of the Catechism according to Luther's own words. But no one desiring to be really at home in his own Church through being believably conversant with her teachings should fail to acquaint himself with the Augsburg Confession by study and prayer. Even though some isolated expressions may require an explanation, that which is essential is accessible to all who hold to the central certainty of justification. To their own surprise, in fact, they will learn that here in this confession of the Church there has been formulated that which they themselves actually experience and live. Accordingly we suggest that pastors endeavor to lead their congregations by sermons and by instruction privately given into an understanding of the Augsburg Confession. On the other hand, we ask the members of the Church, in grateful remembrance of the Fathers of the Reformation to learn from them anew through the study of the Augsburg Confession in the light of the teaching of the Holy Scriptures the secret of a happy life as Christians who are certain of their salvation through a personal faith, and that, having so learned, they gratefully consecrate themselves anew to the upbuilding of their Church.

Our age is indeed one of noblest tasks but at the same time of the greatest confusion. Today as four hundred years ago the times call for a confessing Church and a confessing Christianity. In the Augsburg Confession, we possess and offer that clear and positive declaration of faith, developed out of the Word of God and girded about with His truth, which answers to the need of our times. Only the confessing Church is the Church of power! How great is the number even of well-meaning Christians who, as the Scriptures themselves say, are like children, "tossed to and fro, and carried about with every wind of doctrine". So much the more then is their need of the reminder that it is a good thing for the heart to be established with grace. God's grace itself works this result in believing hearts in such a way that they ever grow into a deeper understanding of His unmerited favor. Hence, if we are truly grateful to God for what He gave us in the Reformation, let us now prove ourselves with all earnestness to be genuine disciples and confessors of the teachings of the Lutheran Reformation. Unto this end may God abundantly bless this anniversary year to us all individually and to the spiritual enrichment of the Lutheran Churches of the world.

In grateful recognition of unity in the Augsburg Confession,

Faithfully yours,

THE EXECUTIVE COMMITTEE OF THE LUTHERAN WORLD CONVENTION.

ORGANIZATION OF NEWLY APPOINTED EXECUTIVE COMMITTEE

The Second Lutheran World Convention, meeting at Copenhagen in 1929, unanimously re-elected all the members of the old Executive Committee for service during the ensuing six years. The newly appointed Executive Committee for Continuation Work held post-Convention meetings in Copenhagen on July 4th and in Örebro, Sweden, July 6th-8th, 1929. The following organization was effected:

Dr. John A. Morehead, President;
The Rt. Rev. Bishop D. Dr. Ludwig Ihmels, Vice-President;
Propst Dr. Per Pehrsson, Vice-President;
Baron Dr. Wilhelm v. Pechmann, Secretary;
Dr. Alfred Th. Jorgensen, Treasurer;
Dr. L.W.Boe, Assistant Treasurer.

FEBRUARY 15, 1930.

In the interest of thoroughly considered and well matured future action, work for research, study and report at the next meeting was assigned to each member of the Executive Committee on the basis of the resolutions adopted and matters referred to it by the Second Lutheran World Convention. Arrangements were also made at these meetings for the publication in German and English of the volume of The Second Lutheran World Convention.

FOR THE RELIEF AND SUPPORT OF WEAK, SUFFERING AND ENDANGERED CHURCHES.

The Second Lutheran World Convention was profoundly impressed with the spoken and silent testimony of delegates, present and absent, of the weak, suffering and endangered Lutheran Churches in various parts of the world. The following, reported by the Committee on Resolutions, was unanimously adopted:

"III. WORKS OF BROTHERLY LOVE

"The Lutheran World Convention, which is concerned with the promoting of fellowship among the Lutheran Churches in faith and confession, declares it an urgent necessity, that the self-sacrificing love which was manifested in such a splendid manner during and immediately after the war should be kept alive and active in the years to come. We pray earnestly that all Lutheran Christians may continue and not grow weary in such love for their brethren in the faith.

