

The Fruits of Luther's Mission-Mindedness

Paul Peters

Luther's mission-mindedness was so deeply rooted in the Scriptures that it could not be without its fruits. Some of these were already pointed out in a former article on "Luther's Practical Mission-Mindedness."¹ These and many other fruits of Luther's mission-mindedness prove that the picture of a "missionless" Lutheranism is not in accord with reality. Lutheranism from its very beginnings was mission minded. According to Luther's mission-mindedness the mission of Christ and of His Gospel is in constant progress, has gone out "throughout the length and the breadth of the world, has come among both heathen and Jews, and keeps on going farther."² Luther is also very precise in telling us how this was and is being brought about. It "was begun through the apostles and continues, and is carried farther through the preachers here and there in the world ... is made known farther and farther to those who have not heard it before."³ Such a mission-mindedness could not be without fruits among Luther's contemporaries and successors throughout the centuries of the history of Lutheran missions.

The Fruits of Luther's Mission-Mindedness in the 16th Century

That the tree of Luther's mission-mindedness was not without its early fruits does not only become evident in the missionary spirit of Lutheran laymen, clergymen, professors and princes of the 16th century, but also in the clear picture which they drew of the propagation of the church. Thus Veit Dietrich (1506–1549), Luther's confidential secretary in 1527, unfolds such a picture for Duke Johann Ernst of Saxony, telling him that the churches do not develop into a secular kingdom, but into "scattered assemblings, yet not hidden but spreading the divine Word around in public and respectable gatherings as in the schools, sharing it with kings, princes, and states, and drawing many everywhere to the true invocation of God, even if meanwhile they were laughed at, hissed, and expelled by tyrants and by the majority of the people." This is "an excellent picture of the church carrying on missionary work," Elert declares.⁴

No less excellent is the picture drawn by Jacob Heerbrand (1521–1600), who studied at Wittenberg and became chancellor of the University of Tuebingen. He did not only seek a rapprochement to the Greek Catholic Church in the endeavor to create a true union. He also regarded it as a common Lutheran aim to "heartily desire to be at one with everybody in the right and true faith," and also to be "intent, so far as is humanly possible, on winning many for the Lord Christ for eternal life; and we are," he adds, "loath to neglect any opportunity if we are aware of it."⁵ This desire not to neglect any opportunity to win many for eternal life is again a true picture of the church devoted to missionary work. It becomes a living picture when we hear Philipp Nicolai (1556–1608), author of the hymn "How Lovely Shines the Morning Star" with its introductory mission-strain, pray with all his heart for the Georgians in Transcaucasia, to whom the Augsburg Confession had been sent in translation; and then add, "just as if I had nothing else to pray for than that the uncorrupted doctrine of the Gospel might be spread far and wide throughout Asia and the whole globe."⁶

This passionate desire to see churches grow and spread was followed up by mission in action. We already have mentioned Primus Truber, the Reformer of Carniola, Austria; also the layman Hans von Ungnad, an Austrian official, and Stefan Consul, who translated the New Testament into the Slovenian in 1559.⁷ All

¹ *Wisconsin Lutheran Quarterly* (WLQ), April 1969, p.121.

² *Dr. Martin Luthers Saemtliche Schriften* (St. Louis: Concordia Publishing House, 1880-1910), III, 353.

³ St. L., XI, 951.

⁴ Elert-Hansen (E-H), *The Structure of Lutheranism* (St. Louis: Concordia Publishing House, 1962), p. 397.

⁵ E-H, *op. cit.*, p. 291, n. 35.

⁶ *Ibid.*, p. 395.

⁷ WLQ, April 1969, p. 121.

three collaborated in their literary evangelism by setting up a printing press in Wuerttemberg's two cities, Urach and Tuebingen. They provided Carniola, Croatia, and Serbia with Slovenian religious literature and even aimed one catechism in Cyrillic letters at the Turks. George Dalmatin, Lutheran pastor in Oberkrain, completed a Slovenian translation of the whole Bible in 1584, always hoping by the circulation of this their Slavonic religious literature to enter the world of Islam. Wenceslaus Budowitz von Budowa even visited Constantinople for five years (1577–1581), converted one Turk, and in 1614 produced a refutation of the Koran in the Czech language. Yet these pioneers of foreign literary evangelism never got to the point of translating Lutheran literature into Turkish, although they lived in the hope of gaining the aid of Turkish printers to accomplish this very task and in this way to “bring the Turks to true Christian faith.” Still, comparatively speaking, it was as early as 1577 that an Arabic translation of the Bible was completed.

We err, however, if we think of these pioneers doing their evangelistic work without the aid of princes. Elector August of Saxony, Duke Christoph of Wuerttemberg, and others made considerable sacrifices to aid their work. With their help no less than 25,000 books were printed in Urach and Tuebingen. Although these ended up at the stake of the Counter Reformation, while the irreplaceable printing press fell into the hands of the Jesuits, still they remain a lasting testimony to the literary evangelism of the time and to the determined effort of Luther's successors to put his “idea of missions into action.” It was also put into action by Ludwig von Wuerttemberg in 1583, who “had Magister Valentin Class of Knittlingen journey to the kingdom of Fezzan beyond Spain to learn the Arabic language and what kind of teachings these nations have, and in order that by this means our saving religion might be propagated among these barbarian people.”⁸ Even one such missionary journey should rob everyone of the opinion that there ever was a “missionless” Lutheranism, even more so since it was not the only missionary undertaking on the part of a German prince in the 16th century. In Hesse the landgraves repeatedly authorized and organized missionary activity on the part of a German prince in the 16th century. They repeatedly authorized and organized missionary activity of the church among the Jews. Their activity in the 16th and 17th centuries even met with some success. In retrospect, it induced Johann Konrad Dannhauer (1603–1666), pastor at Muenster after 1658, to emphasize that it was “the task of all Christendom to convert the Jews” and that they “could be won for the Christian faith only by divine grace, not by political power.” Still he adds: “But—as has been done in Hesse—they surely could be compelled to take part in colloquies arranged for the purpose of converting them.”⁹ Such compulsion had often been practiced in the Middle Ages, even to the extent of granting the Jews at the beginning of a dialogue the opportunity to present their religious beliefs to the Christian dialoguers.

In order, however, to gain an adequate impression of the missionary work of mission-minded princes, we must turn to the northern part of Scandinavia, where the Gospel came into direct contact with the heathen Laplanders. Lapland, where the Scandinavians carried on their mission work, includes the northern parts of Norway, Sweden, and Finland, and is generally understood to lie north of the Arctic Circle. The very first missionary to be sent to these heathen by the mandate of the Lutheran king, Gustavus Vasa of Sweden (1523–1560), was the Brother Benedictus Petri, who according to an entry in the year 1525 into the diary of the Vadstena monastery “went forth to lead the people of the Lapps to the divine worship.”¹⁰ Some three decades later (1559) a second missionary, Michael, was appointed by Gustavus Vasa to bring them the Gospel. Despite the efforts of Rome in the Middle Ages, the Laplanders had remained in the darkness of heathenism till the Reformation was introduced into Sweden. It was then that the Gospel gained a foothold in Lapland. This work of preaching the Gospel among the heathen of northernmost Europe is “just as noteworthy,” *Die Religion in Geschichte und Gegenwart* tells us, “as the Reformed mission experiment in Brazil of 1556–58,”¹¹ an expedition of the French Hueguenots sent by Calvin and Coligny. Although it was reinforced a year later by a second company, it nevertheless ended disastrously, while the mission work in Lapland was continued with renewed efforts in the following century.

⁸ E-H, *op. cit.*, p. 399.

⁹ *Ibid.*, p. 396.

¹⁰ *Ibid.*, p. 398.

¹¹ RGGW, Dritte Auflage (Tuebingen: J. C. B. Mohr [Paul Siebeck], 1960), IV, p. 984.

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Under Charles IX, king of Sweden (1604–1611), father of Gustavus Adolphus, the mission work among the Laplanders was carried on with renewed vigor. He caused the erection of church buildings and parsonages and supplied the Lapps with pastors. During the reign of his son, Gustavus Adolphus (1611–1631), Nicholas Andrea prepared a hymn book in the Lapp language, started schools, and even established a mission seminary. Here John Skytte should be mentioned, who as the former instructor of the king himself undertook to teach in the schools of Lapland. These schools supplied a longfelt want and did much to extend the mission work in Swedish Lapland.

In this first Lutheran mission among heathen the close relationship between mission and school becomes evident. Gustav Warneck in his *Manual for the Teacher*¹² can call the Great Commission “the foundation deed” of all Christian schools. This great Commission according to its wording embodies three essentials: mission, baptize, teaching: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matt. 28:19, RSV). This Commission of our Lord designates mission the mother of the school. Wherever mission work has been done, it has always been accompanied by teaching and from such instruction schools developed. Therefore, wherever missionaries have been doing mission work, there they also have been teachers of nations, founders of schools. A fruit of Luther's mission-mindedness was his advocacy of universal education and his insistence on an adequate education for all children. He himself helped to provide textbooks for the study in religion. Therefore Lutheran missions place the Bible and Luther's Catechism into the hands of the converted heathen for them to read. To enable them to read, schools must be begun. And the baptizing of children is the presupposition for the instruction of the baptized children. Schools have their source in such instruction. Gustav Warneck gives us valuable statistics concerning evangelical mission-schools. In 1887 evangelical missions had more than 12,000 graded schools attended by more than 650,000 pupils, male and female. The German mission alone had 800 schools attended by more than 40,000 pupils.¹³ In 1900, according to another statistic, there were 20,500 lower and higher schools, including seminaries and universities, attended by over 1,000,000 scholars, male and female. The German missionary societies numbered 90,000 pupils in 1830 schools.¹⁴ Although today many governments found their own schools (compare our Central African mission), still it remains the undisputed merit of missions to have given the impulse for the founding of schools. The school is the debtor of missions. In turn all Christian schools, especially all training colleges for men and women teachers, not to mention all theological seminaries, should create an interest for missionary work in their pupils and students. This can only be done by teachers who themselves have a heart for missions and who know how to instill a love for mission work and a knowledge of missions in the hearts and the minds of their scholars. In how far this is being done in our schools only our teachers can say.

That this teaching should first of all be done in the language of the people among whom the missionary is carrying on his mission work is a prerequisite of no small import. Sad to say, this was not done in Finnish Lapland, whose inhabitants had no knowledge of the Finnish language. Under the auspices of the Swedish queen, Christina (1644–1654), the attempt was nevertheless made to carry on by means of the Finnish instead of the native language. Consequently this mission made slow progress. The same must be said of many other missions whose missionaries made themselves guilty of the same mistake in the course of the history of missions.

But this mistake was not made by the Rev. John Campanius (1643–1648), the foremost among the pioneer missionaries to the Indians. He learned the language of the Delawares among whom the Swedes in 1638 established their colony, “New Sweden,” and the first known Lutheran school on American soil. Having learned

¹²Gustav Warneck, *Die Mission in der Schule, Ein Handbuch fuer den Lehrer*, Dritte Auflage (Guetersloh, 1887), pp. 1ff

¹³Ibid., p. 2.

¹⁴Emil Struempfel, *Was jedermann heute von der Mission wissen muss*, (New York: Amerikanische Traktat-Gesellschaft), p. 154.

the Delawares' language, Campanius translated Luther's Catechism fifteen years before Eliot's Indian Bible appeared. Needless to say, it was the first translation of Luther's foremost religious textbook into an Indian language. This first Lutheran mission in the new world enjoyed the aid and protection of the Swedish government. The Governor was charged by one of the twenty-eight resolutions drawn up by Oxenstierna, the chancellor under Gustavus Adolphus, to "exert himself at every opportunity that the same wild people may gradually be instructed in the truths and worship of the Christian religion." To accomplish this, "every minister to New Sweden was instructed anew to interest himself in the spiritual welfare of the Indians."¹⁵ This policy goes to show that Luther's insistence on the sanctity of the call was correctly understood by the Swedish chancellor. In accord with Luther's mission-mindedness he encouraged Lutheran ministers to interest themselves in the spiritual welfare of missionary fields which were still "genuine mission territory." Lack of interest was only too often shown by chaplains of the governors of foreign colonies, who only served their countrymen but sadly neglected the natives into whose midst the colonies were planted. Even the Tranquebar Mission in India, founded by the patron of missions, Frederick IV, King of Denmark (1699–1730), had to cope with such a neglect. Before we, however, can give thought to this most flourishing Lutheran mission of the 18th century, we must retrace our steps and turn back to the Germany of the 17th century.

We must not enter the land of the Reformation of the 17th century with the expectation of witnessing overseas missionary undertakings on the part of the state churches or of individual mission-minded sovereigns. There is one exception, namely the embassy sent to Persia from the court of Gotha in 1635, in which Paul Flemming, the author of the hymn, *In allen meinen Thaten*, took part. Then there is also the effort of Duke Ernest of Gotha (1640–1675), who at his own expense sent John Wansleb, an oriental scholar, to Abyssinia. Wansleb journeyed as far as Upper Egypt, then apostasized and joined the Dominican Order in Rome.¹⁶

Different factors must be taken into consideration to explain as far as possible why the Lutheran Church of Germany did not put Luther's mission-mindedness into action. The first impediment of overseas missions was the "government of the church by sovereigns" (*das landesherrliche Kirchenregiment*), which linked the political and ecclesiastical factors together into a state church. State churches, to which all appeals for foreign missions had to be made, were anything but missionary. Missionary appeals by individuals had little prospect of acceptance, none at least in the 17th century.¹⁷ The second factor followed from the first: Germany unlike Sweden and Denmark had no overseas colonial possessions, where the state church government could have established missions and where German missionaries could have carried on mission work among the natives under the protection of their government.

A third factor which prevented the Lutheran Church of Germany from carrying on foreign missionary activity was a religio-geographical one. There was a firm belief "that no land and no nation was without Christians," that "there are centers of the Christian Church everywhere." From these centers the preaching among non-Christians must proceed and run its constant and progressive course, which Luther had compared with a stone thrown into the water, which "makes ripples and circles around itself which move farther and farther outward, the one pushing the other, until they reach the water's edge."¹⁸ Philipp Nicolai's religio-geographical survey,¹⁹ reproduced by Johann Gerhard, was a global picture of the spread of the Christian Church. It represented thorough research work, especially based on reports of travels and missionary activity. Although this world picture was "partly incorrect and partly inadequate," as was to be expected, still it testifies to the world-wide mission interest of Nicolai and Gerhard and their contemporaries. Yet it prevented our earlier dogmatists and theologians from comprehending the need of special missionary arrangements and even

¹⁵ Preston A. Laury, *A History of Lutheran Missions* (Reading Pa.: Pilger Publishing House, 1905), pp. 29f.

¹⁶ Gustav Warneck, *Outline of a History of Protestant Missions* (Edinburgh and London: Oliphant Anderson and Ferrier, 1901), p. 26. Cf. E-H, *op. cit.*, p. 399.

¹⁷ Even as late as 1786 the president of a Baptist conference silenced William Carey by declaring him to be "a miserable enthusiast, to propose such a question," namely, "Whether the commandment given to the Apostles to teach all nations in all the world must not be recognized as binding on us also, since the great promise still follows it?" *Ibid.*, p. 75.

¹⁸ St. L., XI, 951.

¹⁹ E-H, *op. cit.*, pp. 391ff., n. 8.

induced them to reject such special arrangements.²⁰ They took no other arrangement into consideration but that which proceeded from the state church or from the initiative of a mission-minded prince. Consequently those individuals whose eyes were opened to the fact that thousands upon thousands were dying without the Gospel met a barrier which one must compare with an iceberg, since “the church as a whole seemed locked in icy indifference and insensibility.”²¹

The first Lutheran missionary who made strenuous but vain efforts to induce the Lutherans of Germany to engage in overseas missions was Peter Heiling (Heyling) of Luebeck. This layman became a *Freimissionar* in the true sense of the word, a missionary who went to Africa independent of the support of any church government or individual prince. In 1632 he journeyed to Egypt to study Arabic under the archbishop of Cairo. Traveling among Catholics and Copts, he was persecuted as a heretic. In 1634 he traveled to Abyssinia, where he instructed a number of young men. His main work, however, consisted in his translation of the New Testament into the language of the people, the Amharic, Geez being the language of the church. After having labored with considerable success for a number of years, he suddenly disappeared. Did he die a martyr’s death?

The same question must be asked concerning Justinian von Welz (b. 1621), who died in 1668 soon after he arrived in Surinam, in Dutch Guiana, South America,²² no one knowing the cause and manner of his death. Preceded by Balthasar Meisner (1587–1626), professor of theology at Wittenberg, who in the forepart of the 17th century already recognized the need of missions, von Welz in the second part of the 17th century spoke and wrote in order to awaken in both royalty and the common people, then also in the students of theology, an interest in missions. He did not only write a few letters on the subject of missions, but a number of stirring pamphlets. According to the titles of the two first pamphlets he reminded all righteous believing Christians of the Augsburg Confession regarding a special society, through which with divine help “our evangelical religion could be extended” and issued an invitation for a “Society of Jesus to promote Christianity and the conversion of the heathen.”²³

Since these two writings called forth favorable responses from leading university professors and from many other sources,²⁴ he was encouraged to appeal to the *corpus evangelicorum* at the Diet of Ratisbon with two further writings: (1) “Christian and Heartfelt Admonition” and (2) “An Invitation to the Approaching Great Supper.” When these were not acted upon, he turned to the courts of the princes for support. Many of them replied in the negative, others did not deign to answer his appeal at all. In these writings he called their attention to the conversion of all European countries and then continues: “It will not be wrong if we in the year 1664 are considering to convert the Turks and the heathen. We Evangelicals on Judgment Day will not be able to answer for our lack of effort to free unbelieving nations from their darkness.” He then admits that it is also the call of true Christianity to bring the Gospel to nominal Christian lands. But till that has been done, thousands upon thousands of poor heathen will die in their sins without anyone coming to their aid. Here he puts the question as to who has made himself guilty that our evangelical pure doctrine has not been spread throughout the world. His answer is that in part the great potentates, town councilors of the eminent imperial and commercial cities, in part other influential people, also court chaplains and theologians are the guilty ones. “In our day love for many good things has grown cold,” he adds. “Therefore all those whose consciences accuse them and who are thinking of the day of reckoning should join the Society of Jesus.”²⁵

²⁰ A case in point is the answer of the Theological Faculty of Wittenberg elicited by Count Erhardt Truchsess of Wetzhausen to the scruple: “Since faith comes alone from preaching, I would know how East and South and West shall be converted to the only saving faith, since I see no one of the Augsburg Confession go forth thither,” Warneck, *op. cit.*, p. 27.

²¹ Glover-Kane, *The Progress of World-Wide Missions* (New York: Harper & Brothers, 1960), p. 45.

²² A map of this smallest South American nation, except for French Guiana, the reader can find in the *National Geographic*, April 1969, p. 482.

²³ Laury, *op. cit.*, p. 33.

²⁴ Reinhold Gareis in his *Geschichte der evangelischen Heidenmission* (Chicago: Wartburg Pub. House, 1901), lists the following names: Johann Ernst Gerhard, son of Johann Gerhard, professor at Jena; Balthasar Boebelius, professor in Strassburg; Michael Havemann, superintendent-general of Bremen; Balthasar Raiths, professor at Tuebingen. Gerhard (1621–1668) writes: “If this work is of God, of which I am convinced, He will also prosper it in a wonderful manner, which I hope from the bottom of my heart,” p. 12.

²⁵ *Ibid.*, pp. 13ff.

Although these two earnest appeals were without any results, still he once more came forth from his retirement into which he had retreated and in the same year (1664) seriously addressed all evangelical governments, clergymen, and all those who truly love their Lord. This his last appeal had to be printed in Holland, since all of his further writings were forbidden to be published in Germany. It was answered by the most learned Lutheran superintendent of Ratisbon, John Henry Ursinus. His reply had such an influence on the public that even some of von Welz' friends forsook him and only a remnant of them were present in Holland to hear his very impressive parting words before he left for South America to carry on his mission work alone for two years, having refused to be accompanied by his best friend, the theosophist Johann Georg Gichtel.²⁶ His martyr's death brought his work to an abrupt close.

As far as the theological leaders of the orthodox Lutheran Church were concerned, there was really no one who in principle was opposed to foreign mission work, least of all Johann Gerhard (1582–1637), who “is always the parade horse trotted out to show that orthodox theologians had no understanding of missions.”²⁷ Elert shows convincingly that Gerhard had the same mission-mindedness as Luther and consequently did not hold “that the Great Commission had been fulfilled and was no longer binding.”²⁸ On the contrary, “legitimate ministers of the Gospel,” to quote his own words, “are true successors of the apostles.” Therefore “the calling of the nations ... continues to this very day.” In opposition to Bellarmine (1542–1621), who pointed to the missionary successes of the Roman Catholic Church, he lists the successes of the Lutheran Church in her missionary activity at home and abroad. He refers Bellarmine to Iceland, Greenland, Lapland, Livonia, etc., in which regions “many thousands of persons have been converted from heathenish idolatry to the true God through the preaching of the Gospel.”²⁹ Gerhard's statement that the power of the apostles to preach in the whole world is extinct, which constantly gives rise to the opinion that he had no understanding of missions, refers, to again use his own words, to “the power that is combined with a direct call, the gift of miracles, authority, and the prerogative of infallibility.”³⁰ It was directed against Hadrian Saravia (1531–1613), a Dutch Reformed minister in Holland, who fled to England, there to become dean of Westminster, and in 1590 published a work in which he espoused the apostolic succession as the basis for the episcopate and also for the founding of new churches. In this connection Saravia speaks of missions and makes the statement: “The command, to preach the Gospel to all nations, puts the Church under an obligation, since the apostles have gone to heaven.”³¹ This statement, however, does not justify historians to assert that Saravia was the first theologian to maintain the continuing validity of the Great Commission and to apply it to the whole church. Luther had claimed nothing less, followed by Gerhard, only not on the strength of the apostolic succession, but by declaring all legitimately called ministers “successors” of the apostles.

Von Welz was such a “successor” of the apostles. Despite his early death as a missionary, three searching questions with which he endeavored to awaken the slumbering conscience of the church remain: “(1) ‘Is it right that we, evangelical Christians, hold the gospel for ourselves alone, and do not seek to spread it?’ (2) ‘Is it right that in all places we have so many students of theology, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ?’ (3) ‘Is it right that we spend so much on all sorts of dress, delicacies in eating and drinking, etc., ut have hitherto thought of no means for the spread of the gospel?’ ”³²

These questions did not simply receive a negative reply by orthodox Lutheran theologians. Veit Ludwig von Seckendorf (1629–1692), chancellor of Duke Ernest the Pious of Gotha, the one prince who attempted to

²⁶ Gichtel (1638–1710) and Fredrick Breckling (1629–1711), pastor of the Lutheran congregation in Zwolle, Holland, from whom von Welz received consecration as an apostle to the heathen, were both theosophists. Granted that von Welz' zeal for missions was somewhat influenced by their theosophism and therefore offensive to the orthodox clergy, still “we must not, with Plitt, call him a ‘missionary fanatic,’ ” Warneck, *op. cit.*, p. 37.

²⁷ E-H, *op. cit.*, p. 399, n. 17.

²⁸ As maintained in *The Theology of the Christian Mission*, Gerald H. Anderson, Editor (New York: McGraw-Hill Book Co., Inc.), p. 101.

²⁹ E-H, *op. cit.*, p. 400, n. 17.

³⁰ *Ibid.*, p. 399, n. 17. Cf. also Warneck, *op. cit.*, p. 31.

³¹ Gareis, *op. cit.*, p. 9.

³² Glover-Kane, *op. cit.*, p. 46.

have the Gospel preached in Abyssinia, has this to say: “Those supreme governments and municipalities, which have the means and opportunity to bring the Christian doctrine by honorable, sacred and justified means into such (heathen) lands, make themselves guilty when they refrain from doing this.”³³ Ursinus, the most vehement opponent of von Welz, wanted the whole church to become responsible for mission work. And since faith cometh by hearing, he wanted missionaries to be able to speak to the heathen in their own language. He also desired that all missionaries should have one uniform form of doctrine, otherwise they would do more harm than good.³⁴ John Konrad Dannhauer (1603–1666), professor at Strassburg, sought to found a seminary for the training of missionaries prepared to be sent not only to the wild tribes, but also to the Turks and the Jews. Christian Scriver of Quedlinburg (1629–1693), well known author of devotional books and of hymns full of devotion, pointed out in his *Seelenschatz* that only one sixth of the globe has been Christianized, that there are therefore thousands upon thousands of souls on earth who know not the Savior. Even Leibniz, the philosopher (1646–1716), who had a correspondence with Francke, encouraged the sending of Lutheran missionaries to China by way of Russia. Although there were these and other advocates of Lutheran mission work in the Germany of the 17th century, more or less influenced by von Welz, the church as a whole failed to respond to the appeals made in private and public, so that even the extreme reasons advanced by Ursinus against von Welz prevailed.

