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### The History of the American Lutheran Foreign Missions in Asia, Africa, and Oceania since World War I

Orville Buntrock

Concordia Seminary, St. Louis, ir\_buntrocko@csl.edu

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THE HISTORY OF AMERICAN LUTHERAN FOREIGN MISSIONS  
IN ASIA, AFRICA, AND OCEANIA SINCE WORLD WAR I

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Historical Theology

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In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity

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by

Orville A. Buntrock, A. B.

May 1944

Approved by:

W. G. Polak  
A. M. Reinhardt

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## Preface

Elsie Singmaster's The Story of Lutheran Missions, George Drach's Our Church Abroad, and W. G. Polack's Into All the World, were published in 1917, 1926, and 1930 respectively. Drach's Our Church Abroad deals solely with the history of American Lutheran foreign missions, while the other two treat Lutheran foreign missions in general.

Our goal is to bring the history of American Lutheran foreign missions up-to-date wherever this is possible, therefore the title, The History of American Lutheran Foreign Missions in Asia, Africa, and Oceania Since World War I.

Since it is impossible to begin in the middle or even toward the end in relating the history of any given mission, a brief account of the mission's beginnings is related.

The primary purpose of this thesis is to give a brief history of each mission field, but in some cases where we believe that material on the topography of the land, the climatic conditions, the religious conceptions of the heathen natives, etc. are not generally available - such topics are included.

The degree of success in obtaining our goal varies with each chapter due to the available material.

THE HISTORY OF AMERICAN LUTHERAN MISSIONS  
IN ASIA, AFRICA, AND OCEANIA SINCE WORLD WAR I

I. The United Lutheran Church in America in India

India is the largest overseas mission of the United Lutheran Church in America. The mission is located in South India in the Telegu area of the Madras Presidency. "Father Heyer," the pioneer American Lutheran missionary, went to India in 1842 and selected Gunter as the center of the mission he started. On January 1, 1851, the Rajahmundry field, which had been occupied by a German Society in 1845, was acquired by the General Synod. These two principal districts of the mission, the Rajahmundry, lying along the Godvari River, and the Guntur, adjoining it, extending south from the Kistna River, include an area of about fifteen thousand square miles, in which are located numerous small towns and villages. It has been estimated that seven out of every eight Indians are villagers. Therefore, an evangelistic program reaching out into 655,892 villages is a major missionary task in India.<sup>1</sup>

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1. Nona M. Diehl and Selma R. Bergner, Spotlight on Our Fields, pp. 8-9

In 1942 the United Lutheran Church mission in India celebrated its centennial. The Indian Church numbered nearly 200,000 baptized Christians after 100 years of missionary effort, a church as large as the Christian world community in the Roman empire by the year 200 A.D. We are all forced to re-echo the theme of the Centennial celebration in India in 1942, "What hath God wrought." <sup>2</sup>

Before the Merger in 1918 the Augustana Synod had helped largely in the upbuilding of the Rajahmundry work. The Augustana Synod did not join the Merger forming the U. L. C. A. However, it has continued to take part in the work, erecting buildings, supplying missionaries. The medical work at Bhimavaram centers in the Augustana Hospital. <sup>3</sup>

In the case of so large a mission field it is impossible to give a brief history of the last twenty-five years without referring to the first seventy-five rather extensively. Therefore, we shall strive to supply a chronology of the United Lutheran Church Mission in India from 1842-1942; the vital statistics for the years 1919 and 1942; an up to date account of the various phases of mission work; and a complete list of the almost 300 missionaries who have served in this field.

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2. ibid. p. 8.

3. Margaret R. Seebach, A Century in India, pp. 28-29.

Chronology  
of  
The United Lutheran Church Mission in India  
1842-1942

- 1842 July 31 Rev. Christian Frederick Heyer,  
M. D., arrived at Guntur
- 1843 January 4 First School house dedicated at  
Guntur
- 1844 June 18 Rev. Walter Gunn, the second mis-  
sionary, arrived at Guntur
- 1844 June 30 First Mission House consecrated
- 1845 January 6 Rajahmundry Mission founded
- 1846 July 1 English School for Boys opened at  
Guntur
- 1849 April 12 "Fahter Heyer" moved to Gurjal in  
the Palnad
- 1851 January 1 Rajahmundry Mission transferred  
to General Synod
- 1853 January 31 First Lutheran Synod in India or-  
ganized at Guntur
- 1869 December 1 "Father Heyer" reached Rajahmundry  
to claim it for the General Council
- 1870 August 4 Rev. H. C. Schmidt arrived at  
Rajahmundry
- 1874 July 1 English School for Boys at Guntur  
reopened by Dr. L. L. Uhl  
(High School)
- 1877 January 7 Ordination of first Indian Pastors,  
M. Nathanael and B. John, at Guntur
- 1878 December 25 Indian Pastors T. Joseph and N.  
Paulus ordained at Rajahmundry
- 1881 February 15 First Woman Missionary, Kate Boggs,  
arrived at Guntur
- 1883 November 29 First Medical Missionary, Dr. Anna  
S. Kugler, arrived at Guntur
- 1885 September 1 Junior College established at  
Guntur by Dr. Luther B. Wolf
- 1885 October 1 Mission Press established at Guntur
- 1886 Fall Medical Work begun at Guntur
- 1890 December 20 First Woman Missionaries arrived  
at Rajahmundry - Agnes I. Schade  
and Kate Sadtler
- 1892 March 4 Fiftieth Anniversary Tour at Guntur
- 1892 April 10 Cornerstone Laying of First Medical  
Building at Guntur
- 1893 March 17 Watts Memorial College Building  
opened at Guntur
- 1893 July 22 Kugler Hospital Cornerstone laid
- 1894 July 1 Girls' Central School, Rajahmundry,  
established by Agnes I. Schade
- 1894 July 1 Bible Training School begun at  
Guntur by Dr. John Aberly

- 1894 December 6 First Missionary Nurse, Katharine Fahs, arrived at Guntur
- 1895 January 17 First Joint Conference of Telugu Lutheran Missions
- 1899 November 29 First Medical Missionary at Rajahmundry arrived - Dr. Lydia Woerner
- 1902 February 20 Rajahmundry Hospital Site purchased
- 1903 April 1 Peddapur High School established
- 1904 January 1 Training School for Girls at Rajahmundry started
- 1905 July 5 Luthergiri School Building cornerstone laid
- 1905 September 3 "The Gospel Witness" first published, Dr. L. B. Wolf, editor
- 1906 February 3 Chirala Dispensary opened by Dr. Mary Baer
- 1906 October 29 Guntur Synod organized
- 1908 January 2 First All-India Conference at Guntur
- 1909 January 11 Rajahmundry Hospital cornerstone laid
- 1910 July 13 Stall Girls' School at Guntur cornerstone laid
- 1911 July 1 Bhimavaram High School opened by Dr. E. Neudoerffer
- 1911 July 20 Rajahmundry Hospital dedicated
- 1911 July 21 Kugler Hospital Nurses' Home cornerstone laid
- 1912 April 10 Stall Girls' High School opened
- 1918 November 15 Merger of Guntur and Rajahmundry fields
- 1920 October 20 First Meeting of the United Lutheran Mission Council
- 1922 December 31 Baptized Membership passes 100,000
- 1926 July 1 Andhra Christian College raised to B.A. grade
- 1927 April 19 Andhra Evangelical Lutheran Church organized, First President Dr. S. C. Burger
- 1932 July 1 United Lutheran Theological Seminary started at Madras
- 1934 July 1 Theological Department of Andhra Christian College opened
- 1935 July 15 Tuberculosis Sanatorium at Rajahmundry founded
- 1939 July 1 Theological Department for College Graduates transferred to Luthergiri, Rajahmundry <sup>4</sup>

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4. Fred J. Fiedler, Then the Light Came, pp.192-194

## Summary of Statistics for the Year, 1919 5

## India Mission

	Guntur Field	Rajahmundry	Total
Baptized Membership	60,180	27,004	87,184
Communicants	20,763	14,476	35,239
Baptisms during 1919	3,959	2,018	5,977
Inquirers	5,765	3,848	9,613
Foreign Missionaries, Men	12	10	22
Wives	11	8	19
Single women	11	10	21
Indian pastors	16	8	24
Indian Helpers, all grades	1,057	1,362	2,419
Sunday School Pupils	20,662	11,465	32,127
B'rd'g & Day School Pupils	14,289	12,396	26,685
Benevolent Contributions	\$ 5,479	\$ 4,231	\$ 9,710
Other Local Income	\$63,820	\$41,445	\$105,266

## INDIA MISSION STATISTICS (1942) 6

## Summary (General and Women's Work)

Baptized Membership		198,530
Increase		2,874
Communing Membership		97,326
Increase		2,585
Baptisms from Christian Families		4,324
Baptisms from Non-Christian Families		3,440
Total		7,764
Villages with Christians and Inquirers		2,303
Congregations		1,991
Schools		847
Pupils--Christians		25,741
Pupils--Non-Christians		26,317
Total		52,058
Benevolence	\$ 24,928	Rs 74,784
Other Cash Receipts	232,495	697,486
Kind	9,315	27,947
Total	266,738	800,217

5. Annual Report of the Foreign Missions of the United Lutheran Church in America for the Year 1919, p. 62

6. The Annual Report of the Foreign Missions of the United Lutheran Church in America for the Year 1942, p. 35

### American Support

General Work	141,169	423,509
Women's	74,882	224,648
Salary--Men	34,769	104,309
Salary--Women	16,468	49,706
Travel--Men	6,467	19,401
Travel--Women	2,401	7,205
Buildings	27,489	82,467
Other Purposes	30,114	92,343
Total	\$333,859	Rs 1,003,588

Pastors	116
Other Evangelistic Workers	642
School Teachers	1,990
Other Workers	624
Total	3,372

### Educational Work

The mission schools are of all grades. There are the 847 congregational primary schools in the villages in connection with 1,991 congregations. In these schools 25,741 Christian children of school-going age and also 26,317 non-Christian children are being instructed.<sup>7</sup>

Probably the most important educational institutions are Luthergirl Seminary and the Bible Training Schools, since they are the training centers for the evangelistic work. For some years they have been under the supervision of the Andhra Church. Luther Seminary graduated 19 candidates in 1942. Forty Junior Bible students also graduated who will go out into the villages as catechists, teacher-catechists or evangelists. At Mnagalamandiram in Guntur there are classes for

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7. The Annual Report of Foreign Missions of the United Lutheran Church in America for the Year 1942, p. 35.

high school or normal school graduates to be trained to become Bible women. The Charlotte Memorial Bible School at Rajahmundry is another training school of this kind. Both schools offer refresher courses to Bible women who return for further study. Andra Christian College is the one institution of college rating in the mission. In 1944 an enrollment of 1008 was reported. This school is located at Guntur and is co-educational. There are three high schools for boys, one at Guntur, one at Peddapur and one at Bhimvaram. In the enrollments of 500, or 600 to 1500 approximately one half of the pupils are Christian. The high schools for girls are the Schade School in Rajahmundry and the Stall High School in Guntur. Training Schools for teachers are conducted in Telugu, whereas high school studies are carried on in English. Two schools prepare students for teaching in elementary schools, namely, the Stall Training School for Girls in Guntur and the Rajahmundry Training School for Men. Hundreds of Hindu girls with caste marks on their foreheads attend schools provided for them in Guntur and Rajahmundry. These children could not attend school with caste children. There are also higher elementary schools. Boarding schools of this type are conducted at Samulkot, Bhimavaram, Repalle, Nafasaravupet, and Rentichintala.<sup>8</sup>

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8. Diehl and Bergner, op. cit., pp. 12-15

### Industrial Institutions

In Guntur the mission conducts a carpenter shop, where young men are employed and trained in the trade. At the Converts' Homes and in all the boarding schools domestic industries, gardening, weaving, and other useful occupations form part of the regular instruction.<sup>9</sup>

On a large farm near Guntur a Rural Construction School offers training to boys in agriculture, poultry-raising, bee-keeping, tanning, weaving and related industries.<sup>10</sup>

The largest industry in the United Lutheran Church Mission in India is the lace industry, centering in the Rajahmundry Industrial School for Women, which employs about 800 widows, deserted wives, orphans, and needy mission workers.<sup>11</sup>

This school specializes in weaving stoles and other ecclesiastical embroidery and lace making. This school also serves as the center of the village lace industry because women who make lace in their own homes bring to the Industrial School to sell.<sup>12</sup>

The Dorcas Home, in connection with the above mentioned school shelters many worthy women and is rapidly developing into a colony of mercy. Refugees from Burma have recently been sheltered there for longer or shorter periods.<sup>13</sup>

In Guntur the Power Press takes care of most of the Mission and Church printing and also fills many outside orders.<sup>14</sup>

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9. George Drach, Seven Nations, p. 11.

10. ibid.

11. ibid.

12. Diehl and Bergner, op. cit., p. 15.

13. ibid.

14. ibid.

### Medical Work

A hospital for women was opened in Guntur in 1898. The medical work has progressed that today there are seven hospitals and nine dispensaries. The hospitals are Kugler in Guntur, Baer in Chirala, Rajahmundry, Rentichintala, the Augustana Hospital at Shimawaram, Tarlupadu Hospital, and the Visrantipuram Tuberculosis Sanitarium. The Sanitarium is supported by the Andhra Church. Nurses' Training Schools are conducted at Kugler, Baer, and Rajahmundry Hospitals. With the exception of three American doctors and nine American nurses, the medical staff is Indian. Refugees from Burma have been assisting in several of the institutions. 20 doctors, 17 compounders, 8 technicians, and 180 ward "ayahs," "dhobies," and other workers ministered to 8,650 bed patients and gave treatments to 285,358 patients who came to the dispensary in 1942. This mission of mercy has provided abundant opportunity to minister to the souls of the patients and their relatives and friends. 15

### The Mission

In India the organization of missionaries is called the Council of the India Mission of the United Lutheran Church in America. The officers are regularly elected and standing committees are entrusted with the various details of the work, all reporting and responsible to the general organization or

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15. Diehl and Bergner, op. cit., p. 15.

Council, which recognizes the final authority of the Board of Foreign Missions. Until recently every part and department of the mission work was under direction of the missionary organization, but in 1927, when the time was ripe, a native church was organized and some of the work was made directly responsible to this church, which is called the Andhra Evangelical Lutheran Church in South India.<sup>16</sup>

#### Andhra Evangelical Lutheran Church

The Andhra Evangelical Lutheran Church is organized like the United Lutheran Church in America with representatives from five synods at an annual convention consisting of clerical and lay delegates, who determine the general policies and practises. It has been functioning satisfactorily since its organization. It is to this body that the mission looks for greater self-support, better administration of church affairs and more evangelistic effort. The present officers of the Church are Rev. J. R. Fink, president; Rev. T. Matthew, vice-president; Mr. T. S. Paulus, secretary; Rev. Dr. I. Cannaday, joint treasurer. Its doctrinal basis is the same as that of the United Lutheran Church in America.<sup>17</sup>

The five synods were organized in 1937, three on the Guntur side and two on the Rajahmundry side.<sup>18</sup>

In regard to the constitution of the Andhra Evangelical Lutheran Church and its relation to the Mother Church,

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16. Drach, *op. cit.*, p. 13.

17. *ibid.*, pp. 17-18

18. *ibid.*, p. 18

Dr. Drach, administrative secretary of the Board of Foreign Missions, writes:

The Andhra Evangelical Lutheran Church in its constitution recognizes "that all power in the Church belongs primarily and exclusively to our Lord, Jesus Christ, the Head of the Church; and that all just duties and powers exercised by the Church are committed to her for the furtherance of the Gospel through the Word and the Sacraments; and that congregations are the primary bodies through which powers committed by Christ to the Church is normally exercised." As to the relations with the Board of Foreign Missions in America, the constitution provides that all correspondence with the Board including budgets, covering letters for the same minutes, shall be forwarded through the Mission Council.<sup>19</sup>

The Andhra Church exercises oversight over the congregations and their schools, workers, and work, and has general charge of the Bible Training Schools and Theological Seminary. Besides the projects mentioned previously in this work, the Andhra Church does some diaspora work at Rangoon, Burma. For all the work in its charge it receives a subsidy from the Board through the mission, which amounts to about 55 per cent of the expenditures, the other 45 per cent being raised in India.<sup>20</sup>

#### Leaders in the Andhra Evangelical Lutheran Church

It would be impossible to pay tribute to all the native leaders in the Church. The work that is being carried on in the educational, industrial, and medical institutions demands leadership. In 1944 Indian teachers are in charge of 815 native schools. More than 2,000 villages are served regularly

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19. Drach, op. cit., p. 18.

20. ibid.

by evangelists and Bible women, and occasionally at long intervals, by a missionary. Every one of the 116 ordained native pastors is a leader of a parish that covers a large area. The present number of Indian workers giving full time to this service are 3,372. <sup>21</sup>

#### Sudras Are Coming

Until very recently Christianity in the Telugu area was only accepted by the depressed classes. In recent years, the middle classes or Sudras have responded more and more to the Gospel. Prior to 1936 only 7714 Sudra converts were baptized. In 1933 1,180 more were added, and 1,751 were added as inquirers. Since then they have been added by the hundreds every year. As their numbers increase, the Church's life and activity, its finances and facilities will grow stronger. <sup>22</sup>

#### An ALL-India Lutheran Church

Concerning the All-India Lutheran churches in India,

Dr. Drach writes:

Ours is not the only Lutheran mission in India. The Andhra Evangelical Lutheran Church is one of three church bodies already organized in that country. The other two are the Tamil Lutheran Church in the area of the Leipzig German and Swedish Church missions, and the Gossner Lutheran Church in Chota Nagpur. Other Lutheran missions are the Telugu mission of the Americal Lutheran Church, the Jeypore mission of the Schleswig Holstein society, the Danish Church mission in Madras and surrounding territory, the Swedish mission in the Central Provinces, and the Santal mission. All of these missions and churches

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21. Diehl and Bergner, op. cit., pp. 17-18.

22. Drach, op. cit., p. 18.

are united in an organization called the Federation of Lutheran Churches in India, and the total baptized membership of the Lutheran bodies of this Federation is 400,000. The Federation is rendering conspicuous service to its constituent bodies through a common Board of Publication, a common English monthly magazine, "The Gospel Witness," a common liturgy, the Lutheran section of the National Missionary Society and co-ordinated work among young people. <sup>23</sup>

#### Inter-denominational Co-operation

Dr. Drach also writes regarding the inter-denominational activities of the Andhra Evangelical Lutheran Church:

Our Mission and Church in India cultivate friendly relations with those of other Protestant denominations and, in as far as doctrinal foundations are not involved, co-operate in a number of directions. The Andhra Christian Council is a representative conference of all Protestants in the Telugu country, and through it contacts are made with the National Christian Council of India. Several inter-mission institutions are supported by our Church and mission in India, such as the Madras Christian College for Women, St. Christopher Training School at Madras, Vellore Medical School for Women, The Union Mission Tuberculosis Sanatorium at Madanapalle, the School for Missionaries' Children at Kodalkanal. We are hoping that eventually all the Protestant missions in the Telugu country will join us in the Andhra Christian College at Guntur; and that the Lutheran Theological Seminary for college graduates, formerly conducted at Madras, then at Guntur, will become an all-India Lutheran Theological Seminary, wherever it may be permanently located. <sup>24</sup>

In an editorial on "Our Missions in War-Time,"

Dr. Edwin Moll writes:

In India, a country half the size of the United States and with one-fifth of the world's population, is located the largest of our missions, the Andhra Evangelical Lutheran Church, comprising approximately 200,000 Christians. It is one of the great missions of Protestantism. At the moment, the mission is

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23. Drach, *op. cit.*, p. 19.

24. *ibid.*, p. 19.

adequately staffed tho' a number of missionaries are sacrificially and commendably serving beyond their regular terms. It is only with great difficulty that missionaries now on furlough can be returned to India, and only by circuitous and difficult routes. Within the Church more and more responsibility is being entrusted to native leaders. Many of our Lutheran Christians have enlisted in and are serving creditably with the Indian Army. Cost of living, due to Japan's seizure of Burma, upon which Eastern India so largely depended, has caused much hardship. The mission is so organized as to enable it to function with a minimum of distress in these crucial days and to resume its program with new enthusiasm and aggressiveness when the war ends. 25

A List of all Missionaries in India  
Their Terms of Service--Synodical Connection  
Ordained Missionaries, Wives, and Single Women 26

1842-1872

Name	Synod
1. Christian Frederick Heyer, M.D. (1842-1846; 1848-1857; 1869-1870) Died in Philadelphia in 1873)...Ministerium of Penna.	
2. Walter Gunn (1844. Died in India in 1851).....	New York
3. Mrs. Walter Gunn (Lorena Pults), 1844-1853.....	New York
4. George J. Martz (1849-1852)	Maryland
5. Louis P. M. Valett (1850).....	Germany
6. Ferdinand A. Heise (1850-1862)..	Germany
7. Mrs. Ferdinand A. Heise, 1856- 1862.....	Germany
8. Charles W. Groening (1850-1858; 1860-1865.....	Germany
9. Mrs. Charles W. Groening (Hen- rietta Krug), 1850-1858; 1860- 1865.....	Germany
10. William J. Cutter (1852-1856)..	New York
11. Mrs. William J. Cutter, 1852- 1856.....	New York

25. Edwin Moll, "Our Missions in War-Time," The Foreign Missionary, (No volume given) (February, 1944) p. 10.

26. Fiedler, op. cit., pp. 195-207.

Name	Synod
12. William E. Snyder (1852-1856; 1858. Died in India in 1859.....	New York
13. Mrs. William E. Snyder (Susan Marie), 1852-1854.....	New York
14. Adam Long (1857. Died in India in 1866).....	West Penna.*
15. Mrs. Adam Long (Mary Diettrich), 1857-1866.....	West Penna.*
16. Erias Unangst (1858-1896. Died in U.S.A. in 1903).....	West Penna.*
17. Mrs. Erias Unangst (Phoebe Ann Milliken), 1858-1888.....	West Penna.*
18. G. F. J. Becker (1870). Died in India in 1870).....	Ministerium of Penna.
19. Hans Christian Schmidt, D.D. (1870- 1908. Died in India in 1911).....	Ministerium of Penna.
20. Mrs. Hans Christian Schmidt (Glo- vanna Bleshey), 1874-1908.....	Ministerium of Penna.
21. Iver K. Paulsen (1871-1888).....	Ministerium of Penna.
22. John H. Harpster, D.D. (1872-1876; 1893-1900; 1902-1911. Died on fur- lough).....	Maryland
23. Mrs. John H. Harpster (Julia Jacobs), 1893-1911.....	Maryland
1873-1882	
24. L. L. Uhl, D. D. (1873-emeritus)....	Ohio
25. Mrs. L. L. Uhl (Mary A. Barr), 1873-1886.....	Ohio
26. A. D. Rowe (1874. Died in India in 1882).....	West Penna.*
27. Mrs. A. D. Rowe (Mary E. Corson), 1874-1882.....	West Penna.*
28. A. B. Carlson (1879. Died in India in 1882).....	Augustana
29. Mrs. A. B. Carlson (Hilda Linsky), 1879-1882.....	Augustana
30. H. G. B. Artman (1880. Died in India in 1884).....	Ministerium of Penna.
31. Mrs. H. G. B. Artman (Lizzie M. Vaux), 1880-1884.....	Ministerium of Penna.
32. Kate Boggs (1881-1882).....	Miami of General Synod*
33. Charles Schnure (1881-1885).....	Central Penna.*
34. Mrs. Charles Schnure, 1881-1885.....	Central Penna.*
1883-1892	
35. F. S. Dietrich (1883. Died in India in 1889).....	Ministerium of Penna.

Name	Synod
36. Fannie M. Dryden (1883-1894).....	Illinois
37. Anna S. Kugler, M. D. (1883. Died in India in 1930).....	East Penna.*
38. Luther B. Wolf, D.D. (1883-1907)....	West Penna.*
39. Mrs. Luther B. Wolf (Alice Catherine Benner), 1883-1907.....	West Penna.*
40. F. J. McCready (1884-1889).....	Ministerium of Penna.
41. Mrs. F. J. McCready (Kate Taylor), 1884-1889.....	Ministerium of Penna.
42. William Groening (1885. Died in India in 1889).....	Germany
43. W. P. Schwartz (1885-1887).....	Maryland
44. John Nichols (1886. Died in India in 1886).....	East Penna.*
45. Susan R. Kistler (1888-1895).....	Hartwick of General Synod*
46. E. Pohl (1889-1892; 1893-1897).....	Germany
47. Mrs. E. Pohl (Martha Marie Anna Schmidt), 1889-1897.....	Germany
48. John Aberly, D. D. (1890-1923).....	Pittsburgh
49. Mrs. John Aberly (Alice Strauss), 1890-1923.....	Pittsburgh
50. E. Edman (1890-1896; 1901-1903).....	Augustana
51. Amy L. Sadtler (1890. Married to Dr. G. Albrecht in 1896).....	Maryland
52. Kate L. Sadtler (1890-1902).....	Maryland
53. Agnes I. Schade (1890. Died in 1938)	Pittsburgh
54. C. F. Kuder, D.D. (1891-1900; 1908- 1916).....	Ministerium of Penna.
55. Mrs. C. F. Kuder ("Attie Ferguson), 1891-1916.....	Ministerium of Penna.
56. J. George W. Albrecht, Ph.D. (1892- 1919).....	Illinois
57. Mrs. J. George W. Albrecht (see Amy Sadtler), 1890-1919.....	Illinois
58. Noah E. Yeiser (1892-1898).....	Pittsburgh
59. Mrs. Noah E. Yeiser (Grace Spangler), 1892-1898.....	Pittsburgh

## 1893-1902

60. Rudolph Arps (1893-1915).....	Ministerium of Penna.
61. Mrs. Rudolph Arps (Anna Reuss), 1893-1915.....	Ministerium of Penna.
62. Paul Baehnish (1893-1896).....	New York
63. Mrs. Paul Baehnish (Elizabeth Graff), 1893-1896.....	New York
64. H. E. Isaacson, D. D. (1893. Died in India in 1914).....	Augustana
65. Mrs. H. E. Isaacson (Olivia Lundgren), 1893-1914.....	Augustana

Name	Synod
66. Jessie Brewer (1894. Died in India in 1924).....	Susquehanna*
67. Katharine Fahs, R.N. (1894--emeritus).....	E. Ohio of General Synod*
68. Samuel C. Kinsinger (1894. Died in India in 1900).....	Ohio
69. Mary Baer, M. D. (1895-emeritus).....	Ohio
70. Mary Knauss (1895-1918).....	Wittenberg of General Synod*
71. Annie Sanford (1895-emeritus).....	Illinois
72. Charlotte Swenson (1895. Died in India in 1908).....	Augustana
73. E. H. Mueller, D. D. (1896-1919).....	Ministerium of Penna.
74. Mrs. E. H. Mueller (Johanna Emilie Melanie Huhn), 1896-1919.....	Ministerium of Penna.
75. P. Holler (1897-1901).....	Ministerium of Penna.
76. S. C. Burger, D. D. (1898-emeritus in 1940).....	West Penna.*
77. Mrs. S. C. Burger (Magdalen Lanus Keith), 1901-died in America.....	West Penna.*
78. Allen O. Becker, D. D. (1898-1915).....	Ohio
79. Mrs. Allen O. Becker (Nellie Estella Baumgardner), 1898-1915.....	Ohio
80. Victor McCauley, D. D. (1898-still serving).....	Maryland
81. Mrs. Victor McCauley (Elizabeth Stanley), 1900-still serving.....	Maryland
82. Edwin C. Harris, D. D. (1899-1909).....	Illinois
83. Mrs. Edwin C. Harris (Magdalene Snyder), 1899-1909.....	Illinois
84. Lydia Woerner, M. D. (1899-1912).....	Ministerium of Penna.
85. G. B. Matthews (1900-1901).....	Ministerium of Penna.
86. Ernst Neudoerffer, D. D. (1900-1926); 1931-still serving).....	Canada
87. Mrs. Ernst Neudoerffer (1-see Julia Van der Veer, M. D.), 1905-1915.....	Canada
88. Mrs. Ernst Neudoerffer (2-see Nancy Rohrer, R. N.), 1915-1926.....	Canada
89. Mrs. Ernst Neudoerffer (3-Marie Fuechslin), 1931-still serving.....	Canada
90. Ellen B. Schuff (1900-1928).....	Iowa
91. Martha Stremper (1900-1902).....	Dist. Synod of Ohio, General Council*
92. Hedwig Wahlberg, R. N. (1900-1908).....	Augustana
93. Emilie Weiskotten (1900-emeritus).....	Ministerium of Penna.
94. Isaac Cannaday, D. D. (1902-still serving).....	Maryland
95. Mrs. Isaac Cannaday (Helen E. Chandler), 1899-American Board-still serving.....	Maryland
96. A. S. Fichthorn, D. D. (1902-1904).....	Ministerium of Penna.
97. Susan E. Monroe (1902-1921).....	Ministerium of Penna.
98. F. W. Wackernagel (1902-1907).....	Ministerium of Penna.