"In view of the difficult position of many Lutheran Churches, the World Convention considers organized assistance as necessary. It is recommended that the Executive Committee, which has directed this work with such definite results in the past, continue this leadership of the activity of the Lutheran Churches through such measures as it considers proper, while at the same time it keeps in touch with the existing organizations for help."

It is cordially and earnestly recommended, in harmony with suggestions received from many sources, that the year 1930, the Four Hundredth Jubilee of the Augsburg Confession, be marked by the inauguration within the participating Evangelical Lutheran Churches throughout the world of the systematic annual material support of the Lutheran World Convention movement and its approved programs, to wit:

1. That all Lutheran Church Bodies directly or through their relief organizations, so far as practicable, arrange to give to their congregations the opportunity to share annually in the privileges of Lutheran world fellowship by contributing to the operating expenses of the Executive Committee for Continuation Work; and
2. That more especially they be given every year the opportunity to make their offerings of love for the relief, assistance and encouragement of minority, weak, suffering and endangered Lutheran Churches in their endeavors to live and to achieve development and progress in the several countries in which they have been called to witness to the Gospel of Christ.

A GENERAL CALL TO PRAYER

In wisdom and power, Almighty God directs the course of history for the accomplishment of His loving and just purposes. Ultimately the righteousness of His universal government will appear. Those who trust Him are entitled to call upon Him always and especially in the day of the fiery trial of His Church.

The Church's field of service in our view is purely spiritual. We are not essentially concerned with particular social and political systems or forms of gov-

FEBRUARY 13, 1930.

ernment, so long as they guarantee the enjoyment of religious freedom to their citizens and protect organized religion in the exercise of its fundamental rights; but welcome every well-considered attempt to improve social order and political organization to the end of the enjoyment of the blessings of freedom, morality and equal rights before the law by all peoples of every nation without distinction of race, class, sex or nationality. Believing that the powers that be are ordained of God, we cannot remain silent or passive when any government uses the authority and force at its disposal, whatever may be the mixed motives real or assigned, not for the protection of its citizens in the enjoyment of the primary human rights of religious freedom but for their limitation or for the suppression of organized religion.

Abundant information through the public press of the world reveals that the condition of the Christian Churches of Russia is intolerable and menacing to the future of true religion in that country. The trials and afflictions of our fellow believers there have to endure, for whatever cause, awaken the profound sympathy of true Christians everywhere as well as the earnest desire to give to them the helpful ministrations of brotherly love. But the first resource of the Christian is intercessory prayer to God, Who has infinite power to work His gracious will in His own way in the fulness of the times.

Therefore, it is recommended, as many Evangelical Lutheran Churches in many lands have already begun to do, that all organized Evangelical Lutheran Churches throughout the world be requested and urged to ask their pastors and congregations earnestly to pray for the safety, welfare and peace of our fellow-believers and indeed of all Christians in Russia; for His quickening of the consciences of the rulers and peoples of the enlightened nations of the world that they may fully appreciate their responsibility for the use of their influence in behalf of the guarantee of religious rights and religious freedom to all peoples; and that He may graciously soften and turn the hearts of the adversaries of God and of true religion, so that they may be disposed to deal justly and righteously not only with the citizens of their own countries but with all men.

Faithfully yours,

JOHN A. MOREHEAD.

DEUTSCHE BANK UND DISCONTO-GESELLSCHAFT

Aktienkapital und Reserve 445 Millionen Reichsmark

Br.

Mitteilungen in dieser Angelegenheit
erbitten wir an unsere

Amerika-Abteilung

Nostro B 1125

Dieser Brief enthält keine Akkreditierungen, Scheck-
anweisungen, Überträge, Anschaffungen zu Ihren Gunsten von
dritter Seite und auch sonst keinerlei Wertverfügungen.