The one reason shared by both Ursinus and von Seckendorf was a widespread opinion of the 17th century. It was expressed by von Seckendorf somewhat in this manner: “To send out people into heathen and Turkish lands, there to teach in public and as a result to lose their lives, is nothing less than tempting God.”³⁵ When the five missionaries of our day who attempted to make contact with the Aucas, the Amazon Indian tribe, were killed, it appeared to many “a meaningless tragedy,” and to some Christians as “nothing less than tempting God.” Both Ursinus and von Seckendorf could not know how often from the deaths of Heiling and von Welz to those of the five missionaries to the Aucas and also to those of the recently martyred Vietnam missionaries the history of Protestant missions would repeat itself. Still less could they know that not a century later (since 1738) hundreds of Moravian missionaries would find an early grave in fever-ridden Surinam.

Ursinus’ contempt for a mission work which is undertaken on an individual’s own responsibility was a characteristic feature of his polemics against von Welz. His contempt was fully unfounded, since von Welz had sought the support of both state and church. When these failed him, his last resort was to organize his friends and followers into a Society of Jesus. This Society was an evident beginning of the many mission societies of the 19th century, which were to send out missionaries and to collect means for their support. Von Welz went to extremes by refusing to be accompanied by his friend Johann Gichtel or any other member of his Society. Still we meet again with this extreme of *Freimissionare* (free missionaries) or *Glaubensmissionare* (missionaries of faith) as a reaction to the many mission societies in the closing years of the 19th century. Certainly, von Welz’ life teaches us the lesson “that Foreign Mission work must be carried on not by an individual but by a congregation, a community of believers, whose agent the missionary going into the foreign field is to be.”³⁶ But both the Lutheran Church in Germany and her single congregations were not yet prepared to send and support missionaries. To put it bluntly, a “missionary machinery” was still wanting to replace the monastic orders of the Roman Catholic Church, which had been so instrumental in sending out missionaries to the East and the West. It took time to replace them. But should this take us by surprise? As long as space ships circling the earth had no lunar modules, they could not place a man on the moon. As long as the Lutheran Church had no method and means of sending missionaries into foreign countries, she could speak of Christianity encircling the globe as she knew it, but could do nothing to place missionaries on foreign mission fields until she had found ways and means of doing so. Nevertheless, Luther’s mission-mindedness had borne fruit. Heiling and von Welz had taken

³³ E-H, *op. cit.*, p. 348.

³⁴ Gareis, *op. cit.*, p. 15.

³⁵ E-H, *op. cit.*, p. 399.

³⁶ H. M. Zorn, *Men and Missions*, Bartholomaeus Ziegenbalg (St. Louis: Concordia Publishing House, 1933), p. 20.

him at his word: “Christians should also bring forth much fruit among all the heathen by means of the Word, should convert and save many.”³⁷

The Fruits of Luther’s Mission-Mindedness in the 18th Century

Trust in the Holy Spirit to give our preaching about Christ “good fortune and success” was an essential part of Luther’s mission-mindedness. Therefore he did not doubt “that there will still be some from among the nobility, kings, princes, and wise of the world who will join themselves to us and will accept the Word.” He was confident that “God will have his tithes from the mass of kingdoms and peoples . . . so that the church may increase, since there are always some who persevere and shed their blood for His testimony.” It also belonged to his mission-mindedness that God “will give a host of evangelists,” that He will bless “the world with a host of these, dispatching them into all the world, as befits the time of grace.”³⁸ Added to his trust we have his prayer that Christ’s holy Word “may gain approbation and adherence among the people and proceed with power throughout the world.”³⁹

This prayer was soon to be answered when Frederick IV, king of Denmark, conferred with Franz Julius Luetkens, who in 1704 had become his court preacher after he had been provost at St. Peter’s in Berlin for 17 years. The king spoke with him about the possibility of finding missionaries in Denmark to be sent to one of the three Danish colonies, either to the lesser Antilles in the West Indies, or to Guinea on the western coast of equatorial Africa, or to a possession on the eastern coast of Southern India, on the Coromandel Coast. Although these were but small possessions, especially the one on the eastern coast of Southern India, still they were open doors for Lutheran missionaries. But Dr. Luetkens, a German Lutheran of sincere and active faith, looked in vain in Denmark for missionaries to enter only one of these open doors. Even Dr. Bornemann, the Bishop of Zealand, had to admit that among his clergy, which already had succumbed to a dead orthodoxy, he had no men for such an undertaking. This was the very reverse of the situation which had obtained in the Germany of the 17th century. Then there was no mission-minded king or prince or leading theologian who gave support to von Welz and his mission endeavor, while here in Denmark there was a mission-minded king under the influence of his court preacher, who did not forget to remind his king of his duty toward his heathen subjects—but no missionaries in all of Lutheran Denmark to respond to the call of their king and to that of the King of kings. Still Luther’s mission-mindedness, his trust in God who will give “a host of evangelists” was to bear fruit.

Dr. Luetken’s appeal to his former associates in Berlin was not in vain. Bartholomaeus Ziegenbalg (1683–1720), a student of Hermann Francke at Halle, and Heinrich Pleutschau (1678–1747), also educated in Halle, were called and began their mission work in Tranquebar south of Madras on the southeastern coast of India in July of 1706. After twelve years of selfless mission work in the field—interrupted by a two years’ homeward and return journey—often threatened by almost insurmountable difficulties and hindrances, two congregations were called into life, the Tamil and Portuguese, which together numbered some two hundred and fifty souls. When this mission celebrated its 50th anniversary in 1756, it had eleven thousand converts from idolatry and one convert from Mohammedanism. Further thousands were added through the devoted work of sixty missionaries sent to Tranquebar from Halle prior to and after the death of Ziegenbalg, among them Philip Fabricius (1742–1791) and Christian Friedrich Schwartz (1750–1798), two further conspicuous Lutheran missionaries in India. When rationalism gained the upper hand and when Tranquebar passed as a colonial possession of Denmark to England, this Lutheran mission declined and the English Church began to reap where Lutheran missionaries had sown.

The Tranquebar Mission became exemplary for all future Lutheran missions. Its missionaries learned the language of the natives and studied the sources of their heathen religions. The whole Bible was translated, as

³⁷ St. L., XIV, 1952.

³⁸ *Luther’s Works*, edited by Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia Publishing House, 1955-), 13, p. 12.

³⁹ *Concordia Triglotta* (St. Louis: Concordia Publishing House, 1921), p. 711

well as Luther's Catechism and hymns.⁴⁰ Congregations were organized, schools were founded and a seminary begun. The Gospel truth was disseminated by means of an extensive literature in the native language. All of these and other exemplary accomplishments can indeed be evaluated as fruits of Luther's mission-mindedness, which also moved the Reformer to translate the Bible and to write his Catechism and his thirty-six hymns. The Tranquebar Mission proved that his trust in the promise that God will bless the world with a host of evangelists was well founded.

One cannot refrain from letting a number of these missionaries who followed Ziegenbalg and Pluetschau pass in review before us—if only by name: Gruendler, Jordan, Schultz, Dal, Kistenmacher, Fabricius, Bosse, Pressier, Walther, Gericke and Schwartz. Here we must not fail to give credit to whom credit is due. Francke, the Halle Pietist, did not only train and prepare most of these men for the Tranquebar Mission, but also moved the hearts of many Christians in Germany by his letters and literary productions to become cheerful givers and thus to provide the missionaries with the necessary means of carrying on their work among their very poor converts, often bereft of all support.

To the names of the missionaries mentioned above we must add one more name in order to complete our survey of Lutheran 18th century mission work. This can only be done by leaving "India's coral stand," the southernmost Danish colony, for "Greenland's icy mountains," Denmark's northernmost colony. Again it was Frederick IV of Denmark who made it possible to carry on mission work in this land of ice and snow. He responded to the appeal of Hans Egede,⁴¹ a Norwegian clergyman (1686–1758), whose burning zeal it was to bring the Gospel to the Greenlanders. On May 3, 1721, a party consisting of the missionary, his family, and forty-six traders and colonists set sail from Bergen for Greenland. Here Egede was to labor for fifteen years and experience all the trials and privations of a pioneer missionary. He was also to learn that the Greenlander "was about as unreceptive as the icebergs and snowfields about him."⁴² Still his work was not to be in vain. With the assistance of three additional helpers, especially of his two sons, Paul and Nils, he did his work in instructing, preaching, and baptizing. He not only had to learn the language of the Eskimos, which he did with the utmost difficulty, but had to supply them with a grammar, dictionary, and other books, and then teach them how to read. Finally he brought some 200 families under the influence of the Gospel. Of these all but three succumbed to a ravaging smallpox epidemic in 1773, including his native assistants. The work had to be begun anew. In 1734 his son Paul joined him in his work, after he had been ordained in Denmark as his helper in the mission. His son had grown up with the Green-landers and could speak the Eskimo language, which his father was never able to do. Many came from far and near to hear him preach in their own tongue. His father, weakened by caring for the sick and comforting the dying during the smallpox plague, and having lost his wife, a most faithful helpmeet during his whole missionary activity, returned to Denmark in 1736. Still he did not cease to work for the Greenland mission. As principal and professor of the seminary at Copenhagen, he prepared laborers for his mission and aroused interest for it in the Danish church. His son Paul supplemented his work by producing a translation of the whole of the New Testament in the Eskimo dialect spoken in Greenland.

In the year of the epidemic Moravian brethren sent by Count Nicolaus Ludwig von Zinzendorf (1700–1760) arrived in Greenland in May of 1733. This was the beginning of Moravian mission work proceeding from one congregation organized by Zinzendorf in Herrnhut in order to "send missionaries (*Sendboten*) in pairs throughout the known world."⁴³ Egede was an orthodox Lutheran; the three Moravian missionaries, whose leader was Christian David, a layman, were Pietists. Egede welcomed them warmly. But the inevitable had to

⁴⁰ Before Ziegenbalg had begun with the translation of the Bible into Tamil in 1708, he already in 1707 had presented to his school children a translation of hymns, some of which were even sung according to Malabar melodies. The first mission hymnal appeared in print in 1715 with 48 hymns, the 4th edition in 1733 with 300 hymns. Fabricius, who probably is the greatest of all missionary translators of Christian hymns, even improved on some of the originals. His first printed hymnal had 336 hymns. Next to the Bible and Luther's Small Catechism, church hymns have been translated most often into the many languages of all continents.

⁴¹ To the name of Egede the names of two very active missionaries among the Lapps and Finns should be added: The Norwegian missionary Thomas von Westen (1682–1727) and the greatest of the Swedish missionaries to the Laplanders, Per Fjellstroem (1719–1764), who translated the New Testament, the Catechism, and many of the Psalms. Laury, *op. cit.*, p. 68

⁴² *Ibid.*, p. 73.

⁴³ *Archiv fuer Reformationsgeschichte*, Gerhard Ritter, Editor (Guetersloher Verlagshaus Gerd Mohn), Band 58, 1967, p. 26.

happen. Their missionary preaching and practice was different from that of Egede, and soon they were at odds with one another. The same had happened in the Tranquebar Mission, when a number of orthodox missionaries joined Ziegenbalg and Pluetschau in their work. Although Ziegenbalg continued the Pietistic practice of extemporaneous prayer, still he showed his Lutheran conservatism by retaining the old churchly forms of a fixed liturgy with its regular occurrence of certain hymns and prayers and Scripture lessons and above all by conducting weekly and Sunday public services.⁴⁴ It even turned out that Ziegenbalg was more orthodox than the Pietistic members of the missionary board at Copenhagen. Consequently from without and within the mission work was hampered by the division in the Lutheran Church of the 18th century between Orthodox and Pietists. The three Moravian missionaries sent to Greenland soon began to criticize Egede “as a stiff orthodox churchman, possessed (in their judgment) of very little real Gospel light.”⁴⁵ This criticism was a new burden added to the many Egede already had to bear. Still these Moravian missionaries were faithful and soon learned many a lesson from sad experiences with the natives. To a certain extent they changed the method of their preaching and practice, so that their mission work prospered. The same can be said of their mission work in the West Indies, where in 1734 two brethren were stationed on St. Thomas island. They were soon recalled, but replaced by 14, soon thereafter by 11 members of the Herrnhut congregation, men and women. Finally Friedrich Martin, a Silesian, succeeded in having as many as 900 Negroes in attendance at his services. Ultimately the mission work was extended to the other two Danish islands, St. John and St. Croix, where congregations were also organized. In 1738 work was begun in Surinam, where von Welz had found an early grave. It took six years before the first convert was baptized. But this conversion was followed by many more and, unlike so many of the efforts of earlier times, the work has continued till the present day.⁴⁶

This closes the circle of German Lutheran mission endeavors of the 18th century. Let us impress upon our minds once more that it was in Germany, the Land of the Reformation, where the basis was laid by Luther’s literary and public missionary activity for all future missionary undertakings. Halle and Herrnhut, not to forget Lutheran Scandinavia, were the flourishing missions of the 18th century, while the mission spirit in the other Protestant countries was still slumbering. In this connection we should not overlook the influence of the mission work of Germany’s missionaries on English theologians and mission societies. The *Annual Letters* of the Tranquebar missionaries were translated into English by A. W. Boehme, one of Francke’s students, who had moved to England. The Anglican Society for Promoting Christian Knowledge formed in 1699 presented the printing press on which the Tamil New Testament was printed. The Society for the Propagation of the Gospel formed in 1701 joined the former in supporting the German missionaries who worked in Madras, Cuddalore, and other centers.⁴⁷ The Episcopal Church of England even employed German missionaries including Schwartz from 1728 to 1861 without their always receiving episcopal ordination. This practice did not reveal a strict adherence on the part of both parties to their respective confessions, but it does show us how much and how long English mission work in Southern India was dependent on German missionaries. Even William Carey (1793–1834), whose monumental pioneer work was to open the way for English missions in India, first found refuge in the Danish settlement of Serampore when no missionaries, not even English missionaries, were allowed to reside in the British dominions. All this should be kept in mind in view of the fact that in the 18th century missions were not the concern of the German state church—for that matter also not of other Protestant state churches—and that in the 19th century English and American missions were to outdistance those of Germany. Still as a fruit of Luther’s mission-mindedness, the land of the Reformation in what it did for missions in the 18th century “towered above all other countries of evangelical Christendom.”⁴⁸

The purpose of the closing article on the fruits of Luther’s mission-mindedness is to visit Lutheran mission stations through the maze of foreign mission work as conducted by numberless societies of all Protestant denominations. Germany in the nineteenth century had some 23 mission societies, the largest of

⁴⁴ Zorn, *op. cit.*, pp. 126f.

⁴⁵ Stephen Neill, *A History of Christian Missions* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), p. 237.

⁴⁶ *Ibid.*, p. 238.

⁴⁷ *Ibid.*, p. 231.

⁴⁸ Warneck, *op. cit.*, p. 67.

which were the Basel, the Barmen and Berlin Societies. The most Lutheran among them were the Bleckmar Mission,⁴⁹ the Hermannsburg, and the Leipzig Mission Society. Most of the others were unionistic, both Lutheran and Reformed church groups uniting to form one society. But all these mission societies are to be evaluated as hearths on which the Protestant missionary spirit glowed. In this article it is impossible to enter into the history of any of them, but we have to name them as we visit the Lutheran mission stations from land to land, from continent to continent.

When the mission-mindedness of Luther dictated the words to him that “the Gospel will always be preached,” that it “has gone out throughout the length and the breadth of the world,” that it “has come among both heathen and Jews and keeps on going farther” and that it “is carried farther through the preachers here and there in the world” and “is made known farther and farther to those who have not heard it before”⁵⁰—he could not foresee how that which he foretold with these prophetic words would be realized in the 19th and 20th centuries. Dr. Schoeffel in his “Foreword” to *Martin Luther und die deutsche Reformation* by Dr. Justus Hashagen⁵¹ has given a noteworthy expression to the influence of Luther’s mission-mindedness on future generations with these words: “No man in German history has...laid hold on the world, conquered nations, won souls and formed lives as Luther did. Great nations still are proud to call themselves Lutheran. One has but to think of all of Northern Europe. Luther’s work has reached Brazil, the boundaries of primeval forests, spreading over all of North America, progressing to the South Sea and to Africa, to China and Japan, and is forging always further. It is the comfort of the dispersed Germans on the Volga and in Siberia, the fortitude of our countrymen in Transylvania. Luther’s work is the link which unites numberless Germans in all the world. It is also the joy and bliss of the Dschagga on the banks of the Kilimanscharo, of the Eskimos in the far North, of thousands of Indians on the Ganges and of numberless souls here and there in the world.” These words should motivate us in following the progress of Lutheran missions throughout the world in both the 19th and 20th centuries.

India

Before we can continue with the progress of the Tranquebar Mission in India, mention must first be made of a mission school in Berlin, established by Father Jaenicke in 1800, which entitled him to be called “the founder of missions in Germany.” This mission school sent out as many as eighty missionaries before it was taken over by the Berlin Missionary Society, formed in 1824. One of these eighty missionaries was Karl Rhenius (1790–1838), who had been in Jaenicke’s mission school for 15 months and in 1814 was sent as missionary of the English Church Mission Society to East India. Due to his eminently successful work in Tinnevely, the southern province of India, there finally were under God’s blessings 134 churches, 107 schools, 120 catechists, one publishing house, which printed 36,000 Tamil language books, especially New Testaments. The catechumens numbered 8000, so that the Seminary could not provide the necessary number of instructors. A special seminary class had to be called into life. Nevertheless, the English missionary society dismissed Rhenius, who with other Lutheran missionaries, though they had been supported by an Anglican society, had used Luther’s *Catechism* as their book of instruction and followed Lutheran rites. When this their practice was challenged by the Anglican ecclesiastical organization, Rhenius severed his connection with it. His German coworkers also left the Anglican church and continued their work among the 700,000 heathen in Tinnevely.

⁴⁹ Cf. *Lutherische Kirche treibt Lutherische Mission*. Festschrift zum 75jaehrigen Jubilaeum der Bleckmarer Mission 1892—14.Juni—1967. Herausgegeben von Friedrich Wilhelm Hopf, Mission Evangelisch-Lutherischer Freikirchen, 3041 Bleckmar ueber Soltau (Hannover) 1967. In this publication the reader will find a leading article by the Editor on the title: *Lutherische Kirche treibt Lutherische Mission* (Lutheran Church conducts Lutheran Mission) and will not fail also to note what the doctrinal stand of the forerunners of the Leipzig Mission concerning missionary endeavors was as early as 1833 (p. 28).

⁵⁰ *Luther’s Work* (LW), edited by Jaroslav Pelican and Helmut T. Lehmann (St. Louis: Concordia Publishing House, 1955), Vol. 12, p. 140. *Wisconsin Lutheran Quarterly* (WLQ), January 1970, p. 41.

⁵¹ Paul Hartung Verlag, Hamburg, 1934, p. 8.

Their uninterrupted work was supported by Gossner's Mission Society. Some 13,000 heathen were converted while Rhenius was conducting his mission work till his death on June 5, 1838.⁵²

In 1806 the Tranquebar Mission had celebrated its centennial. A Danish imperial proclamation in 1825 sealed the close of this Danish-Halle Mission, which the searing influence of Rationalism had almost fully impoverished. Kaemmerer, the last Danish-Halle missionary, died in 1837 mourning over a useless life spent in India. When in 1845 Denmark sold Tranquebar to the English, its last mission station in India threatened to become Anglican. This was prevented by none others than the Tamil Lutherans, who petitioned the Danish King to turn Tranquebar over to the Lutheran Mission. The Leipzig Missionary Society had already sent its first missionary to India in 1840, Johann Heinrich Karl Cordes, born 1813 at Betzendorf, near Lueneburg. He instilled new life into the dying mission and brought about a northward spread of the original Danish-Halle mission along the eastern coast of India as far as Madras and the Kaweri Delta with its ancient temple-city Sidambaram. Here Missionary Wolff continued the work in 1866 and by 1884, the year of his death, a goodly number of Christian pariahs were to be found in Sidambaram and its neighboring villages. By 1900 they numbered 700 in 30 villages and 10 stations.⁵³

Into the Telugu area as far north as Gudur, north of Madras, the Hermannsburg Missionary Society sent its first Indian missionary, August Mylius. This bachelor missionary labored tirelessly from 1865 till 1887, mastering the language and preaching in many outlying towns and villages. From 1866 to 1891 twenty-three missionaries were sent out, of which eighteen either died on the field or were sent home broken in health. This mission having fought and struggled through two crises, nevertheless at the end of 1891 had brought 1,825 heathen to Christ and had established 10 preaching stations with 19 outstations. Within ten years these increased to 75 stations. In 1912 the Joint Synod of Ohio (American Lutheran Church) took over two stations of the Telugu field and in 1916, after all of the Hermannsburg missionaries with one exception had been repatriated during World War I, the transfer of the entire field to the Ohio Synod was completed. At the end of 1937 the mission, which now numbered 8,775 souls, reported that financially seven parishes had become self-supporting, self-governing and self-extending. A constitution was adopted, which brought into existence the South Andhra Lutheran Church. As of 1954 there were 13,564 baptized members in 315 village congregations and nearly 9000 pupils in 115 schools among 2,000,000 non-Christians. Since India became a sovereign republic in 1950 a new field has been opened to both the Andhra and Gossner Church. It is Madhya Pradesh in the Central Province, which previously had been closed to Christianity.⁵⁴

Some hundred miles to the north of Gudur lie the two oldest American Lutheran mission fields of the Foreign Missionary Society of the Evangelical Lutheran Church of the U. S. A., Guntur and Rajahmundry. Rhenius had appealed to the Lutherans in America to support his work. Their first missionary to respond to this appeal was the Rev. John C. F. Heyer, a member of the Pennsylvania Ministerium, who began his Indian mission work in Guntur in 1842. He was instrumental in having the Rajahmundry mission field taken over from the North German Missionary Society, where he completed his successful mission work in his seventy-seventh year (1871). In 1902 the number of Christians in these two fields advanced to a total of 6,159 baptized members, and the Indian workers to 147. By 1940 an Indian Church including the South Andhra Lutheran Church had been organized and an Indian ministry developed into a synod with five districts. The church carries the name of Andhra Evangelical Lutheran Church with a baptized membership as of 1952 of 239,624 in 2,133 congregations. It is ministered to by only 150 pastors, who, however, are assisted by over 4,520 workers including evangelists, catechists, Bible women, doctors, nurses, Day School and Sunday School teachers instructing 136,039 children.⁵⁵

Still farther north some 150 miles northwest of Guntur the Breklum Mission began its mission work in the native State of Jeypore, after a critical time of organization (1877) had passed. Speedy results followed.

⁵² John Aberly, *An Outline of Missions* (Philadelphia: Muhlenberg Press, 1945), pp. 57 and 67f.

⁵³ Preston A. Laury, *History of Lutheran Missions* (Reading, Pa.: Pilger Publishing House, 1905), pp. 64 and 118. Cf. Also Reinhold Gareis, *Geschichte der Evangelischen Heidenmission* (Chicago: Wartburg Publishing House, 1902), pp. 342ff.

⁵⁴ Andrew S. Burgess, *Lutheran World Missions* (Minneapolis: Augsburg Publishing House, 1954), pp. 20ff., 188f.

⁵⁵ Aberly, *op. cit.*, pp. 68 and 99f.

Before World War I the staff of missionaries numbered forty and its baptized membership had risen to 24,021. During the war years all the missionaries were removed. After their return the numerical increase until 1938 was but slight. The baptized members numbered 26,455 ministered to by 15 Indian pastors and 79 unordained workers. World War II only increased the difficulties of carrying on the work resulting in a formal transfer of all the stations of this mission to the United Lutheran Church in America. Since then the membership has grown to 51,500, communicants to 23,193, served by 53 ordained pastors, 500 evangelists, and 2,501 other national workers.⁵⁶

Again moving further north about 150 miles west of Calcutta in the Birhar province the Gossner Evangelical Lutheran Mission worked among the Kols and still farther north in the Ganges Valley among the Hindus and Mohammedans. Prior to World War I this mission numbered 100,000 baptized Christians. Interrupted by two world wars the membership nevertheless increased to some 257,000 served by 125 ordained pastors and 902 evangelists. This mission has 189 schools, primary and secondary, attended by 15,205 pupils.⁵⁷

Farther to the northwest one enters the Santal Mission field of the Northern Churches founded by two pioneer missionaries, H. P. Borresen, a Dane, and L. O. Skrefrud, a Norwegian sailor. This mission among one of Indian's aboriginal tribes is called The Ebenezer Evangelical Lutheran Church and in 1953 had no less than 274 congregations with 30,994 members in 103 villages.⁵⁸

This promising mission field is located near Nepal and Bhutan, both on the southern border of Tibet. Nepal, the Switzerland of the Himalayas, has opened its door "ever so cautiously in 1950" by permitting "educational and medical work" to be carried on. The *Evangelische Mission, Jahrbuch 1969* informs us, however, that the Wiedenester Mission reports a constant growth of congregations in Nepal despite accusations raised by students against all missions.⁵⁹

Geographically the line of contiguously located Lutheran missions along India's eastern coast comes to a dead end at the border of Tibet. Inner Tibet has not even been reached by any Protestant or Roman Catholic mission. Only into the outlying areas a few missionaries have made extensive journeys. Still here mention must be made of the Moravian Brethren and of Karl Guetzlaff (1803–1878), one of the most outstanding missionaries of the Jaenicke Mission Institute. He had encouraged Moravian missionaries to work among the Mongols. Finding all doors to Mongolia closed, they carried on work among Tibetans in the neighboring Nubra Valley, where they succeeded in establishing four stations with eighty-four converts. In 1955 two Tibetans were ordained to the ministry in Lep on the border of Tibet. Even a translation of the complete Bible has been made available to the Tibetans in 1948 and according to a 1954 Report of the British and Foreign Bible Society a thousand copies have found their way into Tibet, many even into the monasteries.⁶⁰

Along the western coast of India in the Malabar territory the Basel Society began its own work in 1834. It had to contend with the difficulty of preaching the Gospel in six different languages, of which the Karanese, the Tulu, and the Malayalam are the most important and into which the Bible has been translated. In the Kanara district Mangalore is the largest Basel station, even the largest German evangelical Indian mission station numbering 2500 members. By 1903 the Society reported 85 missionaries, 15,902 baptized members and 11,054 scholars.⁶¹

Congregations of the Lutheran Church—Missouri Synod had been sending mission festival collections to the Leipzig and Hermannsburg missionary societies till 1876. It was the year in which Carl Manthey Zorn and Fritz Zucker, after having for doctrinal reasons severed their ties with the Leipzig Mission Society, reached

⁵⁶ *Ibid.*, p. 102. The postwar statistics are those of *Evangelische Mission, Jahrbuch 1969*. Schriftleiter: Pfarrer Walther Ruf. Verlag der Deutschen Evangelischen Missionshilfe, Hamburg, pp. 188f.

