

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. Stoschke

Missions Praeses.

1870

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.

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I remain

sincerely yours

J. Staal

Missions Praeses.

[Faint, mostly illegible text covering the majority of the page, appearing to be a letter or report.]

Offical

31

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

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.

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21-5-1-1

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

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE

RESEARCH REPORT

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE

RESEARCH REPORT

1977-1978

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE

The following report was prepared by the
Department of the History of Arts
and Architecture, The University of Chicago,
for the purpose of providing information
on the progress of the research project
conducted during the year 1977-1978.
The project was directed by the
Department of the History of Arts
and Architecture, The University of Chicago,
and was carried out by the
Department of the History of Arts
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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, co-operating 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

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. Stosch

Missions Praeses.

1. The first two, the "National" and the "International" are the most important. The "National" is the one that is most often used, and it is the one that is most often used in the "National" and "International" sections. The "International" is the one that is most often used in the "International" and "National" sections. The "National" is the one that is most often used in the "National" and "International" sections. The "International" is the one that is most often used in the "International" and "National" sections.

125528

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

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. ~~The~~ Receipts in duplicate are enclosed. Further, I beg to enclose a copy of our 'Dahresabschlus' 1929' viz. a financial statement covering the ~~time~~ period from January 1st to December 31st, 1929. I do not think it ~~to~~ 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 mis-understandings. Let me add only a few remarks. The three first 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 ~~three~~ ^{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. In these RM 104 656 you may remember that we promised to send RM ~~15~~ 105 000. The difference of a few hundred Marks only is due ~~to~~ ^{to} a small profit in exchange the changing valuta. We have sent exactly the promised amount in Rupees. 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 ~~see~~ ^{learn} from your last letter that you will cease to be the Executive Director of the N.L.C. Let me thank you on this occasion on behalf of the Gossner's Mission Society most ~~be~~ cordially for your friendship the Gossner's Mission and Gossner 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 criticize. 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 recognized as Lutheran, while the Prussian ^(think their) Church ~~themselves~~ 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 Prof. Richter why only a few Lutherans from Germany were delegated for the Jerusalem conference etc. he would reply that all these Germans are Lutherans. Personally speaking I am 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 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}

To 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 Waggan, 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 ~~in~~ sufficient funds in Germany for the maintenance of the work of the Autonomous Lutheran Church in

Ranchi for which the Society is responsible.
~~I trust you will carefully consider the~~
~~case.~~ We had therefore to ask again the
National Lutheran Council for assistance
and I trust you will carefully consider
the case. ~~and~~ I order to help you to under-
stand the situation in Chota Nagpur ~~etc~~
I send by bookpost to your address
the last yearbook of Gossner's Mission.
It is in German, but our ~~German~~
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

Missionary praises.

Telegrams—Unimeduco, Sloane, London
Cable Address—Unimeduco, London

Codes—
Missions & China Inland Mission

Telephone—Sloane 9030
Editorial—Sloane 8716

EDINBURGH HOUSE PRESS

(United Council for Missionary Education)

Address business letters
to The Manager

Edinburgh House
2 Eaton Gate, Sloane Square
London, S.W.1

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

C 917

ORDER NO.

EDINBURGH HOUSE PRESS

(Book Dépôt)

2 Eaton Gate, Sloane Square, London, S.W.1

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

2nd April, 1930.

1	An Uphill Road in India	6	-d
1	The Education of India	10	6d
1	Fourteen Experiments in Rural Education	3	-d
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		£1	- 6d
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TELEPHONE: SLOANE 1425

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 Missionssenior 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:

The International Review of Missions

Journal of the International Missionary Council

Editor: W. L. Gossner

Assistant Editor: J. H. G. Gossner

Editorial Board

— Editor: W. L. Gossner

London, 1954

DEUTSCHE BANK UND DISCONTO-GESELLSCHAFT

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avise, Überträge, Anschaffungen zu Ihren Gunsten von
dritter Seite und auch sonst keinerlei Wertverfügungen*

BERLIN, 12. März 1930.
W 8

Herrn

J. S t o s c h
Präsident der Gossner'schen Missions-Gesellschaft,

Berlin-Wannsee
Florastrasse 3,

Im Auftrage des Executive Committee of the Lutheran
World Convention, New-York, teilen wir Ihnen hierdurch mit, dass wir
an die Dresdner Bank, Depositenkasse Y, Berlin-Friedenau, für das
Konto 250 (Gossner Mission)

US\$ 150.---,

überwiesen haben.

Den Empfang des Betrages wollen Sie uns bitte auf
beiliegender Freikarte bestätigen.-

Hochachtungsvoll

Deutsche Bank und Disconto-Gesellschaft.