BERLIN, 12. Februar 1930
W 8

Herrn

J. Stosch,
Präsident der Gossnerschen Missions-Gesellschaft,

Berlin-Wannsee
Florastrasse 3

Wir teilen Ihnen hierdurch mit, dass wir heute im
Auftrage des National Lutheran Council of America an die Dresdner
Bank, Depositenkasse Y, Berlin-Friedenau, für das Konto 250 (Gossner
Mission)

\$ 1.000.-- (i.W. Dollars tausend)
überwiesen haben, die für Rechnung der Gossner Mission in Indien
zu verwenden sind.

Den Empfang des Betrages wollen Sie uns bitte auf
beiliegender Freikarte bestätigen.

Hochachtungsvoll

Deutsche Bank und Disconto-Gesellschaft

Anlage: frankierte Postkarte.

EINLAGE

413

12th February, 1930

Berlin-Wannsee
Florastr. 3

My dear Dr. Cannaday

I hear from Dr. Morehead that the National Lutheran Council of America at its meeting on January 16th appointed you to serve as the legal representative of the N.L.C. on the Board of Trustees in Ranchi. You are the right man in this place. We are much indebted to you for all you and Mrs. Cannaday did for our Mission and we are entirely grateful that you will take the trouble to go to Ranchi for those business meetings.

From Mr. Prehn's and Mr. John's Reports on the Lutheran Conference in Ranchi I saw that you were present there and lectured on Copenhagen. Here in Berlin and generally speaking in Prussia Church people and Church leaders are disappointed if not disgusted that the big Lutheran Church of Prussia with the only exception of Hannover and Schleswig Holstein was not represented in Copenhagen, because the Prussian Church is a United Church. Professor J. Richter said to me the other day that it is a shame that in Dr. Jørgenson's book on Lutheranism the Prussian Church is not mentioned and that this book was edited under the Auspices of the Lutheran World Conference.

All of us are well. We received thankfully your and Mrs. Cannaday's Christmas greetings with a fine photo of Mt. Everest. In 'Lutheran boys and girls' I see occasionally an interesting paper by Mrs. Cannaday. Mrs. Stosch sends her kindest regards

Yours very sincerely

January 30th, 1930.

The Rev. Isaac Cannaday, D.D.,
College, Guntur, India.

My dear Dr. Cannaday:-

At the recent meeting of the National Lutheran Council, held in the Vanderbilt Hotel, New York, on January 16th, action was unanimously taken appointing you the legal representative of the National Lutheran Council of America on the Board of Trustees constituted as a temporary measure to hold the property of the Gossner Autonomous Evangelical Lutheran Church and of the mission field in trust until the title to said property can be vested in the indigenous Gossner Evangelical Lutheran Church of India. We of the National Lutheran Council sincerely hope that you will accept this responsibility, as the Rev. R. M. Dunkelberger, who desires to retire, has indicated in advance that you will kindly do. Kindly let me hear from you as promptly as possible.

We of the Executive Committee for Continuation Work of the Lutheran World Convention ~~Work of the Lutheran World Convention~~ are very happy that the Andhra Ev. Luth. Church of India was represented by two delegates at the recent Second Lutheran World Convention at Copenhagen. We bespeak your abiding interest and active efforts among the Evangelical Lutheran Churches of India in behalf of the Lutheran world movement and we assure you that the Executive Committee for Continuation Work has the welfare of all Lutheran foreign missions and of the Young Lutheran Churches on these fields exceedingly near their hearts.

Trusting that you and Mrs. Cannaday had a safe voyage to India from Copenhagen, that you are comfortably settled for service in your new field of labor (or should I say old?), and wishing you God's blessing in your work, I remain,

Cordially and faithfully yours,

John A. Morehead,
Executive Director.

JAM:SW

January 30th, 1930.

The Rev. M. Prehn,
Lutheran Compound,
Ranchi, (Behar), India.

Dear Missionary Prehn:-

Your letter of July 17th has remained in a folder containing unfinished business far longer than has been pleasing to me. But your letter came in August after my return from the strenuous days of the Second Lutheran World Convention at Copenhagen, which was followed by a serious illness, a period in the hospital and weeks of slow convalescence. In fact, since that time, I have been able to give attention only to essential business, of necessity leaving everything that could wait. I am happy to write you now both because the regular discharge of the duties of my office requires it and because of my abiding interest in the welfare of the Gossner Evangelical Lutheran Church of India and the missionaries who are serving it.