## 1903-1912

Name	Synod
99. Mary E. Lowe (1903. Died in U. S. A. in 1918).....	Susquehanna*
100. Elsie Reed Mitchell, M. D. (1903-1917).....	Episcopalian
101. Jeanne L. Rollier (1903-1912).....	Rocky Mountain
102. E. H. Trafford (1903-1908).....	Ministerium of Penna.
103. Karl L. Walters (1904. Died in India in 1924).....	New York
104. Julia Van Der Veer, M. D. (1905. Married Dr. E. Neudoerffer in 1907. Died in India in 1915).....	Kansas
105. O. O. Eckhardt (1906-1916).....	Augustana
106. Mrs. O. O. Eckhardt (Julia Amelia Swanson), 1906-1916.....	Augustana
107. Oscar L. Larson (1906-1923).....	Augustana
108. Mrs. Oscar L. Larson (Lillie Olivia Lilledhal), 1906-1923.....	Augustana
109. Johanna Wunderlich (1907-1919).....	Germany
110. Sigrid Esberhn (1908-1921).....	Danish
111. Betty A. Nilsson, M. D. (1908-still serving).....	Augustana
112. Amy B. Rohrer, M. D. (1908. Married A. Neudoerffer 1914).....	Ministerium of Penna.
113. J. Roy Strock, D. D. (1908 - still serving).....	West Penna.*
114. Mrs. J. Roy Strock (Elizabeth Evans), 1908-still serving.....	West Penna.*
115. Jessie S. Thomas (1908-still serving).....	E. Ohio of General Synod*
116. M. Edwin Thomas, D. D. (1908-1925).	Ohio
117. Mrs. M. Edwin Thomas (Alpha Fisher) 1911-1925.....	Ohio
118. R. M. Dunkelberger, D. D. (1909-still serving).....	Susquehanna*
119. Mrs. R. M. Dunkelberger (Amy Aberly), 1911-still serving.....	Susquehanna*
120. T. R. Beussel (1910-1911).....	New York
121. H. R. Spangler (1910-1923).....	Maryland
122. Mrs. H. R. Spangler (Amy Kathryn Schwartz), 1919-1923.....	Maryland
123. John C. Finefrock (1911-still serving).....	Ohio
124. Mrs. John C. Finefrock (Mary Alma Dodds), 1912-still serving.....	Ohio
125. Margaret C. Haupt (1911. Married O. V. Werner 1921).....	Northwest
126. Fred W. Schaefer (1911-1913).....	New York
127. Agatha Tatge (1911-1914; 1916-1933)	New York

Name	Synod
128. Oscar V. Werner (1911-1930).....	New York
129. Mrs. Oscar V. Werner (see Margaret C. Haupt), 1911-1930.....	New York
130. Mary S. Borthwick (1912-1932; 1936 -still serving).....	Ministerium of Penna.
131. G. R. Haaf (1912. Retired in 1928)	East Penna*
132. Mrs. G. R. Haaf (Edna Van Meter Atkinson), 1912-1928.....	East Penna*
133. T. A. Holmer (1912-1933).....	Augustana
134. Mrs. T. A. Holmer (Pauline Celia Bjork), 1912-1933.....	Augustana
135. A. F. A. Neudoerffer (1912-still serving).....	Ministerium of Penna.
136. Mrs. A. F. A. Neudoerffer (see Amy R. Rohrer, M. D.), 1908-still serving.....	Ministerium of Penna.
137. Florence M. Welty (1912-emeritus)..	Wittenberg of General Synod*
138. I. F. Witting (1912-1913).....	Augustana

## 1913-1922

139. Olga Brauer (1913-1915).....	Friends' Church
140. Louisa A. Miller (1913-still serving).....	California
141. H. H. Sipes, Ph.D. (1913-still serving).....	Pittsburgh
142. Mrs. H. H. Sipes (Elsie Andison Ashe), 1913- still serving.....	Pittsburgh
143. Fred L. Coleman, D. D. (1914-still serving).....	Ministerium of Penna.
144. Mrs. Fred L. Coleman (Edith May Shoop), 1914-still serving.....	Ministerium of Penna.
145. H. E. Dickey (1914. Died in India in 1926).....	Ohio
146. Mrs. H. E. Dickey (Nanny Ophie), 1914- 1926.....	Ohio
147. Rebekah Hoffman (1914-1920).....	Maryland
148. Florence McConnell (1914-1915).....	Methodist
149. Tillie E. Nelson (1914-1921).....	Maryland
150. Eleanor B. Wolf, M.D. (1914-1920)..	Maryland
151. Virginia M. Boyer (1915. Died on returning to India in 1922).....	Pittsburgh
152. Helen Brenneman (1915-1928).....	East Penna.*
153. Agnes Christenson (1915-still serving) .....	Augustana
154. Christian Ericksson (1915-1930)....	Augustana
155. J. E. Graefe, Ph.D. (1915-1938)....	Maryland
156. Mrs. J. E. Graefe (Wilhelmina Theresa Beyer), 1915-1938.....	Maryland

Name	Synod
157. Charlotte B. Hollerbach (1915-still serving).....	Illinois
158. Hilma Levine (1915-still serving).....	Augustana
159. Edwin A. Olson (1915. Died in India in 1921).....	Augustana
160. Anna E. Rohrer, R.N. (1915. Married Dr. E. Neudoerffer in 1917).....	Ministerium of Penna.
161. George A. Rupley (1915-1932).....	New York
162. Mrs. George A. Rupley (Sarah May McKaig), 1915-1932.....	New York
163. C. P. Tranberg (1915-1930).....	Nebraska
164. Mrs. C. P. Tranberg (Lea Arabella Walborn), 1915-1930.....	Nebraska
165. W. F. Adolphsen (1919-1926).....	Pittsburgh
166. Mrs. W. F. Adolphsen (Keturah Grace Gossner Kepple), 1919-1926.....	Pittsburgh
167. Harry Goedeke (1919. Died in India in 1932).....	Maryland
168. Mrs. Harry Goedeke (Martha Kathrine Hoener), 1919-1932.....	Maryland
169. Selma S. Anderson (1920. Died in India in 1934).....	Nebraska
170. Emma K. Baer (1920-emeritus).....	Ohio
171. Barbara E. DeRemer, M.D. (1920-1924; 1932-still serving).....	Susquehanna*
172. J. R. Fink (1920-still serving).....	West Penna.*
173. Mrs. J. R. Fink (Fairy Leona Fink), 1920-still serving.....	West Penna.*
174. Eleanor A. Lange (1920-1926).....	Lutheran Synod of Buffalo*
175. T. V. Moldenke (1920-1923).....	New York
176. Mrs. T. V. Moldenke (Clare E. Winslow), 1920-1923.....	New York
177. H. H. Moyer (1920-still serving).....	Ministerium of Penna.
178. Mrs. H. H. Moyer (Ethel Margaret Rauch), 1920-still serving.....	Ministerium of Penna.
179. Alice J. Nickel (1920-still serving).....	Maryland
180. Lilith Schwab (1920-still serving).....	Kansas
181. Elizabeth Szember, R.N. (1920-1927).....	Canada
182. E. Pauline Whitteker (1920. Died in India in 1934).....	Ministerium of Penna.
183. Elizabeth Reese Wilkins, M. D. (1920-1924).....	Episcopal
184. M. L. Dolbeer (1921-still serving).....	Ohio
185. Mrs. M. L. Dolbeer (Jennie A. Clifton), 1921- still serving.....	Ohio
186. Mette K. Blair (1921-still serving).....	Nebraska
187. M. Edna Engle (1921-still serving).....	United Brethren
188. Marian E. Eyster (1921. Married A. Schmitthenner 1922).....	West Penna.*
189. Fred J. Fiedler (1921-1930).....	Ministerium of Penna.

Name	Synod
190. Mrs. Fred J. Fiedler (Sarah Rhoads Mayberry), 1921-1930.....	Ministerium of Penna.
191. Mary R. Fleming, M.D. (1921-1925)..	Presbyterian
192. L. A. Gotwald (1921-still serving)	West Penna.*
193. Mrs. L. A. Gotwald (Ethel Grace Bare), 1921-still serving.....	West Penna.*
194. Maida S. Meissner, R.N. (1921-still serving).....	New York and New England*
195. J. J. Raun(1921-1926).....	California
196. Mrs. J. J. Raun (Nellie Scalapino), 1921-1926).....	California
197. A. F. Schmitthenner (1921-still serving).....	Ministerium of Penna.
198. Mrs. A. F. Schmitthenner (see Marian Edna Eyster), 1921-still serving...	Ministerium of Penna.
199. Viola E. Stiegerwalt, R.N. (1921. Married L. Irschick in 1923).....	Ministerium of Penna.
200. Charles B. Gaughman (1922- 1930)...	South Carolina
201. Mrs. Charles B. Gaughman (Lyda Russell), 1922-1930.....	South Carolina
202. Leon E. L. Irschick (1922-still serving).....	Canada
203. Mrs. Leon E. L. Irschick (see Viola Evelyn Steigerwalt, R.N.), 1921-still serving.....	Canada
204. H. F. Miller (1922-1924).....	Pittsburgh
205. Mrs. H. F. Miller (Clara Isabel Waring), 1922-1924.....	Pittsburgh
206. Clarence H. Swavely (1922-still serving).....	Ministerium of Penna.
207. Mrs. Clarence H. Swavely (see Isie Lenore Weygandt), 1922-still serving.....	Ministerium of Penna.
208. Isie L. Weygandt (1922. Married C. H. Swavely in 1924).....	Ohio

## 1923-1932

209. Clara V. Leaman (1923-still serving).....	West Virginia
210. Verna A. Lofgren, R.N. (1923-still serving).....	Augustana
211. Lottie L. Martin, R.N. (1923-still serving).....	East Penna.*
212. A. Andersen (1924-1928).....	Denmark
213. Mrs. A. Andersen (Henriette Wilhelmine Schultz), 1924-1928.....	Denmark
214. Rose E. Brummer, R.N. (1924-1929)..	New York
215. Edith Eykamp (1924-still serving)..	Illinois

Name	Synod
216. C. S. Hayner (1924-1926).....	Ohio
217. Mrs. C. S. Hayner (Esther Anna Robe), 1924-1926.....	Ohio
218. Emma Johnson (1924-still serving).....	Illinois
219. A. Schwertz (1924-1926).....	Iowa
220. Ruth Hildegard Swanson (1924-still serving).....	Augustana
221. H. J. Toft (1924-1928. Died in India in 1934).....	Denmark
222. Mrs. H. J. Toft (Katharine Abkjer), 1924-1928.....	Denmark
223. Ethel Viele, R.N. (1924-1925).....	New York
224. Arline M. Beal, M.D. (1925-1929; 1932-1936).....	Iowa
225. W. Theodore Benze (1925-1932; 1937-still serving).....	Ministerium of Penna.
226. Mrs. W. Theodore Benze (Frieda Lau), 1925-1932; 1937-still serving.....	Ministerium of Penna.
227. L. W. Slifer (1925-still serving).....	Pittsburgh
228. Mrs. L. W. Slifer (Matilda Joanne Anderson), 1925-still serving.....	Pittsburgh
229. Frances M. Segner (1927. Married Rev. G. K. Gesler, D.D.S., in 1938)	West Penna.*
230. Nellie S. Cassell, M.D. (1928-1924)	Virginia
231. Hilda M. Kaercher (1928-still serving).....	Ministerium of Penna.
232. Mabel H. Meyer, R. N. (1928-still serving).....	New York
233. Grace L. Moyer, M. D. (1928-1940).....	Ministerium of Penna.
234. Susan J. Glatz (1929-1933; 1933-still serving).....	Pittsburgh
235. Ada E. Kron, R.N. (1929-1933).....	Augustana
236. E. G. Wood (1929-still serving).....	Nebraska
237. Mrs. E. G. Wood (Dorothea E. Krueger), 1929-still serving.....	Nebraska
238. Jessie Mae Cronk (1930-still serving).....	Virginia
239. Christie M. Zimmerman (1930-still serving).....	Susquehanna*
240. J. C. Peery, Jr. (1931-still serving).....	South Carolina
241. Mrs. J. C. Peery, Jr. (Bessie Graham Crapps), 1931-still serving).....	South Carolina
242. Amelia L. Brosius, R.N. (1932-still serving).....	New York

## 1933-1941

243. Nanna E. Lindah. R. N. (1934- 1940).	Northwest
244. Gladys Morgan, M.D. (1935-1939).....	North Carolina
245. R. L. Cunningham (1936-still serving).....	Augustana

Name	Synod
246. Mrs. R. L. Cunningham (Lillian V. Ellison), 1936-still serving....	Augustana
247. G. K. Gesler (1936-still serving)..	Pittsburgh
248. Mrs. G. K. Gesler (1-Anna Johns, M.D.), 1936-1937.....	Pittsburgh
249. Mrs. G. K. Gesler (2-see Frances Marie Segner), 1927-still serving..	Pittsburgh
250. Theodora K. Neudoerffer (1936-still serving).....	Canada
251. R. S. Oberly (1936-still serving)..	Pittsburgh
252. Mrs. R. S. Oberly (Jennie Anna Lar-month), 1936-still serving.....	Pittsburgh
253. Myrtle A. Onsrud (1936-still serving).	Northwest
254. Paul Gleichman (1938-still serving).	Maryland
255. Mrs. Paul Bleichman (Margaret E. Albaugh), 1938-still serving.....	Maryland
256. Hazel E. Naugle (1938-still serving).	Susquehanna*
257. William D. Coleman (1939-still serving).....	Ministerium of Penna.
258. George S. Haaf (1939-still serving).	Central Penna.
259. Mrs. George S. Haaf (E. Gertrude Pierce, R.N.), 1939-still serving..	Central Penna.
260. Margaret Hawkinson (1939-still serving).....	Augustana
261. Margaret Zundel (1939-still serving).	Pittsburgh
262. Hannah Jacobson (1940-commissioned).	Augustana
263. Grace Onstead (1940-commissioned)..	Central Penna.
264. Leila Van Deusen (1940-commis-sioned).....	New York
265. Howard Alsdorf (1941-transferred from Japan-still serving).....	Ohio
266. Mrs. Howard Alsdorf (Henrietta Bulleit), 1941-still serving.....	Ohio
267. Ethel M. Dentzer (1941-transferred from Japan-still serving).....	Central Penna.
268. B. Paul Huddle (1941-transferred from Japan-still serving).....	Virginia
269. Mrs. B. Paul Huddle (Martha C. Bame), 1941-still serving.....	Virginia

## Unordained Missionaries and Wives

Name	Kind of Work
1. Carl Kemner (1915-1916).....	Industrial
2. Mrs. Carl Kemner (Edith Sabrina Browne), 1915-1916	
3. Alfred Pfitsch, M.D. (1918-1924).....	Medical
4. Mrs. Alfred Pfitsch (Eva Margaret Williams), 1918-1924	
5. Robert S. Kauffman (1920-1927).....	Agricultural
6. Mrs. Robert S. Kauffman (Ruth Isabel Shook), 1920-1927	
7. William Bembower (1921-1930).....	Agricultural
8. Mrs. William Bembower (Hester Cocks), 1921-1930	
9. V. E. Zigler, M.D. (1928-still serving).	Medical
10. Mrs. V. E. Zigler (Jean Mumma), 1928-still serving	
11. William H. Gauger, Ph.D. (1930).....	Educational
12. Mrs. William H. Gauger (Mildred M. Hanson), 1930	
13. James Bradley, M. D. (1931).....	Medical

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\* Noted for record only because these names of Synods disappeared in subsequent mergers.

## II. The Evangelical Lutheran Synod of Missouri, Ohio, and Other States in India

### The Beginnings

For over forty years members of the Missouri Synod supported European Lutheran mission societies, principally the Leipzig and Hermannsburg missions. In compliance with urgent demands that we should begin our own foreign mission work by such men as the Rev. F. Sievers, Sr. Synod created a Board for Foreign Missions in 1893. Preparations <sup>were</sup> ~~are~~ being made to begin mission work in Japan but unfavorable conditions in that country and certain happenings in India changed those plans. Missionaries Theo. Naether and Franz Hohn, who had labored in India some time, were dismissed from the Leipzig Society because of their stand on inspiration. Since they were hearty agreement with the scriptural doctrine of the Missouri Synod, they were sent to India by that body. Naether left for India in 1894. Hohn followed a year later.<sup>1</sup>

Our missionaries were not only charged to keep away from their former fields of activity, but also to look for a virgin mission field. Naether began to work at Krishnagiri in the Salem District of the Madras Presidency.<sup>2</sup>

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1. "The Lutheran Synod of Missouri, Ohio, and Other States," Concordia Cyclopedia, pp. 501-502.

2. W. G. Polack, Into All the World, pp. 129-130

George C. Kellerbauer (1895) and Reinhold Freche (1898) also found it impossible to work with the Leipzig mission and therefore joined our synod. Kellerbauer began to work near Krishnagiri. Stations were then opened in quick succession at Bargur by Kellerbauer, at Ambur by Mohn, and at Vaniambadi by Freche. As the missionary personnel grew, stations were also opened in the Kolar gold-fields and in Kollegal of Mysore State. <sup>3</sup>

#### Phases of Mission Work

Evangelism: Dr. Polack writes about the importance of evangelism:

"From the very inception of the work in India, evangelism by missionary preaching tours was one of the chief methods of making Christ known to the people. Extensive journeys were undertaken, and the whole village was filled with the message of the Gospel. This preaching was distinctly positive. The Bible was declared to be divinely inspired, inerrant, and perfect Word of the living God and the only rule of faith and life. Jesus Christ, the Goeman, was exalted as the substitutionary Sacrifice for the redemption of the lost world and as the ever-present, living and loving, perfect Saviour and Lord. Evangelization is designed under the influence of the Spirit of God to produce conversion from the power of Satan to God. This positive message is stressed in all the missionary efforts of the Missouri Synod. <sup>4</sup>

#### Elementary schools:

Dr. Polack continues:

But Christian day-schools are considered to be equal in importance to evangelization. While the latter attempts to reach chiefly the adults, the former are conducted to meet the needs of the growing youth. Wherever possible, primary schools are opened. <sup>5</sup>

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3. ibid., p. 130.  
 4. ibid., p. 130.  
 5. ibid., p. 131

In 1942 there were 7,195 pupils enrolled in the schools.<sup>6</sup>

The following summary of the various phases of work on our India mission field are taken from L. Meyer, Your Church at Work, pages 27-40, and the Statistical Yearbook of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1942, pages 189-190.

### High Schools:

High Schools are necessary in the India mission because without them the Christian children would go to the idolatrous heathen schools. They also serve to develop interest in church membership. In our India Missions we have three high schools, one in Ambur, another about 600 miles south at Vadakangulam, and the third at Trinandrum. The first two are in the Tamil district and the last one in the Malayalam-language belt. In 1942 there were 385 pupils enrolled in these three high schools.

### Our Teacher-Catechists:

Because a Christian mission needs the support and help of its natives to do its work successfully Lutheran teachers and Lutheran teacher-catechists are trained. In the catechist class at Nagercoil there were 18 students in 1942. The teacher's training class at Ambur had 41 (28 male; 12 female) students and the Nagercoil-Trivandrum Joint Teachers' training class at Nagercoil 17 male students.

### Our Theological Seminary:

This school is located at Nagercoil and was founded in 1924. It has a four-year theological course, with an additional period of practical village work of several years. In March 1943 six students were graduated. In March 1944 eleven men were graduated.

### Bible Women:

Since male missionaries have little access to the homes, female workers are sent to the homes after they have been trained to teach the Word of God. An institute for Bible women was recently opened in the Ambur District. In 1942 twelve Bible women made 13,521 visits to villages and homes.

### Our School for Missionaries Children:

The education of the missionaries children in the Orient is a perplexing problem. Formerly it was the mission policy to send the children to the homeland to be educated. To obviate this early parting our missionaries built a home and school for missionaries' children in 1922 at our hill station at Kodaicanal, which is about 320 miles from Madras and 230 miles from Trivandrum. After completing the eighth grade the children are sent to America to complete their education. Teacher and Mrs. P. Bachman were in charge of this institution for many years. The present teachers are Mr. K. Mueller and Mrs. Gertrude Heckel.

### Our Hill Station at Kodaikanal:

This station acquired in 1912 through the generosity of the women of our Synod has a number of dwellings which offer our missionaries and their families annual retreat during the intense heat.

### Our Medical Work:

Our medical work was begun in 1913, when Miss Ellerman, R.N. was sent out; and in 1921-1922 an unpretentious hospital was erected at Ambur under Dr. Theo. J. Doederlein, a short term worker. At present the hospital has no American doctor. The superintendent is Miss Angelia Rehwinkel, R.N., assisted by Miss Amelia Doctor, R.N. Dispensaries are also conducted at some of the other stations where we are fortunate enough to have a trained nurse or where some missionary's wife is a former deaconess. Miss A. Christensen, a teacher, is also working at Ambur.

### The Mission Districts

Our Mo. Ev. Luth. Missions are conducted in the Madras Presidency, to which the so-called Madras (Indian) States of Travancore, Mysore, and Cochin belong. This province has an area of 142,330 square miles, which means that it is as large as our States Ohio, Indiana, Illinois, and Maryland. The population of the Madras Province is 42,322,270, or one-third as large as our whole United States. <sup>7</sup>

For the purpose of administration the India field is divided into three districts or conferences - The Ambur District Conference (formerly called the Northern District

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7. Polack, op. cit., p. 133.

Conference because it was our most northern conference. This name was very confusing because our entire mission field is located in South India.), The Nagercoil District Conference, and the Trivandrum District Conference.

The 1944 Lutheran Annual supplies the names of the present missionaries and their stations.

### The Ambur District Conference

#### Ambur

H. M. Grumm; H. A. Schulz (on leave of absence); J. G. Steinhoff; Miss A. Christensen (Teacher) (Indefinite leave of absence); Miss A. Docter, R. N. (Deaconess); Miss L. Rathke (Deaconess) (Leave of absence); Miss A. Rehwinkel, R. N.; A. C. Swamidoss (Indian pastor):

#### Bargur

J. G. P. Naumann.

#### Kilmuringi-Vengali

A. Solomon (Indian pastor).

#### Kolar Gold Fields

S. G. Lang; M. Daniel (Indian pastor).

#### Krishnagiri

D. S. Stevenson (on furlough).

#### Perambut

W. E. Bertram; A. Perinbanayagam (Indian pastor).

#### Vaniyambadi

M. L. Kretzmann; H. T. Manns; M. Philip (Indian pastor).

The Nagercoil District Conference

Nagercoil

R. H. Brauer; G. C. Hattendorf; H. Lachmann; Wm. G. Landgraf (On furlough); A. J. Lutz; H. Earl Miller; E. H. Prange; G. C. Schroeder; B. Strasen; R. M. Zorn; D. Dyrain (Indian pastor); G. Jesudason (Indian pastor); J. Swamidason (Indian pastor).

Madura

S. Savarimuttu (Indian pastor).

Vadakangulam

H. F. Peckman; C. L. Rittman; W. C. Dukewits.

Vallioor

N. W. Kline; E. H. Prange.

(The Nagercoil Conference lies in the southern section of Travancore, some fifty miles from the railroad.)

The Trivandrum District Conference

Allepy

D. S. Chuvula.

Balaramapuram

M. Paulus (Indian pastor).

Neyattikara

H. B. Hahn.

Shertallay

K. M. Zorn (On furlough).

Trimandrum

A. C. Fritze (On furlough); P. M. Kauffeld; E. H.

Knoernschild; W. A. Luedtke; M. J. Lutz (On furlough);  
G. Oberheu; A. Rasch (On furlough); G. R. Siefert (On fur-  
lough); R. P. Sieving; L. M. Wetzel; M. L. Wyncken; T. Charles  
(Indian pastor); A. S. Manasses (Indian pastor); A. S.  
Massalamani (Indian pastor).

The following men have served in the India mission  
field: F. Bachmann (teacher); ~~E. Bohnsack, M. D.~~; A. A.  
Brux; R. J. Burow; T. J. Doederlein, M. D.; P. G. Eckert;  
O. Ehlers; F. Forster; R. Freche; W. W. Gause; R. W. Goerss;  
Theo. Gutmacht; J. Haras; H. Hamann; P. F. Heckel; A.  
Huebener; G. Huebener; R. M. Jank; Geo. C. Kellerbauer;  
W. E. Kraemer; G. Kuechle; M. Kuolt; E. Ludwig; N. Leckband,  
M. D.; H. E. Leviha; E. H. Meinzen; H. J. Meyer; F. Mohn;  
P. A. Mueller; A. A. Mueller; Theo. Naether; H. Nau; G. A.  
Naumann; W. E. Reiser; A. V. Schlichten; R. P. Sieving;  
H. Stallmann; J. Williams; F. R. Zucker; <sup>7</sup>F. Blaes; A. Noffke.