⁵⁷ Aberly, *op. cit.*, pp. 103f.. Cf. also John Caldwell Thiessen, *A Survey of World Missions* (Chicago: Inter-Varsity Press), pp. 45f.; Stephen Neill, *A History of Christian Missions* (Grand Rapids: Wm. B. Eerdmans, 1965), pp. 361ff.. The above statistics are also those of *Evangelische Mission, Jahrbuch 1969, op. cit.*, pp. 188f.

⁵⁸ Neill, *op. cit.*, p. 362. Aberly, *op. cit.*, p. 104.

⁵⁹ This brief report can be found on page 83 of the *Evangelische Mission, Jahrbuch 1969*.

⁶⁰ Robert Hall Glover, *The Progress of World-Wide Missions*, revised and enlarged by J. Herbert Kane (New York: Harper and Brothers, 1960), p. 100. Thiessen, *op. cit.*, p. 100. Neill, *op. cit.*, p. 461.

⁶¹ Laury, *op. cit.*, pp. 119f.. Aberly, *op. cit.*, p. 83.

America to become members of the Missouri Synod. Walther had suggested to Zorn and Zucker as well as to Otto Willkomm and Alfred Grubert, who had joined the former in their confessional stand, to remain in India as Missouri's men. Because of the position they had put themselves into as Leipzig missionaries among the villagers they had been serving, the only alternative was to leave India with their families and to join the forces of the Missouri Synod in both Germany and America. Almost two decades later two missionaries, Theodore Naether and Franz Mohn, also severed their connections with the Leipzig Society for the same doctrinal reasons. After both had been brought to America by the Mission Board of the Missouri Synod and had successfully passed the colloquy, they were sent to India in 1894 to carry on mission work in the field west of Madras in the Salem District, as far removed from the Leipzig mission area as possible. In 1912 the work was extended to the Travancore State in the Trivandrum area, the most southwestern part of India. By 1928 their seminary in Nagercoil offered a full systematic seminary training. Both fields by 1938 had a baptized membership of over 11,000, ministered to by 40 ordained foreign missionaries and by 25 ordained Indian pastors assisted by 108 other national workers. In 1952 Colomba, Ceylon, was added to this mission field.⁶² It also has a hospital and nearly 100 schools, including high schools and teacher training schools. The 150 congregations are being ministered to by 116 ordained Indian clergy. After further successful mission work the India Evangelical Lutheran Church came into being (1958). Statistics at the end of 1960 record 468 stations with a membership of 32,671 baptized Christians.⁶³

As the Lord of the Church opened a door to India for the Lutheran Church—Missouri Synod through missionaries, who for doctrinal reasons separated from their mission society, likewise He has apparently granted our Wisconsin Evangelical Lutheran Synod an open door to India via a most ambitious Indian witness for Jesus, the Evangelist T. Paul Mitra, “whose doctrinal position was found to be in agreement with the Scriptures and the Lutheran Confessions by our Commission on Doctrinal Matters” on the strength of the confessional statement of the Rural Gospel Mission, which he represents. Personal discussions have already been carried on with him by two members of the Executive Committee for Chinese Missions, who also found “that the confessional stand of T. Paul Mitra is in full agreement with the Scriptures and the Lutheran Confessions.” God willing, these discussions are to be continued by having Mr. Mitra come to the States, which “would enable our Synod’s Commission on Doctrinal Matters to speak at length with him,” to “permit Mr. Mitra to audit classes at the Seminary, and if everything continues to be in order, he could be ordained into the Lutheran Ministry before his return to India.” The Committee on Relief hopes to supply the Mitras with a shipment of medical supplies to be used and distributed by Mrs. Mitra, a retired physician and surgeon. The Synod’s Board of Trustees has at the request of the Executive Committee allocated \$12,000 from the World Mission Building Fund “in order to purchase a parcel of ground and erect a stone building in Madras, to be used for a mission center, a medical dispensary, and humble living quarters for the Mitras....At this date, God alone knows what lies in store for our Synod in its program to preach Christ in India.”⁶⁴

China

While India today is still open to foreign missionaries, China with its 700,000,000 inhabitants is hermetically sealed off by Communistic rule since 1949. Even prior to 1842 it was closed to all Protestant missionaries. Only Macao, the Portuguese colony south of Canton, and a very small strip of land in Canton were open to foreigners. Still it was large enough for the first Protestant missionary, Robert Morrison of the London Mission Society, to live there “almost in hiding,” there to learn the Chinese language and to translate

⁶² Already in 1927 the Missouri Synod began mission work on Ceylon.

⁶³ Burgess, *op. cit.*, pp. 110ff.. Dean Lueking, *Mission in the Making* (St. Louis: Concordia Publishing House), pp. 68ff., 212ff.. *Encyclopedia of the Lutheran Church*, J. Bodensieck, Editor (Minneapolis: Augsburg Publishing House, 1965), Vol. I, p. 117.

⁶⁴ Report to the Nine Districts 1970, “What hath God wrought!”—Numbers 23:23. III-H, pp. 7f.. Reports and memorials for the Fortieth Biennial Convention, Wisconsin Evangelical Lutheran Synod, New Ulm, Minnesota 1969, p. 111. Proceedings of the Fortieth Biennial Convention, Wisconsin Evangelical Lutheran Synod, New Ulm, Minnesota, 1969, pp. 140 and 156.

and publish the New Testament in 1813, the whole Bible in 1834. In this his important work he was also aided by Karl Guetzlaff of the Jaenicke Mission Institute.

Karl Friedrich August Guetzlaff was the first Lutheran missionary to China, designated as “the Apostle to the Chinese” and by Hudson Taylor as “the grandfather of the Chinese Inland Mission.” He began his Chinese mission work in 1831 by sailing along the coast of China and by preaching and distributing his sixty-one tracts and Bibles as far as Tientsin and Manchuria. He himself had written these tracts in a manner that made the Gospel message understandable to the Chinese. After the treaty ports of 1842 were opened to foreigners, he endeavored to extend the Gospel’s influence inward into the eighteen provinces of China by sending out Chinese workers with his tracts. In this he failed because of the unfaithfulness of his colporteurs, but not without having called attention to the need and possibility of the spread of the Gospel message throughout China’s many provinces. By means of his many English and German writings he also exerted a strong influence on all of Europe, on Britain, and even on America. As a result of these writings the Chinese Evangelization Society was formed, under which Hudson Taylor labored. And last, but not least, through Guetzlaff’s influence missions were begun in Canton and Hankow by the Berlin, Basel and Barmen Rhenish mission societies. In the nineties of the nineteenth century the Norwegians both of Europe and the United States began their mission work north of Canton in the Hunan, Hupeh, and Honan areas. This mission continued to be the largest in China. The Bergen Mission Society of Norway, organized in 1891, has its principal station in Hankow. In 1892 Hankow also became the headquarters of the Danish Missionary Union for China. It must be kept in mind that over fifty Protestant missionary societies were engaged by 1900 in the work of building, with a working force of 610 foreign missionaries and 6,388 native workers, men and women. Communicants numbered no less than 112,808, of which 9,688 belonged to the Lutheran missions.⁶⁵

Between 1900 after the Boxer uprising and 1914 more societies, according to Latourette,⁶⁶ entered China from the Lutheran bodies than from any other of the major denominational groups. Already in the first decade of the twentieth century no less than six Lutheran societies started work, the Liebenzeller and the Swedish Mongolian even a year earlier in 1899. These were followed by the Augustana in 1905 and by the Lutheran Church—Missouri Synod in 1917, having taken over the work already done by the Rev. E. L. Arndt since 1913.⁶⁷ His work was extended on the Yangtse as far west as Wanshien. Mention must also be made here of the Norwegian Missionary Society, which already had begun work in 1848 and then discontinued it. In 1901 it resumed operations and by 1913 had sent twenty-eight missionaries to China, having in its employ no less than sixty-three Chinese. In 1920 almost all Lutheran missions operating in China had united to form the Church of Justification by Faith.⁶⁸ Even during and after World War I new Lutheran missionary societies entered China, among them the Lutheran Board of Missions, Minneapolis, centering upon Honan in 1916. Already in 1915 the Lutheran bodies working in Hunan, Hupeh, and Honan drafted a constitution preliminary to union, which was adopted in 1917 at a celebration of the quadricentennial of the Reformation.⁶⁹ Before World War II some 50,000 Christians were connected with Lutheran missions served by a staff of 500 missionaries and about 1500 Chinese workers. After atheistic Communism had conquered all of China by 1949 and after government-permitted purges against Christianity during the Cultural-Revolution had resulted in all churches being closed, Christian witness only continues: “in the clandestine ‘home congregations’ or ‘cell-structure’ church groups.”⁷⁰

Hong Kong

⁶⁵ Kenneth Scott Latourette, *A History of Christian Missions in China* (New York: Macmillan, 1929), pp. 253, 402.

⁶⁶ Latourette, *op. cit.*, p. 594, 680. Gareis, *op. cit.*, p. 448.

⁶⁷ Lueking, *op. cit.*, pp. 230ff.

⁶⁸ Aberly, *op. cit.*, p. 128.

⁶⁹ Latourette, *op. cit.*, p. 747.

⁷⁰ *Christianity Today*, February 27, 1970, p. [467] 3. Cf. Latourette, *op. cit.*, pp. 575ff. and 596ff.

With the closing of the Chinese mainland thousands upon thousands of Chinese refugees fled to Hong Kong, who increased its population to some 4,000,000. Consequently it has become the center of all Chinese missions, which formerly had worked on the mainland. Combined groups of Lutherans have even moved their Lutheran Seminary from inland China to Hong Kong. This group has also established a school for evangelists. Likewise the Lutheran Church—Missouri Synod in 1957 established its Concordia Theological Seminary on a part-time basis. The Synod's mission church by 1960 had some 26 stations, 6,719 baptized members, 12 missionaries, 18 national workers and an enrollment of 2,780 pupils in its schools, including after-school classes, Sunday schools, and vacation Bible schools. Newer figures show 8000 souls in 20 congregations, while 6000 children are being taught the Word daily in "schools and rooftops." In the fall of 1965 a class was taken into the preseminary level, the total number of students being currently 11. Not until 1969 did it have a class graduating from its "full-time program."⁷¹

The Chinese Evangelical Lutheran Church (CELC), with which our Wisconsin Evangelical Lutheran Church has established fellowship, has a total membership of approximately 850 in three congregations and two new mission stations. In his first News-letter of 1970 Pastor Peter Chang reports that the Lord permitted them to baptize and confirm 156 people in their Christmas Service. Their two schools, primary and secondary, have an enrollment of 460. A seminary class of 7 was graduated in 1968 for the vicar program. At present this church has one graduated pastor and four active vicars, making it possible for the CELC to expand its mission work.⁷²

Formosa (Taiwan)

Not only the Hong Kong Colony but Formosa (Taiwan) also became a place of refuge for the few million Chinese who succeeded in escaping from the Chinese mainland. Formosa since 1865 had become a mission field for the English Presbyterians, followed by the Canadian Presbyterians in 1872. In 1960 after the great influx from China there were 480 missionaries and more than 63 missionary societies in Formosa. Seven of the Lutheran missions formed a union in the Taiwan Lutheran Mission in 1954, after the first Lutheran congregation was formed in 1951 by the Augustana Synod. The Missouri Synod mission opened its first seminary class in 1952. In 1954 the seminary was moved to the southern Taiwanese city of Chia Yi with an enrollment of 25 students. By 1960, 1,320 baptized members were ministered to by 7 missionaries, 13 national workers in 22 stations. And by 1965 the China Evangelical Lutheran Church in Taiwan had 24 congregations and preaching stations with a baptized membership of over 1600 served by 15 trained national pastors and several national evangelists. Its missionary staff is almost 50 per cent Taiwanese-speaking. In the beginning of this decade it hopes to become a fully national church and as such a sister church of the Missouri Synod.⁷³

The Executive Committee for Chinese Mission of our WELS reports that work has also been begun in Taiwan in the capital city of Taipei. This work is being conducted by a pastor and vicar sent from Hong Kong and is being richly blessed by the Lord. Since inquiries are also coming from the Chinese inhabited areas about the Southern China sea, it is being planned to send another theologically trained man to the Hong Kong home base, there "to broaden the program" and "to prepare more and better equipped nationals as couriers of the Gospel."⁷⁴

Japan

⁷¹ *Mission Digest*, Mission Education. 210 North Broadway, St. Louis, Mo., 63102, 1967, pp. 14ff.

⁷² Reports and Memorials for the Fortieth Biennial Convention, Wisconsin Evangelical Lutheran Synod, New Ulm, Minnesota, 1969, pp. 92ff.

⁷³ *Mission Digest*, 1967, *op. cit.*, pp. 43ff. Bodensieck, *op. cit.*, Vol. I, pp. 124f.

⁷⁴ Reports and Memorials, *op. cit.*, pp. 93ff.

Many of the Chinese missionaries who had been forced to leave their mission field in China also turned toward Japan. Lutheran mission work had not found a beginning in Japan before 1893,⁷⁵ when the United Synod of the South entered the island of Kiuchiu and began its mission work in Saga. A congregation was organized in 1898 and provided with a translation of Luther's Catechism and a translation of the Common Service. In 1903 the Danish Lutheran Church in America had its missionary, the Rev. J. M. T. Winther, establish a mission at Kurume on the island of Kiuchiu. The General Council began its mission work in Tokyo in 1908 with a second station at Nagoya. These missions together with the Lutheran Evangelical Association of Finland amalgamated prior to World War II into a single mission body, the Japan Lutheran Mission. It numbered 15,240 baptized members, but by war's end only some 2,500 members and 30 pastors remained.⁷⁶

After World War II the eyes of many American mission boards focused on Japan. The Lutheran Church—Missouri Synod started its work in 1948 in the Tokyo-Yokohama area. Somewhat over a year later there were ten of their missionaries at work in Japan, plus two single women workers. To these were added ten vicars for a two-year term. Besides the Martin Luther Church, their first organized church in Tokyo, the Lutheran Center was launched, where services are being conducted in Japanese and English together with Bible classes, Sunday school, and instruction classes. Yokohama also has its congregation in addition to mission stations in its suburbs, as they are also to be found in the suburbs of Tokyo. This mission work has been extended to a second field in Niigata, a city of 200,000 inhabitants some 300 miles north and west of Tokyo. From here the work has branched out into a number of neighboring towns. Sapporo, the capital city of Hokkaido, has become a third strategic center of the Missouri Synod's mission in Japan, from where the work has again branched out to the northern city, Asahigawa, then even into an area of the Ainu, where aborigines are still living in Japan. This growing mission numbering more than 2,400 baptized members could not be without its own seminary for any length of time. In 1953 a regular theological seminary was founded, into which only college graduates are taken in view of the advanced state of literacy in Japan. By the beginning of 1954 there also were eighteen stations broadcasting the Lutheran Hour in connection with which a system of correspondence instruction is underway followed up by an itinerant mission work by individual Christians, who are carrying the Gospel into distant and inaccessible rural areas.⁷⁷

The Augustana Board in 1950 began its mission work in Hiroshima and neighboring cities. In the same year The Evangelical Lutheran Church together with the Lutheran Free Church also began work in Tokyo and extended it to Nagoya. By 1954 their missionary personnel numbered 63 missionaries.⁷⁸

Our Wisconsin Evangelical Lutheran Synod began work in Tokyo in 1952. By January 16, 1955, the first Japanese service was held. Two years later an experienced Japanese missionary, Pastor Richard Poetter, was called, who together with two newly assigned missionaries worked in the Ibaragi Prefecture north of Tokyo, which had no Lutheran mission. Strategic points along the main road from Tokyo via Tsuchiura to Mito, and on to Hitachi including the lateral, poor roads running out to small places are now covered by three missionaries and the students whom they hope to train. Our first Japanese-born missionary and our voice over the new radio hook-up is that of Tatsushiro Yamada, who gained his theological training in Tokyo. His broadcast of our Gospel message reaches a potential of 3,000,000 listeners. As of 1969 our Japan Mission numbers 162 souls and 117 communicants. It is being served by 4 expatriate pastors and 3 national pastors.⁷⁹

Korea

⁷⁵ None other but Guetzlaff sought to gain a foothold on the mainland of Japan as early as 1837. Although he did not succeed, still with the help of some stranded Japanese he made translations of portions of the Bible. Cf. Aberly, *op. cit.*, p. 172.

⁷⁶ Bodensieck, *op. cit.*, Vol. I, pp. 125f.

⁷⁷ *Mission Digest*, *op. cit.*, 1967, pp. 18ff.

⁷⁸ Burgess, *op. cit.*, pp. 93f.

⁷⁹ *Ibid.*, p. 220; *Proceedings of the Fortieth Biennial Convention*, Wisconsin Evangelical Lutheran Synod, *op. cit.*, p. 143. Edgar Hoenecke, *They Come to Thee!*, Published by Board for Information and Stewardship—Wisconsin Evangelical Lutheran Synod, pp. 18ff.

Korea, part of the Japanese Empire from 1910 to 1945, was visited by our Lutheran friend, the Rev. Karl Guetzlaff, on one of his trips up and down the China Coast in 1832. Here he spent a month disseminating the Gospel by means of his many pamphlets. In 1866 the Scotch Presbyterian missionary, R. J. Thomas, attempted to start a mission in Korea, but lost his life in the attempt. It was not till 1882, when the American commander Schufeldt opened Korea to foreigners, that permanent Protestant mission work was begun. But it was not till 1866 that the first Protestant Korean was baptized and not till 1890 before mission work ceased to be confined to the one station, Seoul. But it was from 1900 to 1910 that Korea experienced the unprecedented increase of conversions from 8,288 in 1900 to 178,686 in 1910. This mass increase continued to 330,000 by 1930. By 1938 the communicants stood at their highest number 148,000.⁸⁰ According to 1968 statistics South Korea has 1,873,122 Protestants.⁸¹ In no other mission field has the “Nevus method” been adopted with such unanimity, which favors the policy of self-propagation and self-support.⁸²

While this promising mission field had been left to Reformed churches, especially to Presbyterians and Methodists till 1957, the Lutheran Church—Missouri Synod began its work in 1958. Its preliminary and primary objective was mass communications, radio and television, Bible correspondence course programs, and the publication and distribution of Christian literature. Still it sought to match these mass communications by more familiar evangelistic activity. As of 1966 there are two Lutheran Missouri Synod churches in Korea, both in Seoul. Within the next three years Korean Christians were able to gather around Word and Sacrament at four other locations in the Seoul area. The year 1966 also marked the formal beginning of its theological training program, which is equal to a 4-year seminary program, during which the students also share in direct evangelistic activity with Lutheran clergymen.⁸³

Finally there is one other Asiatic country which has benefited by the closing of the work in China. This country is Malaya, which lies in the center of the Southeast Asian region. It has the Ryukyu and Philippine Islands to the northeast, which we do not want to bypass on our way to Malaya.

Okinawa

The largest island in the chain of the Ryukyu Islands is Okinawa. As a United States military bastion, Missouri Synod chaplains also served on it as Lutheran missionaries. Gospel tracts and Sunday school literature printed in Japanese were distributed by them among the Okinawans. The Lutheran Hour programs have been broadcast in the Japanese language since 1955. In 1959 the first Lutheran missionary to be sent to Okinawa was Missionary D. J. Glock of the Lutheran Church—Missouri Synod. Services were begun in Naha, the capital, in 1960. The Rev. Toshiro Saito, a graduate of the Tokyo Seminary, together with two American missionaries continued the work in 1964. A center for worship and lay training was erected in Naha in 1967. Evangelistic work is also being carried out in Koza to the north and other preaching stations. This mission has grown to a congregation in Naha and to five preaching stations. By 1967 they numbered 163 baptized members and 123 communicants.⁸⁴

Philippines

The Philippine Islands have a population of 30,000,000, of which 75.6 per cent are Roman Catholics, 7.3 per cent Protestants. The Spaniards, who conquered them in 1542, introduced Roman Catholicism and as early as 1595 founded the University of San Carlos. Since 1899, after the United States had conquered the islands, the Presbyterians, Baptists (1900), a little later the Methodists and the Episcopalians (1902), followed

⁸⁰ Aberly, *op. cit.*, pp. 186ff. Glover-Kane, *op. cit.*, pp. 190ff.

⁸¹ *Lutherisches Missionsjahrbuch fuer das Jahr 1968*. Herausgegeben von Walther Ruf, Selbstverlag des Evang. Luth. Zentralverbandes fuer Aeussere Mission, Nuernberg, *op. cit.*, p. 143.

⁸² Glover-Kane, *op. cit.*, pp. 194f.

⁸³ *Mission Digest*, 1967, *op. cit.*, pp. 23ff.

⁸⁴ *Mission Digest*, 1967, pp. 32f.

by almost every other Protestant denomination, entered this promising mission field. In 1958 it numbered 4,195,024 members.⁸⁵

The Lutheran Church—Missouri Synod had its mission activity get under way in the Philippines in 1945 with two young missionaries beginning the work. By 1966 a foothold had been gained with four stations in Manila. To these were added a theological training school, Sunday schools, and other instruction classes. Through released-time religious instruction 1,700 children are reached every week taught by twenty-nine native teachers. Besides the four stations in Manila, Binalonan 120 miles to the north is being served by two missionaries, one of whom is a native Filipino. Still farther north in North Luzon 14 pastors and missionaries have been serving 4,800 Lutheran Christians preaching the Gospel both in the English and the native languages in the midst of 4,000,000 people. In the Central Philippines, on the islands of Cebu and Leyte, known as the Visayas, a mission was begun in 1959. On Mindanao, the southernmost island, mission work was launched in 1963. Here three American missionaries were at work in 1966. Radio Station DZAS, Manila, broadcasts the Lutheran Hour in twenty-four different languages.⁸⁶

Malaya

As we enter Malaya from the Philippines, one cannot but turn one's gaze from this central peninsula to the north on South and North Vietnam, Laos, Cambodia, Thailand, and Burma with the question whether Lutheran missions are to be found in any of these countries, most of which are today visited by the ravages of war and its widespread destruction. Thailand (Siam) is the country which harbored the restless Guetzlaff for three whole years, where he and his wife translated the entire Bible into Thai, even portions of it into the Lao and Cambodian tongues. Just one convert, a Chinese, was baptized by this intrepid missionary of the Jaenicke Institute. In response to his call the American Baptists began their enterprise in 1834 in Siam and left behind in 1914 a strong Chinese church. Of the 30,816 Protestants, 681 are Lutherans served by the Marburg Mission. Burma has no Burmese Lutheran Church, although there are 184,128 Protestants in the country. But there are Tamil and Telugu speaking congregations of Diaspora Indian Lutherans served by Indian pastors. These congregations are related to the Tamil Evangelical Lutheran Church and the Andhra Evangelical Lutheran Church of India. Cambodia, Laos, and North and South Vietnam are without Lutheran missions. Yet North and South Vietnam have 55,677 Christians, Laos 4,133, and Cambodia 1,972.⁸⁷

Malaya itself with its 197,295 Protestants⁸⁸ has an Evangelical Lutheran Church since 1963 formed by Batak, Tamil, and Chinese Lutherans. There are 500,000 Chinese in 400 settlement camps or "new villages," among whom the United Lutheran Church is also carrying on its mission work since 1953. By 1964 its membership totaled 1200 with its headquarters in the capital, Kuala Lumpur. The missionary staff of more than thirty occupies thirty stations. The Church of Sweden Mission has also begun work among the Tamils.⁸⁹

Indonesia

As we leave Southeast Asia we reach the first of the Indonesian Islands, the island of Sumatra. Here we find ourselves in the midst of one of the two largest Lutheran mission churches in the Pacific, if not in the whole world. Its founder was the "giant missionary" Ludwig Ingwer Nommensen (1834–1918), called by Stephen Neill "one of the most powerful missionaries of whom we have record anywhere."⁹⁰ He arrived in Sumatra in 1862 as the Rhenish Missionary Society's outstanding leader and opened his mission work among the Bataks in the Lake Toba region. In fifty years the Toba Batak Church had 112,000 baptized members. Almost a century after

⁸⁵ Neill, *op. cit.*, pp. 345f. Glover-Kane, *op. cit.*, pp. 132ff. Thiessen, *op. cit.*, pp. 303ff. *Lutherisches Missionsjahrbuch* 1968, p. 143.