Be assured that I appreciated most sincerely all the information given me in your letter. President Stosch supplies us with information regularly concerning the condition, needs and progress of the Gossner Autonomous Ev. Luth. Church of India and the missionaries on the field.

We wish especially to express to you and your fellow missionaries as well as to the President, Secretary, pastors and congregations of the indigenous Gossner Evangelical Lutheran Church of India our thankfulness to God for the generous sacrifices made by our Indian fellow Lutherans in the support of their own work during the year 1928 and 1929. I am sure it has been a great joy for them to share in the privilege of the service of the Lord by their gifts for the support of His Church established for the preaching of the Gospel of Christ and the administration of the Holy Sacraments. May their sacrifices be blessed and honored of God for their spiritual growth in grace as well as for the upbuilding of the Gossner Evangelical Lutheran Church and the advancement of Christ's Kingdom in India. Please give warmest and truest Christian greetings to the pastors and congregations of the Gossner Autonomous Lutheran Church.

At its recent annual meeting on January 16th in New York, the National Lutheran Council decided at the request of the Rev. R. M. Dunkelberger to accept his resignation as the legal representative of the National Lutheran Council on the Board of Trustees appointed as a temporary measure for the holding of the property of the Gossner Ev. Luth. Church of India and the Gossner mission and has appointed the Rev. Isaac Cannaday, D.D., to serve in his stead on said Board of Trustees. Kindly make note of this fact and communicate with Dr. Cannaday at Guntur whenever his services are required as the representative of the National Lutheran Council for the safeguarding of the property of the Gossner Ev. Luth. Church and mission in India.

With assurances of very high personal esteem and all good wishes for you and your fellow laborers for the New Year, I remain,

Cordially and faithfully yours,

January 30th, 1930.

Mr. P. O. Philip, B.A., Secretary,
National Christian Council,
1 Staveley Road, Poona, India.

My dear Mr. Philip:-

Permit me to advise you, the Rev. R.M. Dunkelberger having asked to be relieved, that the Rev. Isaac Cannaday, D.D., Guntur, was appointed legal representative on the Board of Trustees constituted as a temporary measure to hold in trust the property of the Gossner Autonomous Evangelical Lutheran Church of India, by the National Lutheran Council at its annual meeting held in the Vanderbilt Hotel, New York, on January 16th, 1930. I am notifying Dr. Cannaday today of his appointment but assume that this new arrangement has been definitely made, inasmuch as he has indicated in advance that he will accept the appointment. We shall appreciate your taking cognizance of the fact of Dr. Cannaday's appointment on the Board of Trustees for the safeguarding of the Gossner property interests and that you will communicate with him whenever his representation of the interests of the National Lutheran Council and of the Gossner Autonomous Church and Missionary Society require attention.

It was my pleasure to have ^{the} Rev. William Peyton, Secretary of the International Missionary Council, as a guest at luncheon a few days ago. He spoke much of his experiences in India and referred to you frequently.

With best wishes, I remain,

Very sincerely yours,

John A. Morehead,
Executive Director.

JAM:SW

With the only exception of Hanover and Schleswig Holstein was not represented in Copenhagen, because the Prussian church is a United Church. Professor J. Richter said to me the other day that it is a shame that in Dr Jørgenson's book on Lutheranism the Prussian Church is not mentioned and that this book was edited under the auspices of the Lutheran World Conference.

All of us are well. We received thankfully your and Mrs Cannadys Christmas greetings with a fine photo of Mt Everest. In 'Lutheran boys and girls' I see occasionally an interesting paper by Mrs. Cannady.

Mrs Stosh sends her kindest regards.