Besides the missionaries' wives the following women  
workers have served in the India mission field: the  
Misses Lulu Ellermann; E. Feddersen, M. A.; L. Frerking, B. Sc.;  
E. Herold, R. N.; M. Lutz, R. N. (now Mrs. W. E. Reiser);  
Elsie E. Mahler, R.N. (Deaconess) (now Mrs. G. C. Hatten-  
dorf); Clara S. Mueller, R. N. (now Mrs. S. G. Lang); ~~E. Bohnsack, M.D.~~  
G. Oberheu, R. N.; Meta Schrader, R. N. (now Mrs. N. Leckband).<sup>8</sup>

7. This information was obtained from W. G. Polack, Into  
All the World and the Lutheran Annuals from 1929-1944.

8. ibid.

Statistics <sup>9</sup>Missionaries (March 1, 1943):

Evangelistic:	39 male (35 wives and 107 children - 6 children over 18 years)
Educational:	1 male (1 wife and 3 children); 1 female
Medical:	<u>1 nurse, 1 deaconess-nurse, 1 deaconess</u>
<u>Totals:</u>	40 male (35 wives and 110 children); 4 female
GRAND TOTAL:	44 missionaries, plus 35 wives and 110 children

The statistics given below are figures for one year, November 1, 1941 to October 31, 1942.

Congregations, 208; teaching and preaching places (out stations), 68. Total, 276.

Indian Mission Helpers: Pastors, 10; evangelists, 11; catechists, 197; teachers: male - 156 Missouri Lutheran, 22 other professed Christians, 12 non-Christians (for secular branches only); total, 190; female - 46 Missouri Lutheran, 4 other professed Christians; total, 50. Grand total teachers, 250. Bible women, 12. Indian doctors, 2; male nurses, 4; female nurses, 4. Industrial workers, 13. - Grand total Indian helpers, 493.

Number of villages in which Christians live, 578; souls, 19,694; baptized members, 15,608; communicant members, 5,183; catechumens, 1,816; confirmands, 1,603; adherents, 2,270.

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9. Statistical Yearbook, op. cit.

### III. The American Lutheran Church in India

For many years prior to the outbreak of the Great War individuals and congregations of the Joint Synod of Ohio had been contributing large sums to the foreign mission work of the Hermannsburg Society, since they had no foreign mission project of their own. In 1908 President C. H. L. Schuette authorized a committee to consider the possibility of locating a foreign mission field of their own. In 1913 after much negotiation, the Hermannsburg Society agreed to turn the two stations, Puttur and Kodur, over to the Ohio Synod for approximately \$18,000. This sum was to cover the cost of physical equipment at the stations. The Hermannsburg missionaries were to continue in the field until the Joint Synod of Ohio could send the necessary men. The Rev. Jesse P. Pflueger, now of Parkland, Washington, was called and commissioned on Pentecost, May 31, 1914 at St. Paul's Lutheran Church, Columbus, Ohio. Soon thereafter he started for India via Hermannsburg, Germany, where they desired to gain some knowledge of their future work.<sup>1</sup>

While Pflueger was at Hermannsburg, the World War broke out and they returned to America. A little later the board sent them out again. This time they were accompanied by the

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1. F. Braun and C. V. Sheatesley, Both Sides of the Equator, pp. 193-195.

Rev. Wm. F. Schmidt, now of Moorhead, Minnesota. They left for India via Vancouver, Honkong, and Singapore. But on arriving at Colombo, Ceylon, the Indian government turned them back because Rev. Pflueger had recently been in Germany and probably would be sympathetic to the German cause on the mission field. The Hermannsburg mission, suffering because of lack of man power, turned the entire work over to the Joint Synod, which in turn appealed to the United Lutheran Church centering about Guntur, India, to help. The United Lutheran mission supplied this help, first through Dr. Victory McCauley as provisional secretary and later through Dr. S. C. Burger until 1921.<sup>2</sup>

In 1920 the Joint Synod of Ohio again tried to supply this field with missionaries and this time they succeeded. In May the Rev. A. W. Wilch, the Rev. and Mrs. S. Nicholson, and Miss Laura Nicholson were sent to India. In July they were followed by C. V. Sheatsley, the commissioner of the Board of Foreign Missions and on July 24, 1920, on the veranda of the old mission bungalow the India Conference of the Joint Synod of Ohio was formed, taking over all the work of the Hermannsburg Society.<sup>3</sup>

After the British government permitted the German missionaries to return under certain conditions, they naturally desired to return to at least a part of their work in India. After representatives of both societies met in Hermannsburg

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2. ibid., pp. 195-196.

3. ibid., pp. 196-197.

in July 1929 it was decided that the Hermannsburg Society and the commissioners of the Joint Synod of Ohio write a petition to the India government to turn the entire work and property of the mission in India to the Joint Synod of Ohio. This was accomplished and as a token of good will the Ohio commissioners pledged \$15,000 to the Hermannsburg Society toward her mission work in South Africa.<sup>4</sup>

The India Conference is organized under the constitution which it adopted in its first meeting in 1920 and later ratified by the mother church. It is organized with a president, vice-president, secretary, treasurer, and various committees. The conference now meets semi-annually and supervises all the problems and business of the mission. The study of the Telugu language, the place where the missionary is to live, and the general supervision of the work comes under the conference. Today Dr. R. Taeuber serves as executive secretary of the Home Board. Until the merger in 1930 Dr. Schneider served in this capacity until he was succeeded by Dr. C. V. Sheatsley. The executive secretary of the home board through the treasurer forwards to the India treasurer all moneys collected in the home land for the Indian mission. The home board receives all minutes and reports from the India conference and if possible the furloughed missionaries present the work to the Church.<sup>5</sup>

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4. *ibid.*, pp. 197-198.

5. *ibid.*, pp. 199-204

### St. Paul's Field

In 1928 a rather extensive mission territory, formerly held by the London Missionary Society and the Arcot Mission, became available to the Joint Synod. The Rev. Carl Schwan, on furlough at the time, presented the situation to the pastors and members of St. Paul's Congregation at Toledo, Ohio. This church earnestly considered the matter and accepted the challenge to support the entire field. In the articles of agreement which St. Paul's signed in 1929 they agreed to furnish all necessary funds for the erection, equipment and maintenance of one main station and any sub-stations that may be required in connection with the main station from time to time. They also agreed to pay the salary of the missionary and his Indian helpers. This field centers about Rayachoti and Piler. In general it is very similar to the other mission stations of the American Lutheran Church. The Rev. Schwan has supervision of this field but is subject to the India Conference.<sup>6</sup>

Another bond existing between the missionaries sent to India and the Indian pastors, catechists, teachers, and congregations is the Annual Workers' Conference, where all the missionaries and Indian workers meet in a joint conference. The entire work of the mission is discussed and gives an excellent opportunity for acquaintance and mutual fellowship. At this time the teachers and catechists are examined and trained. For the most part the native Telugu tongue is used

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6. ibid., pp. 204-207.

at these conferences.<sup>7</sup>

The American Lutheran Church also does Bible women or Zenana work in India. In India the word "Zenana" refers to the living quarters of women. According to the traditions and customs of India no man outside of the immediate household is permitted to enter the quarters of the women. In the mission field the women missionaries visit the zenanas with their Bibles and impart the good news of salvation to them.

In 1937 two women missionaries were directing this work - the Misses Ruth Meyer and Gertruth Kettner.<sup>8</sup>

Education is a major problem in India. With a population of almost 400 million we can readily understand why India's problem of educating millions of children with such a vast population would be one of her major tasks. In a country where a great many people are poverty-stricken the government would have to find some means outside of direct taxation to support a public school system. Many sections of India have no schools of any kind and any agency that is willing to educate the masses is welcome by the government. Literacy in India is very low. Statistics show that only about 13 per cent of the male population and two per cent of the female population are literate.<sup>9</sup>

Dr. Brauer explains the term "grant-in-aid":

As a missionary enterprise in India, we are of course not directly interested in helping to set up an educational system for that country and finding means for its support, laudable though such a purpose

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8. ibid., pp. 221-223

9. ibid., p. 227.

would be. But we are interested in training the young to an intelligent appreciation of Christianity and the Bible and, therefore, we establish schools where the children are taught not only the most fundamental secular branches like reading, writing, and arithmetic, but also the fundamentals of our Christian faith. Where our schools conform to a certain simple curriculum which the government has set up as a standard for elementary schools, we receive what is known as "grant-in-aid." This means that the government allows a certain amount of money in maintaining the school. The government figures that any agency, native or foreign, that will help educate the masses in the most elementary way, is worthy of some support and is helping India in the aggregate to at least read and write. Of course we recognize that it is possible to become a Christian without being able to read or write. The Gospel is of such a nature that it can be taught to people and believed by them though they be unable to write their own name or read a single sentence. The Lord has been very merciful in making this provision that the Gospel may be preached to all men whether literate or illiterate. But many of the treasurers of the Christian faith, much of the joy of Christian living is denied those who are illiterate, hence as far as possible with the means at hand, we maintain schools throughout our India mission field. 10

From the Women's Missionary Outlook we quote a brief summary of the educational set up in the mission field of the American Lutheran Church.

Our mission field in India is irregular in shape covering an area about 100 miles square with one and a half a million people, caste and uncaste Hindus. The language Telegu is the third ranking language of India, and is spoken by about 50 million people.

There we operate a Higher Elementary School for girls (grades 1-8) having 250 pupils. Miss M. Stahl is the principal; a co-educational high school with about 350 pupils. From the above schools we get our future teachers; an Industrial School for the girls under the direction of Miss Monke. There are about 150 pupils. They take a 3-6 year course in cottage industries and needlecraft; about 300 village schools, having grades 1 to 5; and a Bible Training

School for girls who have passed the 8th grade and want to become Bible women.

There we offer training in a Teachers' College to young men and women with ability and character who want to become teachers, and eventually evangelists; a two year Bible course to male teachers in mission employ; a three year course in theology for teachers who have finished both high school and teachers' college courses and whose work and character are of a high order. From these trainees we draw our lay-preachers and pastors."

Kodaicanal, the ideal rest station of the Indian missionaries, is about 300 miles south of the field of the American Lutheran Church's mission. As the families of the missionaries increased the question was not where to send their children to school (for they send their children to a school at Kodi called the High Clerc), but where the children were to board and who should supervize their life and extend to them Christian parental direction and leadership.<sup>11</sup>

At this juncture an aged friend in Australia came forward with a gift of \$3,000 which could be used in providing quarters for the children of the missionaries while attending school at Kodaicanal. At about the same time a tract of land at Kodi consisting of about 17 acres was available at a cost of \$13,000. The tract was well situated for the erection of a home or hostel for missionary children. It was about an eight-minute walk from High Clerc school and seemed most excellently adapted to our purpose....With the sanction of the Board, the India Conference made the purchase. In the meantime, the Junior Mission Bands, throughout the old Joint Synod of Ohio was organized into a department of the Women's Missionary Federation. This meant that the Federation would have in hand the directing of the work of the Junior Mission Bands. This was in 1919. The \$3,000 left by the Australian friend was applied to the purchase of the land and since the entire project was to be a direct benefit to the children of the missionaries, it seemed good to all parties concerned that the

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11. ibid., pp. 239-241.

payment of the remaining \$10,000 should be a goal toward which the Junior Bands of our country might drive. This project was completed in 1930.<sup>12</sup>

Then the plans for a hostel building were completed and submitted to the Board and finally approved by the Women's Missionary Federation. The Junior Bands enthusiastically continued their work and \$10,000 more was collected. The buildings were completed in 1936 about the same time that the collection was completed.<sup>13</sup>

Out of gratitude to the youngest group in their Church, many of them not even of school age, who contributed their pennies, nickels, dimes, and also dollars, and collected about \$17,000 the hostel building was named Jumisba, as a lasting memorial to their work. Examine the word Jumisba. If you separate it into three syllables, Ju-mis-ba, you will soon see that it is an abbreviation for Junior Mission Bands.<sup>14</sup>

March 17, 1933 was a great day for the American Lutheran Mission in India when an entire hospital complex was dedicated as a medical missionary institution at Renigunta. The site of the hospital buildings and the Pfeiffer Memorial School are located on a site of about twenty-six acres of well-watered land. The cost of the hospital buildings was about \$75,000. They were sponsored chiefly by the Women's Missionary Federation. Since its formal opening this wonderful organization has been supporting the hospital to the extent of seven thousand five hundred dollars per year.<sup>15</sup>

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13. ibid., p. 242.

14. ibid., pp. 242-243.

15. ibid., pp. 253-254.

In addition to the medical and surgical work of the hospital at Renigunta, there is also a leper asylum at Kodur under the direction of the Rev. Carl M. Doermann. Dr. Abraham, an Indian physician, has been doing excellent work as the doctor in charge of the leper asylum.<sup>16</sup>

The dispensary at Kodur was erected by the Sunday school at Butler, Pennsylvania, Mrs. Mary Troutman being a large contributor. Ten of thousands of patients have been treated at this institution. This is also under the missionary care of Rev. Doermann.

Way back in the days of Hermannsburg, a home was provided for the elderly women of the mission. For many years Mrs. C. Scriba had been in charge of this work and now it is in the hands of Miss Hepner at Nayudupet. The Women's Home in India does not mean a large building or group of cottages with heating plants and modern conveniences. It means simply that a place of shelter is provided, a house of mud walls or soft brick with a thatched roof....From twenty-five to thirty of these aged ones appreciate the service our mission renders.<sup>17</sup>

The lace school, also known as the Women's Industrial School at Nayudupet, has been a mission project since 1901. The purpose of this project is to provide work for Christian women and girls who have been driven away from their relatives by fanatical Hindus. Sometimes there are more than one hundred women enrolled.<sup>18</sup>

On a smaller scale Rev. Doermann is carrying forward some industrial work among his boys at Kodur. These Indian boys are taught mat weaving and have even ventured into poultry raising in which latter field there seems to be much room for improvement in South India.<sup>19</sup>

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16. Ibid. p. 253.

17. ibid., 254-255.

18. ibid., 256-259.

19. ibid., 259.

The Sheatsley Memorial Girls' School at Gudar was dedicated on September 14, 1943. <sup>20</sup>

The work of the American Lutheran Church would not be complete if some reference were not made to the lives of those who helped make its history. We shall list the missionaries as they appeared on the mission field:

The Rev. and Mrs. Carl Scriba: The Rev. Carl Scriba was born June 2, 1872 at the mission station Sulurpet. His father was a missionary with the Hermannsburg Mission Society. Rev. Scriba was educated in Germany and entered the service of the Hermannsburg Society in 1908. At the outbreak of the World War all the German missionaries were repatriated by the British government except Scriba because he was a British subject and therefore demanded to remain in India, his native land. The Rev. Scriba served as a connecting link between the retiring German missionaries and the inexperienced Americans. Rev. Scriba could speak English, German, and Telugu fluently. This enabled him to render valuable service in preparing textbooks in Telugu to be used in the schools and seminaries. In all his work he was assisted by his good wife, the former Miss A. Drews. His retirement from foreign mission service began on July 1, 1937 after having served under Hermannsburg nineteen years and under the Joint Synod of Ohio and the American Lutheran Church twenty years. <sup>21</sup>

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20. Richard Taeuber, "Occupy," The Lutheran Missionary, Vol. XXIV, (March 1944), p. 3.

21. Brauer and Sheatsley, op. cit., pp. 261-263.

The Rev. and Mrs. Andrew W. Wilch: Wilch, the senior missionary from America, arrived in India in 1920 and immediately took part in the organization of the India Conference. This man always had charge of the evangelistic work and has served faithfully in many other mission capacities. In June, 1929, he married Miss Marie L. Hauelsen, who in September 5, 1925, had entered mission service in India to become principal of the school for girls at Gudar.<sup>22</sup> At the time of this writing the Rev. and Mrs. A. W. Wilch and four children are on prolonged furlough. Rev. Wilch serves a congregation at Shelbyville, Indiana.<sup>23</sup>

The Rev. and Mrs. Elmer S. Nicholson: The Rev. and Mrs. Nicholson (Laura Josephine Munson) entered the mission service in the Joint Synod of Ohio, leaving for India March 2, 1920, and together with Rev. A. W. Wilch and Miss Laura Nicholson, a sister of Rev. Nicholson, were the first missionaries of the Joint Synod of Ohio to set foot on India soil. Rev. Nicholson had a prominent role in the erection of the buildings and the shaping of the Pfeiffer Memorial School for boys at Renigunta. In 1935, after serving two terms the Board reluctantly released him from mission service. He then accepted a call to a pastorate at Ohio, Illinois.<sup>24</sup>

Miss Laura E. Nicholson: Miss Nicholson graduated from the Hahnemann Hospital training school for nursing at Chicago, Illinois, in 1919. She arrived in India in 1920 and while hav-

22. F. Braun and C. V. Sheatsley, op. cit., pp. 261-263

23. Richard Taeuber, op. cit., p. 4.

24. F. Braun and C. V. Sheatsley, op. cit., pp. 265-266.

ing been trained for nursing, Miss Nicholson spent much of her time in India in charge of the Gundar school for girls and the lace school as well as doing dispensary work. After five years she resigned to take up household duties in the United States.<sup>25</sup>

The Rev. and Mrs. Carl W. Oberdorfer: The Rev. and Mrs. Oberdorfer (Harriet Elizabeth Stimmel), at the call of the mission Board, sailed for India August 25, 1920. The Rev. Oberdorfer has served as station and evangelistic missionary and also as president and secretary of the India Conference.<sup>26</sup> Since the Rev. Wilch is on a forced furlough the Rev. Oberdorfer is the senior missionary on the field.

The Rev. and Mrs. Floyd B. Kantzer: Dr. Kantzer was commissioned to mission service in 1920 after graduating from Capital Seminary. He was directed to spend several months in Livingstone Medical College, to prepare himself to take care of the medical dispensary at Kodar. After serving about a year he requested the board to authorize his return to America to further prepare himself for medical missionary service. Dr. Kantzer graduated from Rush Medical College, Chicago. Before starting this course he was married to Miss Margaret Mettel, of Columbus, Ohio. This couple entered the service in India on October 17, 1929, and took charge of the building

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25. ibid., p. 266.

26. ibid., pp. 266-267.

and constructing of the hospital at Renigunta. <sup>27</sup>

Mr. William C. Krenzel: Mr. Krenzel was born at St. Paul, Minnesota, June 15, 1885. He was called in 1921 to have charge of the boys' industrial work, which consisted largely of carpentry and the making of furniture. He entered his work enthusiastically but not having enough experience with Indian industrial conditions he was recalled in September, 1925. <sup>28</sup>

The Rev. and Mrs. Arthur B. Nicholson: The Rev. Nicholson entered mission service in April 19, 1921, and was assigned to district evangelistic work on the field. In June 1925, he was united in marriage with Miss Martha Buttikofer, who had been called to India as a leader in the work of the Bible women. <sup>29</sup> The Rev. and Mrs. A. B. Nicholson and one son now are on a prolonged furlough in the United States where Pastor Nicholson now serves a mission congregation in Evansville, Indiana. <sup>30</sup>

The Rev. and Mrs. C. D. Schwan: On August 19, 1921 the Rev. Schwan was united in wedlock with Miss Laura Wiesman. This couple entered mission service on October 21, 1921. The Rev. Schwan served as station missionary at Puttar and the large

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27. ibid., pp. 268-269.

28. ibid., p. 269.

29. ibid., pp. 269-270.

30. Richard Taeuber, op. cit., p. 4.

St. Paul field. In 1936 he supervised the building of Jumisba at Kodaikanal.<sup>31</sup> At the present time they are still in service in the India mission field.<sup>32</sup>

The Rev. and Mrs. Carl Doermann: On August 25, 1921 the Rev. Doermann was united in marriage with Miss Cora Knupke of Sandusky, Ohio. This couple arrived on the India mission field on October 21, 1921. He has served as district missionary, secretary of the India Conference and as missionary in charge of the medical dispensary and the leper colony at Kodur besides some boys' industrial work.<sup>33</sup> The Doermanns are still serving in the India mission field.<sup>34</sup>

The Rev. and Mrs. J. G. Schaeffer: On October 20, 1921, Rev. Schaeffer was united in wedlock with Miss Helen Denke and the two entered the India mission field on December 15, 1921. Rev. Schaeffer has baptized and instructed a large number of converts.<sup>35</sup> At the time of this writing the Schaeffer's are in India.<sup>36</sup>

Miss Louetta Koehn: Miss Koehn was educated in St. Mary's High School and Tri-State College, Angola, Indiana, and graduated from the Bellvue training school for nurses in New York in May 1923. She left the United States in March, 1926. After serving two years as a trained nurse she resigned her

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31. F. Braun and C. V. Sheatsley, op. cit., pp. 270-271.  
 32. Richard Taeuber, op. cit., p. 4.  
 33. F. Braun and C. V. Sheatsley, op. cit., pp. 271-272.  
 34. Richard Taeuber, op. cit., p. 3.  
 35. F. Braun and C. V. Sheatsley, op. cit., p. 273.  
 36. Richard Taeuber, op. cit., p. 4.

position to become the wife of Rev. Schultz of the Missouri Synod mission in South India.<sup>37</sup>

The Rev. and Mrs. Henry W. Mayer: On August 25, 1925, the Rev. Mayer was united in marriage with Mrs. Frieda Elizabeth Warnecke and entered the India service on Nov. 25, 1925. Besides being a station missionary he has done much to organize the beneficiary work.<sup>38</sup> At present the Mayer and his family are on a prolonged furlough in the United States. The Rev. Mayer serves a congregation in St. Paul while pursuing his studies at the University of Minnesota.<sup>39</sup>

Miss Pernilla Hagen was graduated from the Asbury Hospital training school for nursing at Minneapolis, Minnesota in April, 1920. After arriving in India she had charge of the dispensary and leper asylum at Kodar. When her health failed her in 1927, she was forced to return to America, where she died Nov. 14, 1934.<sup>40</sup>

Miss Ruth Meyer left the States in September, 1923, to take temporary charge of the girls' school at Gudar. After four years she returned to Capital University, graduating from the mission course in June, 1928, followed by one year in the Chicago Lutheran Bible School. Upon her return to India she acted as manager of the girls' school at Gudar till she was relieved by Miss Margaret Stahl. Then she was free to enter the work originally intended for her, namely, the directing

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37. F. Braun and C. V. Sheatsley, op. cit., pp. 274-275.

38. loc. cit.

39. Taeuber, op. cit., p. 4.

40. F. Braun and C. V. Sheatsley, op. cit., p. 275.

of the Bible women in their important work.<sup>41</sup> Miss Meyer is also on a prolonged furlough and is now engaged by the National Lutheran Council.<sup>42</sup>

The Rev. and Mrs. Claude Hildebrand (Miss Helen Danner) set sail for India September 13, 1923. After working in the field for about two years they were forced to return on account of the ill health of Mrs. Hildebrand.<sup>43</sup>

The Rev. and Mrs. Milton H. Schramm: After finishing his college work at Capital University, Mr. Schramm went to India to take temporary charge of the Tirupati high school. In 1926 he returned to the United States to take his seminary course at Capital University preparatory to enter the evangelistic work in the India mission field. In October, 1929, the Rev. and Mrs. Schramm (Catherine Glosman) left for India to take charge of the Venkatagiri station. In 1937 Rev. Schramm became a teacher in the pastor training school at Rajamundry.<sup>44</sup> The Schramm family is still serving in India.<sup>45</sup>

The Rev. and Mrs. F. Fritz: (Miss Leola Leah Bryson) left for service on the India field September 6, 1928. Besides serving as station missionary the Rev. Fritz has also served as director of the Pfeiffer Memorial School in Renigunta.<sup>46</sup>

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41. F. Braun and C. V. Sheatsley, op. cit., pp. 276-277.

42. Taeuber, loc. cit.

43. F. Braun and C. V. Sheatsley, op. cit., pp. 276-277.

44. F. Braun and C. V. Sheatsley, op. cit., pp. 277-278.

45. Taeuber, loc. cit.

46. F. Braun and C. V. Sheatsley, op. cit., pp. 279.

Miss Lily Frange was graduated from the Lutheran Hospital, Milwaukee, Wisconsin in 1925. At the call of the Mission Board she entered service as a nurse in the hospital at Renigunta, where she served faithfully until she released on indefinite furlough in 1934.<sup>47</sup>

Miss Frieda Adler served as a nurse in the hospital at Renigunta from 1929-1935, when she resigned to return to Kappeln, Germany, her birth place.<sup>48</sup>

Miss Margaret Stahl took charge of the Girls School at Gudar in 1930. The success of the school is due to her kind and careful administration.<sup>49</sup> At the present time Miss Stahl is still serving the Church in India.<sup>50</sup>

Miss Hepner, a graduate of Capital University, entered the work in January, 1934, to supervise the women's industrial work.<sup>51</sup>

Miss Gertruth Kettner, a graduate of Luther College, St. Paul, Minnesota, arrived in India in 1937. She joined Miss Meyer in furthering the work among the women of India.<sup>52</sup> At the time of this writing Miss Kettner is on a prolonged furlough in the United States, where she is attending the Bible Seminary in New York.<sup>53</sup>

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47. F. Braun and C. V. Sheatsley, op. cit., p. 281.

48. ibid., p. 281.

49. ibid., p. 281.

50. Taeuber, loc. cit.

51. F. Braun and C. V. Sheatsley, op. cit., p. 281-282.

52. ibid., 282-283.

53. Taeuber, loc. cit.

The Rev. and Mrs. William N. Weiss were called by the Board to act as directors of Jumisba. Rev. Weiss also had a teacher's certificate and was also called to teach at High Clerc school, which is also at Kodaikanal. They accepted this call and entered the Indian mission service in 1937.<sup>54</sup> The Rev. and Mrs. Weiss are serving the Church in India at the time of this writing.<sup>55</sup>

Miss Mildred Monke is also one of the eight of the American Lutheran Church India Mission staff that are still on the field whereas five are home on prolonged furloughs due to war conditions. The Women's Missionary Federation is also seeking transportation for Dr. C. Muthaiya so he may return to the mission hospital at Renigunta where he is so badly needed.<sup>56</sup>

Besides the missionary personnel listed above the American Lutheran Church now has eight Indian pastors and about four hundred trained catechists and teachers.<sup>57</sup>

In 1937 the American Lutheran Church had twelve main stations and 333 out-stations with 8,324 baptized members and 4,074 confirmed members.<sup>58</sup>

Concerning the present conditions of the mission in India Dr. Richard Taeuber, the executive secretary of the ALC Board of Foreign Missions writes:

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54. F. Braun and C. V. Sheatsley, op. cit., p. 284.