⁸⁶ Bodensieck, *op. cit.*, Vol. I, p. 121. *Mission Digest*, 1967, *op. cit.*, pp. 34ff.

⁸⁷ *Lutherisches Missionsjahrbuch* 1968, p. 143.

⁸⁸ *Ibid.*

⁸⁹ Burgess, *op. cit.*, pp. 211ff.

⁹⁰ Neill, *op. cit.*, p. 348.

Nommensen's arrival there were about 750,000 professing Christians among the Bataks of Sumatra and of the adjacent island of Nias. A 1969 statistic numbers them at some 1,000,000.⁹¹ We cannot but ask for the reason for such a phenomenal growth of this mission church. In the last analysis the answer can only be found in the blessing which the Lord of the Church placed upon the work of this leading missionary and his companions. But it was also to the providential advantage of this mission that a number of chiefs were converted, whose people followed them without hesitation. Added to this the many clans and groups among the Bataks only spoke variations of the same language and recognized the same basic traditions and rules of society. These facts forced the decision upon Nommensen and his companions "that this was to be a Batak, and not purely western Church." But this did not come to pass before 1940 when all the foreign missionaries had been interned by the Dutch as a result of Hitler's invasion of Holland. It was then that the request of the Bataks for equality and independence was really answered. As of 1951 this church has set up its own confession, "The Confession of the Barak Church," which, however, does not recognize the Unaltered Augsburg Confession. Luther's Catechism has also been altered to the extent that the Calvinistic interpretation of the Lord's Supper has found acceptance.⁹²

Again it was the Rhenish Missionary Society which in 1835 was the one that opened the work among the Dayaks, the natives of Borneo. Here, however, only a few converts were made and an uprising in 1859 even cost the lives of several of the missionary staff. After the transfer of this field to the Basel Evangelical Mission Society a rapid growth in the conversion of seventeen thousand natives in the South Borneo district developed. Here the Kalimantan Evangelical Church has 32,000 members. Mention should be made here of the organization of the 100,000 Lutherans in Holland, who also were interested in foreign missions. Their organization is known as the Evangelical Lutheran Society for Home and Foreign Missions. Its missionaries are engaged in winning the natives of the Batu islands to the south of Nias and reported a total community of 8,337 adherents in 1938.⁹³

Since President Suharto of Indonesia has welcomed Christian missions, Indonesia, especially Java, has become prime mission territory. Still the Rev. Martinus Tan Ing Hien (his preferred Indonesian name: Martinus Adam as used above), leader of the newly organized Confessional Lutheran Church in Indonesia, who has been in correspondence and personal contact with the Executive Secretary of our Board for World Missions, insists that of the three million Christians in Indonesia, only 12 per cent practice their faith. Almost all of these Protestant churches and missions are involved in the *Synode Oikumene di Indonesia*, "a liberal unionistic superchurch." Because of the confessional stand of our Wisconsin Evangelical Lutheran Church Pastor Adam has sought and found affiliation with our Synod with the purpose of establishing a "spearhead of a truly orthodox Lutheran Church movement in Indonesia."

There are now two churches, the one mentioned in the foregoing paragraph, organized in 1964 in Sukabumi, West Java, the other, the Evangelical Lutheran Church in Bali, which consists of two preaching places, one at Singaradja and the other about six miles west of the city. Sukabumi also has a preaching place in Tjandjur, West Java. The languages used in the services are the Indonesia, Balinese and Chinese (Mandarin and Hakka). St. Michael's Lutheran Church at Sukabumi, Martinus Adam, pastor, has 30 baptized members, 16 communicants, 17 catechumens and 35 Sunday school children. Every Sunday three services are held "to pave the way for the Lutheran Missions abroad to rally to the summons of the Lord."⁹⁴

New Guinea

New Guinea, the second largest island in the world next to Greenland, is made up of three divisions: West Irian (West New Guinea), thus called by the Indonesians, to whom it was transferred by the United

⁹¹ *Evangelische Mission 1969, op. cit.*, pp. 188f.

⁹² According to an unprinted historical sketch written by Pastor M. Adam of the Confessional Lutheran Church of Indonesia. Cf. *Proceedings of the Fortieth Biennial Convention, op. cit.*, p. 130.

⁹³ Aberly, *op. cit.*, p. 146. Glover-Kane, *op. cit.*, p. 129.

⁹⁴ *Proceedings of the Fortieth Biennial Convention, op. cit.*, pp. 130f.

Nations in 1963; Trust Territory of New Guinea and the Territory of Papua, both administered by Australia. New Guinea has the largest Lutheran missionary church. The historical development of this mission has its beginnings in the work of the Neuendettelsau Mission in cooperation with the United Evangelical Lutheran Church in Australia (UELCA), in that of the Rhenish Mission, and finally in that of the Evangelical Lutheran Church of Australia (ELCA). This work takes us back to the missionary, Johannes Flierl, who founded the first Lutheran mission station, Simbang, near Finschhafen, in 1886. Under God's blessings Missionary Flierl worked here for almost fifty years.⁹⁵

Then years after the Neuendettelsau Mission entered New Guinea, the Rhenish (Barmen) Mission began its work in the Madang District, where it established the second Lutheran mission. In the course of the first twelve years thirty Rhenish missionaries were sent to New Guinea, of whom ten found an early grave. During World War I the missionaries of both missions were interned. After the war the Australian government intended to turn these German missions over to the English churches in Australia. The latter refused to accept this offer, but insisted that both missions be retained by their Lutheran founders. The Neuendettelsau Lutherans and those of the American Lutheran Church were even instrumental in aiding the Evangelical Lutheran Church of Australia, affiliated with the Synodical Conference in the USA, to begin its New Guinea mission work on the island group of Kook Siassi. Here many of the natives had already been baptized, chapels had been built and schools begun. From here the mission of the ELCA extended its work inland among the Kukuyu in Manyamya. When populated territories to the west were opened by gold miners, the missions took advantage of the opportunity to enter this open door with the Gospel message. The ELCA began work among the Enga tribes, which however exceeded its financial means and corps of mission workers. Therefore in 1948 the Lutheran Church—Missouri Synod was called in and commenced operations in the western highland of New Guinea at Wabag. This mission carries the name of New Guinea Lutheran Mission Missouri Synod and in 1965 had 18 missionaries serving 15,000 baptized members. Today its membership has increased to almost 40,000.⁹⁶ The Neuendettelsau Mission was taken over by the American Lutheran Church. In February, 1956, the Evangelical Lutheran Church of New Guinea was organized. According to latest statistics (1969) the Evangelical Lutheran Church of New Guinea has a membership of 341,475 native Christians, no less than 16,000 heathen having been baptized in the past year.⁹⁷ Since baptisms are at the rate of 10,000 and more a year, New Guinea has become the largest single Lutheran mission in the world.

Australia

The mission work done on New Guinea overshadows the work performed among the natives of Australia, although strenuous attempts were also made by many mission societies to found mission stations among the Australian aborigines. This could not be done at once because the Australian colonists as such were an extensive home mission field which absorbed the energies of the accompanying and following missionaries. This must also be said of the first congregations of German Lutherans under Pastor Kavel and Pastor Fritzsche, who emigrated to Australia in 1838 and 1841. The missionaries who accompanied these congregations had been instructed to extend the Gospel message among the natives. But they soon came to the conclusion that their time to do missionary work had not yet come. Since even many of the German settlers did not attend divine services, the missionaries had to devote all their energies to gathering their German countrymen into Diaspora congregations. From these congregations the Immanuel Synod in fellowship with the Iowa Synod (since 1921 known as the United Ev. Luth. Church in Australia) and the Ev. Luth. Synod in Australia (since 1941 the Ev. Luth. Church of Australia) affiliated with the Synodical Conference were formed. Both synods established pulpit and altar fellowship in 1965 and are engaged in active mission work both in New Guinea and Australia.

⁹⁵ Glover-Kane, *op. cit.*, pp. 449f. Bodensieck, *op. cit.*, Vol. I, p. 149.

⁹⁶ *Encyclopedia of Modern Missions*, Burton L. Goddard, Editor (Thomas Nelson & Sons, New Jersey 1967), p. 380.

⁹⁷ *Evangelische Mission 1969, op. cit.*, pp. 188f. For German-reading readers the latest article on Lutheran mission work in New Guinea is that of the Rev. Fr. Noack: *Der Werdegang der lutherischen Missionen und der Rheinischen Mission in Neu Guinea. Lutherischer Rundblick*, Heft. 4, 1969, pp. 255–262.

Despite the many unsuccessful and abandoned Continental and British missions among the aborigines of the inhospitable deserts of Australia, the Lutheran mission work on a limited scale was not without success. The Hermannsburg Mission on the Finke River in Central Australia begun in 1877 and taken over by the Immanuel Synod in 1894 numbered in 1961 five missionaries and six teachers serving 1,169 baptized members in eleven congregations and twenty-one preaching places. The Evangelical Lutheran Church has two mission stations at Koonibba and Yalata in South Australia, each served by one missionary.⁹⁸

New Zealand

Samuel Marsden's name is inseparably connected with the first Protestant mission work on New Zealand, which is situated 1,200 miles east of southern Australia. He laid the foundation for the Church of England Mission to the New Zealand Maoris. After he had bought and equipped the *Active* in 1814, he together with missionaries sent from England made seven voyages from New Holland to New Zealand in the interest of extensive missionary operations. By 1840 100,000 were enrolled as Christians. In 1854 the Governor of New Zealand reported "that all but one per cent of the Maori race had made profession of Christianity."⁹⁹ Before Lutheran missionaries arrived, the whole population had become, at least nominally, Christian. But a general relapse had followed. As a result Lutheran missionaries were faced with an exceedingly difficult task.

In 1843 three missionaries of the North German Mission arrived with 120 German immigrants at Nelson in the north of the South Island. Others followed, settling near Nelson in the Moutere Valley. A Lutheran church was dedicated at Nelson by 1865. From the very beginning the missionaries planned to extend their work to the native Maoris. Even after a large number of the immigrants had left for South Australia, the work among the Maoris was continued. Still it remained unsuccessful until in 1875 C. Dierks, brother of H. Dierks, one of the missionaries who had established fellowship with the Lutheran Free Church of Hermannsburg, achieved some success among the Maoris at Waitotara in the south of North Island. Here a church was built in 1889 but had to be closed by 1919. A final attempt was made by the Hermannsburg Free Church, which continued its work on New Zealand until 1900, through its missionary Blaess, who was successful in persuading a Maori convert, Te Punga, to study in America and to become a Lutheran pastor in the New Zealand district of the Evangelical Lutheran Church of Australia. But even his efforts to convert his people to Christianity were unsuccessful. Only the two missionaries sent by the North German Missionary Society to the island of Ruahuki to the south of New Zealand converted all of its small population. Also the Gossner missionaries, who worked on the Chatham islands, a county of New Zealand, founded a mission church.¹⁰⁰

Oceania

Proceeding from New Guinea and New Zealand we enter Oceania, the large mission field of the Melanesia, Micronesia, and Polynesia groups of Pacific islands. Reading of the spread of the Gospel from island to island, large and small, we are reminded of Luther's comparison of the constant and progressive course of the Gospel "with a stone thrown into the water," which "makes ripples and circles around itself" and "which move farther and farther outward, the one pushing the other, until they reach the water's edge."¹⁰¹ Among all these islands Tahiti, the largest of the Polynesia Society Islands, became "the seed-plot from which the gospel was scattered far and wide over Oceania."¹⁰² Again we ask what part Lutherans played in this spread of the Gospel. Was Luther's mission-mindedness without fruit in this vast mission territory? It is true that by far Catholics, Anglicans, Methodists and Presbyterians were the ones to establish mission stations on these islands after Cook's voyages of discovery. Still there is no justification for the assertion that "Lutherans did not enter

⁹⁸ Bodensieck, *op. cit.*, Vol. I, p. 149.

⁹⁹ Neill, *op. cit.*, p. 302. Laury, *op. cit.*, pp. 270f.

¹⁰⁰ Aberly, *op. cit.*, p. 160. Bodensieck, *op. cit.*, Vol. I, p. 153.

¹⁰¹ WLQ, April 1969, p. 111.

¹⁰² Glover-Kane, *op. cit.*, p. 438.

this great field.” We but have to think back to Finschhafen on the north coast of New Guinea, where Flierl opened a field, which “was destined to become the largest Protestant mission in the South Pacific.”¹⁰³ Added to this large Lutheran mission there are other missions by a group with a Lutheran background, the Liebenzell Mission, which has its headquarters in Bad Liebenzell in the Black Forest in Germany. This new-pietistic evangelical group is still working in Oceania. Since 1906 it has established mission stations on the East and West Caroline Islands in Micronesia. As of 1965 it had a staff of ten foreign missionaries and fifty-nine workers operating two schools for girls and one for boys. Also on the Admiralty Islands in the Bismarck Archipelago the Liebenzell Mission has a staff of five foreign missionaries and eighteen native workers serving seventeen mission stations. Here it also has a girls’ school and a school for the training of evangelists.¹⁰⁴ Such work is a precious fruit of Luther’s mission-mindedness, who not only emphasized preaching but also teaching in schools for both boys and girls, as well as training schools for future teachers and pastors.

Madagascar

Leaving the islands of the South Pacific behind, we visit Madagascar in the Indian Ocean, the fourth largest island of the world. Although it lies about 250 miles off the east coast of Africa, its inhabitants, called Malagasy, are not akin to the native of Africa, but are rather of Malay-Polynesian origin. After vain attempts by Carmelites and Lazarists to start missions on this great island in the seventeenth and eighteenth centuries, The London Missionary Society took up mission work in 1818. By 1831 the first group of twenty-eight converts was baptized. But in 1835 Queen Ranavalona ordered a violent persecution of the Christians, which did not cease till the death of the queen in 1861. Then it was found that the number of Christians was four times as great as at the beginning of the persecution, which had at least 200 martyrs in its wake, not to mention the many men and women who had fled into the dense forests of their island. Truly, the blood of martyrs is the seed of the Church. But the one major factor that sustained and increased the number of Christians during this persecution was the possession of the New Testament in Malagasy. On this the persecuted Christians fed their souls and passed it on to others, even in hand-written copies. As one of Luther’s first great works after the Diet of Worms was his translation of the New Testament, the first duty of the missionary after he has once learned the native language is to give to the people the Word of God in their tongue. The many translations of the Bible by missionaries on all mission fields of the world are no less a fruit of Luther’s mission-mindedness than his very own translation, which, indeed, is a forerunner of all these other missionary translations of the Bible.

But one year after the persecution Madagascar became the great mission field of the Lutherans of Norway and of the Norwegian Lutherans of America. The latter were members of the Lutheran Free Church and of the United (Norwegian) Lutheran Church of America, now united into one mission area under the American Lutheran Church. Their combined mission work expanded rapidly. Between 1886 and 1895 there were 35,000 baptized Christians and 58,000 between 1896 and 1905. By 1903 the number of pupils numbered as many as 45,000. After a union of these three Norwegian Lutheran churches or synods on the island had been consummated in 1950 to form the Malagasy Lutheran Church, it has grown to be the largest Church on the island with six synods or districts numbering 1797 congregations with an approximate membership of 200,000.¹⁰⁵

Africa

Africa, joined to Asia by the Isthmus of Suez, is the second largest continent of the world, although it has less than a twelfth of its population. Concerning mission work in Africa in the past century, it is surprising

¹⁰³ *Ibid.*, p. 449.

¹⁰⁴ *Ibid.*, p. 445. Aberly, *op. cit.*, p. 167.

¹⁰⁵ Burgess, *op. cit.*, pp. 79ff. and 144ff. Bodensieck, *op. cit.*, p. 24.

to be informed that every third missionary was a German and that of the oldest and largest mission societies of Germany only the Gossner Mission had no mission field in Africa.

Sierra-Leone

To begin with Sierra-Leone, which is the oldest mission field in West Africa, missionaries from Jaenicke's mission institute were its first missionaries, among whom the Hanoverian William A. B. Jansen (Johnson) deserves special mention. He witnessed a remarkable mass movement to Christ during the seven years (1816–1823) he spent on the field. At the end of the nineteenth century 41,000 of the 75,000 inhabitants of the colony of freed slaves were Protestants. According to 1968 statistics this field has 77,251 Protestant Christians and 37,601 communicants among 2,100,000 inhabitants.¹⁰⁶

Liberia

Turning southeast, we enter Liberia, Africa's oldest independent republic. This country for various reasons is of special interest to us as Americans. Here in 1822 a colony of 25,000 freed American slaves was established. After the colony became a sovereign state and adopted a constitution, these ex-slaves virtually ruled the country according to their motto: "The Love of Liberty Brought Us Here." Monrovia, its capital, commemorates James Monroe, during whose presidency the first settlement was made. American Methodists, Presbyterians, and Congregationalists were the ones to send the first white missionaries into the country. The deadly climate of Liberia exacted a terrific toll in lives scarcely to be imagined. Of the 75 missionaries sent out by the American Presbyterian Mission, 31 died within a few years, and many more returned broken in health. The first foreign missionary of the American Methodist Church died four months after his landing in Liberia. His dying appeal, "Let a thousand fall before Africa be given up," was heeded by the many missionaries who stayed at their posts regardless of the cost or who followed and replaced those who had found an early grave or had to be invalidated home.

Since 1860 the United Lutheran Church in America has been doing the most successful mission work in Liberia at its Muhlenberg mission station, situated some twenty-five miles inland along the St. Paul river. Here 3,000 natives were soon under the influence of the Muhlenberg Mission with its Boys' and Girls' School. This mission had and has as its aim to work its way into the interior, populated by 1,500,000 natives. Its aim has been realized to the extent that an independent church was organized in 1945, the Evangelical Lutheran Church in Liberia, numbering a decade later 1,648 baptized Christians in 36 congregations and 85 preaching places ministered to by 58 missionaries and four Liberian pastors assisted by 40 evangelists, not to forget its 16 schools.¹⁰⁷ Since the last world war new possibilities have opened for it, so that one can speak of this mission, despite the drawbacks of the tropical climate, as showing gratifying results. In 1968 Liberia had 119,722 Protestant Christians and 66,449 communicants among some 1,250,000 Negroes including 15,000 Americo-Liberians.¹⁰⁸

Gold Coast (Ghana)

Bypassing the Ivory Coast, we find ourselves in the Gold Coast, which had a change of name when the independent state of Ghana came into existence in 1957. Here the Basel missionaries began their work as early as 1828. Because of the deadly climate eight missionaries found an early grave in the course of the first ten years. The only survivor was Andreas Riis, the Lutheran missionary from Schleswig Holstein, who refused to

¹⁰⁶ *Lutherisches Missionsjahrbuch fuer das Jahr 1968*. Herausgegeben von Walther Ruf, Selbstverlag des Evang. Luth. Zentralverbandes fuer Aeussere Mission, Nuernberg, p. 142.

¹⁰⁷ Robert Hall Glover, *The Progress of World-Wide Missions*, revised and enlarged by J. Herbert Kane (New York: Harper and Brothers, 1960), p. 267.

¹⁰⁸ *Lutherisches Missionsjahrbuch 1968*, p. 141.

give up, although twice he was the only “doorkeeper” on the Gold Coast. During the first sixty years of this mission’s history one hundred missionaries succumbed to the fatal climate. To these must be added the eleven missionaries who died in 1895 alone. But from many a Swabian family emissaries came to fill the gaps in the broken ranks, so that at the end of the nineteenth century there were 8,265 baptized Christians and about 18,000 adherents.¹⁰⁹ Notable work was done in education and in the scientific study of the languages, especially the Tzi (Tshi) and Ga languages, into which the Bible was translated by Christaller (d. 1895), who also made researches into the Sudan languages, and by Zimmermann (1850–1876), who mastered the language of the Ga tribal group living in and around the capital city of Accra. During World War I this promising mission “branded” by the English as “German Mission” was taken over by the United Free Church of Scotland, which, however, was not able fully to replace the numerous and well organized Basler mission force. By that time the mission had numbered 25,042 church members and 161 schools in which 8,308 pupils were enrolled, more than one half of all the school children in Ghana.¹¹⁰ Today this former Lutheran mission is known as the Presbyterian Church of Ghana.

The only Lutheran Church in Ghana represents a mission of the Lutheran Church—Missouri Synod and is younger than the nation which gained its independence in 1957. In this year a letter was addressed to the President of Negro Missions of the Lutheran Synodical Conference by a missionary, who had succeeded in establishing a Lutheran church in Accra, capital of Ghana. Dr. William Schweppe, who at the time was superintendent of the Nigerian Mission, was sent to Ghana. After his second visit he reported that there was “a fine opening in Ghana, with a good nucleus in Accra.” He also called the attention of the Missionary Board to a request that had come from a chieftain of the village about 70 miles inland, “requesting that the Lutheran Church be brought to his village as soon as possible.” In 1961 two congregations with a communicant membership of eighteen were formally incorporated as the Lutheran Church in Ghana. By 1968 the church had six stations and a membership of 291 baptized Christians and 166 communicants served by seven American missionaries. Since 1968 the Lutheran Hour is broadcast in English.

It must be kept in mind that Ghana’s 8,000,000 people speak 56 different tongues. The members of one small congregation in Tema, for instance, numbering only 26 communicants, speak eight different languages. While the services can be carried on in English, it is found necessary in each service after the sermon to “break up the worshipers into various language groups for a Bible study related to the message of the sermon, each language group being led by a different elder.”¹¹¹

Togoland

Lutheran work in Togo, which was annexed by Germany in 1884, was begun by the North German (Bremen) Missionary Society in 1847 in the southwestern part of the Ewe country. Its first four missionaries died within the first year. During the remaining half of the century another 60 of the 160 to 180 missionaries sent to Africa were laid into the grave. The Negro natives stared at the many coffins in unbelief and could not grasp what moved more and more foreign missionaries to follow the lead of their buried comrades. The members of the Basel Mission knew full well. They followed the advice of one of their missionaries and established the station Keta as a basis for further inland work. This work progressed despite the sad fact that eleven missionaries of the most flourishing station, Ho, died within the first decade of its existence (1859–1869), followed by three uprisings of the Ashanti (1869–1895, and 1900), the most warlike tribe along the Gold Coast. At the end of the 19th century the Ewe mission had five main stations and 31 outstations numbering 2,407 souls and 1,565 communicants served by thirteen male and fourteen female missionaries. Its 36 schools

¹⁰⁹ Preston A. Laury, *History of Lutheran Missions* (Reading, Pa.: Pilger Publishing House, 1905), pp. 205f.

¹¹⁰ *Evangelische Missionkunde* von D. Julius Richter (Leipzig/Erlangen: A. Deichersche Verlagsbuchhandlung, 1920), pp. 252f.

¹¹¹ *The Edifying Word* Convention Work Book (Reports and Overtures), 48th Regular Convention, The Lutheran Church—Missouri Synod, Denver, Colorado, July 11–18, 1969 (St. Louis: Concordia), p. 16.

were attended by 1,000 pupils.¹¹² In World War I this mission also came under the control of the United Free Church of Scotland. Today Togoland has a Protestant membership of 96,944 and 21,683 communicants.¹¹³

Nigeria

As we bypass Dahomey lying east of Togo, we enter Nigeria, the most populous country in Africa. From a missionary viewpoint Sierra Leone and Nigeria are inseparable in that Christian slaves, repatriated from Sierra Leone to Nigeria, were the ones to call Protestant missionaries into this largest and most important of the British West African possessions. The Danish Sudan Mission was the first successful Lutheran mission. It spread out into two districts, Numan and Adamwa. During the war years the United Evangelical Lutheran Church of America sent missionaries to the support of this mission.

Prior to World War II in 1935 the former Synodical Conference answered the appeal of the Ibibios, who already had sent messages to Mary Slessor (d. 1915), requesting a teacher.¹¹⁴ For doctrinal reasons they had severed their connection with the Irish interdenominational Qua Iboe Mission, which had been working in Nigeria since 1887. In 1953 the staff of the Synodical Conference mission consisted of 15 American pastors, one male and two female teachers, ten native pastors, two American lay workers, and three doctors. This mission, which centered around three main stations, Obot Idim, Nung Udoe, and Eket, numbered in 1964 220 stations, 31,567 baptized members, and 14,204 communicants.