Yours very sincerely

Wannsee

February 12th, 1930

My Dear Dr. Cannaday

I hear from Dr. Morehead that the National Lutheran Council of America at its meeting on January 16th appointed you to serve as the legal representative of the N. L. C. on the Board of Trustees in Ranchi. You are the right man in this place. We are much indebted to you for all you and Mrs. Cannaday did for our Mission and we are extremely grateful that you will take the trouble to go to Ranchi for those business meetings.

From the report Mr. Prehn's and Mr. John's Reports on the Lutheran Conference in Ranchi I saw that you were present there and lectured on Copenhagen. Here in Berlin and in ~~in~~ generally speaking in Prussia Church people and Church leaders are disappointed if not disgusted that the big Lutheran Church of Prussia

Gossnersche
Missionsgesellschaft

Sprechender:
Berlin, Amt Rheingau Nr. 75
Postfachkonto: Berlin 7950

Berlin-Friedenau, den.....
Sandjerystr. 19/20.

Berlin-Wannsee
Florastrasse 3.

J. Nr.

Received with thanks \$ 2000.-

(two thousand dollar)

from the National Lutheran Council for
the Lutheran Church in Chota Nagpur through
the Deutsche Bank, Berlin.

Kuratorium

Missions Praeses.

Berlin-Wannsee
Florastr.3
April 20th 1929

Received with thanks \$ 1 000
(one thousand dollar)
from the National Lutheran Council
for the Lutheran Church in Chota Nagpur
through Deutsche Bank, Berlin.

Kuratorium

Missions Praeses.

NATIONAL LUTHERAN COUNCIL

OFFICE OF THE EXECUTIVE DIRECTOR
LUTHERAN CHURCH HOUSE

39 EAST 35TH STREET, NEW YORK, N. Y.

OFFICERS

REV. G. A. BRANDELLE, D.D., LL.D., PRESIDENT
REV. C. C. HEIN, D.D., VICE-PRESIDENT
REV. N. C. CARLSEN, SECRETARY
HON. E. F. EILERT, TREASURER

AN AGENCY FOR

THE UNITED LUTHERAN CHURCH
NORWEGIAN LUTHERAN CHURCH
LUTHERAN AUGUSTANA SYNOD
E. L. JOINT SYNOD OF OHIO
UNITED DANISH E. L. CHURCH
LUTHERAN FREE CHURCH
E. L. ICELANDIC SYNOD

January 30th, 1930.

The Rev. J. Stosch, President,
Gossner Missionary Society,
Florastrasse 3,
Berlin-Wannsee, Germany.

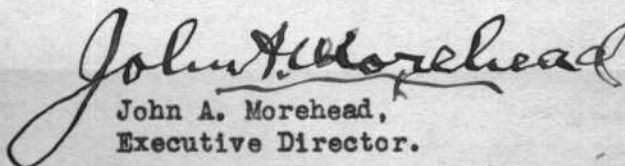
My dear President Stosch:-

At its recent meeting on January 16th in the Vanderbilt Hotel, New York, the National Lutheran Council of America at the request of the Rev. R.M. Dunkelberger, who desired to be relieved, appointed the Rev. Isaac Cannaday, D.D. to serve as the legal representative of the National Lutheran Council on the Board of Trustees constituted as a temporary measure to hold in trust the property of the Gossner Ev. Luth. Church and mission of India. Please accept this notice of the fact that Dr. Cannaday is for the future the legally constituted representative of the National Lutheran Council for service in safeguarding the property interests of the Gossner Ev. Luth. Church and mission in India.

For the completion of your files on this subject, permit me to enclose copies of letters of notification to Dr. Cannaday, to Missionary Prehn, and Mr. P. O. Philip, Secretary of the National Christian Council of India.

With cordial greeting and good wishes for you and your work, I remain,

Sincerely and faithfully yours,


John A. Morehead,
Executive Director.