55. Taeuber, loc. cit.

56. ibid., pp. 3-4.

57. ibid., p. 4

58. Lutheran Almanac, 1937, p. 130.

India at the crossroads of the world and therefore of tremendous importance in world affairs, is today at the crossroads in her own internal affairs. She is torn between conflicting forces and emotions. Among other forces at work in India, there are Indian nationalism, British imperialism, and Christian realism. Christian leaders both in Britain and India are trying to mediate between the British government and India. Christian groups in America and Australia and Britain have made gifts for feeding the starving in the Bengal Province of India, where famine has been stalking. Such deeds will speak directly to India's heart.

Our own American Lutheran Church Mission in Madras Presidency in southern India has always combined the ministry of mercy to the sick, the lepers, and others in temporal need with the ministry of the Word. Moreover we have tried to follow the practise of giving our Indian Christians an increasing share in the government, support and propagation of our Indian Lutheran Church. A constitution for this church has been drafted and approved both by the Christians in India and by the American Lutheran Church. With affairs today in India in such a critical state and with the certainty that post-war India will be vastly different than prewar India, we may thank God that our mission in India has done so much to prepare our Indian brethren to "take over," should conditions make that necessary." 59

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59. Taeuber, op. cit., p. 3.

#### IV. The Norwegian Lutheran Church of America in China (Lutheran United Mission, LUM)

##### Beginnings

The pioneer among the Norwegian Lutherans was Rev. Daniel Nelson, who began to work in southeastern Honan in 1890. In 1904 the United Norwegian Lutheran Church officially assumed charge of this mission. The Hauge Synod began its own work in 1891. Faucheng, Hupeh became the hub of its mission activity. Its pioneer was the Rev. H. N. Ronning. In due time training schools, Bible institutes, high schools for boys and girls, a theological seminary, dispensaries and hospitals were established. The United Norwegian continued in Honan in a similar manner.<sup>1</sup>

Up to 1912 the Norwegian Evangelical Lutheran Synod had no mission of its own but was supporting the Schreuder Mission in South Africa. At its annual meeting in 1911 this body decided to start mission work in China. In 1912 Pastor G. O. Lillegard came to China. He was soon followed by Dr. J. R. Birkelind who previously had been a missionary to Japan. The new mission field was chosen in the Southeastern part of Honan with the cities Sih sien, Kwangshan and Hwangchwan (Kwangchow) as main stations. In 1913

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1. W. G. Polack, Into All the World, p. 119.

the Rev. N. Astrup Larson, Miss Anna Tenwick, Miss Olive Christiansen, and Miss Sarah Xavier arrived. Many difficulties were encountered during these years. When the "White Wolf," a leader of notorious bands of brigands, captured Hwangchwan, Lillegard was wounded and his belongings taken. On Dec. 14, 1914 the first fruits of this mission were realized when fourteen men and women were admitted to baptism. In 1916 two doctors, L. H. Braafladt and Odd Eckfeldt arrived in Hwangchwan and began hospital work.<sup>2</sup>

#### The Union of the Three Missions

1917 was the year of the union of the three Church bodies that are now united in the Norwegian Lutheran Church of America. This union in the homeland was followed by a union of the three missions in China on August 6, 1917. The new mission became known as the Lutheran United Mission. For the next ten years this mission was very prosperous. During this period the necessity of making the Chinese Church self-supporting, self-governing, and self-propagating became apparent. Much stress was laid on advanced education for both boys and girls. During this period new buildings were erected at the Lena Dahl Middle School, the Middle School for boys in Sinyang and Fancheng, and the Middle School for girls in Fancheng. Annual courses were conducted for teachers, evangelists, and Bible women at the central stations.

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2. J. E. Gronli (ed.), Arise---Shine, Year Book 1940, pp. 65-66.

Medical mission work also advanced during this period. The United Lutheran Mission established three large hospitals and had a share in a fourth. They also sent a professor to the Medical School at Tisnan in Shantung. In the summer of 1920 the Lutheran Church of China - a federation of Chinese churches within most of the Lutheran Missions in the country - was organized at Kikungshan. Other activities of cooperation were started during this period as the Lutheran Home and Agency, The Board of Publication and the Lutheran Book Concern.<sup>3</sup>

#### The Revolution of 1927

As early as 1922 anti-foreign and anti-Christian movements began among the students of China. Alongside of these movements was a great political revolution. War followed the revolution and in 1926 the war reached Sinyang where the United Lutheran Mission station found itself between two opposing armies. During one of the frequent shellings of the buildings the venerable Missionary Daniel Nelson was killed by a bullet.<sup>4</sup>

In 1927 the revolution broke out in full force. While many of the teachers and pupils remained loyal to the Church. The situation grew worse and worse and on January 25, 1927, the American Consul telegraphed all American citizens ad-

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3. Grouli, op. cit., pp. 65-66.

4. ibid., p. 67.

5. ibid., p. 67.

vising them to leave the interior for the coast cities. The Executive Committee of the Mission were just meeting when the message came and decided to obey orders.<sup>5</sup>

In 1928 most of the missionaries returned to the interior. Much of the work had to be started over again and since the Chinese were willing to shoulder more responsibility and exercise more influence in the governing of the work, the time for reorganization was found to be ripe for reorganization. The Mission Board in America sent two of its members, the Rev. J. D. Runsvold and the Rev. J. J. Lee, to China for this purpose. They visited all the mission stations and held conferences with both the missionaries and Chinese leaders. A meeting of the Synod was held in Junan from November 22-25, 1928.<sup>6</sup>

The new rules adopted governing the relation between the mission and the Mother Church were:

The mother church would contribute eighty per cent of the expenses during the first year, the remainder should be collected within the Chinese church. The grant was to be reduced year by year until the congregations were entirely self-supporting. Much of the responsibility which the missionaries had hitherto shouldered alone was taken over by the Chinese. This gave the missionaries more opportunity for direct evangelistic work among the great multitudes who as yet had not heard the Gospel. This new policy was heralded with cheer both on the part of the missionaries and Chinese leaders, but it was soon discovered that it was not easy to apply it in practise as it had been to discuss it

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5. loc. cit.

6. loc. cit.

or to have it written on paper. Much love and patience was needed both by the missionaries and the Chinese.<sup>7</sup>

Concerning the conditions in the mission during this period Miss Kulberg writes:

There were also many other things which made the work more difficult for the missionaries when they returned to the field to resume the work. In most instances their homes were destroyed, churches, schools, and other buildings were full of soldiers and other who did not want to move out. In some cases the missionaries had to share their homes with army officers while the bodyguards of these officers ran out night and day.

The number of missionaries were also reduced, and less than one-half of the number that was in China in 1926 returned to the field, so that many workers had to supervise several station districts while before each district had its own missionary. But that which was hardest of all was that so many of the Christians had become attached to the present world. Some even had become Communists, but there were also those who had withstood the temptation and had come through the storm without jeopardizing their souls, and when the great awakening came a little later it was especially these who from the beginning were most greatly influenced.

The awakening that came to the Lutheran Mission in China shortly after 1930 was also an answer to many prayers on the part of the missionaries and others. The missionaries were humbled through all the events that swept over the field, and felt how much they needed the power of the Spirit in order to master the task that God had given them. Their hearts were receptive for the cleansing offered for the outpouring of the Spirit over the persons and the work.<sup>8</sup>

#### War with Japan

The Chinese-Nipponese War broke out in full fury on July 7, 1937. On September 12, 1938 the invaders reached

7. ibid., pp. 67-68.

8. Growli, op. cit., p. 68. For a full account of the awakening consult Gustav Carlberg, China in Revival.

the United Lutheran Mission field and Kushih, Hwangchwan and Loshan were conquered. The missionaries in Hwangchwan and Loshan were conquered. The missionaries in Hwangchwan helped hundreds of people who flocked to the mission station for bodily and spiritual help. The Japanese troops entered Sinyang, the largest city in the United Lutheran Mission field, on October 12, 1938. Many of the Christians were among the people that fled ahead of the advancing troops.<sup>9</sup>

In his 1941-1942 report mission secretary Grouli writes:

The conflict in China has entered upon its sixth year. Twice during 1941, in January and October our fields south of Honan were overrun by the Japanese, who entered the cities Sih sien, Chengyang, Junan, Kioshan and Suiping on our field. Parts of these towns were destroyed by fire, and much looting took place. However, our missionaries were not assaulted. But we have received word that the class building of the American School at Kikungshan was burned after America entered the war....On May 17, 1942 the Japanese left Loshan, so that at the time of writing the only station of the field occupied by the Japanese is Sinyang.

During the year our missionaries in the occupied areas were advised to come home. We now have only three missionaries in Japanese-occupied territory in China: Rev. H. M. Nesse, Miss Marie Anderson and Miss Martha Kulberg. They are now in Hankow. Rev. I. Daehlin and Miss Olive Christensen arrived in America in August, 1942, on the S. S. Gripsholm.<sup>10</sup>

The following have served on the mission field of the Lutheran United Mission: Marie Anderson, Palmer I. Anderson, Mrs. Adelia M. Anderson, Herman W. Bly, Mrs. Stella M. Bly, Olive T. Christensen, Ingvald Daehlin, Mrs. Emma C. Daehlin,

9. Grouli, *op. cit.*, p. 69.

10. J. E. Grouli (ed.), The Morning Cometh, Year Book 1941-1942, p. 15.

Bergliot Evenson, Aagoth Fosmark, E. Marie Fredricksen,  
 Ruth Gilbertson, Ida Grøseth, Gustav T. Guldseth, Mrs. Elsie  
 M. Guldseth, Oscar O. Hellestad, Mrs. Mina Hellestad, Olive  
 Hodnefield, Geroge O. Holm, Mrs. Lena A. Holm, Lars Hompland,  
 Mrs. Anna B. Hompland, Christine L. Johnson, Martha Kulberg,  
 Carl W. Landahl, Mrs. Alice Landahl, Lillian C. Landahl,  
 Margaret C. Landahl, Thomas I. Lee, Mrs. Esther P. Lee,  
 Harold H. Martinson, Charlotte K. Martinson, Daniel Nelson,  
 Mrs. Esther J. Nelson, Hans M. Nesse, Bergitha L. Nelsen,  
 Carrie Olsen, Clara Peterson, Hilda Petterson, Arna J.  
 Quello, Talbert R. Ronning, Mrs. Ella G. Ronning, Nora A.  
 Rosvold, Thone Sandland, Casper C. Skinsnes, Mrs. Mathilde  
 Skinsnes, Edward Sovik, Mrs. Anna M. Sovik, Erik Sovik,  
 Mrs. Anna E. Sovik, Rolf A. Syrdal, Mrs. Borghild Syrdal,  
 Agnes Thonstad, Kristofer N. Tvedt, Mrs. Clara M. Tvedt,  
 Mrs. Anne Lee Wold. 11

Former Missionaries 11

Ole S. Nestegaard, Jr., Rev. Sigvald Netland, Mrs. S. Netland,  
 Mrs. S. Netland, Rev. Daniel Nelson, Mrs. D. Nelson, Rev.  
 Halvor N. Ronning, Mrs. H. N. Ronning, Mrs. C. W. Landahl,  
 Rev. Thorstein Himle, Mrs. Th. Himle, Mrs. Th. Himle, Rev.  
 E. O. Bøen, Rev. Knut S. Stokke, Mrs. K. S. Stokke, Miss Marie  
 Fugleskjel, Mrs. I. Daehlin, Dr. Ragnhild Bottner, Deaconess  
 Ingeborg Pederson, Rev. Oscar R. Wold, D. D., Mrs. O. R. Wold,

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11. White unto Harvest in China, pp. 255-279.

Dr. I. M. J. Hotvedt, Mrs. I. M. J. Hotvedt, Rev. Andrew  
Martinson, Mrs. A. Martinson, Miss Marie Tjomsaas, Dr. Olaf  
S. Behrents, Mrs. O. S. Behrents, Rev. Gustav Trygstad,  
Mrs. G. Trygstad, Rev. Tønnes Ekeland, Mrs. T. Ekeland  
(Birgit Lappegaard), Mrs. T. Ekeland (Gudrid Lundebj), Miss  
Anna K. Nilsen, Rev. Christian Stokstad, Mrs. C. Stokstad,  
Rev. H. J. Thorpe, Mrs. H. J. Thorpe, Miss Aase Hagestand,  
Dr. Robert A. Anderson, Mrs. R. A. Anderson, J. M. O. Gudal,  
Mrs. J. M. O. Gudal, Miss Therese Peterson, Mrs. H. M. Nesse,  
Rev. Nels J. Aadland, Mrs. N. J. Aadland, Rev. Lyder Kristensen,  
Mrs. L. S. J. Kristensen, Deaconess Flora Moe, Rev. Einar  
Borg-Breen, Mrs. E. Borg-Breen, Rev. John B. S. Grindvik,  
Mrs. J. B. S. Grindvik, Miss Elsa Felland, Rev. George O.  
Lillegaard, Mr. Karl A. O. Lillebergen, Mrs. K. A. O. Lille-  
bergen, Rev. Olaf F. Braaten, Mrs. Ol F. Braaten, Rev. N.  
Astrup Larsen, Mrs. N. Astrup Larsen, Rev. Albert Anderson,  
Mrs. A. Anderson, Rev. Peter E. Thorson, Mrs. P. E. Thorson,  
Miss Sarah A. Xavier, Rev. August Haugan, Mrs. A. W. Haugan,  
Deaconess Inga Dvergsness, Miss E. Grace Soderberg, Rev. Gynther  
Storaasli, Mrs. G. Storaasli, Miss Agnes M. Kittelsby, Dr.  
G. Nathanael Fedde, Mrs. G. N. Fedde, John M. Bly, Mrs. J. M.  
Bly, Dr. Odd Eckfelt, Mrs. O. Eckfel, Rev. Oluf Asper, Mrs.  
O. Asper, Dr. Louis H. Braafladt, Mrs. L. H. Braafladt (Anna Olsen),  
Mrs. L. H. Braafladt (Francis Moore), Miss Mina Hjeldness,  
Miss Ingeberg Richardson, Deaconess Berthina Horvik, Rev.  
Joseph Tetlie, Mrs. J. Tetlie, Rev. Bert Nelson, Mrs. B. Nelson,

Dr. O. E. Distad, Mrs. O. E. Distad, Rev. Samson S. Klyve,  
 Mrs. S. S. Klyve, Miss Frida Nilsen, Dr. Nellie Pederson  
 Holman, Lincoln Holman, Miss Sophie Malmin, Deaconess  
 Lillian Groh, Rev. John E. Grønli, Mrs. J. E. Grønli,  
 Rev. Clemens Granskou, Mrs. C. Granskou, Miss Bertha M.  
 Bursli, Rev. H. S. Fauske, Mrs. H. S. Fauske, Miss Elma B.  
 Carlson, Mr. Chester Ronning, Mrs. C. Ronning, Rev. John  
 Skepstad, Mrs. J. Skepstad, Miss Helen Weeks, Miss Mary  
 Nelson, Deaconess Clara Kravig, Miss Agnes Holstad, Rev.  
 Otto Hesla, Rev. Irwin O. Jacobson, Mrs. I. O. Jacobson,  
 Rev. E. M. Hegge, Mrs. E. M. Hegge, Miss Therese Sheldahl,  
 Miss Mathilda Elstad, Miss Lydia Kristensen.

Stations (1942) <sup>12</sup>

Chengyang, Honan: Knut Nordhaug. Fancheng, Hupeh: Rev. Albert  
 Anderson, Miss Olive Hodnefield, Miss Bergliot Evenson, Rev.  
 Talbert Ronning. San Teh Bible School, Fancheng: Miss Clara  
 Jones. Hwangchuan, Honan: Rev. Edward Sovik, Miss Arna  
 Quello. Junan, Honan: Sister Marie Fredricksen. Kioshan,  
 Honan: Rev. K. N. Tvedt. Kwangshan, Honan: Rev. Thos. I. Lee.  
 Sihsien, Honan: Miss Agnes Thonstad. Suiping, Honan: Sister  
 Inga Dvergsnes. Taipingtien, Hupeh: Miss Therese Peterson.  
 Tenghsien (Tengchow): Miss Marie Staurseth. Hankow: Rev.  
 H. M. Nesse, Miss Marie Anderson, Miss Martha Kulberg.

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12. J. E. Grønli, Op. cit., p. 73.

Baguio, Philippine Islands: Rev. and Mrs. Herman A. Larsen, Rev. and Mrs. H. G. Loddigs, Rev. and Mrs. C. L. Hinderlie, Mr. and Mrs. Irwin Lerberg, Sister Gladys Anderson, Miss Ruth Gilbertson, Miss Ruth Jothen, Miss Esther Olson, Miss Judith Skogerboe.

In 1943 the NLCA had 52 missionaries, 339 native workers, with a church membership of 10,408.<sup>13</sup>

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13. Daily Prayer, 1943, publication of the Board of Foreign Missions of the NLCA.

V. The Evangelical Lutheran Augustana Synod  
of North America in China.

Concerning the beginnings of the Augustana Synod in the  
China mission field Dr. Gustave Carlberg writes:

Like many another work of God, the China mission had its beginning in a prayer meeting, when a group of interested persons gathered in the parsonage of the Bethlehem Church, Minneapolis, Minnesota, to pray for the salvation of the heathen and to listen to the message of a missionary, recently returned from China. This was in 1901. In September of the same year another meeting was held when it was decided to organize a mission society with the object of preaching the gospel in foreign lands.

In April the following year the first board was elected. The same year saw the beginning of a monthly paper, the name of which eventually became The China Missionary,...It has been amalgamated with the new mission publication The Augustana Foreign Missionary.

Toward the end of 1904, after earnest prayer for workers, a call was extended to Rev. A. W. Edwins of Stillwater, Minn., who accepted the following year and sailed for China, arriving with Mrs. Edwins at Shanghai October 21, 1905.

The greater part of the first year was spent in language study as guests of the Hauge Synod missionaries at Fancheng, Hupeh. In the spring of the following year Rev. Edwins made a tour of central Honan with the object of finding a field of work, with the result that in the fall of the same year Rev. and Mrs. Edwins moved to Hsu chow, Honan, where work was begun in rented quarters under the most primitive conditions.<sup>1</sup>

There was much rejoicing in November 1906 when these two pioneers were joined by Sister Ingebord Nystal. In 1908 Dr. C. P. Friberg and family and Rev. and Mrs. A. E. Treud

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1. Gustave Carlberg, Our Second Decade in China, p. 13.

and family arrived.<sup>2</sup>

Footholds were next secured in other centers, and in 1910 Yüchow (now Yühsien) with surrounding district was turned over to the new mission by the C. I. M., which had gathered a small body of believers there. This became the nucleus for the congregation that was later established there.<sup>3</sup>

In the same year work was opened in the important city of Honanfu (now Loyang). The city, situated on the Lunghai Railroad, marks the southern boundary of the field of the Swedish Mission in China with whom the Augustana Synod always kept friendly relations.<sup>4</sup>

In 1911 the cities of Kiahsien and Juchow (now Linru Hsien) and Peafeng, were opened. In 1914 a new band of workers arrived so that in 1914 there were 32 effective workers.<sup>5</sup>

In 1914 the first course for evangelists was held at Hsuechow with 23 men in attendance. This practise of bringing the workers together for a month of intensive training is still carried out. A graded course lasting six years is followed with additional work when the course is finished. A similar course for Bible women was later introduced. In the fall of 1915 a meeting was held at the first station, namely, Hsuechow, celebrating the tenth anniversary of the mission.<sup>6</sup>

3. Gustav Carlberg, The Story of Our China Mission, p. 7.

4. ibid.

5. ibid., p. 7.

6. ibid., p. 8.

The number of baptized members at the end of the first ten year period was listed at 161, the first class of nine catechumens being baptized at Hsüchow in 1910.<sup>7</sup>

Concerning the second decade we read:

This the second decade - 1915-1925 was a definite period of expansion along all lines, educational, medical, evangelistic and union work with neighboring missions. The union work consisted in the completion of a Lutheran Hymn book, a church book, a Lutheran Union College, Lutheran Board of Publication, Theological Seminary and an American School for missionaries' children. During this period, a terrible flood raged which took the lives of thousands in spite of heroic efforts by both foreign and native workers. Famine relief was established in the homeland and funds sent out for this purpose. The mission gained much respect from the opportunity it had to distribute famine relief.<sup>8</sup>

The National Revolution came because of the desire to overthrow the local war lords, unify the country, and become free from the treaties imposed upon China by the foreign powers. After years of unrest the revolution came to a head in 1927. Emotion ran high and there was a great deal of anti-foreign and anti-Christian feeling. A reign of terror followed in which mission stations were ruined and missionaries were killed or carried away for ransom. Three Augustana missionaries were carried away by robbers, namely, Rev. Lundeen, Mr. Frosberg, and Rev. Vikner. The first two were kept for several months but Rev. Vikner was freed after a few days.<sup>9</sup>

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7. ibid., p. 9. For a very complete account of the first ten years consult Dr. A. W. Edwin, Our First Decade in China.

8. Anonymous, China, p. 11. For a very detailed account of this period consult Gustav Carlberg, Our Second Decade in China.

9. loc. cit.

In 1927 Generalissimo Chiang Kai-shek organized an independent government. The ever onward march of the revolution resulted in a great setback in the mission work of the Augustana Synod. The missionaries were ordered to evacuate by the United States government and most of them came home. Four, however, remained, namely, Dr. Friberg and Pastors Lindell, Lindbeck, and Hanson. War stricken Honan was visited with much sickness and typhus. In January and February 1930 Dr. Friberg and Pastor Lindell died from typhus. The other two also contracted the disease but recovered.<sup>10</sup>

Concerning the effect of this uprising we read:

During the years of trouble, God was at work preparing instruments for carrying on a movement that has resulted in untold blessing. This was the great revival. God did a great work towards the renewing of the life of the churches. These were stirring times in our missionary work in China.

Our missionaries began to return, new ones were sent out, and the work began to return to normal. In 1929 two Chinese had graduated from the Seminary at Shekow, Hupeh, and had been ordained as pastors. At present there are 24 Chinese pastors.<sup>11</sup>

In 1937 the Japanese hordes invaded China. Millions left when the Japanese came and moved westward in a steady stream. The field of Augustana is in Free China and masses of refugees passed through their field. All the temples, vacant buildings, and churches could not hold them.

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10. China, p. 11.

11. ibid.

The Augustana missionaries were able to do much to help them. During the fall and winter of 1942-1943 famine raged in Honan. Thousands went westward and many died. The Augustana Synod gave generously for famine relief. At Hsuchang there is a camp for war orphans caring for 1,700 children and another at Yuhsien caring for 1,300 children.<sup>12</sup> The leader of the Hsuchang camp is a Christian. Besides having army training he taught in the Emmy Evald School for ten years. One of the Augustana pastors also does much work there.<sup>13</sup>

On the mission compound in the West Suburb of Hsuchang are the following institutions:

1. The Hasselquist School for Boys. It was built in 1922 with grey brick and a Chinese tile roof of the same color.<sup>14</sup>
2. The Emmy Evald Training School. This school offers courses in higher primary and junior middle school with Christian instruction and practical courses in home industry added. This training school for girls consists of one classroom building and two dormitories each having 22 rooms and each room containing four beds. The men teachers live in four three-room houses north of the compound. The lady teachers live with the girls. It was completed in 1926. Ten years later the enrollment was 160.<sup>15</sup>

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12. China, pp. 12-14.

13. ibid., p. 23.

14. ibid., p. 14.

15. Carlberg, The Story of Our China Mission, p. 19.

3. Lutheran Bible School. The Preparatory School for boys (junior high school), with the Bible School is a union enterprise with the Lutheran United Mission (Norwegian Lutheran Church of America). These buildings were erected in 1922 and are still operating. In 1936 the Preparatory School had an enrollment of 95 and the Bible School an enrollment of 149. <sup>16</sup>

4. The Lutheran Hospital (including the Nurses Training School). This splendid building is the gift of the Women's Missionary Society of the Augustana Synod. The building was completed in 1937 and is a two-story serviceable building of modern construction, with space for fifty-six patients, with the possibility of housing many more in case of emergency. <sup>17</sup>

5. Lutheran Seminary Class (during the war years only).

At Yühsien, adequate buildings, completed in 1936 provide an orphanage. Children of both sexes are accepted, and given training in the common branches of knowledge, together with manual and industrial training. This institution is chiefly under the jurisdiction of the native church. <sup>18</sup>

Kiahsien has a hospital and a Women's Industrial School. <sup>19</sup>

Juchow has a hospital. The foundation for this building was laid in 1926. <sup>20</sup>

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16. ibid., p. 19.

17. Carlberg, op. cit., p. 18.

18. ibid., pp. 19-20.

19. China, p. 28.

20. ibid., p. 41

One method of bringing the Gospel to the Chinese is chapel or waitong preaching. This method is also used by the Augustana Synod. They also do tent work. Dr. Carlberg describes this type of evangelizing for us:

An interesting method of work in the broad-casting of the Gospel is what is called tent work. Large tents, some seating upwards of 200 people, are placed on a circuit with a tent band in charge. The band is composed of from five to ten or twelve members, including at least two Bible Women. The band is under a leader and follows a definite program each day. The early morning hours are devoted to prayer and Bible study. Then the group forms into pairs for the purpose of house visitation and the distribution of tracts. In the afternoon and evening services are conducted in the tent with singing and preaching as well as the work of individuals.

The tent remains in one place two to four weeks according to circumstances. Then there is follow up work with regular visits from the pastor or evangelist and the organization of classes for catechumens and Bible study. Later a simple organization will be formed with deacons and trustees, and a regular place of worship provided by the initiative of the local group.<sup>21</sup>

The American School for missionaries' children, located on Kikungshan at the southern border of Honan is one result of Augustana's union endeavors. During the school year of 1936-37 it had an enrollment of 75, from 13 mission groups, and 8 provinces. The curriculum used follows that of the state of Minnesota with courses in Christianity added. This school is comprised of eight grades and a high school preparing pupils for entrance to any accredited college in the United States. The board of directors represents

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21. Carlberg, Story of Our China Mission, p. 21.

four missions, namely, The Lutheran United Mission, The Lutheran Free Church, the Augustana Synod Mission, and the Covenant Mission Society.<sup>22</sup>

The Lutheran Theological Seminary at Shekow, twelve miles north of Hankow, has been operated since 1913 by the American Lutheran Mission, Augustana Lutheran Mission, Finnish Missionary Society, Lutheran United Mission, and the Norwegian Missionary Society. This Seminary is now in the hands of the Japanese but before the arrival of the invader the faculty was composed of five foreign professors, two native professors, with two wives serving as instructors, and one Chinese instructor. The courses provided cover the regular theological subjects with languages added, giving the equivalent of a full four-year college course in theology.<sup>23</sup> By 1935 the seminary had graduated one hundred twenty four students, many of them serving as pastors. In the fall term of 1935 the enrollment was thirty-eight, of whom fourteen were from the Augustana Synod Mission. Tuition paying students are also received from cooperating missions not participating in the operation of the seminary, such as, Berlin Missionary Society, Swedish Mission in China, and the Scandinavian Alliance Mission.<sup>24</sup> About 1923 this Seminary was influenced by Buchmanism (the Oxford Movement).