At the outbreak of the civil war in Nigeria, July 1967, all missionaries, including medical workers, were evacuated from the former Eastern Region of Nigeria. The services, which had been temporarily discontinued, were, in many instances, resumed by laymen and evangelists. In April 1969 the Southeast State Government assumed full management for all primary and secondary schools, but the schools continued under the proprietorship of the church with no hindrance to the teaching of religion. At least 70 of the 76 elementary schools with an enrollment of some 15,000 students and 460 teachers were reopened by 1969. In 1968 the first of the evacuated evangelistic missionaries returned to Nigeria. By March of 1969 there were again twelve missionary families in Ogoja, where they had served in the four language areas prior to the outbreak of the war. Mass communications to West Africa continued throughout the war and are being taken over by the expatriate radio staff, which returned to Nigeria in February 1968.¹¹⁵

Southwest Africa

As early as 1805, two German missionaries, Christian and Abraham Albrecht, began their mission work in German Southwest Africa under the auspices of the London Mission Society. In 1840 the London Mission Society and the Wesleyans, who had entered the field in 1834, transferred their stations to the Rhenish Society. At the beginning of our century this mission reported 24 principal stations, 12 ordained missionaries, and 5,303 members. Several stations in Oramboland in the extreme north, which is the most densely populated region, are also manned by Rhenish missionaries. But it was here that the Finnish Lutheran laborers began work at three stations in 1870. Two had to be abandoned. In the third they worked thirteen years before they could make a convert. At last the work began to progress and in 1905 numbered 1,235 baptized Christians, 5 stations, 11 missionaries, and 1,096 students.¹¹⁶ By 1954 the Rhenish Missionary Society had 54 missionaries serving 91,273 baptized members, the Finnish Missionary Society 69 missionaries ministering to 75,125 baptized members.¹¹⁷

¹¹² Reinhold Gareis, *Geschichte der evangelischen Heidenmission* (Chicago: Wartburg Pub. House, 1901), p. 246. Gustav Warneck, *Outline of a History of Protestant Missions* (Edinburgh and London: Oliphant Anderson and Ferrier, 1901), pp. 194f.

¹¹³ *Lutherisches Missionsjahrbuch 1968*, p. 142.

¹¹⁴ Basil Miller, *Mary Slessor, Missionary Heroine* (Grand Rapids: Zondervan Publishing House, 1965), p. 105.

¹¹⁵ *The Edifying Word*, pp. 17f.

¹¹⁶ Laury, *op. cit.*, pp. 217f.

¹¹⁷ Andrew S. Burgess, *Lutheran World Missions* (Minneapolis: Augsburg Publishing House, 1954), p. 262.

South Africa

Here the earliest mission work in all of Africa performed by Protestants was done by the German Moravian, Georg Schmidt (1709–1785). In 1737 he was sent by the Moravians to the Hottentots, slaves of the Dutch settlers. Having baptized six natives, he aroused the bitter enmity of the settlers and in 1744 was forced to leave the country, never to return. But the Moravians did return nearly fifty years later in 1792, the year “that saw the beginning of the era of modern missions.”¹¹⁸

It is not surprising that the Moravians were soon followed by missionaries of the leading German mission societies. The Rhenish Mission sent out its first missionaries in 1829, who occupied the western part of Cape Colony. The Berlin Mission Society, which sent its first missionaries in 1834, worked among the Hottentot and Bantu tribes. To the latter the Kaffirs and Zulus belong. The Norwegian Lutheran Missionary Society entered upon its work among the Zulus in 1844. In 1853 the Hermannsburg missionaries started for South Africa in the mission-ship “Candace,” proceeding to the northern part of Natal. Their first station, named Hermannsburg, was planted near the Tugela River, the boundary line between Natal and Zululand. In 1857 the Hermannsburg Mission accepted the invitation of Pretorius, President of the Transvaal, and began its very successful work among the Bechuana tribes, which soon outnumbered all the other Hermannsburg missions. This mission increased its membership in 1905 to 44,000, served by 28 missionaries. Together with all their other stations in South Africa, they soon had 50 churches and 50,000 members. Laury in his *History of Lutheran Missions* calls the Hermannsburg missions “one of the wonders in the history of missions.”¹¹⁹

In 1890 this mission became affiliated with the Lutheran Church of Hanover. In protest to this affiliation the Mission of the Hanover Evangelical Lutheran Free Church (Bleckmar Mission) was organized by congregations and pastors who for conscience’ sake could not condone the step taken by the Hermannsburg Mission. The Bleckmar Mission is being supported by the Lutheran Free Churches in Germany and by the Free Evangelical Lutheran Synod in South Africa with its seven congregations. In 1959 its Bantu congregations numbered 16,585 members and in 1967 became known as the Lutheran Church in Southern Africa. The founding of this Evangelical Lutheran Church in South Africa occurred according to a statement of its bishop, George Schulz, on April 12, 1967. Still relying on the Free Churches for support, also in a measure on financial aid provided by our Wisconsin Evangelical Lutheran Synod, it is now carrying on its own mission work in the large cities of Johannesburg and Durban in Swaziland and among the East Indians of South Africa. According to its very latest statistics it now numbers 37 parishes in the dioceses of Natal, East and West Transvaal, in the Goldfield, and in its Indian mission. These parishes have 125 congregations, 12 missionaries, two mission candidates, 17 Bantu pastors, 50 evangelists, ministering to 21,964 souls and 18,523 communicants.¹²⁰

Because of the strong confessional stand of the Lutheran Church in Southern Africa it has not joined the United Evangelical Lutheran Church in South Africa, organized by the churches of Southwest Africa, Capeland, Transvaal, and those of the Hermannsburg Mission. These “white” churches together with six “black” churches¹²¹ have formed the Federation of Evangelical Lutheran Churches in South Africa since 1966. They number 603,163 members and 314,250 communicants. According to 1968 statistics all Protestants in the South Africa Republic number 6,653,147, of whom, 2,697,924 are communicants.¹²²

East Africa

¹¹⁸ John Caldwell Thiessen, *A Survey of World Missions* (Chicago: Inter-Varsity Press), p. 246.

¹¹⁹ Laury, *op. cit.*, p. 227.

¹²⁰ *Missionsblatt Evangelisch-Lutherischer Freikirchen*, Bleckmar, Januar 1970, p. 11.

¹²¹ According to the racial policy (apartheid) of the Republic of South Africa there is also the division between the white church, the Free Evangelical Lutheran Synod, L. Wiesinger, President, and the black church, the Lutheran Church in Southern Africa, Georg Schulz, Bishop.

¹²² *Lutherisches Missionsjahrbuch 1968*, p. 142.

When German settlers began to pour into East Africa, the Evangelical Mission Society for German East Africa was expressly formed. It used Luther's Catechism for its missionary activity, recognized by Lutheran missionaries as the most expedient means of introducing African natives to the Christian doctrine—indeed, as such a precious fruit of Luther's mission-mindedness. The Berlin Mission Society (Berlin I)¹²³ began its work on the shores of Lake Nyasa in 1891, the Leipzig Mission Society in 1893 at Killimanjaro. The Schleswig-Holstein and the Neukirchen Societies followed in 1922, starting their work in Urundi, west of Lake Victoria. During the First World War the Augustana Synod came to the aid of these African Lutheran congregations, in World War II, the Swedes, Danes, Norwegians, and Finns. As a result, these Lutheran bodies carried on a Lutheran ecumenical work in Tanganyika, the present day Tanzania. They number some 420,000 Lutherans.¹²⁴

But to get back to Berlin III, which soon gained contact with Friedrich von Bodelschwingh when he became a member of its board in 1890 and finally its chairman till his death in 1910. Bodelschwingh's name warrants a special study of the policy and practice of this society, whose administrative headquarters were transferred in 1906 to Bethel near Bielefeld and since then carried the name Bethel Society. Bodelschwingh was not only the founder of charitable institutions, such as the Epileptic Institute at Bielefeld, but must also be regarded as the one who fashioned the practice and policy of the first mission society in East Africa. Prior to his having become president of the mission board of the Bethel Mission in 1907, the Society in the first paragraph of its statutes had laid down the following missionary principles: 1) The Gospel is to be preached to the heathen; 2) the German brethren are to receive pastoral care; 3) medical care is to be practiced; 4) Christian schools are to be established. This rule of action is to be evaluated in view of the resolution of the First General German Congress for the Propagation of Overseas Interests, which convened in 1886. It read: "German missions, Evangelical and Catholic alike, should be encouraged to take an active part in the realization of a national colonial programme; in other words, they should not *restrict their activities to mission work* (italics ours), but should help to establish German culture and German thought in the colonies." This resolution was fully in accord with colonialist circles in Germany, especially with the ambition of the explorer, Dr. Karl Peters, who formed the German East Africa Company and who was also instrumental in the foundation of the Evangelical German Mission Society of East Africa (Bethel Mission) and of a second society in Bavaria. Bodelschwingh, however, disapproved of "a combination of mission work and pastoral oversight over German colonials." The reason for his disapproval was that he felt it to be a tactical error to start mission work in Dar-es-Salaam, the coastal settlement for German colonials, and do nothing about missions in the hinterland.¹²⁵ Had this missionary policy been applied, for instance, by the missionaries of the Reformed churches in Liberia, they would not have spent all their time in the coastal settlements with the colonists.¹²⁶

Bodelschwingh's basic missionary principle read: "Every evangelical congregation should be a mission congregation and every evangelical minister should be a missionary in his congregation and for the heathen." True to the genius of his work at home, he had a concern for "missionary *διακονία*—a field of practical application for Evangelical Christianity."¹²⁷ This concern played a constant role in the development of this mission. First of all the prospective missionaries were to be trained at the Bethel Institute, so that they would learn to nurse the sick.¹²⁸ The first two missionaries thus trained were sent out in 1891 to the district of Usambara north of Dar-es-Salaam, where the society had begun its work. Usambara became the field occupied by the society as a bridgehead for the interior of the colony. Soon the Bethel Mission had a chain of five mission stations, stretching from Lake Victoria to Lake Vivu and Ichwi into the territory of Ruanda. A

¹²³ Berlin was the center for three Lutheran missionary societies: Berlin I, the Berlin Missionary Society; Berlin II, the German Evangelical Lutheran Mission, usually known as the Gossner Mission; Berlin III, the Evangelical Mission Society for German East Africa, later called the Bethel Mission.

¹²⁴ *Encyclopedia of the Lutheran Church*, J. Bodensieck, Editor, (Minneapolis: Augsburg Publishing House, 1965), p. 17.

¹²⁵ Carl-J. Hellberg, *Missions on a Colonial Frontier West of Lake Victoria*, Evangelical Missions in North-West Tanganyika to 1932. Translated by Eric Sharpe, Uppsala. (Lund: Berlingska Boktryckeriet, 1965), p. 94.

¹²⁶ *Wisconsin Lutheran Quarterly*, October 1958, pp. 297f.

¹²⁷ Carl-J. Hellberg, *op. cit.*, p. 95.

¹²⁸ *Ibid.*, p. 94.

supporting station for the work in Ruanda, called *Herberge zur Heimat* (family inn), was built in Bukoba to the west. Johanssen, the leader of the work in Ruanda, laid great stress on the necessity of intensified missionary work in view of the expansion of Islam. Arab and Indian merchants were instrumental in the spread of Islam. To counteract their influence, a trading missionary society as a branch of the Bethel Mission was founded. It set up a number of rest houses for the bearers of merchandise on the route between Bukoba and Ruanda. Thus Bodelschwingh's concern for *διακονια* came to its own in German colonial mission territories. However, sight was never lost of the possibility of extending these *Herbergen zur Heimat* (family inns) into larger missionary stations. Still Johanssen even preferred to see education, medical, and social work in the hands of the government. "On no account should they be used as missionary propaganda."¹²⁹

When Pastor Ernst Doering came to Bukoba in 1911, he was able to concentrate on evangelization. At least once a week he visited the bearers in the huts built for them in the warehouses. The attempt was even made by him to found a Christian village outside of Bukoba at Busimbe, where he hoped to create a form of Christian fellowship "led by African Christian teachers and watched over by the missionaries." His evangelization climaxed in his translations into the Luhaya language. In 1912 he translated the Gospel texts for the whole church year, in 1914 select passages from the Old Testament as a preliminary biblical reader. He completed the Four Gospels in 1915, in 1917 a prayer and hymn book, two biblical readers, one for the Old Testament, one for the New Testament. Finally he rendered the complete New Testament with the exception of Revelation into Luhaya. Needless to say, under Doering's leadership the Bukoba district developed more and more into a separate mission field. But then World War I put an end to his missionary activity when he was interned for the rest of the war.¹³⁰

In 1927 the Bukoba property and the six original outstations were turned over again to the Bethel Mission. Within a year no less than thirteen missionaries were back in Bukoba. Thirteen years later the number of missionaries had doubled. By the end of 1930 the Bethel Mission had 61 local churches with a total of 2,695 members and more than 500 catechumens. These catechumen classes of 500 were succeeded after every six months by an alternating class of 500, so that the mission in 1930 reckoned with an increase of 1000 Christians. Regular communion services took place in all churches, preceded by confession and teaching in the Sacraments on the Fridays before the actual services. This is undoubtedly the kind of work to which Aberly refers as being done "with the thoroughness characteristic of German missions."¹³¹

This kind of church work not only prepared the foundations of the Lutheran church in the Bethel mission district, but also in the other mission districts, especially in the Kilimanjaro area, where the Leipzig Mission and the mission of the American Augustana Church had been working since the war. In spite of the fact that work went on at a less rapid pace after World War I, the number of Christians reported prior to World War II in all the districts amounted to about 150,000 Christians. But World War II again placed these missions among what are known as orphaned missions. What was more, the most fruitful part of Tanganyika, that of Ruanda-Urundi, was mandated to Roman-Catholic Belgium. Still men and means to conserve and extend this promising work were provided for by the Lutheran World Convention. As of 1968 Uganda has 1,520,969 Protestants, of which 213,587 are communicants.¹³² One may safely say that two thirds of these are Lutheran Christians.

Kenya

Passing through Kenya on the way to Ethiopia, one is reminded of John Ludwig Krapf (1810–1881), who had made several attempts to Christianize Ethiopia. Driven out of Ethiopia in 1838, he made his way to the isle of Zanzibar and in 1844 succeeded in establishing a station at Mombasa, the seaport of Kenya. Here he

¹²⁹ *Ibid.*, p. 115.

¹³⁰ *Ibid.*, pp. 118ff.

¹³¹ John Aberly, *An Outline of Missions* (Philadelphia: Muhlenberg Press, 1945), p. 250. Cf. Carl-J. Hellberg, *op. cit.*, p. 220.

¹³² *Lutherisches Missionsjahrbuch 1968*, p. 142.

labored among the Swahilis and the Wanika tribes together with Johann Rebmann, who joined him in 1846. After Krapf had retired in 1853 the latter continued the work until 1873. Both men explored large portions of East Africa, discovering Mount Kenya and Mount Kilimanjaro, the highest peaks in Africa. Confined in their mission work to a mixed population of the coast, who had been demoralized by the Arabs, their work apart from the care of an occasional convert was limited to the translation of the New Testament into Swahili. They had to wait for a better day for the spread of their mission, which came in God's own time. Today Kenya has 788,070 Protestants and 402,836 communicants.¹³³

Ethiopia

Lutheran mission work in Ethiopia (Abyssinia) including Eritrea was begun in 1866 by Swedish missionaries of the Swedish Lutheran Society among the Gallas. They were followed by those of the Hermannsburg Mission in 1928, which also worked among the Galla tribes, the peasant class and the largest in number of Hamitic origins. In 1923 both missions had from three to four thousand members. When Italy annexed Ethiopia, these missions were excluded. In spite of the absence of the missionaries, the missions experienced a great revival during the Italian occupation from 1936 to 1942. The Hermannsburg missionaries upon their return discovered that a mass movement to Christianity had taken place among the Galla tribespeople, which they could only attribute to the working of God's Spirit. Other mission societies made the same discovery. Today all Lutheran mission churches united to form one united Lutheran Church, known as Mekane Jesus, (i.e., Jesus Place). It numbers 76,630 baptized members, 21,003 communicants, 47 pastors, 309 church workers, 166 schools, 13,437 pupils, 68 Sunday Schools, and 27 hospitals and polyclinics.¹³⁴

Zambia and Malawi

Before leaving the continent of Africa, we do not want to fail to visit our Central Mission in Zambia and Malawi, the mission of our Wisconsin Evangelical Lutheran Synod. This mission had its beginnings in 1953 in Lusaka, Zambia. From here the mission has spread out into two mission fields, Zambia and Malawi, whose congregations are 650 miles apart. It now has 35 organized congregations and 5 preaching stations. Their membership numbers 2,517 souls and 816 communicants, served by 10 ordained pastors, including one African pastor, and by two expatriate workers not ordained. These are assisted by 24 full-time religious workers, as reported directly from the field in 1969. The staff lost a faithful laborer, when on July 15, 1968, Dr. William Scheweppe, who had served our Synod on various African mission fields (Nigeria, Ghana), met with a fatal traffic accident on a return trip from the Monze area, which was developed under his leadership.

In 1968 there were 411 baptisms and 199 confirmations. In the fall of 1969 the opening of a seminary was authorized by the Synod, after the Bible Institute was begun in 1964. A print shop, called the Lutheran Press, has been built and equipped on the Bible Institute property, which prints the *Lutheran Christian* with its 1,448 subscriptions. In addition it also prints 150 sermons and 1,600 Bible lessons every month. In two months 30,000 pieces of literature proceeded from the printing shop for distribution by missionaries and religious workers, some of which is in the native Chinyanja language. The Mwembezhi (Shepherd) Lutheran Dispensary in Zambia should not be overlooked, staffed by two American nurses. Medical dispensary work is also being carried on in Malawi with headquarters at Salima on Lake Malawi. Evidence of the growth of The Lutheran Church of Central Africa is the 19 per cent increase in membership in 1968 and the development of 6 preaching places into organized congregations.¹³⁵

¹³³ *Ibid.*, p. 141.

¹³⁴ Bodensieck, *op. cit.*, pp. 18–19. *Evangelische Mission 1969*, pp. 188–189. Prof. Ernst Dammann in an article, *Luthers Botschaft in Afrika (Lutherische Blaetter, 1967/68, Nr. 92, p. 105)* estimates the number of Lutherans in Ethiopia to be 72,297 and states that the greater number of Lutherans is “included in the Evangelical Ethiopic Church Mekane Jesus (i.e. Jesus Place).”

¹³⁵ Wisconsin Ev. Luth. Synod, *Reports and Memorials, 1969*, pp. 88ff.. *Proceedings, 1969*, pp. 143f.

Latin America

As already has been carried out in the January 1970 issue of the *Wisconsin Lutheran Quarterly*, Latin America was visited as early as 1668 by the Lutheran Missionary, Justinian von Welz, who soon after his arrival found an early grave in Surinam, in Dutch Guiana. Today there are about half a million Lutherans in Latin America. While the majority of these are immigrants from Lutheran countries, Germany and Scandinavia, work among Portuguese- and Spanish-speaking nationals has been begun since the beginning of the 20th century. There is no lack of opportunities for mission work on the part of our Lutheran Church. We must always let ourselves be reminded of the fact that among the population of Latin America, which numbers 220 million, German and Scandinavian Lutherans are more numerous than the members of any other Protestant denomination and that among these there are many unchurched Lutherans. Then there are many untouched mission fields in Latin America. Roman Catholic statistics reveal that of ninety-three per cent of the population, which was nominally Roman Catholic, only ten per cent are regular attendants at church services. Already in 1912 it had been pointed out that “men of the upper or educated class appear wholly indifferent to theology and to Christian worship... They think it does not concern them, and may be left to women and peasants.” By this more advanced class of South America, Christianity “seems to be regarded as a harmless Old World affair which belongs to the past order of things just as much as does the rule of Spain.”¹³⁶ Finally the many different races in Latin America go on to make up a large, often untouched mission field. There are still a million and a half full-blooded Indians of more than a hundred tribes.¹³⁷ The mestizos, a mixture of Spanish, Portuguese and Indian blood, are the majority of South Americans. Then the mulattoes, of mixed white and negro blood, and pure Negroes, make up 36 per cent of the population of Brazil alone. Added to these are the pure descendants of Spanish, Portuguese, and other European nationals. In addition to these are the East Indians, Japanese, Javanese, and peoples from the Middle East. Speaking not only in the categories of races, one can still mention large sections of Latin America that have not yet been reached by the Gospel message. Indeed, there are many untouched mission fields in South America—also for us as Lutherans.¹³⁸

The Guianas

To begin with the most northeasterly country of Latin America, French Guiana has no organized Lutheran work. The same must be said of Dutch Guiana (Surinam) at present, although the outstanding Protestant work in this colony has been done by a German missionary society, the Moravians. They number 140,000 members (1959), which represent more than one half of an estimated population of 250,000 (1969). Their gifted linguist was Theophilus Schumann, who after only six months of study preached fluently in the Arawac Indian tongue. Not only his preaching but also his translation of the Bible and of some hymns were instrumental in the conversion of hundreds of Indians. Later the outreach of this mission was also extended to the bush Negroes and plantation slaves.¹³⁹

British Guiana with the exception of Dutch churches in neighboring Surinam has the oldest Protestant congregation in Latin America. It is the Lutheran Church in New Amsterdam established by Dutch settlers in 1743. Although the colony became permanently British in 1803, the last Dutch Lutheran pastor did not leave before 1843. The Wesleyans made use of the church till a pastor from Surinam again conducted Lutheran services in 1875. This Lutheran Church has grown to 10 parishes with 44 congregations. It was organized in

¹³⁶ Stephen Neill, *A History of Christian Missions* (Grand Rapids: Wm. B. Eerdmanns, 1965), p. 508.

¹³⁷ *Missionsblatt*, Bleckmar, in its April 1970 issue, page 87, quotes the Jesuit Egidio Schwade, since 1968 responsible as regional secretary of the Brazil Conference of Bishops for the spiritual care of the Brazilian Indians. In quoting him, the *Missionsblatt* entitles its article *Indianermorde in Brasilien* (“Indian Massacres in Brazil”) to the effect that in 1492 Brazil had 1,000,000 Indians, in 1950 but 200,000 due to the irresponsible exploitation of the Brazilian Indians. It closes its article with the question: *Mitschuld der Kirche?* (Complicity of the Church?) and answers it by stating that the Church has made itself guilty not of the sin of commission but of omission.

¹³⁸ Elsie Singmaster, *The Story of Lutheran Missions* (Columbia, S.C.: Press Survey Publishing Co., 1917), p. 206.

¹³⁹ Thiessen, *op. cit.*, p. 391.

1943 as the Evangelical Lutheran Church of British Guiana and since 1963 has about 10,500 members, mostly East Indians and Negroes. One may add that there are 17 parochial schools and a high school, as well as a training institute for catechists and parish workers. English is the medium used for both the services and the schools.¹⁴⁰ A 1968 statistic lists 474,983 Protestants, but only 47,224 communicants.¹⁴¹

Brazil

Brazil, with more than 80 million inhabitants, is the largest Latin American country. "It is considered one of the ripest mission fields in the world. Many think it is also the most neglected."¹⁴² Sixty-two per cent of its inhabitants are of European descent. Ninety-four per cent of these are nominal Catholics. Five per cent are Protestants, with the Pentecostals a growing majority. One million of Brazil's inhabitants are of German descent. Evangelicals and Lutherans number 880,000, served by 329 pastors, more than half of these from the Evangelical Church of Germany. Naturally Brazil combines characteristics of both a mission field and diaspora work.

The present-day result of such diaspora work by German pastors who accompanied and followed German immigrants arriving after the establishment of the Brazilian Empire (1808) is the Synodical Federation. It was formed in 1950 and is a union of four different synods of German origin. In 1954 this Federation became the Evangelical Church of the Lutheran Confession, since 1949 a member of the Lutheran World Federation. It numbers more than 600,000 baptized members and undoubtedly is the largest Evangelical Church in Latin America today, served by 215 pastors.¹⁴³ This lack of pastors and the strong national tendency of the German Evangelical Church prevented prior to and during both world wars the extension of its missionary influence on its environment, consisting in the main of a Portuguese-speaking population.

For doctrinal reasons in "the role of a confessional movement within the body of Christ" the Lutheran Church—Missouri Synod in 1901 sent its first missionary to Brazil, to San Pedro in the State of Rio Grande do Sul, where within three years this mission had 13 congregations and 10 pastors. Today it numbers 122,322 baptized members in 562 congregations, 254 preaching places served by 114 pastors. It has 140 parochial schools with an enrollment of over 6000 pupils.¹⁴⁴

This comparatively young church is expanding the Kingdom of God under the Southern Cross of Brazil by her mission outreach into three regions, the Southern Region, where about 75 per cent of the work is concentrated, the Central Region, which constitutes about 20 per cent of the work, and the Northern Region, where the new capital of Brazil, Brasilia, lies. The latter is the largest of the three regions but the last one which has been opened for mission work in 1966, constituting only some 5 per cent.

The nerve center for the Missouri Synod's entire program in the Southern Region is Porto Alegre, where the seminary is located with some 130 students in 1954. As a result most of the pastors are natives of Brazil although of German parentage and have command of the Portuguese language. Consequently the theological periodical and many church papers are published in the Portuguese language. An "itinerant" seminary, a new idea for the training of workers, is also in the stage of development. The professors of this seminary are to teach for a period of time in different cities, which would make it possible for those men who already have a job and a family and who are not able to move to the seminary located in a definite area nevertheless to receive the necessary training to become pastors or lay workers. The mission outreach in the Central Region, which lies north of the cities of Sao Paulo and Rio de Janeiro, is aimed at cities with a population of many 1000's, many of which have no Lutheran church. The Northern Region, where one missionary is at work in Brasilia, beckons with its many mission possibilities on the Brasilia-Belem jungle highway extending 1200 miles from north to south. Surprisingly the Brazil District is also working in Portugal itself, the country from which European

¹⁴⁰ Bodensieck, *op. cit.*, p. 1257.