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Konto 250 (Gossner Mission)
an die Dresdner Bank, Hauptkassens V, Berlin-Weidenburg, für das
World Convention, New-York, teilen wir Ihnen hierdurch mit, dass wir
im Auftrag des Executive Committee of the Lutheran

Berlin-Weidenburg
Disconto-Gesellschaft

Präsident der Gossner'schen Mission-Gesellschaft,
J. S t o s s

Herrn

Wester G 1384

Br.

18. März 1930.

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

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

Deutsche
Mission

Verwaltung
des
Missionsgebietes
in
Südwestafrika
Deutsch-Südwestafrika
Deutsch-Südwestafrika
Deutsch-Südwestafrika

Executive Committee

For Continuation Work
of the

Lutheran World Convention

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

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

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

Eisenach, 1923 -- Copenhagen, 1929



OFFICE OF THE PRESIDENT

39 East 35th Street,
New York

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

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

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

Interdenominational World Convention

January 1957 - Philadelphia, PA

Office of the Convention

200 South 10th St.

Philadelphia, PA

February 28, 1957

President, National Council
Gossner Mission Society
Philadelphia, PA

Dear President:

I have received your letter of January 25, 1957, enclosing a copy of the report of the National Council of the Gossner Mission Society, dated January 15, 1957, and a copy of the report of the National Council of the Gossner Mission Society, dated January 15, 1957, and a copy of the report of the National Council of the Gossner Mission Society, dated January 15, 1957.

I have studied carefully the report of the National Council of the Gossner Mission Society, dated January 15, 1957, and the report of the National Council of the Gossner Mission Society, dated January 15, 1957, and the report of the National Council of the Gossner Mission Society, dated January 15, 1957. I am very glad to hear that the National Council of the Gossner Mission Society is planning to hold a convention in Philadelphia, Pennsylvania, in 1958.

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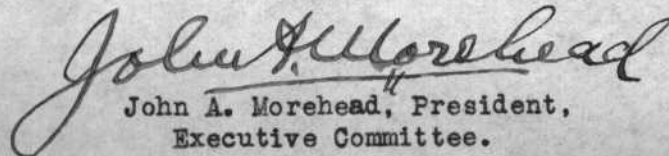
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February 28th, 1930.

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

February 23rd, 1950.

President J. Stoen, _____

Gentlemen: This private memorandum is sent to you and a few other Lutheran missionary leaders in Europe, partly to ask the favor of your criticism and constructive suggestions and partly to give you the fruit of our inquiry into the subject, including the conference with Dr. Jost and his colleagues, before the former arrives in Germany for conferences with Lutheran leaders.

Awaiting your reply with interest and with all good wishes for you and your work, I remain,

Most sincerely yours,

John A. Jost, President,
Executive Committee.

JAN:50

MITTEILUNGEN DES LUTHERISCHEN WELTKONVENTS

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

NUMMER

E-13

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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-

1975

The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California. The information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California.

LAND OWNED BY THE UNITED STATES

The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California. The information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California.

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1975

The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California. The information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California.

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 Augsburgerischen 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 Augsburgerischen 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 seineswillen 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 FUEERBITTE

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-

WIRTSCHAFTSLEBEN UND HILFSGEMEINSCHAFT

Der wirtschaftliche Aufschwung, der die Gemeinschaft der unabhängigen Staaten in diesen und kommenden Jahren bringen wird, wird es ermöglichen, dass sich die wirtschaftliche Lage der Bevölkerung in diesem Bereich in den nächsten Jahren verbessern wird. In der Zukunft werden wir in der Lage sein, die wirtschaftliche Lage der Bevölkerung in diesem Bereich zu verbessern.

Die wirtschaftliche Lage der Bevölkerung in diesem Bereich wird sich in den nächsten Jahren verbessern. Die wirtschaftliche Lage der Bevölkerung in diesem Bereich wird sich in den nächsten Jahren verbessern. Die wirtschaftliche Lage der Bevölkerung in diesem Bereich wird sich in den nächsten Jahren verbessern.

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den 15 Februar , 1930.

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. Kirchentkörper 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

Verfahren und die Ergebnisse

Das Ziel der Mission ist die Verkündigung des Evangeliums und die Gewinnung von Schülern für Christus. Die Mission ist eine Aufgabe, die von Gott gegeben ist und die wir nicht ablehnen können. Die Mission ist eine Aufgabe, die von Gott gegeben ist und die wir nicht ablehnen können. Die Mission ist eine Aufgabe, die von Gott gegeben ist und die wir nicht ablehnen können.

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Das ist Jesus, 1950

JOHN A. WATSON

DATE

FEBRUARY 15, 1930.