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22. op. cit., pp. 27-28.

23. Carlberg, The Story of Our China Mission, p. 28. In Mrs. Peterson's These Fifty Years Lillie S. Benson states, "...the Theological Seminary, formerly at Shekow but now in Hsuchang..." (1942)

24. Carlberg, Thirty Years in China, p. 99. For a complete account of this seminary compare pp. 97-109.

The Lutheran Board of Publication provides for the production and translation of Lutheran Literature, books, tracts, and periodicals. A Lutheran weekly, the Chinese Lutheran, (Sin I Bao) was published with a native as editor. In 1936 the total circulation was 38,792 books; 10,156 tracts; and 52,866 periodicals, making a total distribution of 101,886 copies. The Lutheran Book Concern was the largest distributor of Chinese and foreign books and literature in Central China.<sup>25</sup>

The Lutheran Board of Publication and the Lutheran Book Concern had their offices in the Lutheran Home and Agency Building. The Lutheran Mission Home and Agency is situated in the heart of Hankow on the Yangtze River. This modernly equipped six-story building has proven to be a haven of rest for many missionaries and other travelers. This building was run in a nice Christian way and was operated by the nine following missions: the Augustana Synod, the Norwegian Lutheran Church, the Lutheran Free Church, the Norwegian Mission Society, the Finnish Mission Society, the Norwegian Lutheran Mission, the Swedish Mission Society and the Covenant Mission Society.<sup>26</sup> After the invasion it was taken over by the Japanese. A few of the permanent guests were permitted to remain.

In 1920, fifteen years after Dr. and Mrs. Edwins arrived in China the Chinese Augustana Synod was born with Dr. Alfred

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25. Carlberg, The Story of Our China Mission, p. 28-29.

26. ibid., p. 29.

Treud as the first president. At first the missionaries were responsible for practically everything, but after the Chinese gained experience they do as well as congregations in this country. In 1935 there were seventy one stations, thirty-five fully organized and thirty-six not fully organized. At first the main authority lay with the Mission Conference but by 1935 many of the perogatives were taken over by the Chinese staff. In 1935 there were 17 native pastors, graduates of the Lutheran Seminary. Ten years before there were none. The foreign missionary is on an equal footing with the native pastors. The native pastors are in the majority and could out-vote the foreigners, but the opinions of the latter bear much weight and are usually heeded. The Synod meets at the beginning of the calendar year and elects its officers for terms of three years. Each organized congregation is entitled to one pastor and one lay delegate at the sessions of the Synod. The foreign missionaries are ex officio members. Of course, the lay delegates outnumber the clergy, because of the shortage of pastors, but this causes no difficulty.<sup>27</sup>

The Augustana Chinese Synod is a constituent member of the General Assembly of the Lutheran Church in China together with nine other Synods which bodies maintain a Home Mission

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27. Carlberg, Thirty Years in China, pp. 65-68. For the constitution of the Chinese Augustana Church see the Appendix. For information and pictures of the seventeen native pastors see Chapter VI, "Our Chinese Workers," by J. L. Benson in Carlberg's Thirty Years in China.

project in Shanghai.<sup>28</sup>

The Chinese Augustana Synod is not self-supporting, but J. L. Benson stated in 1935 that they were making strides forward in this respect.<sup>29</sup>

#### Statistics for 1941<sup>30</sup>

Chinese staff: 201  
Organized congregations: 62  
Baptized during the year: 760  
Baptized membership: 5,940  
Catechumens: 6,809.

#### Missionaries Who have Served in China<sup>31</sup>

Miss Ethel Atkins, 1921; Miss Alice K. Anderson, 1930-1935, 1939-; Miss Alyce E. Anderson, 1940-; Miss Anna Anderson (Bankson), 1921-1932; Miss Esther A. Anderson, 1926-; Sister Myrtle E. Anderson, 1936-; Miss Irene Bengston (Sovik), 1935-1939; Rev. and Mrs. John L. Benson, 1914-; Rev. and Mrs. John L. Benson, Jr., 1923-1927; Rev. and Mrs. Nels Benson, 1914-1920; Miss Elizabeth Berglund (Holmquist), 1922-1927; Dr. and Mrs. Gustav Carlberg, 1914-; Dr. and Mrs. Emery Carlson, 1940-; Miss Stella Carlson, 1936-; Dr. Arthur J. Colberg, 1921-; Mrs. Arthur J. Colberg, 1922; Dr. and Mrs. Ernest Colberg, 1924-1926; Miss Hannah Colberg, 1914-1921; Dr. and Mrs. A. W. Edwins, 1905-; Miss Dorothy Eckstrand, 1931-1937; 1939; Sister Hannah Engberg (became Mrs. C. C. Forsberg the second), 1912-1924; Sister Astrid Erling, 1932-; Dr. Viola Fischer, 1929-; Mr. and Mrs. C. O. Forsberg, 1913-1924 (Mrs. Forsberg the first died in China 1915); Dr. and Mrs. C. P. Friberg, 1908-1930 (Dr. Friberg died in China 1930); Rev. Daniel Friberg, 1935-; Miss Margaret Friberg, 1939; Rev. M. B. Hanson, 1912-; Mrs. M. B. Hanson, 1915-; Miss Helen Hermanson (Tack), 1923-1927; Miss Anna Johnson (Odell), 1920-1927; Rev. H. A. Larson, 1920-1926; Mrs. H. A. Larson (first, died in China 1921); Mrs. H. A. Larson, 1919-1926 (second); Sister Thyra Lawson, 1912-; Rev. J. W. Lindbeck, 1912-; Mrs. J. W. Lindbeck, 1910-; Rev. J. E. Lindell, 1914-1930 (died in China 1930); Mrs. J. J. Lindell, 1914-;

28. *ibid.*, p. 69.

29. Carlberg, *op. cit.*, pp. 71-72.

30. Annual Reports of the Synodical minutes of the Augustana Synod, 1942, p. 173.

31. Mrs. Peter Peterson (ed.), *These Fifty Years*, pp. 91-92.

Dr. O. W. Lindorff, 1912-1921 (died in China 1921); Mrs. O. W. Lindorff, 1914-1927; Miss Martha Lindstrom, 1936-1938; Rev. and Mrs. Anton Lundeen, 1916-1927; 1936-1937; Miss Margaret Miller, 1940; Sister Ingeborg Nystful, 1906- ; Rev. and Mrs. Russell Nelson, 1939- ; Miss Ruth Nystrom, 1920-1925; Miss Anna F. Olson, 1925- Miss Florence Olson, 1925-1927; Sister Elvira Persson, 1914-1939; Miss Ebba Person (Nelson), 1922-1940; Miss Lillian Peterson (Granquist), 1925-1927; Miss Emelia Ring, 1923-1927; Mr. Eugene Schyttner, 1936-1939; Rev. and Mrs. Victor E. Swenson, 1913- ; Mr. and Mrs. C. O. Spira, 1911; Miss Minnie Tack, 1921- ; Dr. Hulda Thelander, 1926-1927; Rev. and Mrs. Roy Thelander, 1920-1925; Rev. and Mrs. Clarence Anderson-Thorwald, 1926-1927; Rev. and Mrs. David W. Vikner, 1914-1940; Rev. and Mrs. Eric H. Wahlstrom, 1926-1927; Dr. and Mrs. John Unis, 1926-1927.

Stations, they located in a thickly settled district on both sides of the border line between Honan and Szechwan provinces in Central China. Yanching, the hub of their activities and the several smaller cities about it had a total population of about 2 million and a half. The pioneer missionary, Rev. Ellen, passed away in 1913. His wife faithfully continued her domestic activities until this present date. She has been in this country since 1949 on a prolonged furlough. In 1949 she was captured by bandits and suffered untold hardships at their hands for three weeks, until she was finally released. Missionary Bernhard Hoff was killed during the raid of the bandits and his wife was wounded.

By 1949 the mission station had three main stations, twenty out-stations, a total of five hundred converts, and about 400 scholars in the mission schools. The number of

1. *China's Women*, The Church Herald, p. 247. For a complete account of Mrs. Ellen's capture consult her book, *My Story*, published by the Herald, Herald Publishing Co., Fargo, N.D., 1947.

## VI. The Church of the Lutheran Brethren of America in China

The Lutheran Brethren Synod was organized in 1900 and in its first meeting sounded a clear missionary note. In 1902 Mr. and Mrs. R. Kilen sailed for China. After a year of intense language study at one of the Swedish Covenant stations, they located in a thickly settled district on both sides of the border line between Honan and Hupeh provinces in Central China. Tsaoyang, the hub of their activities and the several smaller cities about it had a total population of about a million and a half. The pioneer missionary, Rev. Kilen, passed away in 1913. His wife faithfully continued her mission activities until this present date. She has been in this country since 1940 on a prolonged furlough. In 1924 she was captured by bandits and suffered untold hardships at their hands for three weeks, until she was finally released. Missionary Bernhard Hoff was killed during the raid of the bandits and his wife was wounded.<sup>1</sup>

By 1926 the mission station had three main stations, twenty out-stations, a total of five hundred converts, and about 600 children in the mission schools. The number of

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1. George Drach, Our Church Abroad, p. 247. For a complete account of Mrs. Kilen's capture consult her book, My Experience with the Bandits, Ugebald Publishing Co., Fergus Falls, Minnesota. 1944.

missionaries on the field and on furlough was fourteen and the annual budget \$15,000. At this time the Lutheran Brethren had a total membership of 1,400 in twenty-seven states.<sup>2</sup>

In March 1927, an intense Communistic propaganda program emanated from Central China. Because of the increased waves of hatred of the Gospel of Jesus Christ and the foreigners, the missionaries were advised by the American Consul to vacate to the coastal cities. The native teachers were left in charge of the schools on the fields. The evangelists and Bible women were paid several months in advance so they would continue the evangelistic work. Persecution broke out against the Christians at various places and many of the nominal Christians joined the Communists. Only the missionaries due for a furlough left China. The Rev. M. H. Valderhaug and family, the Rev. and Mrs. Finn Larson and Miss Karoline Oudal remained in China going either to Kikung or Shanghai. In the fall M. H. Valderhaug, leaving his family in Shanghai, returned to his field. The Larsons, returned to Tungpeh and started a small orphanage. Miss Oudal continued alone in Pingshih. Early in September 1930 all the missionaries returned to the field. In Honan they found that the mission station had suffered some damage, and in Tsaoyang the soldiers were occupying the mission premises. This marked the beginning of a period of occupation that lasted until January, 1933.<sup>3</sup>

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2. *ibid.*, pp. 247-248. In 1919 the 892 members of the Lutheran Brethren Church contributed \$12,000 for their foreign mission work, an average of \$12.33 per capita, Lutheran World Almanac, 1921, p. 192.

3. Juline R. Kilen, Forty Years in China, pp. 78-84.

Concerning educational work, Mrs. Juline R. Kilen, pioneer missionary writes:

From the beginning of the mission in China, much stress and effort was put on school work among boys and girls, due to illiteracy among people. In Tsaoyang and Tungpeh districts, small private schools, as well as government schools for boys had been established, but none for girls. Our first girls' school was opened in Tsaoyang in 1905 with 17 pupils and a Chinese woman as teacher. Her knowledge of Chinese was very limited but it was the best we could get at the time. <sup>4</sup>

This school was supported by private gifts from friends in America. This school grew to number about 150 pupils, fifty being boarding girls and 100 day school pupils. Two Chinese teachers and part-time teachers were on the faculty, besides the missionaries in charge. They joined the Central China Christian Association and all the examination questions were sent from Hankow. Schools were also opened at the out-stations and the other main stations. <sup>5</sup>

Since the upheaval in 1927 when schools had to be closed and many teachers and students favored the communists, very few schools were re-opened, and in their stead stress has been laid on evangelistic work, reading courses, Bible courses and Bible schools. <sup>6</sup>

We quote Mrs. Juline Kilen on the founding of the Bible schools:

A great need was keenly felt for more and better equipped workers. At the annual conference at Kikung Mountain in 1936, it was decided that a Bible School

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4. Kilen, op. cit., p. 71-72.

5. ibid., p. 72.

6. loc. cit.

be started in the fall at Tsaoyang and that it be made a permanent institution. Mrs. J. Kilen, Rev. E. A. Aandahl, Sr., and two Chinese teachers were on the teaching staff. A three-year course with six months a year was the plan. New students could be enrolled every year. The following subjects were offered: Bible History, Church History, Mission History (especially Mission History of China) Christian Doctrine, Bible Analysis, Bible Characters, Personal work, Chinese reading and writing, Music and singing.

The enrollment the first year was fourteen and the second year twenty. Regardless of the war and military crisis the school continued until spring of 1939, when bombings became too violent and dangerous. There were but six weeks left before a few of the first class could have graduated. Hopes are being entertained that the school work may be resumed as the war is over and peace has been restored.

Seven of the students have been in active service as assistants in evangelistic work and as Bible women. Several of the students are in government service.

Although many, especially of the women, did not have much book knowledge, they had experienced the saving grace of God and are serving the Lord in bringing the Gospel to their sisters in homes in the villages, hamlets and cities. One encouraging aspect was that some of the students were second and third generation Christians. How important that they keep the Word of God in their hearts, "Thy Word is a lamp unto my feet and a light unto my path."

On July 7, 1937 war broke out between China and Japan.

In October of the same year the Japanese invaded Hankow, Hupeh, and from then on the Lutheran Brethren realized with increasing concern the grave danger of remaining at their stations. Repeated requests were sent by the American Consul to all its citizens in Central China to evacuate. Many missionaries, whose furloughs were due, left for their respective homelands; some of the others sought temporary shelter at safer coastal ports.<sup>7</sup>

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7. op. cit., pp. 131-132.

The unsettled conditions in China not only continued, but spread further west. The State Department did not consider it a safe place to reside and therefore passports refused the Rev. Aandahl, Jr., and family and Miss Annie Holm when they were requested. The Rev. and Mrs. Orvin Thompson and Miss Irene Qualm, new missionaries were also refused passports. In March 1941 the Rev. Aandahl was granted a passport on the condition that he remain out of Japanese occupied territory. This promise made it was necessary for him to travel through China's "back door" - the Burma road. On April 15, 1941 Aandahl left his wife and children. Rangoon was reached in six weeks. From here he drove a truck containing three tons of Bibles and Scripture portions into China for the American Bible Society, arriving in Tangho, Hon-an on September 5, 1941.<sup>8</sup>

Miss Karoline Oudal, being a Norwegian citizen left on May 3, 1941. She arrived safely in Shanghai after an uneventful journey, but since the Japanese controlled both land and water routes, she did not succeed in getting a pass to proceed inland until Nov. 5, 1941.<sup>9</sup>

Mrs. Kilen concludes:

The year 1942 has been a peaceful year as far as bombings are concerned. The work has been carried on successfully with meetings, special classes and itinerary work throughout the whole field. God's

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8. op. cit., pp. 151-152.

9. ibid., p. 152.

work goes forward in spite of conflict and difficulties. Churches have been organized on the field in Honan and Hupeh. Elders, Deacons and Deaconesses have been chosen at each place. Thus more responsibility is laid on the native Christians all over the field.

However, the work has been greatly hampered, because of the constant rise in the cost of living. Perhaps never in the history of our work in China has the work been confronted with so severe a test. Many of the evangelists had to seek employment elsewhere because the mission could not raise their salary rapidly enough to cope with the rising prices. The missionaries too, have suffered with the Chinese. With the continuous rise in prices they have found it impossible to purchase anything but the bare necessities for keeping body and soul together.

Since most of the native workers are no longer in the employ of the mission, greater and heavier burdens fall upon the shoulders of the foreigners. However, many Christians give valuable assistance during the meetings in their local churches.

Although the workers on the field at present are few, and conditions extremely difficult, still there is no reason for becoming discouraged - nor should we be prompted to pull in our oars. It is time to "pray men and women into the service of God" in China, where thousands are eagerly waiting for the Gospel message of salvation through the precious Blood of Christ.

"The gates of hell shall not prevail against the Church of Christ, because God is on her side." 10

#### Lutheran Brethren Missionaries to China from 1902-1942 11

Rev. Reinholt Kilen - 1902	Died in China	1913
Mrs. Juline R. Kilen - 1902	Home on Furlough	1940
Miss Ida Walen - 1905	Married, Resigned	1912
Rev. and Mrs. Didrick Kilen - 1906	Resigned	1912
Mrs. Marie Harstad Werdahl - 1906	Serving in China	
Mrs. Caroline Rasmussen Larson - 1906	Joined an independent mission	1931
Rev. and Mrs. H. S. Fauske - 1909	Resigned	1920
Rev. George Holm - 1909	Resigned	1913
Rev. E. A. Aansdahl, Sr. - 1910	Serving in China	

10. op. cit., pp. 153-154.

11. op. cit., pp. 155.

Mrs. Anna Aandahl - 1910	Died in China	1920
Mrs. Ida Sather Aandahl - 1913	Serving in China	
Rev. M. J. Werdal - 1910	Serving in China	
Rev. and Mrs. P. Valder - 1915	Home on furlough	
Rev. Finn Larson - 1915	Joined an independent mission	1931
Rev. Martin Valderhaug - 1915	On furlough in Norway	1937
Miss Karoline Cudal - 1917	Serving in China	
Miss Gunda Hoff - 1918	Resigned	1927
Mrs. Hannah Boren Hoff - 1920	Resigned	1927
Rev. Bernhard Hoff - 1922	Killed by bandits	1924
Miss Annie Holm - 1925	Home on furlough	1935
Mrs. Gudrun Sagen Valderhaug - 1925	On furlough in Norway	1931
Rev. and Mrs. A. E. Nyhus - 1929	Home on furlough	1941
Rev. Eliot Aandahl, Jr. - 1933	Serving in China	
Mrs. Elliot Aandahl - 1933	Home on furlough	1939
Miss Mildred Werdal - 1937	Serving in China	

Some of the more prominent evangelists are: Hsy Fuh Tze;

Liu Iu San; Ch'eng Ma Ko; Kuo Wen Tsai; and Ku Shao Peh. <sup>12</sup>

#### Main Stations <sup>13</sup>

1. Tsaoyang, Hupeh
2. Chüchiawan, Hupeh. (Now worked as an outstation)
3. Pingshih, Honan
4. Tungpeh, Honan
5. Tangho, Honan

#### Stations worked from Tsaoyang:

Wuchiaten; Chüchiawan; Lutukai; Taipingchen; Longshingze; Niuchen; Tsaiyangpu; Liangchiachi; Kengchiachi; P'ing Ling Tien; HsiaoPanChiao; SungChia Chi; WuChiaChi; HsinChi; TzeShan; HwaiShuKang; Ysokang; TsaoTien; Chienkan; YangTang; Pehlucia SanHoTien; ChiFangKang; Ch'ichiagih. Also a number of smaller villages are visited.

#### Stations worked from Pingshih:

Machangfu; Changposi'tien; Hsincheng; Anp'eng; Chinglo; Wuchiachai; Suangchochen. A number of smaller places are also visited.

12. *ibid.*, pp. 124-129.

13. Kilen, *op. cit.* p. 156.

Tungpeh Outstations:

Wuchiatien; Wucheng; Kumiao; Taho; Uehotien;  
and other villages.

TangHo Outstations:

ChiYueh; Pieh Tien; and smaller villages.

Approximately one thousand have been received into  
the Church by baptism these forty years in China.

VII. The Evangelical Lutheran Synod of Missouri, Ohio, and Other States in China (Evangelical Lutheran Mission, MELCM)

The father of our China mission is E. L. Arndt. In 1912, the former professor at Concordia College, St. Paul, urged the formation of a missionary society for China and also offered his services. His glowing appeals found many supporters in the Synodical Conference, which led to the organization of the Evangelical Missionary Society for China at Gaylord, Minnesota, and Pastor Arndt was sent out as its first missionary. Pastor and Mrs. Arndt and four children arrived in Shanghai on February 25, 1913, and from there immediately went inland to the large city of Hankow. In 1915 the Arndts were joined by Pastor Erhardt Riedel and his wife. In 1917 the Missouri Synod took over the work of the mission society after the society requested that it do so. A period of rapid expansion followed in 1917. New missionaries were sent out and new mission stations were founded in other parts of Central China.<sup>1</sup>

For a brief and up-to-date account of each station and its workers we quote Missionary Zimmermann's class notes:

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1. L. Meyer, Your Church at Work, pp. 41-42.

SCOPE OF THE MISSOURI SYNOD'S FIELD IN CHINA  
(January 1944)

OCCUPIED CHINA

HANKOW

Hankow. Hankow was the scene of Missionary E. L. Arndt's beginnings. In the history of the Hankow mission many chapels have been started and subsequently many changes have been made. At one time the Hankow Station operated a middle school with the Rev. Carl Schmidt at the head. It was broken up by the communist uprisings in 1927. Miss Olive Gruen has also operated girls' schools.

Chapels. Grace Chapel is in the heart of the city between the French and the ex-German concessions. Trinity chapel and St. John's chapel were in the Chinese city. Concordia Chapel was operated in connection with the Seminary for the students and their families to a great extent by the students themselves. The people living in the neighborhood were also served by this chapel. --- Across the Han River we had one chapel in Hanyang and another in Yinwuchow. A small beginning was once made in Wuchang, but later this work was discontinued. In the countryside mission work was carried on by the missionaries and the bands of seminary students. After Pearl Harbor all chapels were closed by the Japanese, but to-day an old deacon named Liu together with two women (one blind) looks after the work, visiting from house to house. Schools had been operated in connection with the chapels, but these are now all closed.

SEMINARY. Concordia Seminary's buildings were two in number, one the main administration and dormitory building and the other a series of flats for married students. On the other end of a somewhat elongated compound there were five well-constructed single houses for the professors and missionaries and one duplex house.

SCHOOL. A school for missionaries' children was conducted by Teacher Nero and after his death by Mr. Breihan in one of the rooms of the Seminary.

PRESS. A well-equipped printing-press, turning out our Chinese Lutheran Witness, our catechisms, and dozens of other items, was operated by paid printers and subsidized student helpers in the basement of the administration building.

LUTHERAN WITNESS. This eight-page paper came out twice a month, edited first by the Rev. A. H. Gebhardt, and latterly by the late Rev. Max Zschlegner.

## HAN RIVER DISTRICT

This district lay up the Han River almost in the direction of Shasi. Hanch'wan, Simakow, T'ienmen, etc., were some of the centers. It was begun as the result of mission work among refugees from this section who gathered on Black Hill near Hanyang during the awful flood of 1931. The Rev. Wilbert Werling and family lived in the midst of this territory in a remodelled Chinese house. The work was scattered and difficult and to-day there are few active members on the list.

### THE NORTH.

Our Northern Field is in charge of Pastor Pi and his nephew Pi Fei-li. Old Pastor Pi is one of the first to graduate from our Seminary. He originally hailed from the north. In his work he travels throughout the countryside, preaching, baptizing souls and keeping the Christians with Jesus their Savior. As he makes his rounds he also succeeds in bringing others to the knowledge of the truth. Work has been done in and around Peking, Tientsin, and numerous country villages in Hopeh Province.

Near Chikungshan a colony of Lutherans was brought together during the war by a former student.

### SHASI

Shasi Proper. Missionaries Scholz, Thode, Zimmermann, and Diers have worked here. There is a well-built missionary residence there. Zion church is located on the main street and is owned by the Mission. The first building was completed in 1935, but was bombed by the Japanese early in 1939 and completely demolished. It was the first bomb to be dropped on Shasi. A second building was erected after the Japanese occupation late in 1940 at no expense to Synod. The Eternal Life chapel is a branch chapel at the western end of Shasi and property is rented for it. This chapel was bombed and burned by the Japanese on the day of occupation, June 8, 1940. The residence was also bombed, but only partially damaged.

There have been many reverses in our work at Shasi, mainly owing to the terrible trials our members have sustained owing to the war. Mission schools have been operated in connection with both chapels and at times with large enrolments. With the war the mission schools were closed, but after

the occupation a small self-supporting school was begun. This has now expanded to a point where they have 80 pupils, and it is still being operated. (Nov. 1943) In the early thirties Trinity chapel was conducted in the east end of the city, but this work was merged as planned with Zion church.

SOUTH SHASI FIELD. Several small congregations are located some miles across the river from Shasi to the south and west. Pastor Wei I-yun had been living at Mitossu and taking care of the chapel and congregation there. The Mission owns the chapel. He had several preaching stations near by. At Michitai we have another congregation in a flourishing condition, but in a very small rented chapel. Once we had a vicar there, but latterly Pastor Wei took care of it. Near Mitossu is Shataokuan where work has also been done.

OWCHIHKOW-SHIHSHOW FIELD. At Owchihkow we have had a leased building and a slowly growing congregation. The lease expired during the war and meanwhile we bought a lot. Now the Japanese are there and we have no building to lose to them. Owchihkow is the center of this area. Shihshow is the county seat. We have a lot and a building owned by us. Pastor Li served this small congregation until driven out by the Japanese early in 1943. At Ts'ao-chia-ts'ang we own a building, but have only a few Christians. Services were held there every other Sunday by the lay reader from Kuantang. At Kuantang we had a leased building with a layman in charge. A small congregation was organized. At Meitienhu we had house services once a month, also served from Kuantang. Meitienhu and Kuantang are in Hunan province. At Huntishih we own a ramshackle building and we have almost no members. At Shachang we once had a leased building and a number of members were baptized. At Chakow we have very bright prospects, but have never had a building. No schools have been operated in the country places, although our workers have taken a great interest in taking care of the children in special meetings and otherwise.

In Shasi proper there were in 1941 231 souls and in the whole field 385 souls. In Shasi proper there were in 1941 118 communicants, and in the whole Shasi field 213.

#### Ichang.

Missionaries Henry Theiss, Schwarzkopf, Arnold Meyer, Thode, and Muehl have lived and worked in Ichang. The main chapel was called St. Paul's and was taken care of by Missionary Thode in the down-

town section, with a flourishing school in connection. Ichang is a transshipment point between the Middle and the Upper Yangtze, and the Mission long employed a chapel attendant working in St. Paul's chapel, who at the same time attended to business matters connected with shipping of supplies to upriver missionaries and institutions, especially those in Enshih. The second chapel was at the farther end of the city and was taken care of by Missionary Muehl. A school was conducted in connection with it. After the main chapel was bombed and burned and unusable after the Japanese occupation on June 12, 1942 the Small North Gate chapel was continued and the chapel attendant is thought to be continuing it even to this day. Both missionaries made many extended evangelistic trips into the country, establishing many contacts, many of whom were being instructed. No congregations or chapels were founded, however.