JAM:SW

NATIONAL LUTHERAN COUNCIL

OFFICE OF THE EXECUTIVE DIRECTOR
LUTHERAN CHURCH HOUSE

39 EAST 35TH STREET, NEW YORK, N. Y.

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LUTHERAN AUGUSTANA SYNOD
E. L. JOINT SYNOD OF OHIO
UNITED DANISH E. L. CHURCH
LUTHERAN FREE CHURCH
E. L. ICELANDIC SYNOD

January 31, 1930.

The Rev. J. Stosch,
President of the Gossner Missionary Society,
Florastrasse 3, Berlin-Wannsee, Germany.

My dear President Stosch:-

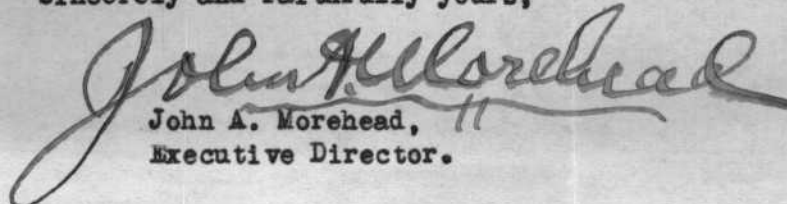
It gives me pleasure to advise you that we have today instructed the Deutsche Bank und Disconto-Gesellschaft of Berlin to remit to you the sum of \$1,000 as an additional payment on the amount of \$1,800 still due on the tentative pledge for the aid of the Gossner Ev. Luth. Church in India for the year 1929. This gift from the National Lutheran Council is sent with truest Christian greetings and good wishes both for the Gossner Missionary Society and for the missionaries and indigenous Christians of the Autonomous Ev. Luth. Church of the Gossner field in India.

Kindly send a receipt covering this remittance as usual.

The National Lutheran Council has not yet made a definite decision about the question of a pledge for the aid of the Gossner Missionary Society in its work in India for the year 1930. At the annual meeting on January 16th, held here in New York, it was decided to delay a decision until the meeting of the Lutheran Foreign Missions Conference of America, which the Council desires to consult, which Conference is to be held in Minneapolis, beginning February 17th.

With cordial greetings and good wishes for you and your colleagues of the Gossner Missionary Society and for the missionaries, pastors and people of the Gossner Ev. Luth. Church in India, I remain,

Sincerely and faithfully yours,



John A. Morehead,
Executive Director.

JAM*F.

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9

RESIDENTIAL COURSES IN ENGLISH FOR FOREIGN STUDENTS.

THREE Four-Weeks Residential Courses in English for a limited number of students (both men and women) from the Continent, will be held during the Summer Vacation, 1930, at the Sir Alfred Pearce Gould Hostel, 54, Amhurst Park, London, N.16. Accommodation and board will be provided either at the Hostel or elsewhere in the neighbourhood for students attending the courses.

These courses will begin on 5th July, 2nd August and 30th August, respectively. If a sufficient number of students desire it, any of the courses may be extended beyond four weeks.

Each student will receive two hours' instruction daily, except on Saturdays and Sundays. The main aim of the courses will be to enable students to attain proficiency in spoken English. Special attention will be paid to pronunciation, which will be taught on modern phonetic lines, using the notation of the International Phonetic Association. Students will

also receive instruction in English composition, including letter-writing, and some time will be given to the reading of simple texts. Excursions and visits to places of interest will be arranged, and there will be opportunities provided out of class hours for practice in English conversation, for games, and for social intercourse with English people.

An inclusive fee of £3 10s. per week will be charged for each student. This fee covers tuition and full board (breakfast, lunch and dinner) and lodging. Students who prefer to make their own arrangements for board and lodging will pay a tuition fee of £1 10s. per week.

Applications for admission to any of these courses should be made *as early as possible* to the Warden, the Rev. W. Sutton Page, 54, Amhurst Park, London, N.16. Each application should be accompanied by a registration fee of £1. The balance of the fee should be paid on arrival in London. All applications will be dealt with in the order in which they are received, and after all the available accommodation has been allotted, no further applications will be entertained.