EXECUTIVE COMMITTEE
OF THE
LUTHERAN WORLD CONVENTION

NEWS EXCHANGE BULLETIN

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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

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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:

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a message of condolence to the people of the State of California, who have recently suffered a great calamity in the loss of their President, Mr. Zachary Taylor. The President expresses his deep sympathy for the bereaved people and for the brave soldiers who have fallen in the defense of their country.

[Faint, illegible text]

... ..

1. The first of these is the fact that the system is not a simple one, but a complex one, involving many different factors and many different people. The second is that the system is not a static one, but a dynamic one, constantly changing and evolving. The third is that the system is not a closed one, but an open one, constantly interacting with the outside world. The fourth is that the system is not a linear one, but a non-linear one, with many feedback loops and many different paths. The fifth is that the system is not a deterministic one, but a probabilistic one, with many uncertainties and many different outcomes. The sixth is that the system is not a simple one, but a complex one, involving many different factors and many different people. The seventh is that the system is not a static one, but a dynamic one, constantly changing and evolving. The eighth is that the system is not a closed one, but an open one, constantly interacting with the outside world. The ninth is that the system is not a linear one, but a non-linear one, with many feedback loops and many different paths. The tenth is that the system is not a deterministic one, but a probabilistic one, with many uncertainties and many different outcomes.

"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

THE HISTORY OF THE CHURCH

The history of the church is a story of the growth of the Christian faith in the world. It is a story of the spread of the Gospel from the time of Jesus Christ to the present day. The church has been a central part of human civilization for over two thousand years.

The church has been a source of strength and comfort for many people throughout history. It has been a place where people have found solace in times of trouble and a place where they have found hope for the future. The church has also been a place where people have found a sense of community and belonging.

The church has been a part of the human story for as long as there has been a human story. It has been a part of the story of the Jews and the Christians, and it has been a part of the story of the people of all nations. The church has been a part of the story of the world, and it will continue to be a part of the story of the world for many years to come.

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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-

In the interest of maintaining consistency and clarity between the various reports and documents of the Commission, it is recommended that the following information be included in all reports and documents of the Commission:

FOR THE RECORD AND PURPOSE OF CLARITY, THE FOLLOWING IS RECOMMENDED:

The Commission's report should be prepared in a clear, concise, and factual manner. It should be based on the best available information and should be supported by the Commission's findings and conclusions.

THE COMMISSION'S FINDINGS AND CONCLUSIONS

The Commission's findings and conclusions should be based on the best available information and should be supported by the Commission's findings and conclusions. The Commission's findings and conclusions should be based on the best available information and should be supported by the Commission's findings and conclusions.

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A GENERAL BILL TO REFORM

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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.

The first of these is the fact that the
government has been unable to
maintain a stable exchange rate.
This has led to a loss of confidence
in the government and a consequent
loss of business. The second is
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position. This has led to a loss
of confidence in the government
and a consequent loss of business.

Very truly yours,

John F. Kennedy

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

Anlage: Transkripte Postkarte.

Deutsche Bank und Disconto-Gesellschaft
Hochachtungsvoll

beilegender Prokurre bestätigen.

Den Empfang des Betrages wollen Sie uns bitte an

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Mission)

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Anfrage des National Lutheran Council of America an die Deutsche
Wir teilen Ihnen hiermit mit, dass wir heute

Berlin-Wannsee
Postfach 3

Präsident der Gossnerischen Mission-Gesellschaft
J. Stöckh

Herrn

Konto B 1135

Br.

12. Februar 1912

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

22th January 1972

Rev. Mr. Jones
10th January 72

My dear Mr. Jones

I have the pleasure to inform you that the National Council of Churches of America has decided to support your work in the field of Christian education in the U.S.A. and the Board of Christian Education in America. You are invited to join the Board of Christian Education in America and to take the necessary steps to do so.

From the National Council of Churches of America, the Board of Christian Education in America has decided to support your work in the field of Christian education in the U.S.A. and the Board of Christian Education in America. You are invited to join the Board of Christian Education in America and to take the necessary steps to do so.

I am sure that you will find this a most encouraging and helpful letter. I am sure that you will find this a most encouraging and helpful letter. I am sure that you will find this a most encouraging and helpful letter.

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 1930

The Rev. James Cunningham, D.D.,
College, Bombay, India.

My dear Dr. Cunningham:

I am writing to you in the hope that you will find it of interest. I have been thinking of you very much lately, and I have been wondering how you are getting on. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and I have been wondering how you are getting on. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and I have been wondering how you are getting on. I have been very busy lately, but I have managed to find some time to write to you.