## FREE CHINA

### WANHSIEN

Wanhsien. Missionaries who have worked here include Lilligard, who worked in earlier years; Seltz and Buuck in the thirties; Diers in the latter thirties; and in the early forties Martens, Voss, Ziegler, and Dohrman. A chapel was operated on the hill near the missionaries' residence and a branch chapel for a while on a busier street in the city.

SEMINARY. Late in 1937 the Seminary in Hankow was closed. In the fall of 1938 it was reopened in Wanhsien and continued until a class of eight was graduated in June 1941. It was in charge of Zschiegner, Ziegler, Mueller, and Voss. Since the close of the Seminary Ziegler has been doing itinerant mission work and assisting individual students towards the completion of their seminary work. From Wanhsien the students have gone out to many towns and cities surrounding Wanhsien and done extensive mission work. One trip was made into Yunnan province and to the Tibetan border.

MIDDLE SCHOOL. A middle school was opened in 1939 by Missionary Riedel in which Miss Olive Gruen has also been rather active. For a while it caused no little trouble, but today is considered one of the best of its kind in the community round about.

FENGCHIEH (or KWEIFU). Missionaries Klein, Nagel, and Fischer have lived here. For a while it was served by Missionary Thode from Ichang; later Missionary Seltz served it from Wanhsien and now Pastor Tai chiu-tao serves it. Tai's work is none too satisfactory.

CHUNGKING. This work was begun by Candidate (Evangelist) Tai Kuang-min (brother of Pastor Tai of Fengchieh) '41. Work was difficult and Tai became disheartened. Lately Pastor Li could not continue at Shihshow because of Japanese invasion and has begun work in Chungking with the energy he always puts forth and prospects are now much better.

#### ENSHIH.

Enshih has always been considered next in importance to Hankow, probably mainly because orphanage and medical work was conducted there. Missionaries who have worked there include Gebhardt for many years, Gihring, Klein, Mueller, H. Meyer, Wenger, Dohrman, Martens, and the two new missionaries Hinz and Egolf who are studying the vernacular there.

A fine chapel and school in the city has always been a large enterprise. For some years this was in charge of Missionary Gebhardt, but now for some years Pastor Ch'en Hual-jen has been in charge.

A great amount of country work has always been carried on and for some time Missionary Gebhardt carried on a system of correspondence catechumen classes. However, since the graduation in 1941 systematic work has been done in Kienshih, Laifeng, Lichwan, and other places, with trained workers in charge.

Medical work. Originally a dispensary was conducted by Marie Celschlaeger, later Mrs. A. H. Gebhardt. Later Miss Simon worked among the sick for a while. Later under Missionary and Mrs. Herbert Meyer this blossomed into a small hospital with a number of beds. A Chinese doctor has been working there. A school for nurses and a midwifery school have been conducted and have brought much good to that section of the country.

Orphanage. For many years an orphanage has been conducted at Enshih, there being two units, one for boys, and another for girls. After the arrival of the Muellers they both took a great interest in this work. When they returned home on furlough, Miss Gruen was in charge for a while, and Miss Simon also. Mrs. Wenger has also done outstanding work in the hospital and the orphanage.

Prison. Missionary Mueller, together with Missionary Gebhardt, and also Mrs. Mueller for many years worked in the prison.

## KULING

Kuling is in Kiangsi province. At this fine mountain retreat we own four summer homes put up for us by the Walther League. At these homes the missionaries spend a few weeks each summer and also hold their summer conference where plans for the next season are laid and where reports are completed for the home board. Much intensive and advanced language work is done here.

## Miscellanea

A small amount of work has been done in Shanghai usually by missionaries passing through. A few Chinese members have been living there and would commune when missionaries would pass through. A few foreign Lutherans and friends have also been under our care.

Late in 1937 when our Seminary was closed the missionaries and families from Hankow and one from Ichang evacuated to Hongkong, a British colony. A school for the children of missionaries was conducted by missionaries, later by Missionary Muehl, and then by Missionary Buuck and Mrs. Ziegler. Missionaries also handled the work of general treasurer during the war from there. Services were conducted, and Missionary McLaughlin turned the small catechism into the Cantonese language.

In the prison camp, Camp Stanley at Hongkong Missionary Buuck carried on evangelistic work among British and American prisoners. Mrs. Ziegler was in charge of the diet kitchen and acquitted herself with honor. All were happily repatriated on the first trip of the Gripsholm in the summer of 1942, arriving in New York on Aug. 25, 1942. The group included Rev. and Mrs. Buuck and three children; Mrs. Ziegler and six children; Rev. and Mrs. H. Klein and five children of Hankow; Rev. and Mrs. E. H. Thode and two children; and Rev. and Mrs. E. C. Zimmermann and four children of Shasi. The Thodes were from Ichang. Missionary Mueller at the same time made his way home from Wanhshien through Free China, India, and by boat to New York.

## ROSTER OF MISSIONARIES TO CHINA

SENT OUT BY

THE MISSOURI SYNOD

- Arndt, Edw. L.,\* 1913, 1885-1929, the Pioneer. A man of faith and vision. Writer. Founder of chapels and schools. Died at Hankow 1929. Buried at Hankow.
- Riedel, Ehrhardt, 1915.\*\* Associated in pioneering. Professor, sinologue, translator and editor. Orange, California.
- Meyer, L. 1917.\* St. Louis, Missouri. Early missionary.
- Gebhardt, A. H., 1918.\* Neosho, Missouri. Sinologue, editor, promoter of correspondence catechumen course.
- Bentrup, Herman E, 1919.\*\* Winona, Minnesota (Wisconsin Synod).
- Schwarzkopf, Louis J., 1919.\* Chicago, Illinois.
- Bihring, Hugo, about 1920.\*\* Huntington Park, California.
- Theiss, Henry W., 1921.\* (No longer in ministry.)
- Arndt, Walter, 1918.\* (Som resigned as missionary.) Deceased.
- Lillegard, Geo. O., Sent out by Missouri Synod in 1921, though formerly in China with Norwegian group. Now member of Norwegian Synod. Newton 58, Mass.
- Klein, Herman, 1921.\* U. S. Army chaplain. Once baptized over 400 in one day on Black Hill. Hankow Chapels and Schools.
- Scholz, Arno, 1921.\* Fort Wayne, Indiana.
- Zschiegner, Max, 1921.\* Deceased. Professor, President of Hankow Concordia Seminary. Called by students, "natural-born dean of Chinese students." Editor and Treasurer.
- Schmidt, Carl F., 1922.\* Rosebud, Missouri One-time head of Middle School in Hankow.

- Ziegler, Albert H., 1922.\* In China. Professor, Itinerant missionary.
- Nagel, C. D., 1922, Australia. Now at Netherby, Victoria, Australia.
- Fischer, John A., 1923.\* Hannibal, Missouri
- Kleid, Dr. Peter, 1924. German physician. Perhaps in California.
- Meyer, Arnold F., 1926.\* Kansas City, Kansas. On field less than two years because of tuberculosis.
- Thode, Elmer H., 1926.\* Now at Fredericksburg, Iowa. Faithful missionary.
- Theiss, Henry O., 1926.\* Now chaplain. Educational work.
- Simon, Martin P., 1926.\* Now editor of Christian Parent, Eugene, Oregon. (Resigned 1928)
- Cloeter, A. E., 1926.\* Fergus Falls, Minnesota. (Resigned)
- McLaughlin, Wallace H., 1928, Mt. Aire and graduate work, two years at St. Louis, Pittsburgh, Pennsylvania. Professor and sinologue.
- Zimmermann, E. C., 1928.\*\* 1928-1942 missionary at Shasi. Now at Nashville, Illinois. [Sinologue, lecturer, consecrated worker. Temporarily in charge of Mission School at Concordia Seminary, St. Louis, Missouri.]
- Mueller, Reinholdt, 1929.\* Chaska, Minnesota. Orphanage.
- Seltz, Eugene N., 1929.\* Howard Lake, Minnesota. (Wahsien).
- Werling, Wilbert, 1930.\* Columbus, Ohio. Interior missionary at Simako (Han River). Returned because of tuberculosis.
- Buuck, Lorenz A., 1930.\*\* Arcadia, Indiana. Missionary at Wahsien and later at Hongkong when taken by Japanese.
- Koehler, Adolf, 1931.\* Decatur, Indiana. Professor.

- Diers, Alvin C. J., 1931.\* Cypress, Texas. Shasi and Wanhsien.
- Muehl, R. J., 1931.\*\* Wine Hill, Illinois. Ichang.
- Meyer, Herbert C., 1931.\* Petaluma, California. Enshih.
- Nero, Norville, 1931, River Forest. Teacher at Hankow. Died 1934 at Shanghai. Buried at Hankow.
- Wenger, Gilbert K., 1932.\* In China at Enshih.
- Brcihan, Theobald, 1934, River Forest. Teacher at Hankow. In United States.
- Frillmann, Paul W., 1936,\* St. Louis, 1935. Was in Hankow. Resigned, 1941. Now in army.
- Martens, Paul, 1939, \* St. Louis, 1939. Now in Enshih.
- Voss, Kurt, 1939, St. Louis 1939. Now in Wanshien.
- Dohrmann, Clarence, 1940, St. Louis, 1938. Now in Wanhsien.
- Egolf, Ralph,\*\* attended Mission School at Concordia Seminary, St. Louis 1942-1943. Now at Enshih.
- Hinz, Herbert,\* graduated from Concordia Seminary, St. Louis, Missouri, Mission School 1942-1943. Now at Enshih.

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\* Graduated from Concordia Seminary, St. Louis, Missouri.

\*\* Graduated from Concordia Seminary, Springfield, Illinois.

(ROSTER OF MISSIONARIES)  
LADIES

Gruen, Olive, 1921. Teacher for many years in Hankow.  
Now in Wanhsien.

Oelschlaeger, Frieda, 1923. Teacher in Hankow. Later  
was married to the Rev. Elmer H. Thode.

Oelschlaeger, Marie, R. N., 1923. Nurse at Enshih.  
Later she became Mrs. A. H. Gebhardt.

Baden, Martha, R. N., 1924. Nurse. Later she became  
Mrs. John Fischer.

Simon, Miss Gertrude, R. N., Deaconess, 1926. Later  
she became a deaconess. Now in Wanhsien.

Rodenbeck, Miss Clara, R. N., Deaconess, 1931. Nurse  
from Ft. Wayne. Later she became the wife of  
the Rev. Eugene Seltz.

\* \* \* \* \*

We count among our faithful workers also the  
wives of our missionaries. All missionaries sent  
out from the United States went out married excepting  
Gebhardt,\* Zschiegner,\* Fischer,\* Arnold Meyer, Thode,\*  
McLaughlin,\* Seltz,\* Breihan,\* Frillman, Martens,  
Voss, Hinz, Egolf.\*\*

Those marked with an asterisk were married  
in China. Egolf was married here, but left  
his wife in the United States. Gebhardt,  
Fischer, Thode, Seltz, found their brides  
in China. Zschiegner, McLaughlin, Breihan  
had their brides come over. H. Meyer's se-  
cond wife came over and they were married  
in China.

The following were in China for more than one  
term: Arndt, Riedel, L. Meyer, Gebhardt, Lillegard,  
Klein, Zschiegner, Ziegler, Thode, McLaughlin,  
Zimmermann, Mueller, Buuck, Wenger. Of the single  
ladies Olive Gruen, Frieda Oelschlaeger, Marie  
Oelschlaeger, Gertrude Simon.

The following were caught in Japanese territory at the time of Pearl Harbor: Mrs. Ziegler and six children at Hongkong; Rev. and Mrs. L. A. Buuck and three children at Hongkong; Rev. and Mrs. H. Klein and five children at Hankow; the Rev. and Mrs. Elmer Thode and two children at Ichang; and the Rev. and Mrs. E. C. Zimmermann and four children at Shasi. Rev. A. H. Ziegler was in Free China.

The following remained in Free China after the repatriation in the summer of 1942. Rev. A. H. Ziegler; Rev. G. K. Wenger and wife and two children; the Rev. and Mrs. Clarence Dohrmann and two children; the Rev. Paul Martens; the Rev. Kurt Voss; Miss Olive Gruen; and Miss Gertrude Simon.

Ralph Egolf and Herbert Hinz went out in the company of Secretary O. H. Schmidt in the fall of 1943.

### Statistics <sup>2</sup>

Missionaries (March 1, 1943):

Evangelistic:

On the Field: 5 male (2 wives and 4 children  
in China  
1 wife and 7 children  
in States)

On Home Furlough: 6 male (6 wives and 16 children  
in States)

Educational: 1 female

Medical: 1 female

Totals: 11 male (9 wives and 27 children)  
2 female

GRAND TOTAL: 13 missionaries, plus 9 wives and  
27 children

Chinese Mission Workers: Pastors, 7; evangelists, 9; vicars, 2; male and female teachers, 36; Bible women, 6; doctor, 1; trained nurses, 6; student nurses, 10. Grand total of Chinese mission workers, 70.

Statistics (incomplete due to war) given below are as of October 30, 1941. Souls (baptized), 1,852; communicant members, 716; voting members, 287.

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2. Statistical Yearbook of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1942.

### VIII. The Lutheran Free Church in China

Since it was impossible to obtain any recent material on the mission activities of the Lutheran Free Church in China, Professor Andreas Helland, the mission secretary kindly supplied a mimeographed summary that he prepared in 1940 when the Lutheran Free Church Mission celebrated its twenty-fifth anniversary in China. We quote this survey:

#### OUR MISSION IN CHINA

1915 - 1940

#### The Missionary Personnel

The idea of beginning mission work in China is at least ten years older than the beginning of actual work there. A voluntary committee for China mission was organized as early as 1905, and some money was gathered. This committee was later dissolved, partly at least because of an agreement entered into with the former Hauge's Synod that money received for China mission in the Lutheran Free Church should be turned over to that church body, and likewise that money received in the Hauge's Synod for the Madagascar mission should be turned over to the Lutheran Free Church. The sums received on either side were not large.

In 1912, a committee was elected by the annual conference of the Lutheran Free Church to take under advisement the question of beginning mission work in China. This committee reported favorably to the 1913 annual conference, and it was decided to begin work as soon as possible, and that it should be under the supervision of the Lutheran Board of Missions, thus avoiding the embarrassment of creating another foreign mission board.

Our first missionary to China was pastor Lars Hompland who went out in 1914 and spent some over a year studying Chinese and trying to locate a suitable field. He had practically decided upon the city of Kweiteh and surrounding country in the northeastern part of Honan province. The final decision was not taken, however, until Rev. Arthur S. Olson and wife arrived in January of 1916. Pastor Hompland then went to work in earnest choosing Kweiteh as the location for our first main station. He worked there until he came home on furlough and shortly afterwards resigned.

As already mentioned, Kweiteh was our first station, founded in 1916. The late Miss Jorgine Roen donated money for a chapel and our first station building was erected.

Late in the year 1916, Olsons took up work at Suichow, which thus became our second center of missionary activity. A station building was erected and Mrs. Albert Olson of Northfield, mother of pastor Olson, donated the funds for the erection of a chapel. The funds for the station building were given by the Women's Missionary Federation. Olsons are our oldest missionaries in China in point of service, and can celebrate their twenty-fifth anniversary together with the mission.

In 1917, pastor and Mrs. Reder Konsterlie went to China, and after a year spent in language study they opened up a mission station in Checheng in 1918. An inexpensive station building was erected and Miss Severine Nydahl donated the funds for the erection of a chapel.

In 1918, two missionary couples went out to China: Rev. and Mrs. Fred Ditmanson, and Rev. and Mrs. Ralph Mortensen. After the usual year spent in language study Rev. Ditmanson took up work in Luyi in 1919, while Rev. Mortensen was stationed in Kweiteh together with Rev. Hompland. For station house in Luyi a good Chinese house was bought and remodeled.

In 1919, Dr. E. C. Andreassen and wife left for China to establish medical work. After a year of language study, Dr. Andreassen worked for some over three years in Kweiteh in connection with the hospital established by the Canadian Church Mission. He then moved to Luyi where a residence was erected by the Women's Missionary Federation. After having

worked in Luyi for nearly three years, the Andreasen family came home on furlough. This was during the civil war and it was very difficult to carry on any kind of mission work. For this reason the Board did not see its way clear to return the doctor to the field, especially since the depression caused a serious falling off in receipts, while effective medical mission work is very expensive.

Rev. Mortensen and family had to return home in 1921 on account of Mrs. Mortensen's health. They returned to China in 1930, this time to take up work in connection with the Lutheran Board of Publication in Hankow.

Miss Alma Shirley went to China in 1924. She is educated both as teacher and nurse and has for many years been connected with the American School for missionaries' children. She is at present superintending the work at Suichow during Rev. Olson's absence in America.

Three other missionaries have also worked in our mission for shorter periods.

In August of this year two new missionaries were sent out, Miss Lenorah Erickson, a teacher, and Miss Ina C. Heggem, a nurse.

The present missionary staff consists of four couples and three single ladies, eleven persons in all:

- Rev. and Mrs. Arthur S. Olson, stationed at Suichow.
- Rev. and Mrs. Peder Konsterlie, stationed at Kweiteh.
- Rev. and Mrs. Fred Ditmanson, stationed at Luyi, but also superintending the work at Checheng.
- Rev. and Mrs. Ralph Mortensen, in literary and publishing work at Hankow.
- Miss Alma Shirley, school nurse and teacher at the American School for Missionaries' Children.
- Miss Lenorah Erickson, not yet stationed.
- Miss Ina C. Heggem, not yet stationed.

#### The Native Church

There are in our mission about thirty native workers, consisting of evangelists and Bible women.

Our congregations consist of about 1,400 members. As about one hundred have died, the total number of conversions since the beginning of the mission may be placed at 1,500. The average church attendance is about 2,400. Of such who attend less regularly, but who may be said to be "not far from the Kingdom of God", there are about 4,000.

There has been of late a very remarkable movement towards Christianity, and there are at present about 1,850 catechumens seeking Christian instruction. The average catechumenate is two years, in some cases three or even four years. The policy of our mission is to be very careful not to admit anyone to baptism too soon.

There are Sunday schools at all the stations, with about six hundred pupils in all. On account of the war conditions, we have at present only one primary school, located at Suichow. We have no evangelist or Bible school of our own, but we have an arrangement with a Lutheran union Bible school where we send our young men for further Christian training.

Considering the poverty of the people, the self-support is well advanced. Not a few are tithers. Last year the total amount for self-support was about \$4200 Mex. Under ordinary circumstances this would amount to \$1,200.00 in American money. On account of the present rate of exchange it amounts to only \$350.00

A few years ago a woman in the Kweitch district started "home mission work" on a small scale in the city of Ningling, in the northwestern part of our field. A chapel has been provided, and an evangelist is in charge. There are now about sixty baptized members. This is an entirely native undertaking, a home mission work in every way.

An other special phase of our mission activity in China is the tent work. We have at present two tents. Little bands of Christian workers go out about three months in the fall and three months in the spring and work from one to two weeks in each market city. The work has proved very fruitful as a forerunner for regular out-station activity.

There has been of late what may almost be called a mass movement towards Christianity on our field. Among the chief visible reasons may be men

tioned the great revival which started several years ago and still continues. And then there is the war with its untold suffering. A potent reason is also the helpfulness and self-sacrifice of the missionaries which are constant testimonies to the power of the gospel. That there are some who wish to join the mission for selfish, unworthy reasons cannot be denied, but they are after all comparatively few.

As we pause at the twenty-fifth anniversary of our China Mission we have every reason to thank God for His faithfulness towards us. To Him alone belongs the honor and the glory. <sup>1</sup>

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1. Andreas Helland, Our Mission in China, 1915-1940, pp. 1-3. The writer has the original copy in his files.

IX. The United Lutheran Church of America in China  
(American Lutheran Mission of Shantung, ALM)

Work of the Berlin Missionary Society

In 1898 the German government forced the Chinese government to lease to them for a term of ninety-nine years the port of Tsingtao, with two hundred square miles of surrounding territory on Kiachow Bay, and grant to German financial interests a priority in all railroad or mining developments which might be undertaken in the province of Shantung.<sup>1</sup> In the same year the Berlin Missionary Society began a mission there, and its work grew to include three main stations, Tsingtao, Kiachow and Timso, and thirty outstations.<sup>2</sup>

During World War I, Japanese warships bombarded Tsingtao and captured the city after it had been heroically defended by the Germans. The German missionaries were permitted to remain but were greatly restricted in their activity. Japan held possession of Shantung peninsula until 1922 when it was transferred back to China after the Washington Disarmament Conference.<sup>3</sup>

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1. G. Nye Steiger, A History of the Far East, p. 681.
  2. George Drach, Our Church Abroad, p. 99.
  3. ibid., pp. 99-100.

Concerning the transfer of the Shangtung field from the Berlin Missionary Society to the mission of the United Lutheran Church in America Dr. Drach writes:

Because of financial embarrassment on account of the exigencies of the war and its aftermath, the Berlin Society was led most reluctantly to hand over its mission to the United Lutheran Church in America, which took charge on January 1, 1925, after having agreed to purchase the mission property for \$185,000 United States gold, payable in ten annual installments and also to retain the service of the German missionaries in the field. Among them are Rev. and Mrs. C. J. Voskamp, D. D., of Tsingtao. Dr. Voskamp is a Nestor among Protestant missionaries in China, an able executive and a recognized scholar in Chinese. The others are Rev. and Mrs. Theodore Scholz, of Kiaochow; Miss Freda Strecker, of the same city; Rev. and Mrs. William Matzat, of Tsimo, and Miss Kate Voget, who is in charge of the mission school at Tsingtao. In 1925 these were joined by eight American Lutheran missionaries, including Rev. Professor and Mrs. J. F. Krueger, Rev. and Mrs. P. P. Anspach, Dr. and Mrs. P. E. Laudenslager, Miss E. Moody and Miss E. M. Strunk. Dr. Kreuger was President of Midland College, Fremont, Nebr., when he was called to go to China. Rev. Mr. Anspach was assistant campaign director for Wittenberg College, Springfield, Ohio. Dr. Loudenslager is a medical missionary.<sup>4</sup>

More than one thousand Chinese Christians were transferred with their missionaries in Shantung province the most eastern and most densely populated of China's eighteen provinces.<sup>5</sup>

The statistics of the mission in 1925 were reported as follows:

Foreign missionaries, five ordained married men, one married medical missionary and four single women

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4. op. cit., p. 100. "Two days after his seventy-fifth birthday on September 20, 1937, Rev. Dr. C. J. Voskamp, the veteran missionary, died at Tsingtao after a service of 53 years in China." George Drach, Seven Nations, p. 30.

5. ibid.

missionaries; Chinese workers: preachers and evangelists, 29; Bible women, 8; Bible colporteurs, 3; teachers, 32; women teachers, 4; schools, 33; boys in school, 755; girls in school, 93. Eighty persons were baptized in 1924, and 177 were under instruction in preparation for holy baptism. Of the 871 communicants reported, 624 were men and 247 women. <sup>6</sup>

To organize this mission, introduce American missionaries into the old field and train the Chinese to seize expanding opportunities was no small undertaking. At the moment this field is closed, but a survey of the field before the closing of the door in 1941 will show that this field has expanded. The forty congregations, with their serving and saving influence in the surrounding communities, helped to sow the seed of the Gospel in many villages. <sup>7</sup>

Concerning the achievements of the United Lutheran Church of America Mission Diehl and Bergner write:

The outstanding achievement is, of course, over six thousand baptized Christians - men, women, and children who have been brought up to Christ and now serve under his banner.

Another outstanding achievement is the fact that we have five ordained Chinese pastors and numerous evangelists to minister to the Christians.

A third outstanding achievement is the physical property of the church: the numerous churches and, particularly, St. Paul's Church at Tsingtao, and T'ai Tung Chen Church at T'ai Tung Chen which was built with funds contributed by the Luther League; the Tsingtao Bible School where many of our evangelists and Bible Women were trained; the Tsingtao Hospital and Nurses' Home where young Chinese women

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6. ibid., p. 101

7. Nona M. Diehl and Selma Bergner, Spotlights on Our Mission Fields, p. 50.

were trained in the Ministry of mercy and where the sick and the injured of Tsingtao souls find Christian care and help; the Middle school at Tsimo where young boys and girls could receive a high school education; the Orphans' Home at Kiachow where some fifty or sixty homeless children found care and help.

Still another achievement, and this is not an achievement of the mission so much as it is an achievement of the Chinese themselves, is the fact that it is now self-supporting in the face of innumerable obstacles such as war, draught, taxation, etc. The outstanding achievement of the mission in this matter is that there was already imparted to the Chinese a large measure of responsibility and leadership so that when the break came December 8, 1941, the Chinese churches were able to stand on their feet.

Undoubtedly one of the most important institutions in the mission is the Tsingtao Lutheran Hospital. It is highly respected in the community. Not only does it carry on a program of relieving pain and suffering but it carries on a program of education for hygiene and sanitation that is beneficial to the whole mission field. One of the greatest needs in China is fulfilled through the nurses who are trained at this hospital.

The proper training of native leaders is an important item in foreign mission work because should the foreigner be forced to withdraw then and then only will their work stand. Concerning the native leaders in Shantung Diehl and Bergner write:

The outstanding national leaders of our Lutheran Church in China are to be found in the persons of five ordained pastors: Pastors Yang of St. Paul's Lutheran Church, Tsingtao; Pastor Li of the Tsimo Lutheran Church; Pastor Chang of Hsai Ko Chuang in charge of the work in Lai Yang County; Pastor Wang of Kiaochow in charge of the work in the Kiaochow district and Professor Hung of the Bible School in Tsingtao. They are outstanding because of their

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8. ibid., p. 51-52.

leadership and place of responsibility. Upon their shoulder rests the responsibility of carrying the churches safely through the present crisis. It is to these men that the Christians turn when they need help. They are responsible for catechizing and baptizing Christians over an area of fifteen thousand square miles in the eastern portion of the province of Shantung. They are responsible for seeing that services of worship are conducted regularly and for evangelistic work among the untouched. Theirs is a truly great responsibility of caring for over six thousand Christians and they are doing their work admirably.

Our outstanding educational leader is Dr. Martin Yang, now at Columbia University but formerly principal of our Tsimo Middle School. As soon as the way is open he will return to his home to establish rural reconstruction work in Shantung. During his absence from his post, the work of principal is being carried on very ably by another Chinese national.