¹⁴¹ *Lutherisches Missionsjahrbuch 1968*, p. 144.

¹⁴² *Mission Digest 1958*, p. 125.

¹⁴³ Bodensieck, *op. cit.*, p. 1256.

¹⁴⁴ *Ibid.*, p. 1256.

discoveries and colonizers came. Contact with Portugal was gained by means of the Lutheran Hour. A program for the training of Portuguese pastors has begun, while their work is regarded as a stepping stone to reach also the other Portuguese-speaking countries in Africa and Asia.¹⁴⁵

Argentina

In Argentina,¹⁴⁶ the second largest country in South America, the Missouri Synod began its mission work in 1906 after a German Evangelical pastor had sought affiliation with its church in Brazil. At first work concentrated on the rural areas, but since 1937 it began to be focused on urban activity, since 80 per cent of the population lives in the cities. The Argentine District was established in 1928 and in 1969 numbered 22,000 baptized members served by 45 pastors in 36 parishes including the majority of the 23 provinces and territories.¹⁴⁷ Its theological school was founded in 1926 and is situated in Buenos Aires. In 1966 it had an enrollment of 22. The fact that German is gradually being replaced by Spanish goes to show that the mission outreaches of the church are increasing in number and that the aim of the church is to establish an indigenous church. Unfavorable school laws in a country dominated by the Roman Catholic Church forced the closing of the parish schools and brought about a development of weekday schools, Saturday and Sunday Schools, and vacation Bible schools. Vigorous radio broadcasts aid in the rapid growth of this church, which suffers from a shortage of workers. Nevertheless, it has one of the largest missions in Argentina, only exceeded by that of the Southern Baptists, since it is carrying on a bilingual ministry. Consequently it can also do mission work in Chile, Paraguay, and Uruguay.

Soon after the Missouri Synod had begun its Argentinian mission work in 1906, it was followed by the United Lutheran Church in America with its missionary force in 1908, although it did not pursue its work vigorously until 1918, when it established a flourishing mission in Buenos Aires, where one-fourth of Argentina's inhabitants dwell. Its policy from the very beginning was to conduct its work chiefly among unchurched Spanish-speaking Germans and Scandinavians. As in all countries of Latin America, immigrants who have resided in the country of their adoption for a generation or two find their young people growing up with the language of the country in which they were born. Therefore a foreign mission that wants its growing church to be the church of the country in which it is doing its mission work, and not a foreign church cannot do otherwise but adopt the native language for its services. Since this mission did and is doing this, it has developed into a church numbering 4,211 baptized members, 22 congregations, served by 24 pastors, including 12 missionaries, 52 teachers, 21 evangelists, and 11 other workers organized as the *Iglesia Evangelica Luterana Unida*.¹⁴⁸ Needless to say, its missionary work is not restricted to Buenos Aires despite the large population of this capital city, but also extends into Eldorado among Germans, Poles, and Slovaks.

The Western Coast of Latin America

Missionary work along the western coast of Latin America has been carried on in the main by Reformed mission societies and churches. The names of two outstanding Reformed missionaries deserve mention. James Thompson, an agent of the British and Foreign Bible Society, not only distributed the Scriptures among Spanish-speaking nationals, but introduced the Lancastrian school system in the public schools, a project begun by an Englishman named Joseph Lancaster. These schools had "the distinctive feature that the Bible was the main textbook and that the older scholars were made pupil teachers of the younger ones." After Thompson had

¹⁴⁵ *Mission Digest* 1967, pp. 99f.

¹⁴⁶ The total German Evangelical population of Argentina comes to 100,000 souls, Uruguay and Paraguay included. Here the Lutheran Evangelical La Plata Synod (Lutheran-Reformed) founded in 1899 has its synodical headquarters in the old Buenos Aires church (Esmeralda) established in 1843. Today the Synod has grown to 28 parishes and some 175 congregations and preaching places. There are only 15,000 registered members (including families) who contribute regularly to the various congregations and only 23 pastors.

¹⁴⁷ *The Edifying Word*, p. 20.

¹⁴⁸ Bodensieck, *op. cit.*, p. 1255.

established more than a hundred of these schools in Buenos Aires, he followed a call from Uruguay and Chile, there to start similar schools. From Chile he moved northward to the other Latin American republics. The spread of these schools raised high hopes that all South America would quickly be evangelized. But after only six years (1820–1826) the project had to be abandoned by Thompson because it met with a violent death by Roman-Catholic intervention and reaction, which forced the parents to take their children from the schools and to surrender their cherished Bibles to the priests.¹⁴⁹

In contrast to this Lancelian system the Methodist Bishop, William Taylor (1821–1902), indefatigable missionary and evangelist in Australia, India, South America, Africa and California, developed “self-supporting school-churches in Chile, Bolivia, and Peru among English-speaking communities as bases from which efforts to reach the Latin people could be initiated.”¹⁵⁰

Chile

Chile was not settled by Germans until 1848 and it was not until 1863 that the first parish was founded. Now the German Evangelical Lutheran Church numbers approximately 25,000 members served by 10 pastors. This church even after its synodical organization in 1905 has retained its close connection with the German *Kirchliches Aussenamt* and has become a member of the Lutheran World Federation.¹⁵¹

The Lutheran Church—Missouri Synod has two Spanish-speaking pastors in the twin cities of Chile, in Valparaiso and Vina del Mar, since 1952. Its one school, which is the largest in the Argentine District, to which Chile belongs, is in Valparaiso and is attended by 143 children. The school in Vina del Mar has an enrollment of 30 children (1967). All the work done by the Missouri Synod in Chile is in the Spanish language for the benefit of the Chilean nationals.¹⁵²

Bolivia

Some 1200 German Evangelicals are to be found in Bolivia. A congregation in La Paz has existed since 1923, together with smaller groups in the cities. They are provided for by both the German *Kirchliches Aussenamt* and the Lutheran World Federation.¹⁵³

The World Prayer Mission League, a Lutheran mission board, started work in Bolivia in 1938. The name of its church, *Iglesia Evangelica Luterana*, testifies to its work in the Spanish language. Work has even been done among the Aymara and Quechua Indians north of La Paz. Since 1965 there are six congregations, and others are being organized with the help of 30 missionaries from the United States, mostly of Scandinavian background. Communicants number some 455, who since 1957 have a new church in La Paz.¹⁵⁴

Peru

Peru is well known as the home of the Incas. The *Iglesia Luterana del Peru* with a membership of about 450 endeavors since 1951 to serve Lutherans of all nationalities.¹⁵⁵

More recently the Evangelical Lutheran Synod began foreign mission work in Lima, Peru. In 1968 the first ordained missionary and a lay assistant were sent to South America. By 1970 the work had progressed so

¹⁴⁹ Glover-Kane, *op. cit.*, pp. 375–392.

¹⁵⁰ *Ibid.*, pp. 379, 382, 385.

¹⁵¹ Bodensieck, *op. cit.*, p. 1257.

¹⁵² *Mission Digest 1958*, pp. 113f.. *Mission Digest 1967*, p. 101.

¹⁵³ Bodensieck, *op. cit.* 1255.

¹⁵⁴ *Ibid.*

¹⁵⁵ *Ibid.*, p. 1259.

that the staff which already had another lay assistant was increased by calling a second theologically trained missionary to Peru.¹⁵⁶

Ecuador

Lutheran residents of Ecuador were the last of all immigrants to Latin America to receive a resident pastor. As late as 1958 a church was erected in Quito. The total membership in Quito and Guayaquil numbered 400 in 1957.

A mission station among the Quehua Indians in the Cuenca area has been established by the World Mission Prayer League. Two missionary families and two single women missionaries are serving a small number of converts.¹⁵⁷

Colombia

A group of independent Lutheran Missionaries founded the Celmosa Mission of Colombia in 1936. Soon this small mission had to appeal to the Evangelical Lutheran Church and to the United Evangelical Lutheran Church for help. Two years later their entire field was transferred to both American churches and in 1960 to the American Lutheran Church. Work has been carried on primarily in the province of Boyaca north of Bogota and in several cities and towns. Congregations were also organized by the Lutheran World Federation Service for Refugees in Cali and Bogota. Their membership numbers some 2000 souls.¹⁵⁸

Venezuela

Venezuela, which takes us back to British Guiana to the East and Brazil to the South, had a population increase between 1940 and 1960 of more than 3,000,000, an 85 per cent increase, one of the highest in the world. Consequently Venezuela has many new growing areas, such as the “boom town” of Santo Tome de Guayana, which 15 years ago had only 2000 people but now has more than 150,000. An estimated growth of 450,000 inhabitants is expected in the course of this decade.

By 1963 there were seven Lutheran pastors serving 3000 members in 8 languages. Such work, although comparatively small, conforms to the mission spirit of Revelation 14:6: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

In 1951 two missionaries of the Lutheran Church—Missouri Synod began work in Caracas, Venezuela’s largest city. By 1967 this missionary enterprise developed into six congregations and six preaching places with two congregations in Caracas. Services are conducted in three different languages, Spanish, German, and English. A Christian day school is connected with one of the two congregations in Caracas. In Maturin, a commercial and educational center in eastern Venezuela with a population of 70,000, open air services are being conducted. In three other cities of eastern Venezuela congregations have been organized.

In 1967 the “boom town” of Santo Tome de Guayana only had 23 Missouri Synod communicants worshipping in a sod house. Still this strategically located site gives every promise that some day a church building visited by a fast growing congregation will stand here. Total adherents of this mission numbered about 400 in 1967.¹⁵⁹

Central America

¹⁵⁶ *53rd Report Regular Convention of The Evangelical Lutheran Synod* (Mankato: Lutheran Synod Book Co., 1970). p. 44.

¹⁵⁷ Bodensieck, *op. cit.*, p. 1258.

¹⁵⁸ *Ibid.*, pp. 1257f.

¹⁵⁹ *Ibid.*, p. 1260. *Mission Digest 1958*, pp. 122ff.. *Mission Digest 1957*, pp. 94f.

The same that had to be said of mission work carried on along the western coast of Latin America must also be said of Central America. In the main it has been done by Reformed and inter-denominational mission societies. The Central American Mission is undoubtedly the outstanding mission at work in the majority of Central American republics. Although the countries of Central America lie nearest the United States to the south, still this mission territory has suffered a sad neglect by United States churches and mission societies, so that there is a great need for mission work in all of these countries. Nominally they are all Roman Catholic, but only a small per cent of the population, as is also the case in Latin America, are practising Christians.

Mexico

Strange to say it was during the war between Mexico and the United States (1846–1848) that the American Bible Society began to distribute many copies of the Scriptures in Mexico. Stranger still, the first missionary to enter Mexico (1855) was a woman, Miss Melinda Rankin. Ten years later she was able to establish a mission school in Monterrey. Later on Miss Rankin joined her work with Thomas Westrupp's, a Spanish-speaking Englishman, who organized the first church in Mexico with five members in 1864. He also was the first one to translate many gospel hymns into Spanish, which are being widely used in the Mexican churches.¹⁶⁰

It was also a woman, Myrtle Nordin Huerta, who began Lutheran work in Mexico in 1942, almost alone. This first Lutheran mission was a "faith mission" which had no synodical backing. Known as the Latin American Lutheran Mission, this mission carries on an active missionary work in four states of Mexico and has some thirty main stations and about fifty preaching places. Its Lutheran Bible Institute is situated in Nuevo Leon. The leading textbooks are the Bible and Luther's Small Catechism, translated into Spanish by the Missouri Synod. In the midweek service of this mission a strong program of indoctrination is followed throughout the whole year. Since the Mexican government does not permit missionaries from other lands to enter, the Latin American Mission's aim is to build an indigenous church, in which according to II Timothy 2:2 there are "faithful men, who shall be able to teach others also."¹⁶¹

The Lutheran Church—Missouri Synod has succeeded since 1940 to found seven Lutheran congregations by Mexican Lutheran pastors. San Pablo (St. Paul) Congregation was formed in Mexico City in 1940, followed by Santa Cruz Congregation in 1941. Five more congregations have grown out of these first two efforts. In 1964 Spanish language work was begun in the twin cities of El Paso, Texas, and Ciudad Juarez, Mexico. Another attempt got underway in Baja, California, the peninsula south of the state of California, the fastest growing area in the world. The volunteer workers of the Baja Mission entertain the hope that a Christian community will gradually grow by their own witness in Spanish and by the witness of the converts. These witnesses are being served by a pastor in Tijuana and by another in Mexicali. A seminary was established in Monterrey to train national clergy, but was closed for lack of students. At present there is a theological Lutheran center, which trains pastors for all Lutheran bodies in Central America. It is known as *Centro Augsburg*, located in Mexico City, sponsored by five Lutheran missions including that of the Missouri Synod. The four full-time professors are Lutherans from various countries. Fourteen students, ten of them from the Caribbean Mission District, are in attendance. In 1968 the new Lutheran Synod of Mexico was officially organized with a total membership of 1,200.¹⁶²

The liberal and unionistic positions of the professors at the Seminary caused Dr. David Orea Luna in 1968 to resign as president and as seminary professor and, together with Pastor David Chichia Gonzales, to leave the Mexican Lutheran Church. When these two men were admitted into fellowship with our Wisconsin Evangelical Lutheran Synod and into membership in our Arizona-California District; a door was opened to our Synod for work in Mexico. They with their congregations organized the Confessional Evangelical Lutheran

¹⁶⁰ Thiessen, *op. cit.*, p. 330.

¹⁶¹ Burgess, *op. cit.*, pp. 222f.

¹⁶² *Mission Digest* 1958, p. 116. *Mission Digest* 1967, pp. 90f.. *The Edifying Word*, p. 20.

Church in Mexico. A church site has been acquired and a church center erected in Mexico City for the 60 members served by Dr. Orea Luna. In Guadalajara 30 people are being served by Pastor Gonzales.

Dr. Orea Luna is also continuing his work as seminary professor by training prospective Lutheran pastors for our Synod at Mexico City. In addition to this he is again publishing his conservative church paper *El Amanecer* (The Dawning). It is sent to all our Spanish missions and to several hundred pastors and people throughout Central and South America. A very effective radio broadcast has also been begun in Mexico. In one month this resulted in letters from 60 inquirers.

Our mission field at El Paso, Texas, and Juarez, Mexico, is being served by an American pastor at El Paso and a Mexican pastor, Felipe Luna Garcia, at Ciudad Juarez. Lutheran Collegians will assist our missionary there in arranging a Bible School and making calls in the area. Through the Juarez, Mexico, radio broadcast a permanent study class 50 miles southeast of Juarez has been established. Additional addresses that are receiving regular mailings are being gained by means of our broadcasts in Juarez. In addition to our radio broadcasts, confessional tracts and Sunday School materials in Spanish are being produced and a regular mission-by-mail program is being set up including a Spanish Bible correspondence course. Last but not least our own Spanish seminary is being set up at El Paso for the training of men who can serve as leaders in the preaching stations and eventually as clergy in our Mexican and Latin American Missions.¹⁶³

Guatemala

Besides the many Reformed and inter-denominational missions carried on in Guatemala, the only Lutheran mission listed by Thiessen in his *Survey of World Missions* is that of the Lutheran Church—Missouri Synod. It has its Caribbean Mission District headquarters in Guatemala City, the capital of Guatemala. Here the Missouri Synod has a congregation called Cristo Rey. The church building of this congregation was dedicated in 1966 in the heart of a middle- and upper-class neighborhood, although these classes have the least association with the church and its message. Mission work is also carried on in the suburbs. The cities of Guatemala, where other missions are being conducted, are Antigua and Zacapa, which has the most thriving Lutheran rural mission area. Zacapa has a growing church and an agricultural mission. Another mission is at Puerto Barrios, Guatemala's seaport on the Atlantic side. Its mission work is carried on in both English and Spanish. This seaport has many neighboring "coastal thatch-hut villages," to which the missionary can only get by means of a motorboat. No other church does work in this coastal area, which is largely jungle. In contrast, Quezaltenango, where a new mission has been started, lies in the highland area of Guatemala. Here hopes are being entertained to reach the students of the many schools of this city and also members of the middle and upper classes, "who are being neglected by other churches." The total baptized membership in 1962 was 923, served by 5 American pastors and 4 national workers.¹⁶⁴

Honduras

Honduras, the largest of the Central American Republics, became an independent state in 1838. Since here as elsewhere in Latin America the Spaniards intermarried with the Indian population, the inhabitants are mostly mestizos. In addition, there are many Negroes. The official language is Spanish. Honduras is one of the least evangelized countries of Central America. The only Lutheran mission in Honduras is that of the Lutheran Church—Missouri Synod. In 1966 it had some 100 souls and 20 communicants.¹⁶⁵

El Salvador

¹⁶³ *Reports and Memorials*, 1969, pp. 71, 73f.. *Proceedings*, 1969, pp. 139f.

¹⁶⁴ *Mission Digest 1967*, pp. 86f.

¹⁶⁵ *Ibid.*, p. 88.

In contrast to Honduras, El Salvador is the smallest but most densely populated of the Central American states. Fifteen per cent of its population is pure Indian. The remainder of the people are Ladinos. As hardly needs mention, Roman Catholicism is the dominant religion. The first Protestant missionary landed in El Salvador in 1896. The most recent mission to enter El Salvador is that of the Lutheran Church—Missouri Synod. The mission was begun in Pasaquina in 1952, where the work is mostly rural with no less than seven stations. The most successful part of the work is in the Bible classes with an enrollment of 69 in 1965. There are 28 in the Sunday School classes. Lutherans in the Pasaquina area have organized a church council, each village being represented. The council has not only assumed responsibility for the budget, but also for the more important matters involving church discipline, stewardship, doctrinal matters, and area planning. Beyond its own area the council also takes an active interest in the Area Council of all Central American Missouri Synod missions.¹⁶⁶

Costa Rica

We must bypass Nicaragua, where only occasional German services for some 100 Lutherans have been held since 1953 under the auspices of the Lutheran World Federation. Costa Rica, on the other hand, has the largest community of German Lutherans in Central America. Services again are being provided for these 600 Lutherans by the Lutheran World Federation's Latin American Committee through visiting pastors. This diaspora work does not prevent 28 different Evangelical denominations from working at the present time in San Jose, the capital city of Costa Rica with a population of 134,000.¹⁶⁷

Since 1962 the Missouri Synod's Lutheran Council for Central America decided to serve the 100 contacts from the Lutheran Hour by also beginning missionary work in San Jose. In 1966 the mission had 37 members with an average of 20 attending Sunday services. The congregation is engaged in a Bible study with the title "the Lord's Super Market," thereby giving expression to the congregation's purpose of promoting, developing, and supporting Christian discipleship in Costa Rica. This is the firm beginning which this Lutheran Church in Costa Rica has made.¹⁶⁸

Panama

Panama has an unusually large number of Protestant missionaries, almost 200. The International Church of the Foursquare Gospel has a membership of 8,100 with by far the largest number of missionaries. The Protestant Episcopal Church numbers 7,300 members, who support 5 parochial schools.¹⁶⁹ The Lutheran Church—Missouri Synod began Lutheran work in the Canal Zone during World War II, establishing a Service Center at Balboa near Panama City for United States military personnel. Here a church was built in 1948 for the Lutheran constituency, both civilian and military, numbering some 400. But it was not until 1957 that worship services in Spanish were offered, and not until 1963 that the first resident missionary worked among Spanish-speaking people. In 1967 there were about 550 souls with 250 communicants, 14 of them Spanish-speaking. The fact that services in Spanish are being conducted every Sunday is a sign of a healthy change in the mission outreach of the congregation. Its preaching of the Gospel is moving out of the Canal Zone into the mainstream of Panamanian life. San Jose Lutheran congregation is making the approach to missions which "is typical of the change in thinking on the part of 'sending churches' " its own.¹⁷⁰

Caribbean Area

¹⁶⁶ *Ibid.*, p. 84f.

¹⁶⁷ Thiessen, *op. cit.*, pp. 340f.. Glover-Kane, *op. cit.*, pp. 417ff.

¹⁶⁸ *Mission Digest 1967*, pp. 80f.

¹⁶⁹ Glover-Kane, *op. cit.*, pp. 420ff.

¹⁷⁰ *Mission Digest 1958*, p. 121.

Not only South America and Central America but also the Caribbean area harbors many people, the majority of whom are descendants of Spanish colonists. There are three islands or island groups which should be visited in this area before we leave the mission work among Spanish-speaking people behind us.

Virgin Islands

The old Protestant mission work done in the Caribbean area is that of the Moravian Brethren in the Virgin Islands as early as 1732. Their leading missionary was Friedrich Martin, whose mission work opened the way for all future missionary undertakings on these islands, especially on the three principal ones, St. Thomas, where the Moravians began their work in 1732, St. Croix, where they continued it, and St. John. These islands were under Denmark until 1917, when they were purchased by the United States. By then they had a well-established Lutheran Church. After the transfer, they became a mission field of the Lutheran Board of American Missions. Today, however, they should no longer be regarded as a foreign mission field. The reason for this is that not only over half the people are evangelical Christians, not to say Lutherans, but that these islands themselves have carried on foreign mission work in Africa and elsewhere.¹⁷¹

Cuba

We visit Cuba next, since Protestant mission work began here while Spain was still in control, shortly after the Civil War. Lutheran mission work started in 1912, when the Lutheran Church—Missouri Synod had a home mission project in the English language on the Isle of Pines 50 miles off the southern coast of Cuba among American planters and West Indian Negroes. This developed into two small congregations, one of 50, the other of 100 souls. In 1946 the Missouri Synod sent a missionary to Havana, where besides Havana there were finally 4 parishes and several preaching places with about 600 members in Mirimar lying next to Havana with the central church, Our Redeemer. Work was also done in Central Hershey and Boca de Galafre among others. In these places services were conducted in Spanish, English, and German. The mission also had a parochial school, Colegio Clara Maass, named after the Lutheran nurse who in 1901 gave her life in the Cuban yellow fever experiment.¹⁷²

Since the diplomatic break between the United States and Cuba, the mission work of the Missouri Synod is being carried on by lay Christians. The Rev. Ernst Carl, a German citizen but in fellowship with the Synod, was the only Lutheran missionary able to stay when all American missionaries were forced to leave. Still it is a question of the future what will become of the only Lutheran Church in Cuba under its present government, under which it is “experiencing times uncertain and difficult.”¹⁷³ The alternatives are that Castro may either withdraw recognition from the Lutheran Church as a legally constituted group or grant it recognition as an indigenous church. The Lord of the Church alone knows.

Puerto Rico

Two weeks after the close of the Spanish-American War in 1899, the first Protestant mission work was established in Puerto Rico by the pioneer of the American Baptist Home Mission Society. Many other Reformed mission societies followed soon after. Still among the first was the Puerto Rico Board of the General Council of the Lutheran Church. This work is now being carried on by the Board of American Missions of the United Lutheran Church.¹⁷⁴

Doors are also being opened to our Wisconsin Evangelical Lutheran Church in the Caribbean area as our Executive Committee for Latin America reports. In Puerto Rico we have two pastors with six preaching stations

¹⁷¹ Aberly, *op. cit.*, pp. 265f.

¹⁷² *Mission Digest* 1958, p. 121.

¹⁷³ *Mission Digest* 1967, pp. 82f.

¹⁷⁴ Aberly, *op. cit.*, p. 265.

and 141 souls under our care, 21 of whom are in confirmation classes. Through our Spanish language broadcasts and our mailing program we are gaining valuable contacts.¹⁷⁵

A unique feature—unique in the entire world mission activity—of our Synod’s work in Puerto Rico is the Christian Missioner Corps program, begun by our World Board in 1961. The first congregation has been gathered and the first little chapel acquired *by the people themselves* under this program at Gran Stan Bran in southern Puerto Rico.

As we leave South and Central America and the Caribbean area with their Spanish and Portuguese speaking inhabitants behind, we finally enter North America with its indigenous inhabitants, both Indians and Eskimos.

The Swedes and New Sweden

The first Protestant ministry to the North American Indians was the Swedish Lutheran mission among the Delawares as early as 1638. Mention has already been made of it under the heading of “The Fruits of Luther’s Mission-Mindedness in the 17th Century.”¹⁷⁶ Here the opportunity offers itself to follow up the development of this first Lutheran mission among the Indians, which had such a promising beginning under the Rev. John Campanius, who arrived in New Sweden in 1643. In the course of five years (1643–48) he not only prepared the first known vocabulary of the Indian tribes on the Delaware, but also translated Luther’s Small Catechism by 1648, when probably its first draft was ready. It was in that year that John Eliot, the Apostle of the Indians, began his labors at Roxbury, Massachusetts.