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Yours very truly,
John A. Cunningham

John A. Cunningham,
Executive Director.

1930

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.

The Rev. W. Frazer,
Indian Commission,
Karnal, (Delhi) India.

Dear Mr. Secretary:

Your letter of July 17th has remained in a folder containing unpaid business for longer than has been planned to me. But your letter came in August after my return from the strenuous days of the Second Indian 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 else until 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 Gosner Mission in the Indian 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 Storch supplies us with information regularly concerning the condition, needs and progress of the Gosner Mission in India. 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 Indian Gosner Mission our warmest thanks for the support of their own work during the year 1929 and 1930. I am sure it has been a great joy for them to share in the privilege of the service of the Lord in their field for the support of the Indian Church of India and the congregation of the Gosner Mission in India. I am sure it has been a great joy for them to share in the privilege of the service of the Lord in their field for the support of the Indian Church of India and the congregation of the Gosner Mission in India. I am sure it has been a great joy for them to share in the privilege of the service of the Lord in their field for the support of the Indian Church of India and the congregation of the Gosner Mission in India.

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With assurances of very high personal esteem and all good wishes for you and your labors for the New Year, I remain,
Sincerely and faithfully yours,

January 30th, 1930.

Mr. P. C. 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

Fehler

R

Wiederholung
von
Aufnahmen

Gossner
Mission



January 30th, 1930.

Mr. P. O. Philip, B.A., Secretary,
National Christian Council,
1 Staveley Road, Poona, India.

My dear Mr. Philip:-

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Executive Director.

JAM:SW

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All of us are well. We received thankfully from you 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 entirely 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

Sernsprecher:
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.

Revised-1955
March 1955
April 1955

Received with cash \$1.00
from the National Lutheran Council
for the Lutheran Church in China
and the Lutheran Church in Korea

Enclosure

Missions Bureau

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.

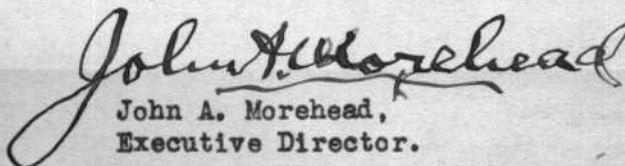
My dear President Stosch:-

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

ATLANTIC LUTHERAN CHURCH

CONFIRMATION OF BAPTISM

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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 31, 1930.

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

My dear President Stosch:-

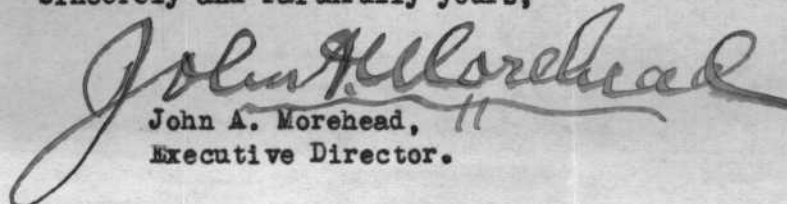
It gives me pleasure to advise you that we have today instructed the Deutsche Bank und Disconto-Gesellschaft of Berlin to remit to you the sum of \$1,000 as an additional payment on the amount of \$1,800 still due on the tentative pledge for the aid of the Gossner Ev. Luth. Church in India for the year 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 nicht gedeckt

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

On the 11th of January 1882

I received from you a letter of the 10th inst.

and in reply

to inform you that the same has been forwarded to the proper authorities

for their consideration and I am sorry to hear that

the result is not what you wished

but I am sure that you will be satisfied with the result

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

Dear Sir,

1831

I have the honor to acknowledge the receipt of your letter of the 12th inst.

and in reply to inform you that the same has been forwarded to the proper authorities.

I am, Sir, very respectfully, your obedient servant,

J. Gossner

Secretary to the Gossner Missionary Society

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21/10/29

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at B. B. B. B. B. B.

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Handwritten text, likely a letter or document, written in cursive script. The text is mirrored across the page, suggesting it was written on a piece of paper that was folded or placed over a reflection. The visible text includes:

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

Sto 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)

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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.

10. 10. 1941

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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.
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	14. 4	\$ 1000	

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John W. Brown

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Prof. Dr. J. G. van der Linde

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274-8-1

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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 Schreibmappin
 Brief für Barbara Kibich Schriftgehilfe
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\$1000 Stefan März 4/4/29

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 Honorar... 1600 M

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 40000 M...
 159 000 M...
 ...

Schmitt	0	31
Albrecht	0	32
Klambies	0	33
Willuhn	0	33

Kaiser Barren
 Klimkeit Barren

4. II. ang... f. Prehn
 noch 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