The doctors who were employed in the hospital were not Lutheran but were employed because of their outstanding ability. Dr. Sun and Dr. T'ang were expert physicians and gave our hospital a reputation of being the best in the city. They treated hundreds of patients every day.

In passing some mention should be made of an outstanding layman, Mr. Yu, who has been responsible for leading more men to Christ than any other layman in our church. He is not only an elder in his church but an elder of the village which bears his family name. He is a much respected figure and an outstanding leader.

Mr. Roger S. P. Tsui, a layman and a fine church worker, is president of the Tsingtao Lutheran Church Council.<sup>9</sup>

#### China Statistics (1940) <sup>10</sup>

Men Evangelists	40
Women Evangelists	21
National Workers, Total	161
Preaching Places	70

9. *ibid.*, pp. 52-54.

10. Annual Report of the Foreign Missions of the United Lutheran Church in America for the Year 1940, p. 90.

Total gains by Baptisms and Transfer	660
Net Gain in Membership	580
Present Total Membership	6,076
Inquirers	634
Communed	2,614
Confirmed	38
Sunday Schools	49
Bible Classes	49
Sunday School Pupils	2,198
Young People's Organizations	15
Contributions (including extras for Church building)	\$10,695.91
Primary Schools	39
Primary School Pupils	1,356
Tuition and Fees	\$ 3,957.00
Hospitals	2
Dispensaries	4

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Ordained men 6; wives 6; single women 8. Also one retired single woman living in Germany

Concerning war-time missions Dr. Moll writes in the February, 1944, The Foreign Missionary:

Our work in China is in the occupied area and has of necessity been suspended for the duration. There is a distinct wistfulness throughout China for the blessings and treasures which we possess in such full, rich measure - the blessings and treasures of Christianity. Somebody recently said: "China will be the first great Oriental to kneel at the foot of the Cross and to look up into the face of Him who hangs thereon and to say: "My Lord and My God." Perhaps this is due to China's magnificent leadership - one out of every six of her great leaders being a Christian. The Board of Foreign Missions is determined to enter China and repossess her mission when the war is over. In the Meanwhile, the possibility of work in Free China is not being overlooked or ignored."<sup>10</sup>

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10. Edwin Moll, "Our Mission in War-Time", (February 1944), p. 10-11.

Present Missionaries: 12

## SHANTUNG, CHINA

Tsingtao: Rev. and Mrs. Theodore Scholz, 23 First Kuan Road; Mrs. Wm. Matzat, 9 First Kuan Hai Road.

Kiaohsien: Frieda Strecker.

Weihhsien: (Interned) Rev. and Mrs. Charles H. Reinbrecht.

Furlough: Lydia Reich, R. N., 236 Southcote Road, Riverside, Illinois; Mae Rohlf, R. N., Brady Street Road, Davenport, Iowa; Erva Moody, Fillmore, Illinois; M. Clara Sullivan, 384 S. Converse Street, Spartanburg, S. C.; Catherine Stirewalt, 1035 Wildwood Avenue, Columbia, S. C.

Leave: Rev. and Mrs. R. W. Sell, 703 Jackson St., Falls Park, Falls Church, Va.; Rev. Dr. and Mrs. L. Grady Cooper, 87 Sherman St., Hartford, Conn.; Rev. and Mrs. M. D. Shutters, 230 East Main St., Mechanicsburg, Pa.

Retired Missionaries, Emeritus: Kate Voget, Drakestr, 50 Lichtenfelde W. Berlin, Germany; Florence M. Welty, 2011 Chariton St., Los Angeles, Calif.; Rev. Dr. S. C. Burger, 18 E. Mt. Vernon Place, Balto., Md.; Miss Emilie L. Weiskotten, 939 Herbert St., Northwood, Phila., Pa.; Emma Baer, Kotagiri, India; Anna Sanford, Guntur, India; Rev. Dr. and Mrs. C. K. Lippard, 5920 Washington Avenue, Philadelphia, Pa.; Miss Elvira Strunk, Blairstown, N. J.

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12. The Foreign Missionary, op. cit., p. 33.

Other missionaries that have served in the Shantung  
 13  
 field.

Ordained men

C. J. Voskamp, D. D. ( 1884 - 1927 ) ( cf. footnote 4  
 page 101 ); William Matzat ( 1922 - Died in China 1930 );  
 J F. Krueger, D. D. ( 1925 - 1928 ); P. P. Anspach ( 1925  
 - ).

Unordained men

Paul E. Loudenslager, M. D. ( 1925 - 1927 )

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13. Anonymous, "Our Missionaries in China", The Foreign  
 Missionary ( no volume given ) ( July , 1935 ) p.27

X. The United Lutheran Church in America in Japan.

Christianity in Japan

The native religion of Japan is Shintoism, whose essence is nature and ancestor worship, and whose emphasis is centered in the ruler, called the Mikado, who is revered as the son of God. Buddhism, received from India, through China, is a mighty religious force in Japan. Confucianism which came from China and Korea, has greatly influenced their morals and ceremonies, their family system and family customs. Christianity entered Japan with the Jesuit, Francis Xavier, in the sixteenth century, and within a hundred years a million souls were classified as Christians; but later the propagation of the Gospel was forbidden and Christians were persecuted and all but exterminated. After the opening of Japan to Western influence in 1853 Protestant and Catholic missionaries entered; so that in 1941 there were about a quarter of a million baptized Protestant Christians in Japan.<sup>1</sup>

Lutherans in Japan

The Lutheran Church was late in entering Japan. Under the auspices of the United Synod of the South in 1892, Dr. J. A. B. Scherer and Dr. R. B. Perry were sent out, and for

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1. George Drach, Seven Nations, p. 26.

a brief time were located in Tokyo. From there they moved to Saga. In the meantime, the Rev. J. M. T. Winther of the United Danish Lutheran Church in America had been sent to Japan, and had decided to cooperate with the United Synod in the South. He began work in Kurume about fifteen miles from Saga. In 1908, the Foreign Mission Board of the General Council at the request of the United Synod, agreed to cooperate in the Japan work. In the same year the Rev. Frisby D. Smith started mission work in Tokyo, where he became the founder of the Lutheran Church.<sup>2</sup>

#### Organization and Amalgamation

In 1910 the three co-operating Lutheran missions - the United Synod, the United Danish, and the General Council - formed an organization known as the Joint Conference, for a united effort in evangelistic work. This organization served a useful purpose, and endured up to 1920, when simultaneously with the merger which resulted in the formation of the United Lutheran Church in America, the three missions amalgamated into one. Two of the missions merged automatically, but the United Danish, whose home constituency did not form a part of the United Lutheran Church, generously gave up its identity for the common weal, and secured the consent of its Board to an arrangement by which the Danish Church contributes its support through the Board of Foreign Missions of the United Lutheran Church and has the right of representation on the Japan Committee of the Board and a voice in all matters pertaining to the Japan Mission.<sup>3</sup>

#### The Work of the United Lutheran Church in America

There always has been a steady movement among Japanese

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<sup>2</sup>. Edward T. Horn and Lottie Wyse Norman, Japan, pp. 22-25.

<sup>3</sup>. ibid., p. 25.

churches toward independence and self-support. The Lutheran mission realized this and set up an organization that would foster this trait and not hamper it. We quote Horn and Norman on the organization for the mission field after the Merger:

Our present organization rests upon a document which is called the Basis of Co-operation between the Japan Mission of the United Lutheran Church in America and the Nenkwai (Conference) of the Japanese Evangelical Lutheran Church. The plan is bi-cameral, somewhat after the analogy of our American Congress, except that there is no "upper" and no "lower" house; both are equal. All missionaries of the United Lutheran Church who have spent two years on the field are full members of the Mission. All ordained Japanese pastors, and all unordained evangelists who have been in the service of the Lutheran Church five years, and all lay delegates sent by local churches paying at least one-third of their pastor's salaries, are full members of the Japanese House. Each of these bodies, commonly known as the "Mission" and the "Nenkwai," within certain limits, maintains its separate organization, but they must hold an annual convention at the same time and place, and all inspirational gatherings are in common. Business sessions are held separately, except by special arrangement. A Joint Business Committee arranges the business to be transacted, and acts as go-between for the two chambers during the Convention. Each body has the right and duty to discuss and act on all questions relating to evangelistic work, including the annual budget for the same, and no action is binding unless both Houses have approved the same bill. A Joint Executive Committee, three elected from each chamber, is empowered to act for the Convention ad interim. The stations are divided geographically into two Conferences, which take up for consideration all local questions, and forward all matters of sufficient importance to the Annual Convention. <sup>4</sup>

There were no mass conversions but the work in Japan progressed very steadily, so that the end of nearly fifty years of missionary work, an organized body called the Evangelical

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4. ibid., p. 26.

SYNOD ORGANIZED - 1931

Lutheran Church in Japan, was established, which was recognized as an associate synod of the United Lutheran Church in Japan at the biennial convention in Savannah, Georgia, in October, 1934. The president and secretary were Japanese and the vice-president and treasurer foreign missionaries.<sup>5</sup>

Everything did not continue to run smoothly. The missionaries were working under great difficulties when Japan was waging her undeclared war against China.<sup>6</sup> The recognition of Christianity as one of its three religions gave it prestige and standing but progress was hampered on account of the war in China and the intense nationalism in Japan.<sup>7</sup> The big blow came in 1940 when the Japanese government announced that all the Christian Churches would be amalgamated into one group and that all foreign missionaries would have to leave.<sup>8</sup>

In their 1940 report the Foreign Mission Board of the United Lutheran Church summed up the situation of the Japanese mission as follows.

1. All missionaries who held administrative positions have given them up and allowed the Japanese to take their places.
2. ...Those missionaries who remain in Japan are to be concentrated at Tokyo to serve as a connecting link between the Board of Foreign Missions and the Japan Lutheran Church.

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5. George Drach, Seven Nations, p. 26.

6. Annual Report of the Foreign Missions of the United Lutheran Church in America, p. 32, 1938.

7. Annual Report, 1939, p. 59.

8. Annual Report, 1940, p. 92.

3. The Japan Lutheran Church is to be entirely self-supporting. It no longer wants monetary subsidy from abroad. Some financial assistance may be accepted from America for a few years as a free and voluntary gift, but recurring remittances from the Board for regular support have ceased.

4. Mission property has been transferred to the Japan Lutheran Church and the Board of Directors of the Boys' and Girls' schools at Kumamoto. Only missionaries homes are to be reserved for the use of the missionaries who remain in Japan or are sent back when the Church invites them to come back.

5. The mission in Japan, as we have known it, has ceased to exist and the status of the missionaries has changed. A new era in relation of the missionaries to the Church in Japan, has begun but their relations can not be defined as yet.

6. Every effort is being made in Japan to establish a union Church as one national Protestant body to be called the Church of Christ in Japan.<sup>9</sup>

Before the exit of the independent Lutheran Church in Japan the statistics of this body were:

Number of national workers.....	325	10
Number of native pastors.....	50	11

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9. Annual Report 1940, p. 92. "In Atlantic City, N. J. from May 9-11, 1941 an important conference was held by an enlarged Committee on East Asia of the Foreign Missions Conference and a delegation of Japanese Christian leaders. Bishop Abe of the Japanese delegation delivered a paper relating the plans then under way in Japan for the formation of a national Protestant Church. For a portion of this historic report see Appendix (pp. 93-950, 1940 Annual).

10. Annual Report, 1940, opposite title page.

11. Nona Diehl and Selma R. Bergner: Spotlight on Our Fields, p. 31.

Number of missionaries.....	32
Congregations and groups.....	44
Membership.....	5240
Number of Schools.....	2
Number of Students.....	1907
Kyushu Gakuin.....	800
Kyushu Jo Gakuin.....	333
Kindergarten and nursery schools....	14
Kindergarten and nursery pupils....	750
Field contributions.....	\$8935.00
American contributions.....	\$64931.04 12

### Mission Institutions

Christian Schools occupied a large place in the mission program in Japan. The mission schools in Japan, apart from Sunday schools and kindergartens, were of a higher grade because all Japanese children have to receive their primary education in state schools.<sup>13</sup> In Japan every 99 out of 100 are literate.<sup>14</sup>

For a summary of the mission institutions operated in Japan before 1941 we quote Dr. Drach:

The oldest, largest and most important mission institution is the Middle School for Boys at Kumamoto, called Kyushu Gakuin. It enrolls over seven hundred students, many of whom become baptized Christians before graduation. Its equipment in grounds, buildings and apparatus is excellent, including the Brown Memorial chapel, the Ritter Memorial library and gymnasium. A school of parallel importance is the school for girls in the same city, enrolling over 300 pupils. It is called the Janice James School, or in Japanese, Kyushu Jo Gakuin. It also has been finely equipped by the Women's Missionary Society. During the past few years the number of ordained Japanese pastors has been considerably increased as a result of the development of the Lutheran Theological Seminary at Tokyo, which now enrolls

12. ibid.

13. George Drach, Our Church Abroad, p. 94.

14. Diehl and Bergner, op. cit., p. 59.

twenty students. For this seminary a main building with a chapel attached has been erected at a cost of \$15,000, contributed by the Luther League of America. The only other mission schools in Japan are kindergartens, of which there are seven.

Visible evidences of the Christian principle of serving love are the Colony of Mercy at Kumamoto, where little children, old people and other unfortunates are given a home and an education, the Bethany Home for widows and their children, and the Old Peoples' Home in Tokyo. In each of the Tokyo institutions of mercy there are about 35 inmates.

One feature of missionary effort which has been emphasized and developed more in Japan than any other field is Newspaper Evangelism. Through articles and advertisements in secular newspapers and follow-up work in correspondence and literature, many are attracted to Christianity and some are led to baptism and church membership.<sup>15</sup>

#### Principal Stations

The principal stations on the field are: Tokyo (1908); Toyohashi (1917); Nagoya (1915); Kyoto (1922); Osaka (1917); Kob (1919); Shimoneseki (1915); Moji (1915); Yawata (1915); Nogata (1915); Fukduoka-Hakata (1906); Saga (1892); Ogi; Karatsu; Kurume (1901); Hida (1901); Omuta; Kumamoto (1898).<sup>16</sup>

#### National Leaders

In regard to the role of the native leaders in the Japanese Lutheran Church Diehl and Bergner write:

Undoubtedly the most significant achievement of the mission is the consecrated native pastor found within the church itself. Of the many fine Lutherans that are to be found in Japan, mention can only be made of a few:

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15. George Drach, Seven Nations, p. 26-27.  
 16. Horn and Norman, op. cit., pp. 27-29. Dates in parenthesis denotes the beginning of mission work.

The Rev. Inoko Miura has been president of the Lutheran Church in Japan since 1932. In 1941 he became president of our theological seminary and, later, at the time of the organization of the amalgamated Church of Christ in Japan, he became its first vice-president. While he is a theological professor, his work is mostly administrative.

The Rev. Denki Honda, who as a faithful pastor is not exceptional, but into whom, perhaps more than anyone else, is due the planning of the evangelistic work.

The Rev. Loizumi is a consecrated pastor who has done much in the field of Sunday School literature.

The Rev. Hajime Inadomi, now principal of Kyushu Gakuin (boys' school), is a very popular and effective preacher and lecturer.

Mr. Sakane is the director of the Shinsei Kwan (Newspaper Evangelism Agency).

Mrs. Nonaka is a consecrated teacher, evangelist and social service worker.

Several nationals, now deceased, must also be mentioned. In addition to Mr. Ryohei Yamanouchi, who assisted the two pioneer missionaries so nobly, Rev. Tsumekichi Yonemura helped greatly in the development of our Lutheran Church in Japan because of his efficiency as a pastor. The leadership of Dr. Toyama, at Kyushu Gakuin, and Mr. Murakami, at Kyushu Jo-Gakuin, cannot be estimated in words.<sup>17</sup>

In an editorial concerning the ULCA missions in war-time Dr. Moll writes:

The Shinto war-lords have slammed the doors and locked and bolted and barred them, not only to Japan but also to Occupied China. We know little of nothing about conditions behind the closed doors of Japan. However, information has filtered through to us that Christianity is still permitted to be taught, that a theological seminary is in operation, that the Bible is read and explained in the Christian day schools. We cannot, of course,

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17. Diehl and Bergner, op. cit., pp. 35-37.

guarantee this information. But we do know that one day, God's day, God will seize those man-closed doors in His omnipotent fingers and burst them open and make a free, clear track for the Prince of Glory into the heart of Japan. We must bide that great day. Will we be ready for it? With men and money? The Board of Foreign Missions is sensitive to the situation and impending responsibility, has ear-marked funds for work in Japan in post-war days and is keeping its Japanese missionary staff as intact as possible.<sup>18</sup>

#### Missionaries to Japan:

Leave: All Japan missionaries are now otherwise employed under leave without salary except the following: Martha B. Akard Blountville, Tenn.; Maud Powlas, Rt. No. 1, Cleveland, N. C.; Rev. Dr. A. J. Stirewalt, 164 Wentworth Street, Charleston, S. C.

Those otherwise employed whose addresses are in the U.L.C.A. Year Book are: Rev. Dr. Edward T. Horn, Rev. Dr. C. W. Hepner, Rev. Dr. George W. Schillinger, Rev. John K. Linn, Rev. Dr. L. S. G. Miller (Board Am. Missions), Rev. A. C. Knudten (Bd. Am. Missions), Rev. S. O. Thorlaksson (Bd. Am. Missions).

The United Danish Church Missionaries otherwise employed are: Rev. J. M. T. Winther, Shelby, Iowa; Rev. D. G. M. Bach, 1125 Tenth Street Boulder, Colo.; Miss Maya Winther, 114 W. Central Park Ave., Davenport, Iowa.

The women missionaries otherwise employed are: Selma Bergner, Helen Shirk, Mary Heltibridle, Helen Harder, Annie Powlas, Marion Potts, Virginia Aderholt; Marion E. Potts.<sup>19</sup>

*The Foreign Missionary,*

18. Edwin Moll, "Our Missions in War-Time," (Feb. 1944) p. 10.

19. ibid., p. 32.

Other missionaries that have served in Japan.

Ordained men

J.A. B Scherer, D. D. ( 1892 - 1896 ); R. B. Perry, D. D.  
 ( 1892 - 1903 ); Charles L. Brown, D. D. ( 1898 - 1916 );  
 C. K. Lippard, D. D. ( 1900 - 1926; 1932 - ); Frisby  
 D. Smith ( 1908 - 1922 ); J P. Nielsen ( 1909 - 1927 );  
 M. M. Kipps ( 1916 - 1923 ); C. E. Norman ( 1917 - 1932 );  
 Louis G. Gray ( 1921 - 1926 ); J. Arthur Linn ( 1922 - 1924 );  
 F. W. Heins ( 1924 - 1933 ); George Sowers ( 1925 - 1927 );  
 Paul Huddle; Howard Alsdorf.

Women missionaries

Mary Lou Bowers ( 1913 - Married L. M. Gray 1922 );  
 Faith Lippard ( 1925 - ); Amy Thoren ( 1925 - 1930 );  
 Martha B. Harder ( 1926 - Married Dr. L. S. G. Miller 1935 );  
 Grace M. Beers ( 1926 - 1931 ); Ethel Dentzer.

20. Anonymous, "Our Missionaries in Japan", The Foreign Missionary, ( no volume given ) ( June 1935 ) p. 31

21. A letter from Dr. Edwin Moll dated May 2, 1944 is in the writers files and gives the above information.

22. Anonymous, " Our Missionaries in Japan", The Foreign Missionary, ( no volume given ) ( July 1935 ) p. 27

23. Moll, ibid.

## XI. The United Lutheran Church in America in Liberia

Liberia is the little patch of country between the equator and the tenth degree of north latitude, about as large as the state of Ohio. It was founded by the American Colonization Society as a home for freed negroes from the United States. It also became a refuge for captured Africans who were taken, according to an act by Congress, from slave traders by American cruisers. After many hardships and losses it was finally proclaimed a republic on July 26, 1847. Its government was modelled after that of the United States and its capital, Monrovia was named in honor of President Monroe.<sup>1</sup>

The population of this young republic is made up of the governing class, a semi-civilized native group, and the unreached tribes of "pure natives" has been estimated from time to time anywhere from 700,000 to 2,000,000.<sup>2</sup> Probably a million to a million and a half would be more nearly correct.

There are two seasons in Liberia, one rainy from April to October and the other dry from November to March. February is by far the hottest month.<sup>3</sup>

The Americo-Liberans can be classified as Christians, but the primitive interior natives are heathen. Their re-

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1. Nona M. Diehl and Selma R. Bergner, Spotlight on Our Fields, p. 22.

2. ibid., p. 22.

3. George Drach, In Seven Nations, p. 21-22.

ligion is animistic, dwelling especially in inanimate objects and the phenomena of nature. Much faith is placed on amulets, signs and the necromancy of the medicine men, who are the priests of animism. In some parts the Mohammedans have made many converts.<sup>4</sup>

The Methodist Episcopal and the Protestant Episcopal Churches of America were the first to send missionaries to this small republic and are still conducting mission work there. Several American Negro Churches have carried on some mission work on a small scale, and quite a number of independent missionaries have gone there and came back without making much of an impression promising any permanency.<sup>5</sup>

In 1851, Morris Officer, a young student at Wittenburg College, and another student offered their service to the American Lutheran Church to be missionaries in Liberia. His church would not send him, so he went out in 1854 under the auspices of the African Missionary Association to explore the situation. Returning to America in 1854 he urged the General Synod to establish a mission in the St. Paul River region which he had explored. Interest was lukewarm, but the General Synod authorized him to solicit funds, and after four years he persuaded the General Synod to use the \$3,000 he had gathered for the immediate establishment of a mission. After bidding his wife and children farewell, he and his first associates, the Rev. and Mrs. Heigerd, sailed for Liberia in

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4. ibid., p. 22.

5. loc. cit.

February, 1860.<sup>6</sup>

Beginning in 1860 with the clearing of 100 acres of land, that had been granted them by the government, Morris Officer and his associate planted a church which suffered in its eighty year old history many hardships and disappointments, but which has borne fruit which can not be measured in numbers.<sup>7</sup>

That Liberia has been called the "white mans grave" has been too true. The heat, the humidity, the pests, among them, the malaria breeding mosquito, the carrier of the dread African fever, worked havoc with the life and health of the missionaries. For many years missionaries died or lost their health in this mission endeavor. Morris Officer, and his associates, the Rev. and Mrs. Henry Heigerd served short terms. A number of missionaries followed serving only one or two years until 1874 when David A. Day and his wife began a service that lasted twenty-three years for Dr. Day. So great was their influence that Dr. Day's wife, Emma V. Day was known as "Ma" to the natives for miles around and this part of Liberia was known as Dr. Day's country. In honor of "Ma" the girls school at the main station is called the Emma V. Day School.<sup>8</sup>

Other missionary heroes are: the Rev. Dr. J. D. Curran, who served nineteen years until he was accidentally drowned in the St. Paul River on September 20, 1930; and the Rev.

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7. Diehl and Bergner, op. cit., p. 25.

8. ibid.

David Day Dagle who served eight years and died August 25, 1933, of blackwater fever at Sanoyea, an interior station, where he had begun some remarkable evangelistic work.<sup>9</sup>

At Sanoyea, Kpolopepe, Belefanaï, and Zorzor, interior stations with their outposts, the work is carried on by evangelists, Bible women and supervised by the Rev. John B. Clinton, the first native ordained pastor. The mission staff has been inadequate.<sup>10</sup>

At the Muhlenberg station, the main station, there are nine congregations and at least seven additional preaching stations. Nine evangelists and some Bible students that are in training assist in the work here.<sup>11</sup>

According to the 1944 reports there are thirty-two stations cared by evangelists, missionaries and the two Liberian pastors. The Rev. Byron Traub has recently been ordained.<sup>12</sup>

At the main station are located the Muhlenberg's boys school on one side of the St. Paul River and the Emma V. Day School on the other side. Both have been conducted for many years and have furnished hundreds of negro boys and girls a Christian education and some industrial training.<sup>13</sup> These two boarding schools are made up of pupils from all parts of the mission. They also serve as day schools for pupils from the community. They go to the ninth grade and for high

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9. George Drach, In Seven Nations, p. 22.

10. Diehl and Bergner, op. cit., p. 25

11. ibid., p. 26.

12. loc. cit.

13. George Drach, In Seven Nations, p. 22.

school training the boys and girls must go to Monrovia.<sup>14</sup> Because there are no boarding facilities at the Monrovia High School the Mission furnishes a Mission House for their former pupils.<sup>15</sup>

Elementary schools are also conducted in the interior stations, with increasing enrollments and increasing success. At Zorzor, the most interior station educational possibilities are unlimited. Eleven schools report an enrollment of 422 pupils.<sup>16</sup>

The Bible Training School at the main station plays a major role because the most important missionary task is the planting of the church. Too frequently in the history of the mission, as today, the school had to be closed when a missionary went on furlough and there was no other missionary to take over the work.<sup>17</sup>

The boys at the school at the Muhlenberg station have the privilege of learning carpentry and woodwork, brick-making and masonry, engineering and metal work, printing and tailoring. Similar classes are also held in the interior schools.<sup>18</sup>

Phebe hospital is at the main station on the girls' school side of the river, and is without a question the best

14. Diehl and Bergner, op. cit., p. 26.

15. Anonymous, The Annual of the Foreign Missions of the United Lutheran Church in America for the Year 1942, p. 49.

16. Diehl and Bergner, op. cit., p. 26.

17. ibid., pp. 26-27.

18. ibid. p. 27.

hospital in Liberia. The first unordained missionary doctor went to Liberia in 1900. The Phebe hospital was built and opened in 1921. Before the war there were always two American doctors and an American nurse ministering to a large number of patients. The Training School for Nurses has supplied native nurses for the Phebe Hospital, the medical work at Sanoyea and Zorzor, and the government hospital in Monrovia.<sup>19</sup>

For the congregation on the boys' side of the river a building called the Reed Memorial has been erected. For the congregation on the girls' side of the river the Day Memorial Church was erected in 1933. An ordained minister is usually in charge of the evangelistic work. There is a small congregation at Teh and a smaller one at Mt. Coffee. In 1940 the congregation at Zorzor, the most interior station, had ninety-two communicants, and the congregation at Sanoyea, about one hundred miles inland, 98 communicants. It is very, very difficult to maintain a large number of congregations on account of the lack of inter-communication due to the lack of roads in the interior. Along the coast the people belong to established Methodist and Baptist congregations served by native pastors.<sup>20</sup>

Concerning Liberian leadership Diehl and Bergner write:

Among Liberian individuals of influence we have already named the two ordained pastors, the Rev. John Clinton, and the Rev. Byron Taub. Among others

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19. George Drach, In Seven Nations, p. 23.