Students who wish to be met on arrival in London and conducted to the Hostel, should send exact particulars as to place and time of arrival.

Tgb.-Nr.

Sendungen aus America N.L.C

für 1929 hat die N.L.C eine Anleihe getätigt, um
 infolge des Verlustes aus dem Vorjahr

\$ 13 800

beizutragen. Von dieser Summe sind
 bis Dezember 1929 eingezogen \$ 10 000.

Es ist also ein Rückstand von \$ 3 800.

davon noch gefordert

ab New York	an Berlin	Betrag	quittiert
31. Dec. 1929	14.1.30	\$ 1000	29.1.30.
16. Jan 1930	6.2.30	\$ 1000	12.2.30
	18.2.30	\$ 1000	10.3.30
28 Febr 1930	16.3.30	\$ 150	15.4.30
1	15.5.30	\$ 500	26.6.30

Gossner'sche Missionsgesellschaft

Postcheck-Konto Berlin 7950

Berlin-Friedenau, den

Handjerylfr. 19/20

Fernsprecher: Pfalzburg 2175

Tgb.-Nr.

Sendungen für die Autonome Kirche
für 1930

NB für 1929 ist die letzte Kündigung am
23. Nov. 1929 abgegangen, mit der der Darlehen-
zinsfuß von 105 000 RM soll gemindert werden.

für 1930

abgezinstes Baus von Anleihe 1929 \$ 1000 = £ 204/5/11

64.

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17 500

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8%

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21/10/29

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A u f s t e l l u n g

über Geldsendungen an die Kirche in Chota Nagpur 1929

Die Sendungen vom 11. Dezember \$ 2000 = RM. 8400
und vom 24. ~~September~~ ^{Dezember} RM. 18033 sind Nachzahlungen für 1928,
abgesehen von RM. 5000.

Also sind für die Kirche für 1929 angewiesen worden:

24. Dezember 1928	RM. 5000.--
22. Januar 1929 (telegraph.)	RM. 8000.--
6. Februar 1929	RM. 8000.--
14. März 1929	RM. 8000.--
23. März 1929	RM. 6000.--
17. April 1929	RM. 8782.--

In der Sitzung des Kuratoriums Anfang März wurde die
Rimesse für die Kirche auf 8750. RM. monatl. festgesetzt. Um für
die vier ersten Monate des Jahres nachträglich die gesandten
Rimessen auf 8750 zu ergänzen, sind obenangegebene 6000 RM.
am 23.3. gezahlt worden. Sie setzen sich zusammen aus RM. 3000
als Ergänzung der am 24.12. gesandten RM. 5000 auf RM. 8000
und 4 mal 750 RM. Bis zum 17.4. sind also unsere Verpflichtungen
für Januar bis Mai incl. erfüllt.

8. Mai 1929

8 to sch

f. Juni	11. Mai 1929	RM 8750 (= £ 427/3)
f. Juli	21. Juni 1929	RM 4750 (= £ 429/13)
f. Aug	{ 3 Aug 1929 (teleg)	RM 4200 (= £ 205/19/6)
	{ 9. Sept 1929	RM 4550
f. Sept 29	12. Sept 1929	RM 8750
f. Oct u. Nov 29	21. Oct 1929	RM 17500
Gossner etc.	21 23 Nov 29	RM 8750 (= £ 428/16)

Gossner'sche Missionsgesellschaft

Berlin-Friedenau, den 17. Sept. 29.
Handjerystraße 19/20.

Sprechender:
Berlin, Amt Rheingau Nr. 75
Postfachkonto: Berlin 7950

Bankkonto:
Dresdner Bank, Dep.-Kasse V
Berlin-Friedenau, Rheinstr. 2/3

J. Nr.

Sehr geehrter Herr Pfarrer!