Although Campanius was very successful in his work, as his grandson, Thomas Campanius, informs us,¹⁷⁷ having gained the Indians’ confidence and affection, still he became weary of his extensive work and requested his recall in 1647. This was in accordance with the promise given him at his sailing from Sweden in 1643. Although the friendly relations between the Swedes and Indians continued, the mission work among them slackened and subsided. The main reason for this cessation of a promising mission work was the fact that the colony of 700 souls in 1655 lost its independence to the Dutch under the energetic Stuyvesant. This seizure of New Sweden resulted in the repatriation of all the missionaries with the exception of one, Lars Lock. Serving his countrymen, first of all, more than taxed his strength. Fabritius, who had assisted him since 1677, became blind in 1682. After 1688 lay readers had to take over, although the death of the blind and ailing Fabritius did not occur until 1696.

Although the New Sweden mission work among the Indians was forced to end, renewed efforts for a continuation were made. In 1697 Jasper Svedberg, the father of the well-known Emanuel Swedenborg, succeeded in inducing Charles XI (1671–97), King of Sweden, to send three missionaries to New Sweden. They brought with them 500 copies of Campanius’ translation of Luther’s Catechism besides other religious books. This fruit of Luther’s mission-mindedness was cherished by the aborigines, who were very fond of having the Catechism read to them by their teacher and of learning it by heart. This successful school work of the first Lutheran school in America was supplemented by the efforts of Missionary Auren, one of the three missionaries sent by Charles XI to carry the Gospel with the help of an interpreter into the interior. No results, however, followed this sporadic effort, despite the pious wishes of the remaining missionaries. They became completely involved in the work among their widely scattered congregations, so that they did not back up the work of Auren and follow up the promising beginnings of Campanius. Nevertheless, New Sweden, called by Gustavus

¹⁷⁵ *Report to the Nine Districts*, 1970, pp. 53f.

¹⁷⁶ *Wisconsin Lutheran Quarterly* (WLQ), January 1970, pp. 44ff.

¹⁷⁷ Cf. Albert Keiser, *Lutheran Mission Work Among the American Indians* (LMW) (Minneapolis: Augsburg Publishing House, 1922), p. 27. Robert F. Berkhofer, Jr., in his book, *Salvation and the Savage*, University of Kentucky Press, 1965, p. 178, tells us that “the late start (!) and small extent (!) of Lutheran missionary work among the American Indians is well covered” by Albert Keiser’s work. This is true as far as Keiser takes the reader, till 1922. But since 1922 no up-to-date book has been written on the subject. Cf. Henriette Lund in the footnote to her article on “Indigenous Americans” in the *Encyclopedia of The Lutheran Church*, Vol. II, p. 1122. Consequently Keiser is being used by this writer for all that pertains to the history of Lutheran mission work extending as far as 1922.

Adolphus, while it was still a project, “the jewel of his kingdom,” set two examples to future missions among the Indians. The one was the peaceful and pacific policy of this first Lutheran mission colony toward the Indians. This later was imitated by Penn in his policy toward the Indians in Pennsylvania, something too often overlooked by historians. The second example was Campanius’ immediate efforts to learn the language of the natives, to prepare a vocabulary, and to translate Luther’s Small Catechism. This proved, as also in other countries, to be an exemplary means of conveying the Gospel to the aborigines.

The Salzburger and Ebenezer

A century later (1734) a second Lutheran colony was planted by the Salzburger far to the south in Georgia, twenty-five miles from Savannah, which they named Ebenezer. Forced by Catholic persecution to leave their country, the Austrian crownland of Salzburg, the exiles found asylum in Swabia, Prussia, and the Netherlands, but also in America. Again this colony, which became known for its evangelical fervor, gave every promise of becoming a center of mission work among the Indians. Led by two Halle missionaries, these fervent Lutherans settled near a Cherokee tribe of 8000 natives. Although there was no Campanius among them to acquire the native language, still a few of their number married Indian women. Much hope was attached to these men as a means of reaching the Cherokees with the Gospel. Strange to say, these pious hopes soon began to dwindle and even to fade away. This seems more than strange to us today, since the natives of Georgia were willing to be instructed in the knowledge of the true God and were not averse to sending their children to the Lutheran school at Ebenezer. Nevertheless, nothing definite was undertaken, and as a result these former fervent colonists, who had not only been separated from their homeland but also from their children, not only became indifferent toward their Indian neighbors, but also began to treat them discourteously and unjustly. If we are to believe one of the ministers of the colony, the Lutheran Church in America, at least in the South, became to all outward appearances the most corrupt. “It is not,” he asserts, “in a position to reprove the Catholics, who in spite of all their superstitious ceremonies maintain at least outward discipline.”¹⁷⁸ The outward cause, however, which brought about the close of this mission was the removal of the Indians by governmental compulsion. Those Indians who refused to submit to it sought refuge in flight.

At this particular time the North again gave promise of doors opening to new Indian missionary endeavors. One of these doors was partly opened in Pennsylvania, where Conrad Weiser, Jr., at the age of 17 was adopted by an Indian chief and spent eight months of his young life as a member of the chieftain’s tribe. Here he learned to speak the Indian language and became acquainted with tribal life and customs. Although he was a Lutheran, not the church but the Indian Bureau of the colonial government of Pennsylvania took advantage of his close contact with the Indians by placing him at the head of the Indian Bureau from 1732–60. Even here he had every opportunity to aid the church in reaching the Indians with the Gospel. None other than the patriarch of the Lutheran Church in America, Henry Melchior Muhlenberg (1711–87), became aware of this opportunity through his father-in-law, Conrad Weiser, with whom he spent many days discussing mission work among the Indians. Still no systematic mission work was undertaken at the time. Muhlenberg was too deeply involved in the great work of organizing the Lutheran Church in the East and of gathering thousands of unchurched Lutherans into congregations to leave him time for missionary endeavors among the Indians. Later his son-in-law, Dr. Kunze, drew up an elaborate plan for such a mission. He not only submitted his plan to Halle but also to President George Washington. The latter declared it to be the business of Congress to act on it. Since no federal aid was forthcoming, nothing came of the plan.

Another plan was conceived by a Lutheran minister, the Rev. John Christopher Hartwig, who served as pastor for the Ministerium of Pennsylvania. His ambitious plan was to convert the Mohawks of the Hudson River Valley. This plan was never realized. It, however, led to the establishment of Hartwick Seminary, the oldest Lutheran theological school in America. Built in Ontario County, New York, on the ground owned by this pioneer minister, it was opened in 1815. Although it was founded on the strength of Rev. Hartwig’s

¹⁷⁸ LMW, p. 47.

endowment, it never became a school for missionaries, in the narrow sense of the word, who would have been trained to carry out the original plan of its founder.

Mission Work among the Chippewas in Michigan

The Rev. Friedrich Schmid was the pioneer pastor of the State of Michigan to promote Lutheran mission work among the Indians of that western state. His call came from Swabian settlers, who had migrated from the province of Wuerttemberg and had settled in Washtenaw County at Ann Arbor, Michigan. They had followed earlier English settlers, who in the early twenties of the 19th century came from the Atlantic states. Consequently their only choice for a place of settlement had to be in a heavily wooded rolling area, where it was difficult to make a clearing. At this time there was no Lutheran church in all of Michigan. *Nolens volens* these German settlers worshipped with other Protestants until they sent a petition for a pastor to the Mission House at Basel. Candidate Friedrich Schmid was chosen and commissioned to bring the Gospel to the German settlers in their wooded territory. He reached Detroit August 13, 1833, and on August 16, 1833, the first Lutheran service in Michigan was conducted. On the following Sunday a service in the German language was held in a little log school house in Scio township and in the following months the so-called "First German Evangelical Church Society" was organized. In the same year, November 15, Zion Lutheran chapel was dedicated, the first Lutheran church in Michigan. For thirty-eight years, from 1833–71, Pastor Schmid served his flock at Ann Arbor as well as the scattered Lutheran settlers and the native Indians. He organized more than twenty congregations, most of which today are flourishing parishes. He established a *Heidenmission* March 24, 1842, and volunteered to train young men from his congregation at Ann Arbor for the office of evangelizing the Indians. Three of his students, among them J. F. Auch, were the first missionaries to land on June 16, 1845, on the shores of Saginaw Bay at Sebewaing. From there they brought the Gospel to the Chippewas at Wishkawking, Shebahyonk, and many other points along Saginaw Bay. In 1852 Rev. Auch founded the first Lutheran church in the Thumb of Michigan, Immanuel Lutheran Church of Sebewaing. The time had come for Rev. Schmid to organize his Mission Synod, the *First Michigan Synod*, which in 1843 was brought to the attention of Wilhelm Loehe of Neuendettelsau in Bavaria by the Rev. W. Hattstaedt. Pastor Schmid did the pioneer work for Loehe by seeking out the fertile regions of the Saginaw Valley in the tractless wilderness of the Indian settlements. He also assisted Rev. Auch in founding the Bavarian colonies. It was the pet idea of Loehe to establish Lutheran colonies among the Indians as substitutes for a theological seminary. The inhabitants of these colonies, Bavarian farmers, were to set an example of Christian living to the wayward Indians. Loehe was not aware of the tendency of Indian tribes to wander from place to place, which was in direct contrast to the sedentary life of a settlement. He also did not take into consideration that Indians were forced by government reservation plans to move to different territories. Nevertheless, the establishment of Frankenmuth on the Cass River, a tributary of the Saginaw River, was realized in 1845. Fifteen young Bavarians under the leadership of Friedrich August Craemer founded Frankenmuth in the wilderness of central Michigan. From here Craemer traveled on foot every month to visit three Indian worship places some 50 to 70 miles from Frankenmuth. Both in Sebewaing and Frankenmuth the missions with mission schools prospered. In Frankenmuth after one year Craemer had 30 children under his care and when he was called to the practical seminary at Fort Wayne in 1849 he had baptized 31 Indians.

In 1848 a third mission station was established by the Rev. E. R. Baierlein, who had been sent to Michigan by the Dresden Mission Society. Baierlein and his wife settled among the Indians and called their settlement Bethany. Here a school was also opened with an initial attendance of eight Indian children. This increased to nineteen during the latter part of the year. Craemer's *Primer* was in print by 1852 and became the reader of which the Indian children grew fond. Baierlein himself wrote a 47-page catechism and a combination Bible reader and spelling book in the Indian language. By 1853, when Baierlein was called to India, Bethany

had a congregation of 60 members.¹⁷⁹ Yet this was the year when the mission work among the Chippewas suffered a decline, from which it did not again recover. The loss of its two leading missionaries, Craemer and Baierlein, who had grasped the rudiments of Indian life and language, was one inherent cause of the mission's decline. How much the Indians were in need of missionaries who were able to preach—not only to read—sermons in the Indian tongue can be gleaned from the repeated complaint about the missionaries' "preaching from the Bible or any other book." All that the Indians wanted to say with these words was that the missionaries were always reading from their manuscripts, but were never preaching freely without them. Miessler, Baierlein's successor, endeavored for 20 years to gain a fluent speaking knowledge of the Chippewas' language, but failed. Since he was always in need of an interpreter or dependent on his manuscript, the intimate relationship of the natives to their missionary was under constant strain.¹⁸⁰

Added to this, the treaty into which the government entered with the Indians in 1855 created unrest among the natives, also among those of Bethany. All attempts on the part of the Rev. Ferdinand Sievers, then chairman of the Mission Board of the Missouri Synod, to induce the Indians to remain true to their Bethany mission, failed. Even a letter by the Rev. E. R. Baierlein, their former pastor, in which he pleaded with them to remain, while it impressed the natives, did not prevent them from saying goodbye to their dear friend, *Bushunikawnis*, as they called it. Consequently the mission church at Bethany dwindled down to a few members, who finally in 1860 were also removed by the government to the reservation in Isabella County. As the Swedish and Salzburg mission centers ceased to exist as such, the Sebewaing and Frankenmuth mission colonies, not to mention Bethany, found a similar end. Loehe's pet plan to have Christian colonies planted among the Indians to set an example of Christian living to the natives succumbed to the many inner and outer causes which deprived the Indians of their habitat and even of their existence.

The impression, however, dare not be created that the Lutheran Church—Missouri Synod, which had taken over the missions of the Saginaw Valley, suddenly ceased in its endeavor to continue to bring the Gospel to the Chippewas. For forty-three years (1850–1893) the Rev. Ferdinand Sievers of Frankenmuth, chairman of the Mission Board, did not cease in his persistent efforts to further the Indian mission work in the face of all difficulties. First of all, mention must be made of the fact that Missionary Miessler, Baierlein's successor, followed his charges from Bethany to Isabella County. This new mission looked very promising in the beginning. But the same causes that proved the downfall of the Bethany mission also prevailed in this new mission and in 1869 Missionary Miessler was recalled. In 1856 Rev. Sievers had made an exploratory tour of over 1,000 miles on horseback to upper Minnesota to gain a new start among the Chippewas of the Mille Lac region. To this field Ottomar Cloeter, a pastor from Saginaw, was assigned. The spirit of synodical interest in this field soared high in view of the promising invitations from several Indian chiefs. Rev. Cloeter did not lack in enthusiasm and imagination for his work. But his work was interrupted in 1862 by an Indian insurrection, which drew into its circle nearly all the tribes of the great Northwest including the Chippewas. After the insurrection Missionary Cloeter resolutely returned to begin his work anew. But his renewed efforts bore no tangible results and the last mission work among the Chippewas was brought to a close by synodical resolution in 1869.¹⁸¹

Mission Work of the Iowa Synod in the Northwest

¹⁷⁹ Why this congregation was not accepted as a fully accredited member of the Missouri Synod, the synodical report of 1857 answers: "Although the mission station at Bethany belongs to the honorable Synod of Missouri, Ohio, and Other States, and is supported by the same, still the Indian congregation as such cannot be looked upon as a synodical congregation because on account of the difference in language the congregation cannot send a deputy to the annual synodical meeting, and the synod is basically a 'German synod.'" Cf. *Mission in the Making*, by F. Dean Lueking (Saint Louis: Concordia Publishing House, 1964), p. 44.

¹⁸⁰ *Ibid.*, p. 35. Both Baierlein and Miessler set themselves to the task of compiling and completing an English-Indian and Indian-English dictionary of 12,886 words. The reader will find Miessler's interesting account of their work in Carl S. Meyer's *Roving Frontiers* (Saint Louis: Concordia Publishing House, 1964), pp. 120ff.

¹⁸¹ *Ibid.*, pp. 48ff. Lueking deals in detail with the reasons for this synodical resolution Cf. also LMW, pp. 93f.

The Missouri Synod was not the only Lutheran synod to attempt mission work in the Northwest. The Iowa Synod made strenuous efforts to convert the Crows and the Cheyenne in Montana and Wyoming. Again it was Loehe and the Central Mission Society of Bavaria, including the Mission Society at Luebeck, who continued to support this work after a petition for financial support submitted to the government failed to be granted.¹⁸² Neuendettelsau not only sent financial aid, but also one of its missionaries, the Rev. J. J. Schmidt, who arrived in 1856. He was joined by a candidate of the Wartburg Seminary at St. Sebald, Moritz Braeuninger. They traveled more than 2,350 miles in the company of a government agent. Finally they reached Fort Sarpy, stationed about 50 miles below the mouth of the Big Horn River. Here the territory of the Crow Indians extended along the Big Horn and the Yellowstone rivers in Montana. Near Fort Sarpy 1,500 Indians dwelt in 160 tents. The two missionaries preferred the Indian settlement as a dwelling place to that of the Post with its rude and degenerate community. They were welcomed and entertained by the chief of the tribe and provided with horses for their exploratory tours in the surrounding territory. In the course of two months they had won the confidence and affection of the Indians and even to a certain extent gained a knowledge of their language. When they left for St. Sebald, Iowa, early in October, they were importuned by their Indian friends to return. Some of them even offered to accompany them to Iowa to assure themselves of their return. There, however, was no need for this offer, since energetic steps were undertaken to establish a mission among the Crows. Four missionaries and two colonists were commissioned in 1859 to build a mission station. It was built in 1860 on the Powder River, a branch of the Yellowstone. This station was built under the leadership of Missionary Braeuninger, who after a promising beginning of the mission was murdered by Indians. Thus it became evident that the Indians did not want a permanent mission settlement in their territory. The remaining missionaries, having retreated to safe ground among the Crows, were joined by two further missionaries. But lack of funds prevented their founding a second station among the Crows. Instead they turned their attention to the Cheyenne or Zista in Wyoming. A few miles south of the North Platte River, 100 miles west of Fort Laramie, a station was located. The Rev. Ch. Kessler, who arrived from Iowa in 1861, became head of the mission. Here the confidence of the Indians was gained by having several of the missionaries constantly accompany them on their wanderings and share their mode of living. As a result a fair knowledge of their language was also acquired. Consequently every Sunday or Wednesday an invitation to attend services could be called out in their language. The service began with the recitation of the Lord's Prayer in the Indian language, followed by a sermon and discussion with the answering of questions.

In the following year an insurrection prevented further work until 1863, when Kessler and a new missionary, Matter, started for Deer Creek. Three Indian children were entrusted to the care of one of the missionaries, but the adult Indians showed little if any interest in the Gospel. The Civil War deprived the Northwest of troops and in 1864 an uprising again made further work impossible. The missionaries returned to Iowa toward the close of the year and in 1867 the Iowa Synod declared its missionary work for the time being at an end. Since no new opportunities to resume the work offered themselves, the mission funds which had accumulated in the meantime were transferred in 1885 to the Neuendettelsau Missionary Society for the Papuas in New Guinea. Again we have before us the history of a mission among the Indians which after only ten years came to an end despite heavy sacrifice of money and effort, even of one missionary's life. The graves of the Indian Christians and the double grave in the cemetery at St. Sebald of two of the three Indian boys who were to be sent as missionaries to their people serve today as a reminder of a consecrated mission work performed under discouraging circumstances.

Augustana Synod's Indian Mission Work in Kansas

A still shorter period of Indian mission work on the part of the Augustana Synod testifies to the difficulties created by Indian insurrections encountered even in the last quarter of the 19th century. Before

¹⁸² The United States Government played an active part with the mission boards in the administration of the Indian missions on the reservations until 1882 and in education until the middle of the last decade of the past century. Cf. R. Pierce Beaver, *Church, State, and the American Indians* (Saint Louis: Concordia Publishing House, 1966), p. 207, a. o.

actually beginning its work in Kansas, the Synod's delegate, Olaf Olson, had done exploratory work in 1875 to ascertain the possibility of mission work among the Indians in Kansas. On the strength of his report a missionary was sent in 1879 to the Comanches and neighboring tribes, after the last Comanche band under their great leader Quanah Parker had been subdued and settled on the Kiowa Agency in Oklahoma in 1875.¹⁸³ Further Indian disturbances, however, hindered work to such an extent that four years later the mission was closed.

The Bethany Indian Mission of the Norwegian Lutheran Church¹⁸⁴

The Bethany Indian Mission of the Norwegian Lutheran Church began its work among the Indians of Northern Wisconsin near Wittenberg in Shawano County in 1884. Three miles west of Wittenberg the mission station Bethany was founded among the Winnebagos. From the very beginning this mission met with opposition created by Indians and unscrupulous whites, who sought to hinder the work in every possible manner. Missionary Eric O. Moerstad, who arrived in the field September 30, 1884, was branded as a dangerous man, while the Bethany station suffered the same defamation as had the Bethany mission station in Michigan, namely, that its school children would be sent across the ocean and never return.

This mission was supported by the Mission Board of the Norwegian Synod, which held its first session at Wittenberg in 1885. It planned further improvements and expanded the work. Consent was also gained from the government to enroll children of the Stockbridge and Oneida reservations, as well as to carry on the work in general. In 1886 land was bought for a new station to replace the first one, and on July 4, 1888, this new Bethany Indian Mission and Industrial School was solemnly dedicated. The new superintendent, the Rev. T. Larsen, entered upon his new duties with the support of two teachers. In 1888 a third teacher, Axel Jacobson, was called, who also became assistant superintendent. In one year the total number of school children swelled to thirty-two. A contract with the United States Government provided for the support of 25 children and in 1894 for 150 children drawn from five tribes.

The partial control by the government had no effect on the school in any marked way. The only restriction, denying the use of denominational textbooks, did not prevent the teachers from carrying on their own oral instruction and from teaching the children the fundamentals of the Christian religion accompanied by the morning and evening devotions and regular Sunday services. In 1895 the attendance at the Industrial School numbered 140. Since it was impossible for the Synod to operate the mission on such a large scale, the United States Government took over the entire property as well as the school. Rev. Larsen had been succeeded by Axel Jacobson in 1893. In 1895 the superintendency was offered to him by the government with the understanding that the old teaching force be retained.

The Norwegian Synod found a new location for its smaller mission. The number of children, mostly from the Winnebago tribe, ranged from 25–50. The handicaps of this new location seven miles from Wittenberg increased from year to year. These could only be overcome by having the Mission back in Wittenberg, which was accomplished in 1913. Axel Jacobson was again called to the superintendency. The repurchase of the original Bethany Mission site was authorized and the year 1920–21 again saw a large attendance of 140 pupils, most of them enrolled from the Winnebago and Oneida tribes. By 1922 there were 363 adult and infant baptisms, 142 were continued, and 425 communed. The mission work has been extended to the neighboring settlements, only three to four hundred still clinging to the old beliefs.

The Eielsen Synod's Mission Work among the Potawatomis

¹⁸³ Cf. *Colliers Encyclopedia*, Vol. 7, pp. 41f.. Cf. also *Encyclopedia of the Lutheran Church*, J. Bodensieck, Editor (Minneapolis: Augsburg Publishing House, 1965), Vol. II, p. 1120.

¹⁸⁴ LMW, pp. 169ff.

When Rev. Moerstad was sent by the Norwegian Synod to start mission work among the Indians near Wittenberg, he also became interested in the Potawatomi tribe, whose industry and thrift surpassed that of the Winnebagos. He applied to the Eielsen Synod for aid, the more so since most families of the tribe, looking for more land and new homes, moved into the timbered parts of Marinette, Forest, and Oconto Counties. Here the Indians became badly scattered in the dense forests wherever homestead land remained to be taken up. This made it very difficult to carry on mission work among them. Added to this was the problem that their language was entirely different from that of the Winnebagos. Missionary Moerstad succeeded with the help of an attorney at Washington to recover about \$450,000 due to them by our government, so that land could be bought and houses built for about 60 to 70 families not far from Escanaba in Northern Michigan. A superintendency was provided for them, first at Carter and then at Laona, Wisconsin.

Rev. Moerstad was active as missionary among this Indian tribe from 1889 until his death in 1920. Then his mission field was cared for by the ministers and laymen of the Eielsen Synod, making alternate visits to the field, performing the ministerial duties, and arranging and engaging Sunday School teachers to continue the instruction for the Indian children. In 1939 the Rev. L. O. Bystal, Lodi, Wisconsin, was called to take charge of the mission field. Since he was also serving other parishes, he could make a trip to this field only every three or four weeks, holding services, baptizing their children, and burying their dead. With the help of resident teachers he kept the children instructed in the Bible. Prior to his resignation because of failing health, Rev. Bystal baptized 61 Indian children. The Synod thereafter did not continue the work among the Potawatomis. It sold the church at Carter to the Hiawatha Baptist Mission in 1966. The field at present is being served by a missionary of the Midwest Indian Mission at Crandon, Wisconsin.¹⁸⁵

The Missouri Synod's Mission Work among the Stockbridges

Before we leave Wisconsin and the Midwest, we still want to make the acquaintance of mission work among the Stockbridge Indians. In 1898 these Indians appealed to the Rev. Th. Nickel, pastor in Shawano, Wisconsin, for church work in their midst. He at once began to minister to them in the English language. In the following year the Missouri Synod took over the mission and called the Rev. R. Kretzmann, after a church and a school had been built in Red Springs. The same year Rev. Kretzmann extended his work to the town of Keshena and to two other mission stations. Under the careful guidance of teacher J. F. Luebke, the school in Red Springs began to flourish. A second missionary, the Rev. J. D. Larsen, was called to Zoar in 1916, the so-called Wiashkesit settlement of the Menominee Reservation. In spite of all efforts—his wife taught school while he devoted all his time to mission work—not a single Indian became a confessing convert. When Rev. Kretzmann accepted a call from a white congregation and teacher Luebke left the school because of lack of pupils, Rev. Larsen was removed to Red Springs. In the fall of 1908 with the school's attendance at 79 an administration building and dormitory were erected. Rev. Larsen enjoyed the confidence of the adult Indians, while Mrs. Larsen continued to have charge of the school. Nevertheless, Rev. Larsen resigned in 1914 to be succeeded by the Rev. Carl Guenther, who had worked for 12 years among the Apaches in Arizona. The 60 school children found a true father in Rev. Guenther, and a true Christian spirit was spread from the children to the parents. Ill health forced Rev. Guenther to resign in June of 1915 and candidate Otis L. Lang succeeded him. By 1917 the school attendance had increased to almost 100. The congregation nearly doubled in number, but in 1918 ill health forced Rev. Lang to resign. He was succeeded by the Rev. H. M. Tjernagel, under whom the work steadily increased. In 1920 the erection of a new dormitory accommodating about 100 pupils and employees was begun. Besides Red Springs, two other congregations were formed in Shawano County, so that in all about 400 persons are being reached. In recent years the Stockbridge-Munsee Indians built their own St. Paul's Lutheran Church in the Wilderness at Bowler, Wisconsin, the Rev. Walter D. Kreger, pastor.¹⁸⁶ Pastor Kreger

¹⁸⁵ *Ibid.*, pp. 183ff.. Information concerning the closing work of the Eielsen Synod among the Potawatomis was received by this writer from Martin Bystal, of Lodi, Wisconsin, the son of the Rev. Lawrence Bystal.