Aus Amerika sind von Mai ds. Js. ab folgende
Beträge gekommen:

Am 16. Mai 29.	1.000 Dollar
Am 29. Juni 29.	1.000 "
Am 12. Sept. 29.	2.000 "

Nach Indien für die Autonome Kirche von Mai ab:

11. Mai	427 3/-- engl. Pfund	8.750,00 Rmk.
21. Juni	429 13/-- " "	8.750,00 "
3. Aug.	205 19/6 " "	4.200,00 "
9. Sept.	223 6/-- " "	4.550,00 "
12. Sept.	429 5/-- " "	8.750,00 "

Für das Jahr 1929 sind bisher 78.750 Rmk. an die
Autonome Kirche gezahlt worden. Das sind 9 x 8.750,00.

Wir haben also bis Monat September incl. alles gezahlt.

Von der Sendung vom 21. Juni über 429/13 Pfd.

habe ich noch keine Quittung von Herrn Missionar Prehn
in den Händen.

Mit ergebenstem Gruss

M. Kischkel.

Sendungen des National Lutheran Council für 1929

Das National Lutheran Council fasst ins Auge, für 1929 \$ 13 800 beizutragen.

Es sind eingegangen:

ab New York	an Berlin	Betrag	quittiert
23. 1.	1.2.	\$ 1000	28.2.
7.2.	21.2.	\$ 1000	28.2.
23. 2.	11.3.	\$ 1000	13.3
27. 3.	19.4.	\$ 1000	20.4.
29. 4.	13.5	\$ 1000	15.5
Copenhagen 29. Juni	1. 7.	\$ 1000	Juli (Copenhagen) Aug receipt,
28. 8.	10. 9.	\$ 2000	20. 9.
7. 10 29.10	10.10	\$ 1000 }	4. 12. 29
	4.12	\$ 1000 }	
	14. 4	\$ 1000	

8129 St.

A b s c h r i f t !

Zu Ihrem Anhalt sende Ihnen die Summen und Daten
nach meinem Kassenbuch:

März 27.	Rs. 5456 - 5	von Amerika
May 23.	Rs. 10884 - 5	von Amerika
Aug. 6.	£ 150- Rs. 2000-3-	von Berlin
Sept. 5.	Rs. 9999 ---	von Berlin
Okt. 11.	\$ 2000 Rs. 5460 --	von Amerika
Nov. 11.	\$ 1000 Rs. 2639-7-	Von Amerika oder Berlin
Nov. 27.	Rs. 2732-6-11	von Berlin
Dez. 11.	£ 412 Rs. 5464-14-	von Berlin
Jan. 5.	Rs. 11700 --	von Berlin
Jan. 21.	Rs. 5198 3 11	von Berlin
Jan. 26.	Rs. 271---	von Rev. Holter
Febr. 28.	Rs. 5188 15 5	von Berlin.

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Willuhn	0	33

Kaiser Barren
 Klimkeit Barren

24. II. ang... f. Prehn
 noch für 3... Monat?

18. Sept. 1929

An das

Sekretariat der Gossnerschen Mission,
z.H. Herrn Mühlnickel,

Berlin - Friedenau,

Handjerystr. 19/20

Sehr geehrter Herr Mühlnickel !

Haben Sie Dank für Ihren Brief vom 17. Sept. Ich hatte noch keine Nachricht von der am 12. Sept. abgegangenen Sendung und war daher der Meinung, dass wir unsere Verpflichtungen bis 31. August erst erfüllt hätten. Da ich nun sehe, dass am 12. Sept. ein voller Monatsbetrag herüber gegangen ist, so ist die Sache bis 30. Sept. in Ordnung. Nach meiner Aufstellung haben wir in diesem Jahr 78 782.-RM an die Kirche geschickt, der Betrag deckt sich nicht ganz genau mit Ihrer Angabe, Sie sagen 78 750.-RM. Vermutlich liegt der Anlass zu der Differenz in der Sendung vom 17. April 1929, die ich mit 8 782.-RM eingetragen habe.

Geben Sie mir immer sofort Nachricht, wenn eine Sendung an die Kirche abgegangen ist oder etwa von Amerika kommt.

Mit freundlichem Gruss