¹⁸⁶ LMW, pp. 152ff. Bodensieck, Vol. II, p. 1121.

informed this writer that at present the total membership numbers 143 souls, 80 communicants, and about 55 school children (K through 12th).

The Danish Cherokee Mission in Oklahoma

“No Lutheran undertaking looking toward the Christianization of the Red Man can compare with the Danish work among the Cherokees at Oaks, Oklahoma,” Albert Keiser tells us in his *Lutheran Mission Work among the American Indians* (p. 115). In 1892 N. L. Nielsen, who had emigrated from Denmark, began his mission work among the Cherokees. The Cherokees had been forced by state and federal governments to sell their entire territory assigned to them. Nielsen’s method of doing mission work among the Indians was not different from that of the former Lutheran missionaries, with whom we have become acquainted. Through an interpreter he preached the Gospel to the natives, started a Sunday School and a little later a day school. Thus he laid the foundation of successful mission work, although for six long years there were no converts. His first convert was a sick pupil in the mission school, who desired baptism. Easter Sunday of 1898 the first baptism took place, succeeded by 14 baptisms in the following years. By 1922 a congregation numbering 200 souls had been organized, in possession of a church, a two story school building, and a boarding house. This Indian congregation will undoubtedly have been the first one to have raised moneys for foreign missions. Today this mission is still a flourishing one. Its Ebenezer Church, constructed in 1940, serves both Indians and white residents and outlying preaching stations. The care of the children in the boarding house and children’s welfare service has become a major feature of the mission. One can only repeat what Albert Keiser already wrote in 1922: “The outlook for the future is distinctly encouraging.”¹⁸⁷

The Apache Mission of the Wisconsin Evangelical Lutheran Synod

The beginning of our Wisconsin Synod Apache Mission in Arizona goes back to the 19th century when two missionary students, J. Plocher and G. Adascheck, reached the San Carlos Reservation in 1893, followed by Paul Mayerhoff, who was sent to East Fork in 1896. Through negotiations with the government and with the consent of the Indian chief, old Chief Cassadore, ten acres of land were set aside on the San Carlos River somewhat removed from the army camp. With the coming of the railroad in 1896, the station became known as Peridot. The Apaches were still prisoners of war under the watchful eye of soldiers. Their confidence and trust had to be gained by the missionaries by means of the Gospel Word, which is a power unto salvation through faith in Christ Jesus. The lonely pioneer missionaries did gain the confidence of the natives and prepared the ground for future work.

After his arrival Rev. Plocher at once began teaching the children in the government school at San Carlos. Nevertheless, a mission school attended by 20 children was also begun. The missionary at first preached to the Indians with the help of an interpreter. Later he was able to compose short sermons in the Indian language and to deliver them wherever opportunity offered itself. After six years of labor Rev. Plocher was forced to resign because of ill health. The third missionary, the Rev. P. Mayerhoff, moved to Peridot until the vacancy was filled. This was not accomplished until five futile calls had been sent out. Candidate Carl Guenther finally accepted the call and began his mission work at Peridot in February of 1900. It soon became apparent that a second missionary was needed at Peridot. However, the numerous calls sent out were all declined. Finally a school teacher in the person of Mr. R. Jens was called, whose work in the school was blessed with success. In 1901 one boy and ten girls of the government school were baptized. They had been instructed by Rev. Plocher for several years. Within the same year the number of baptized converts reached twenty-five, among them a young man and wife. This was the first Christian family among the Apache Indians.

Although a new modern structure to be used both as a school and a place of worship was dedicated in May of 1903, the mission school had to be abandoned because of a fatal accident to teacher Jens. All strength

¹⁸⁷ LMW, p. 119. Bodensieck, p. 1121.

was now concentrated upon instruction in the government school, so that in the year ending June 1904, forty children of that school were baptized. Since no second missionary could be secured at this time, the task of the lone missionary at Peridot, Carl Guenther, was a heavy one. On Sundays he not only preached at the mission, but also at two government schools.

But with their regular preaching and teaching the two missionaries, Mayerhoff at East Fork and Guenther at Peridot, were unable to reach the twenty-seven hundred souls on each reservation, who lived miles apart. "The only way for a missionary to get to the various groups," the Rev. Henry E. Rosin writes, "was to set aside a week or two and 'rough it' for an extensive trip." The closing sentence of this interesting and fascinating description of such a trip, which because of lack of space cannot be fully conveyed to our readers, reads: "But how to reach all the dear people with the message of Jesus, the only Savior, remained the big question. One or two men on each reservation just could not do it. More men were needed. That brings us to the second step of our Apache mission history."¹⁸⁸

One can well designate the calling of the Rev. Gustav A. Harders to Globe in 1907 and his appointment to the superintendency of the whole mission as the second phase of our Apache mission history. The mission was about fifteen years old when Rev. Harders was called. Comparatively few members of our Synod were acquainted at the time with this Apache Mission in far away Arizona. As author of three novels on Indian life, *La Paloma*, *Yaalahn*, and *Dohaschtida*, Harders succeeded in bringing this mission to the attention of many in the Synod, to warm their hearts with love for the mission and to induce them to support it with their prayers and funds. Soon all the more closely settled areas, San Carlos, Rice, Bylas, Whiteriver, Upper Cibecue, were to have a resident missionary. For ten years Rev. Harders served the mission as resident superintendent, won the respect and admiration of his collaborators. He passed to his heavenly reward April 13, 1917.

While Rev. Harders had performed a great service for the mission as author, the Rev. Francis J. Uplegger's main service to the mission was through his linguistic gift. This he put to ample use in his mission work at Rice with its boarding school, having an enrollment of 300 children. All missionaries were in need of interpreters before they succeeded in gaining a knowledge of the Indian tongue. Even the interpreters did not understand English well enough to succeed in finding the right translation for a Bible word. Since in the course of time all interpreters became devout Christians, they were desirous not only of finding the right word as equivalent of the Biblical expression, but of actually knowing the right meaning of every Biblical term used by the missionaries. "To gain this knowledge and so to be able to translate correctly, all interpreters, missionaries, and teachers from both reservations would come together on a given Saturday with Dr. Uplegger at the blackboard and take up words, phrases, Bible passages for thorough discussion and study.... The fruit of these studies is beyond our ability to measure, but everywhere on both reservations we had better interpreters."¹⁸⁹

In order to comprehend the difficulty of learning the Apache language and of using it in teaching and preaching, it is well to know that Rev. Uplegger himself studied Apache for 20 years and in that time needed the assistance of an interpreter whenever he preached. Only thereafter did he preach without the help of an interpreter for 20 more years. It is he, as Rev. Rosin interestingly relates, who found the Apache word for God, *ehgo Ihidnan-Bik*, "He according to whom life is," or "The Lord of Life." This word was somewhat hidden and the Apaches were not familiar or fluent with it. "Dr. Uplegger, by careful study, dug it out.... The Wycliffe Bible translators, before becoming acquainted with this word, retained the English word, God. After becoming acquainted with it, they used it in their translation of the Navaho, which is closely related to the Apache, both being of the Athabascan stock. *Bik'ehgo Ihidnan Biyatti'i* is printed on the cover of their New Testament in Navaho and Apache, 'The Word of the Lord of Life.' "¹⁹⁰

Dr. Uplegger has written a dictionary of Apache words. The Huntington Library in Huntington Park near Los Angeles has photo-statically reproduced it. It is a four volume work. By writing the dictionary and a grammar Dr. Uplegger has reduced the Apache language to writing. The Ten Commandments, the Creed, the

¹⁸⁸ Rev. Rosin divides his 5½ pages typewritten single spaced writing into three parts: "The Labor of the Pioneers," "The Labor that Wielded the Pen of a Ready Writer," and "The Labor to Find the Right Word."

¹⁸⁹ *Ibid.*, p. 5.

¹⁹⁰ *Ibid.*, pp. 5f.

Lord's Prayer, the Words of Institution, and a selection of Bible passages were translated by him into Apache. In addition he wrote about 40 Apache and English hymns and two booklets. One all-Apache worship service is still being conducted every Sunday in San Carlos by the Rev. Alfred Uplegger. The Apache language is also being made use of by students at our East Fork Mission High School in their evangelism work. As the senior and junior students of East Fork Mission go out to different camps of people, they tell Bible stories in both English and Apache. But then the Apache language alone is used to make applications, with the conviction that "it gets the message across more easily since the people understand their own language a lot better."¹⁹¹ This is also too true in regard to the children of three of the four nursery classes who are taught in the Apache language at Whiteriver, which has 13 Sunday school classes with an enrollment of over 250.¹⁹² In short, Apache is still the first language spoken in the home and is therefore not dying out completely.

Not only the continuing use of the Indian language, but also missionaries who served to the day of their death, some for fifty years and more, characterize our Apache Mission. We already have mentioned Gustav A. Harders (1907–17) and Francis J. Uplegger (1919–64). Mention must also be made of E. Edgar Guenther, who with his wife spent all the years of his ministry in the Apache Mission at East Fork and Whiteriver from 1911 to 1961, the year of his 50th anniversary and the year of his death, a few months later, coinciding. "He started the first orphanage on the reservation and in Arizona, . . . and was responsible for the establishment of Lutheran churches in McNary, Whiteriver, Fort Apache, Maverick, Canyon Day and others."¹⁹³ He founded the little mission paper, the *Apache Scout*. Already on the twenty-fifth anniversary of his ministry the Indians adopted their beloved "tall missionary," *Inashood Ndaes'n* formally as blood brother of their tribe. And on the day of his funeral at Whiteriver "hundreds of tribal members gathered . . . to pay final tribute to their beloved *Inashood Ndaes'n*, the Rev. E. Edgar Guenther."¹⁹⁴

Two missionaries must still be mentioned, who have already celebrated their 50th anniversaries but are nevertheless continuing to serve their mission. The one is Missionary Henry E. Rosin, who retired in July of 1968 after he had faithfully served the Peridot congregation for fifty years from 1918. He is still doing part time work in the mission, not to forget laboring with his pen to aid this writer in telling the story of his beloved Apache Mission. Finally Alfred M. Uplegger, the son of Missionary Francis Uplegger, who in 1967 celebrated his 50th anniversary of ordination as a missionary to the Apaches, is still serving them as their pastor in San Carlos.¹⁹⁵ In view of the fact that the time of service of the first missionaries was of comparatively short duration because ill health forced their resignation, the above mentioned missionaries were blessed with many years of health in their missionary service. This certainly had a stabilizing effect on the mission as such.

The 75th anniversary of the mission in October of 1968 testified to this and to its considerable growth. *The Apache Lutheran* of October reports: "How different everything is today. Over the two Reservations seven stations have congregations. In addition there are seven preaching stations on the Ft. Apache Reservation. An average of 1000 Apaches worship at their altars each Sunday and some 800 attend the Lord's Supper four times each year. Seven pastors now carry on the Lord's work. To these are added the native interpreters, the teachers and matrons. Church councils lend a helping hand to the pastor. . . . Apache young people are teaching the Gospel to little children in Sunday School. Mid-week Bible classes are well attended."¹⁹⁶

Reports and Memorials for the Forty-First Biennial Convention of our Wisconsin Synod offers the following statistics for 1970: In all, the mission now numbers 2,918 souls and 976 communicants. 193 children

¹⁹¹ *The Northwestern Lutheran*, May 23, 1971, p. 173.

¹⁹² *The Apache Lutheran*, May 1968, p. 6.

¹⁹³ *The Northwestern Lutheran*, June 18, 1961, p. 204. It is of interest that the first baby to make the nursery a reality was little Arnold Platt, adopted by the missionary, the Rev. M. J. Wehausen, and his wife.

¹⁹⁴ *Ibid.*, July 2, 1961, pp. 217ff. This number of the NWL also reports that the venerable Pastor F. Uplegger in his ninety-fourth year spoke to the mourning congregation in their own tongue of the glory of our Christian hope of the resurrection in Christ our risen Savior. Then he and his son and two daughters also sang two Apache hymns.

¹⁹⁵ *The Apache Lutheran*, January 1967, p. 3, informs us that Pastor Uplegger "has also taken over the work his father undertook for long years. That is the instruction of the missionary, teaching, and interpreter groups in the Apache Lutheran Mission on hymns, liturgy, and Scripture in the Apache language."

¹⁹⁶ M. J. Wehausen, "Apache Report" in *The Apache Lutheran*, October 1968 pp. 5f.

were baptized and 9 adults. 447 pupils are enrolled in the day school and 57 in the East Fork High School. The Sunday schools are attended by some 454 children, the Bible schools by 308. The average church attendance numbers 955, while the total communion attendance is no less than 5,179. Contributions for home purposes, the synodical budget and all others amount to \$35,938.81, which is an average contribution per communicant of \$36.83. This sum also represents an “overall increase over the previous year of approximately \$10,000 for all purposes. This is remarkable, especially since the reservations are experiencing the worst drought since the twenties, with the consequent decline in economic conditions.” Another increase is the growing enrollment of pupils in our schools, which the Lord has granted our mission. Bylas has an enrollment of 110, while “for the coming year the enrollment will climb to approximately 125.” Noteworthy is also the fact that “some missionaries are employing new methods in their pastoral work.” As “one of the missionaries reports: ‘We have begun cottage Bible classes. Each Sunday night the pastor goes to an Apache home and has Bible study with the members of that family. Often neighbors attend. There is much discussion and conversation about Scripture meaning and truth. Attendance has ranged from half a dozen to about two dozen. The informal and familiar setting encourages participation by the people themselves.’ ”¹⁹⁷ This leads us to the most remarkable development in Apacheland, the “indigenous mission policy,” which has been put into practice also in this particular mission field. Mission stations have become organized congregations since 1961. All have elected church councils, which meet regularly to discuss their church affairs. Discipline is being exercised much more effectively than before. Building projects have been carried out without help from the Synod. These and other examples of increase in the results of mission endeavors in our Apache Mission are indeed “heartening to see.”¹⁹⁸

Mission Work Among the Navajo Indians¹⁹⁹

Arizona has not only harbored the Apache but also the 90,000 Navajo Indians within the borders of the 25,000,000 acre Navajo reservation. Here the only Lutheran mission within these borders is the intersynodical Navajo Evangelical Lutheran Mission, which has a cooperative relationship with the American Lutheran Church. This mission was established in the northern part of Arizona at Rockpoint in 1952. Within a 50 square mile area it exerts a direct influence on the Navajos by means of spiritual, educational, and health ministries. As to the latter, a medical clinic ministers to more than 1000 patients a month, while an ALC congregation with a day school and Sunday school, with a released time and vacation Bible school and an extensive *hogan* visitation meets the demands of the spiritual and educational ministries. This intersynodical mission also has mission stations at Many Farms, Arizona, and at Navajo, New Mexico, which is being served since 1968 by a pastor of the Lutheran Church—Missouri Synod. Navajo students off the reservation are being ministered to by the Augustana Lutheran Church in Brigham City, Utah.

In the 50's under the guidance of the Division of American Missions of the ALC, mission work was begun on the Turtle Mt. Reservation in North Dakota, where St. Paul's Lutheran Congregation was organized and a new chapel erected. On the Fort Totten Reservation near Tokio, North Dakota, work was undertaken in 1955. This mission, Tokio Lutheran Mission, serves both Indian and white families. Sisseton and Pine Ridge in South Dakota have been added as missions, while Moorhead in Minnesota has its *Nee-Gon-Nee* Lutheran church and parsonage built for a growing attendance. In Minneapolis, Savior's Lutheran Church (ALC) has become the center for the American Indian Bible Fellowship, a nondenominational group, which concerns itself with Indian people. Their Sunday afternoon programs are developed entirely by the Indians themselves. The trend toward encouraging self-determination on the part of the Indians is apparent in all these mission

¹⁹⁷ *Reports and Memorials for the Forty-First Biennial Convention*, Wisconsin Evangelical Lutheran Synod, August 4 to 11, 1971, pp. 80f.

¹⁹⁸ *The Northwestern Lutheran*, March 12, 1961, pp. 85f.

¹⁹⁹ Cf. *A Special Report to People Interested in the American Indian Ministry*, “Remembering the Forgotten American Indian,” p. 7. Cf. also “Report of the Board of American Missions,” James R. Long, Chairman, R. D. Lechleitner, Executive Director. The American Lutheran Church, 422 South Fifth Street, Minneapolis, Minnesota 55415.

endeavors. Congregations in the vicinity of Indian reservations and in metropolitan areas where there is a concentration of Indians are urged not only to do something “for” but also “with” the Indians in their trend toward self-determination. This trend will characterize Indian missions in the future. Such an Indian mission our Synod has in Phoenix, Arizona, the Rev. M. J. Wehausen, pastor.

LCA’s Mission Work Among the Chippewa-Cree and Ojibway Tribes²⁰⁰

While the ALC can point to a number of Indian missions in Wisconsin, Minnesota, North and South Dakota, and Alaska, the only long-term work of the Lutheran Church in America is the 42 years of education and worship at the 100,000 acre Rocky Boy’s Indian reservation in north-central Montana. It is of recent date that the responsibility for programming at this mission has been shifted from the Advisory Committee of the LCA to the local Church Council of Our Saviour’s Lutheran Church. To enable this Church Council to establish a “Lay Associate” program, the “Love Compels Action” campaign is being conducted by the LCA. This program calls for the placement of a lay associate on the congregation’s staff to work in association with the local pastor and in cooperation with the Chippewa-Cree Tribe, “to help promote efforts of the American Indian community toward self-determination.” Here we have another example of a white congregation working not only “for” but “with” original Americans.

The same can be said of the Kenora effort, which is an LCA ministry among Indians in Canada.²⁰¹ This ministry is being carried on by Bethesda Church, numbering 594 members, which has occupied an area of Kenora as “Swede Town” for 77 years. Pastor John Fullmer, one of the three pastors of Bethesda, whose work is with the Indians, “sees his job as making Indian ministry a part of Bethesda’s normal ministry.”

Pastor Fullmer has now worked three years among the Indians of Kenora and confesses that he is “just beginning to know what to do.” He says: “It takes years for a person to gain friendship with the Indians and even longer to build up trust.” Their answer to the question: “Why don’t you trust us?” still is to remind the questioner “of all the broken treaties and the herding of them onto reserves.”

Kenora lies north of the Minnesota border, a community in the picturesque Lake of the Woods area. French, Ukrainians, English, and Swedes settled the community, but “considered the Indians as lazy characters who drank too much.” Consequently the whites and Indians lived in separate communities, so that little or no mission work was done among them. Added to this, these Indians are 50 years behind those in the United States as far as culture is concerned. And since several bands of Indians often live on the same reserve, they are jealous of each other and are reluctant to do something for their joint benefit. Still Pastor Fullmer is gradually gaining the confidence of the Ojibways and his Indian ministry has been adopted by Bethesda Church in Kenora.

“Forgive us for treating other men as less than human,” worshipers say at modern Bethesda Church in Kenora. “Help us to understand the consequences that occur when we count ourselves superior to other peoples for whatever reason.” This should not only be the confession and prayer of one Lutheran church in North America, but of all in view of the lack of our missionary work among the original Americans and of our tardiness in executing this work of love.

Lutheran Mission Work in Alaska²⁰²

The first Lutheran layman to reach the coast of Alaska in 1741 was none other than Vitus Bering, a Dane in the service of the Russian Government. The first Lutheran pastor to enter Alaska was Rev. Sidnyeuus in the entourage of Captain Adolph K. Etholim, the latter a Finlander and a devout Lutheran in the employ of the

²⁰⁰ *Tepee Smoke*, May 1971, Vol. XXXIX, No. 1.

²⁰¹ Edgar R. Texler, “Mission to Canada’s Indians,” in *The Lutheran*, pp. 6ff.. Board of American Missions of the Lutheran Church in America. Chicago, Ill. 60604.

²⁰² *The Lutheran Church in Alaska*, J. L. Maakestad, Editor (Anchorage, Alaska: Ken Wray’s Print Shop, 1967)—Also *Sowing the Seed in the Tundra*, ALC American Missions. Cf. footnote 24.

Russian Government. Shortly after their arrival in 1840 the first Lutheran church was constructed in New Anchorage, Sitka. Rev. Sidnyeuss was succeeded by two other pastors, who carried on his work up to 1865. Then this early Lutheran work came to an end because of international tensions between Russia and Great Britain. In 1853 the members of this congregation had numbered between 120 and 150. When Alaska became American soil in 1867, the Russian and United States commissioners discovered to their surprise a Lutheran congregation. Documentarily it was included in the protocol of transfer as “Building No. 33” and the members of this Lutheran church became “entitled to the use of the same for church purposes forever.” Protestant and Catholic services continued to be conducted in this church, the congregations being composed of Russians, Finns, Americans, and natives.

The first extensive Lutheran mission work was concentrated in a band of four mission stations of the ALC on the western tip of Alaska only 55 miles from Siberia. These stations are Brevig Mission (1894), Shishmaref (1930), Teller (1949) and Nome (1955). Lutheran mission work in this area was begun comparatively early by the Rev. T. L. Brevig, who arrived on August 1, 1894, with wife and child at what then was known as the Reindeer Station. Here he served with one interruption from 1894 to 1917. Continuous work has been carried on in Brevig, a village of about 125 inhabitants with a government school. By 1966 the mission had 116 baptized and 57 confirmed members. Shishmaref on the Arctic Ocean and fifteen miles below the Arctic Circle, the most northern and isolated station, has a population of 250. Although the congregation was first organized in 1930, the Gospel was heard there about 1900, brought there by two newly converted Christian Eskimos from the village of Igloo. They told their friends of the coming of Missionary Brevig “with a Book which was God’s Word to men.” As a result many Shishmaref Eskimos traveling by dog team sought instruction and baptism from Missionary Brevig. The one report at the disposal of this writer, *Sowing the Seed in the Tundra*, simply states that all the Eskimos in Shishmaref—the only white people in the village being the missionaries and the public school teachers—are members of the congregation. The other report, *The Lutheran Church in Alaska*, with its 1966 statistics specifies that the membership is composed of 223 baptized and 115 confirmed. Teller town, lying seven miles west of Brevig, is 90 per cent Eskimo. Work here perhaps was begun as early as in Brevig Mission, i.e. in 1894. Teller has some 250 residents, 150 of which are members of Teller Lutheran Congregation served by a resident pastor.²⁰³ Nome has a stabilized population of 2,800, of whom about 80 per cent are Eskimos. Its fine church, Our Savior Lutheran Church, which was established in 1954, has a membership of 480. Since 1913, the ALC is also represented in Petersburg, in Ketchikan since 1925, in Anchorage since 1944, in Soldotna since 1963, and in Anchorage with a second church since 1966, including a church school available for students from age 3 through senior high school. These last five congregations have 2157 baptized and 1242 confirmed members.

The LCA is represented in Alaska with three congregations, in Juneau, Sitka, and Anchorage, numbering in all 1450 baptized and 792 confirmed members in 1966.

The LC-MS began to found congregations in Alaska since 1927, in Anchorage (1927), in Palmer (1935), in Juneau (1954), in Fairbanks (1959), in Chugiak (1960), in Anchorage (1963) with a total membership by 1966 of 1697 baptized and 975 confirmed members.

An independent Norwegian Lutheran group, organized in Chicago in 1921 and known as “Lutheran Mission Societies, Inc.,” has two congregations in Alaska, one at Naknek (1941) and the other at Cordova (1945). More recently, in May 1967, the LC-MS established a church at Kenai. Since 1968 Faith Lutheran Church of our WELS, having 110 baptized, 40 communicant and 16 voting members including a few natives, has become the youngest church in Alaska. Fairbanks is being considered as the second mission station of our Synod.²⁰⁴

²⁰³ The 1966 statistics in *The Lutheran Church in Alaska*, p. 37, list 139 baptized and 60 confirmed members.

²⁰⁴ Cf. *Statistical Report of the Wisconsin Ev. Lutheran Synod for 1970*. Statistician David Worgull, 824 London St., Menasha, Wis. 54952, p. 36. The Rev. David Zietlow, pastor of Faith Lutheran Church, informs the writer as of June 21, 1971 concerning the prospects and latest statistics of our Alaskan Mission: “By the grace of God, Synod will raise its moratorium on opening new missions and we’ll be ready to start a second in Fairbanks. Our mission here is growing very nicely. Attendance is now averaging 80–90, our communicant strength is around 50 and we are growing daily. We do as much work as we can among the Indians and Eskimos.”

It is evident from the above that the results of mission work among the Eskimos do not come quickly and in large numbers considering that in Alaska there are 16,000 Eskimos, 14,000 Indians, and 4000 Aleuts, natives of the Aleutian Islands. But we are told that results do come, as we can see from the above statistics and as may be taken for granted wherever the Gospel is being preached. In taking this for granted we are in full accord with the Scriptures as well as with Luther's mission-mindedness, that "the mission of Christ and of His Gospel is in constant progress, that it has gone out 'throughout the length and the breadth of the world, has come among both heathen and Jews'—including Indians and Eskimos—'and keeps on going farther.'"²⁰⁵

²⁰⁵ WLQ, January 1970, p. 41.