20. loc. cit.

there are such as Abraham Momul, faithful evangelist for over fifteen years: Bible woman, such as Ne Connie, who heard the Gospel message from Miss Amanda, the Bible women at the dispensary where she received treatment, and who when she returned to her village preached to her people. After holding meetings faithfully for two years, she had 38 people, men and women, ready to be baptized when a pastor and two Bible women were summoned to her village to examine them. Nurses are bearing their witness. Teachers are proving their ability. One of them, Mrs. Margaret Stewart Traub, received college training in America. The father of Margaret Stewart, Mr. H. O. Stewart, was one of the slave boys trained by Dr. David A. Day. The Stewart home became a center for the education and evangelism of many children and adults. Liberians are capable of leadership. We must see that more of them are given the opportunity to train for positions of responsibility.<sup>21</sup>

Diehl and Bergner write concerning the future:

The church has been planted. Schools have been established. Education has advanced from the 'redeemed slave' pupil stage to the tuition stage. Schools are sought by parents. Teachers no longer go in search of pupils. In the medical field there has been an advance from the medicine men stage to modern medicine and surgery.

"More missionaries" is the first need given by all present missionaries. More ordained men are needed. Doctors, nurses, teachers, evangelists, builders, agriculturists, and vocational guides are needed also. "Missionaries," the first "must," will make possible the achievement of the second "must," says one missionary, "which is language training in the Kpelle and Buzi languages and the development of these as written languages. A third "must" will then be met - the need for training all the people to read and write - the goal of national literacy."<sup>22</sup>

"Liberia challenges the Christian Church with these urgent needs."<sup>22</sup>

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21. Diehl and Bergner, op. cit., pp. 28-29.

22. ibid., p. 29.

The 1943 statistics for Liberia are: <sup>23</sup>

Number of national workers	63
Number of missionaries	30
Congregations and preaching places	72
Membership	2,796
Number of schools (9th grade)	9
Number of pupils (9th grade schools)	407
Number of higher schools	2
Number of students (higher schools)	15
Field contributions	\$ 1,396.05
American contributions	\$79,720.78

Missionaries in 1942: <sup>24</sup>

Name	Status or Station	Arrival
*Mrs. C. E. Buschman	Zorzor	1915
Miss Bertha Koenig	Belefanai	1916
Miss Elsie Otto	Furlough	1920
*Mrs. J. W. Miller	Monrovia	1924
*Rev. Dr. and Mrs. H. Heilman	Furlough	1927
Miss K. Marie Jensen, R.N.	Sanoyea	1928
Dr. and Mrs. G. K. Gulck	Furlough	1929
*Rev. and Mrs. J. K. Donat	Furlough	1935
Rev. G. G. Parker	Main Station	1936
Mrs. G. G. Parker	Furlough	1936
*Rev. and Mrs. L. T. Bowers	Furlough	1938
Rev. and Mrs. G.R. Flora	Furlough	1938
Miss Hazel L. Biederbeck, R.N.	Furlough	1938
Dr. and Mrs. C. W. Moore	Furlough	1939
Dr. and Mrs. E. A. Flexman	Furlough	1939
*Miss Ethel Emerick	Furlough	1941
*Rev. and Mrs. W. L. Sadler	Zorzor	1941
Miss Norma Bloomquist	Main Station	1941
*Miss Pauline Ziegler, R.N.	Main Station	1941
*Rev. and Mrs. P. L. Lewis	Main Station	1941
*Miss Esther Bacon, R.N.	Zorzor	1941

Ordained men 7: medical men 3; wives 10; single women 10. Total 30.

23. op. cit., p.29.

24. Annual Report, 1942, p. 61.

\* Present mission personnel in Liberia according to the Foreign Missionary, February, 1944.

## Other missionaries that have served in Liberia.

## Ordained Men

Morris Officer (1860-1861); H. Heigerd (1860-1864);  
 J. Kistler (1863-1867); J. M. Rice (1864-1865); S. P. Cornell  
 (1869-Died in Africa, 1870); J. S. Breuninger (1873-1874);  
 David A. Day, D. D. (1874-Died returning to U.S.A. 1897);  
 B. B. Collins (1875-1876); E. M. Hubler (1888-Died in  
 Africal889); George P. Goll (1888-1897); August Pohlman, D.D.  
 (1896-1902); Wm. M. Beck (1896-1913); J. D. Simon (1899-  
 Died in Africa 1901); J. W. Straw (1902-Died in Africa 1913);  
 Wm. R. Miller (1903-Died in Africa 1906); G. G. Parker (1906-  
 1907); J. K. Reed (1907-1909); C. H. Brosius (1907-1923);  
 J. C. Pedersen (1907-1916); E. E. Neibel (1908-Died in Africa  
 1912); F. M. Taub (1911-1923); J. D. Curran, D.D. (1911-  
 Died in Africa 1930); G. C. Leonard, D. D. (1913-1925);  
 E. A. Ayers (1913-1934); H. O. Rhode (1914-1916); C. E.  
 Buschman (1916-Died in Africa 1921); Jens Larsen (1919-  
 1926); Paul M. Counts (1922-1928); Roy L. Yund (1922-1925);  
 Fred H. Bloch (1924-1929); E. O. Lape, M. D. (1924-1929);  
 K. R. Jensen (1924-1929); Robert S. Oberly (1925-1935);  
 O. E. Bluedorn (1925-1928); David D. Dagle (1925-Died in  
 Africa in 1933); H. J. Currens (1927- ); A. H. Kaitschuk  
 (1928-1935); George K. Gesler, D. D. S. (1929-1935);  
 Ernest Flothmeier.

## Unordained Men

Herman Vosse - industrial work-(1877-1878); A. J. Hesser,  
 M. D. (1900-1901); Dennis D. Swany-industrial work-(1914-  
 1916); Lewis A. Wenrick-builder- (1916-1920); C. H. Nielsen,

<sup>25</sup> Anonymous, "Our Missionaries in Liberia, Africa", The Foreign Missionary, (no volume given) (August 1935), pp.30-31

<sup>26</sup> A letter from Dr. Edwin Moll dated May 2, 1944 is in the writer's files and supplies the above information.

M. D. ( 1919-1922; 1926-Died in Africa 1928); James W. Miller-builder-(1920- ); Homer C. Leonard-educational work-(1922-1925); E. D. Ireland - industrial work- (1922-1925); H. M. Worrall, M. D. (1923-1924); George Cope - industrial work - (1924-1928); George Mynchenberg, M. D. , (1924-1926); J. Ira Haltiwanger - business- (1925-1932); Jacob R. Jensen, M. D. , (1927- ); Norman R. Sloan, M. D., (1928- ).

#### Women Missionaries

Frances Davis (1895-1898); Mary Van Leer (1898-1901); Augusta Shaffer (1898-married Dr. A. Pohlman 1899); Mrs. Anna E. Day (1898-1899); Amelia A. Klein (1901-1909); Ruth Garrett (1907-1909); Lulu Mott Goodman (1907-1911); Mes. E. E. Neibel (1912-1913); L. Virginia Hesse (1909-married C. H. Brosius 1912. Died in Africa 1913); Gertrude S. Temps (1912- married H. Rhode 1914); Gertrude Simpson (1912- married Dr. G. C. Leonard 1915); Jestia A. Moses ( 1914- Died returning to the U. S. A. 1915); Laura Gilliland (1915- ); Gertrude Rupp (1915- married C. E. Buschman 1920- ); Mabel Dysinger (1917- ); Lennie Larmouth (1918- married R. S. Oberly 1927- ); Ruth Robson (1920-1926); Marie C. Martens, R. N. (1920-1925); Mary E. Bauer, R.N. (1923-1925); Bertha A. Dierolf, R. N. (1923 - married P. M. Counts 1925); Dora Hahn (1924-1927); Ruth Gilliland (1926 - married J. I. Haltwanger 1927); Amelia Wiebking (1926-1928); Dorthy R. Mueter ( 1927 - married O. P. E. Bluedhorn 1927); K. Marie Jensen ( 1928- );

Irene Bloch (1928-1930; 1933-<sup>28</sup> ); Mrs. J. D. Curran (1931-<sup>29</sup>  
); Marianna Bunker, R. N.; Mrs. Ernest Flothmeier.

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28. The Foreign Missionary, op. cit.

29. Moll, Op. cit.

## XII. The Church of the Lutheran Brethren in Sudan.

The material obtainable on the mission work of the Lutheran Brethren in Sudan is very scanty. The following gleanings are taken from a little mission album.<sup>1</sup>

The mission field of the Lutheran Brethren in Sudan covers only a small spot in the large continent of Africa, and yet within this small spot of 30,000 square miles are at least seven different tribes, numbering about one half of a million people speaking distinctly different languages.

The pioneer missionaries were the Rev. and Mrs. B. Revne, who landed in Africa for the first time in 1918. After studying the Hausa language for one year they moved eastward and settled temporarily in Lere, which sometime later became the first main station in French Equatorial Africa.

In 1919 the Rev. and Mrs. Kaardal joined the Revnes at Lere.

The missionaries found themselves among a very primitive people. Their homes were made of mud and grass, no floors but earth, no windows and no light but the little that came in a small door, which is usually covered with a grass mat. There was no place to rent or buy suitable homes for the missionaries, so the first task was to purchase a tract of land after

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1. The Rev. D. A. Erickson, Mission Album.

a place had been picked out, which usually was outside some large village. Here the missionary would build as he desired according to his means.

The following list of missionaries and stations is taken from the back cover of a little booklet containing stories of some native boys and girls.

Missionaries in Sudan, Africa  
from  
Lutheran Bretheran Synod <sup>2</sup>

Yagoua Head Station

Out stations: Bosgoi, Pouss

Address: Yagoua, Moroua

Via Douala, French Cameroun, West Africa

Mr. and Mrs. B. Revne	Sailed 1918
Mr. and Mrs. O. Erickson	Sailed 1929
Miss Anna Aandal, R. N.	Sailed 1921

Lere Head Station

Adress: Lere, Tchad

Via Garoua, Douala

French Cameroun, West Africa

Mr. and Mrs. J. Kaardal	Sailed 1918
Mr. and Mrs. L. Erickson	Sailed 1937
Mrs. Esther Fuglestad	Sailed 1927

The Rev. Ralph Fuglestad, husband of Mrs. Esther Fuglestad, passed away on August 13, 1928. Mrs. Fuglestad is not on the field at the present time. The above group was joined by Miss Hannah Dalen in 1938.<sup>3</sup>

The Rev. Odin Erickson was invalided home from the field in November, 1943, and informs<sup>v</sup> that the Lutheran Brethren have about 800 converts in Sudan. Nearly 300 are baptized

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2. Esther Fuglestad, Stories from Sudan.

3. Erickson, op. cit.

and the remainder have professed Christ and asked for baptism. The mission personnel comprises twelve or fifteen native teachers and evangelists and twelve foreign missionaries. At present ten missionaries are on the field and two in America.<sup>4</sup>

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4. A letter from the Rev. Odin Erickson, dated April 24, 1944, giving the above information, is in the writer's files.

mission in Tanganyika, formerly German East Africa.

T. E. Ryan says:

The reasons for heading this cell were, first, because the Leipzig mission East Africa was in danger of being lost to the Lutheran Church on account of the desertion of its German missionaries. Secondly, because of the earnest appeal of the Lutheran Foreign Missions Conference of America to the Augustana Synod, asking it to take the Leipzig field. Thirdly, because the missionary societies of England and Ireland and the British government favored such a change. Fourthly, because the Augustana College Synodical Society also favored the change and all the synodical presidents expressed themselves in favor of it. Finally, because Revs. Holt and Stinner were willing to be transferred to this field.<sup>2</sup>

The Rev. John Augustana's pioneer missionary to Africa had left Sweden on Nov. 8, 1849, arrived at Lagos, Nigeria, the last week of the year, and was working in the Sudan when a colleague reached him from his Home Board reading, "Go to Tanganyika." The Rev. John Stinner who had been called by the Home Board was waiting his orders to proceed to the Sudan.

<sup>2</sup> See *Annals of the Swedish Church Abroad*, p. 184.  
<sup>3</sup> See *Annals of the Swedish Church Abroad*, p. 184.

XIII. The Evangelical Lutheran Augustana Synod of North America in Tanganyika Territory, East Africa.

In September 1921 the Board of Foreign Missions of the Augustana Synod was requested by the Lutheran Foreign Missions Conference to take over the work of the German Leipsic mission in Tanganyika, formerly German East Africa.<sup>1</sup>

F. W. Wyman says:

The reasons for heeding this call were, first, because the Leipsic mission East Africa was in danger of being lost to the Lutheran Church on account of the expatriation of its German missionaries. Secondly, because of the earnest appeal of the Lutheran Foreign Missions Conference of America to the Augustana Synod, asking it to take the Leipsic field. Thirdly, because the missionary societies of England and Ireland and the British government favored such a change. Fourthly, because the Augustana College Missionary Society also favored the change and all the conference presidents expressed themselves in favor of it. Finally, because Revs. Hult and Steimer were willing to be transferred to this field.<sup>2</sup>

The Rev. Hult, Augustana's pioneer missionary to Africa had left America on Nov. 8, 1919, arrived at Lagos, Nigeria, the last week of the year, and was working in the Sudan when a cablegram reached him from his Home Board reading, "Go to Tanganyika." The Rev. John Steimer who had been called by the Board was awaiting his orders to proceed to the Sudan,

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1. George Drach, Our Church Abroad, p. 184.  
 2. George Drach, op. cit., p. 184.

when a cablegram reached him instructing him to go to Tanganyika.<sup>3</sup>

The president of the Augustana Synod, Dr. G. A. Brandelle, went to Europe to make arrangements with the Leipsic Society for the transfer. The Leipsic Society and Dr. Brandelle agreed that the Augustana Synod should take over the entire field of the society, including the districts of Kilimanjaro, Meru Pare and plateau of Iramba. After the return of the German missionaries some division of the field would be arranged.<sup>4</sup>

The British government left the administration of the mission field to the National Lutheran Council who in turn left the administration to the Augustana Synod. The Rev. Hult was appointed by the Board as the superintendent of the field. In 1924 the British government declared itself in favor of permitting the German missionaries to return to their former field. Dr. Brandelle again went to England to confer with the British government and the representatives of the Leipsic Society. It was agreed that Augustana should tentatively receive the stations Moshi, Mamba, Marungu, Mwika, Schaganti, Usangi, Wudee, Mbagu, and Gonja together with New Moshi and the contiguous plains. The Leipsic mission received the stations Madschame, Masama, Schire, Nkoaranga and Arusha. Iramba remained unassigned at that time but

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3. George Drach, op. cit., pp. 180-184.

4. George Drach, op. cit., pp. 184.

Augustana had the privilege of retaining it if she so desired, which she did.<sup>5</sup>

Tanganyika Territory comprises 365,000 square miles, being as large as Wisconsin, Minnesota, North Dakota, South Dakota and Nebraska combined. Before the first World War this territory belonged to the German Empire. At the Treaty of Versailles it was awarded to Great Britain under the mandate of the League of Nations. According to the 1928 census the population of Tanganyika Territory was 4,740,706, of which 5,778 were whites and 14,991 were Asiatics.<sup>6</sup>

The mission field of the Augustana is located just four degrees south of the equator in the north central part of Tanganyika and covers about 4,800 square miles in area or about the size of the state of Massachusetts. The distance by rail from the sea coast to Singida, the gateway to the mission field, is 425 miles. It takes twenty-eight hours to make this trip but prior to 1933 there was no railroad from Singida to the main line of the railroad which passes through the center of Tanganyika, and this part of the journey had to be made by automobile, which of course was impossible during the rainy season. There are no all-weather roads or bridges in the part of Tanganyika where the Augustana Synod has their mission so during the rainy season even travel by motorcycle, bicycle, donkey, or afoot becomes very precarious.<sup>7</sup>

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5. George Drach, op. cit., 185-187.

6. V. Eugene Johnson, The Augustana Lutheran Mission of Tanganyika Territory East Africa, p. 3.

7. Johnson, op. cit., pp. 3-6.

V. Eugene Johnson writes:

The coming of the railway has had a marked effect on our mission field, particularly on the village of Singida, which a few generations ago was a noted slave market and now is the principal seat of Government on our mission field, having a population of about 25 Europeans and approximately 1,000 Indians, Arabs, and natives. It is by far the largest village in the entire district.

Ilongero, located 16 miles northeast of Singida, is a small trading center having only a few Arab shops, but is a strategic point in bringing the Gospel to the Nyaturu people.

Mkalama, located at the extreme north end of our mission field, formerly contained an administrative office of the British Government, but this has now been transferred to Singida. The Government maintains a leper colony here, with an average of about 125 resident patients, to whom our Mission ministers spiritually and among whom we now have a small group of Christians. The village is a Moham-medan stronghold with a population of about 300 Indians, Arabs, and natives.

Kinyangiri village is only a very small settlement with a few dilapidated shops and an Arab and Indian population of about 30 people. The railroad station is located out in the unsettled forest seven miles from the village (20 miles by motor road from Iambi.)

An active gold mine, operated by a large corporation, is located at Sekenke. The mining population includes about 25 white people besides several hundred natives. Our Mission has erected and maintains a chapel-school here with a native evangelist and teacher in charge. Frequent visits to Sekenke also are made by one of our missionaries to hold services in English for the Europeans.

Concerning the topography of the land we again quote Missionary Johnson who has been laboring in Tanganyika since 1928:

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7. Johnson, op. cit., pp. 6-7.

No general statement equally applicable to all parts of our mission field can be given as to the topography of the land. The surface of the Iramba plateau is largely very flat. The Iambi, Ushora, and Isanzu districts have very irregular physical features, being broken by many rocky buttes, deep ravines, valleys, and many rivers. There is very little real jungle, most of the forest land being covered with scrub and a sparse growth of large trees. The altitude of our several mission stations is about the same, averaging about 5,000 ft., though in some instances there is great variation in the elevation of the country between the stations. The escarpment around the Iramba plateau forms a precipitous drop from 900 to 1,935 ft. The Ndulumo River, below the eastern escarpment, constitutes an impassable barrier during the rainy seasons to interstation travel with a motorcar. After a heavy shower this river is often impassable even for an expert swimmer.<sup>8</sup>

Because of the high altitude the temperature on this mission field is not excessively warm at any time of the year except in the sun between the midforenoon and the mid-afternoon. However, due to the rays of the equatorial sun the white population must wear a hat made of cork or some similar material and spine pads of red flannel. Missionary Johnson states that the average temperature in his home was 72 degrees.<sup>9</sup>

The native population of the Augustana mission field consists principally of two tribes, the Waniramba, numbering about 140,000, among whom mission work was begun in 1927, and the Wanyturu, numbering about 139,000, among whom mission work was begun with the dedication of the Singida chapel

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8. Johnson, op. cit., p. 8.

9. Johnson, op. cit., p. 9.

on August 31, 1936. Both tribes belong to the Bantu classifications, their languages being about as similar as the German and Swedish languages are to each other. They are very similar to each other in their manner of living, but very dissimilar in some respects, especially in regard to certain religious rites.<sup>10</sup>

Neither tribe has a written language or literature. In fact, they seem to be without a traditional history of their people. They live in the present and know nothing of the world beyond their own territory. Still they have developed a primitive culture of their own. They skillfully forge spear-heads, arrowheads, axes and knife blades from the remnants of worn-out hoe-blades which they purchase in the Indian and Arab shops in the larger villages. The Waniramba women are very skillful at weaving baskets and making pottery. Their houses are of the crudest construction which must be rebuilt almost every year due to the ravages of the white ants, wood-borers and of destruction by the torrential rains. These people gain their livelihood through agriculture and their main food consists of a heavy pasty gruel made of coarse meal from millet or kaffir corn, which the women grind between two stones.<sup>11</sup>

The religious life of both tribes centers about their

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10. Johnson, op. cit., p. 11.

11. Johnson, op. cit., pp. 11-14.

ancestor-worship. The heathen native continually prays to the spirits of their dead ancestors and offers sacrifices, because the natives believe that the fatherland of the departed spirits controls all the evil and the good in the world. They have a vague idea that there once was a God who created the earth and the heavens and died or passed off into indefinite space and lost his way, so that he cannot find his way back to earth again. Therefore the Waniramba tribe occasionally have a religious dance in which they sing: "Kumulunde Ntunda-Mulungu Kina wiendilili!" (Let us search the Creator Spirit where he has gone.)<sup>12</sup>

The native seeks his comfort by turning to the spirits of his dead for comfort. These spirits he worships and he seeks to appease, since he believes that the "alungu" as they are called, controls the destiny of the entire world. Among the Waniramba this ceremony takes the form of a death dance. If the deceased is only a child of ordinary parentage the dance may last only twenty four hours but if he is a chief this dance may last two weeks without interruption. Both tribes have many other rites in which they worship the spirits of their dead ancestors, who take the place of God. They know no other God.<sup>13</sup>

Their marriage rules are similar to those of other primitive heathen, as the Papuans in New Guinea. Early

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12. Johnson, op. cit., p. 16.

13. Johnson, op. cit., p. 17.

marriage and polygomy are the rule. Unchastity is common in both sexes at an early age. Divorce occurs when one party tires of living with the other.<sup>14</sup>

#### The Work of the Augustana Mission

Upon this dark background the Augustana missionaries began to work in among the natives in Tanganyika. The Leipsic Society made small beginnings before World War I, but during the five years, 1914-1919, the German missionaries had to give up their work in this new field and nothing more was done till Augustana took over.

In 1939 Missionary Johnson wrote:

We now have eight stations where provision is made for the residence of missionaries: (1) Ruruma, where work was started by the Leipzig Society; (2) Iambi, established in 1928; (3) Ushora, established in 1929; (4) Kiomboi, established as a mission station with a resident missionary in 1931, though previous to that time it had been an out-station of Ruruma; (5) Isanzu, established in 1931; (6) Wembere, established in 1936, though much itinerant work had previously been carried on in the area; (7) Singida, established in 1936; (8) Kinampanda, the site of the Teachers' Training School, established in 1939. The Mission has also been granted a ten-acre tract of land at site called Mutinko...for the establishing of a second station among the Wanyaturu. All of the other stations, with the exception of Singida, are among the Waniramba people. Our Mission maintains two hospitals, one at Kiomboi erected with funds furnished by the W. M. S., and the other at Iambi. Dispensaries are maintained at the other stations with the exception of Singida, where the British Government has a hospital with a doctor in charge. A Boarding School for the advanced training of native girls from all parts of our mission field is located

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14. Johnson, op. cit., p. 15.

at Ruruma Station. Funds for the erection of the buildings of this school were also furnished by the W. M. S. of our Synod. The Native Administration of Singida District furnished the funds (\$1,000) for the erection of the dormitory for native girls in training in our Kiomboi Hospital as nurses and midwives.<sup>15</sup>

#### Summary of African Mission Statistics for 1942 16

Membership -- 7,500  
 Catechumans -- 1,844  
 Baptisms during the last year -- 974  
 Organized congregations -- 7  
 Other preaching places -- 95  
 Native workers: Evangelists -- 78; Teachers -- 116  
 Medical Treatments: Out patients -- 222,240;  
 Hospital Days -- 24,532; Operations -- 624;  
 Obstetrical -- 446.

Missionary Johnson reports that since the beginning of their work it has been the policy of their mission to be rather too conservative than too liberal in accepting candidates for baptism, and the rule has been that every candidate above ten years of age should attend instruction in the Christian faith regularly for at least two years. Those that are irregular must go three or four years before they are baptized. The cases of backsliding after baptism have been comparatively few. The missionaries have not tried to Westernize them because they need not adopt our civilization to become Christians. Their mode of living is about as primitive as it was prior to their adoption of Christianity, but of course there is modesty in the exposure of their body and they are ambitious to improve their living conditions,

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15. Johnson, op. cit., pp. 18-19.

16. Synodical Minutes of the Augustana Synod, 1943, p. 177.

especially from the hygienic and economic points of view. Missionary Johnson adds that this does not imply that the purely outward conditions of the people can be ignored in the propagation of the Gospel, but the primary source of human ills is spiritual and moral, involving the people's relation to God, and not merely environmental, requiring only intellectual and external improvements. The Mission also endeavors to help the natives to improve their living conditions. Though the ministry of its schools the Augustana Mission endeavors to inculcate better house construction, home sanitation, personal hygiene, preventive medicine, improved methods of agriculture and stock raising, and a better economy touching every phase of the native's daily life, as well as to bring healing in the name of Christ to those that already are victims to the many diseases already rampant on the mission field.<sup>17</sup>

Missionary Johnson concludes:

God has given the people of the Augustana Synod a singular opportunity to evangelize and Christianize the natives on our mission field in Tanganyika Territory, East Africa....

The fruits of our work are also conspicuously evident not only in the number of natives baptized, but also in the changed life of those professing the Christian faith. Their complete break with the heathen religion, the monogamy of the Christians as over against the prevailing polygamy among the

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17. Johnson, op. cit., pp. 19-22.

the heathen, their purity of life, the change in the mutual attitude between husbands and wives, the sanctity of their marriage and their home, the sense of responsibility of the Christian parents for the welfare of their children, instead of allowing their offspring to grow up practically as they please, as do the heathen, and the general change toward more hygienic living all bespeaks the power of the gospel transforming both their inner and their outer life. 18

#### Missionaries Who Have Served in Africa 19

Miss Dorhty Anderson, 1940-  
 Dr. Bertha Anderson, 1924-1936  
 Rev. and Mrs. Geo. N. Anderson, 1924-  
 Miss Eva Beckman, 1935-1936  
 Rev. Elmer Danielson, 1928-  
 Mrs. Elmer Danielson, 1927  
 Miss Herta Engelman, 1939  
 Miss Vivian Gulleen, 1938  
 Rev. Ralph D. Hult, 1919-1927  
 Mrs. Ralph D. Hult, 1920-1927  
 Rev. and Mrs. Bernt G. Johnson, 1935-1938  
 Dr. and Mrs. Hobart Johnson, 1928-1937  
 Rev. and Mrs. V. Eugene Johnson, 1928-1939, 1942-  
 Miss Edythe Kjellin, 1937  
 Miss Eleanor Lindbeck, 1936-1941  
 Rev. and Mrs. Herbert Magney, 1923-1928, 1935-  
 Rev. N. L. Melander, 1928  
 Miss Edna Miller, 1928  
 Dr. and Mrs. Stanley W. Moris, 1938-  
 (previously served a term in China)  
 Dr. and Mrs. C. E. Norberg, 1938-1941  
 Rev. Martin C. Olson, 1937  
 Mrs. Martin C. Olson, 1937-1940 (died in Africa)  
 Dr. and Mrs. O. A. Olson, 1939-  
 Miss Margaret Peterson, 1939-  
 Mr. and Mrs. Elmer A. Quist, 1930-1935  
 Rev. Richard Reusch, 1938-  
 Mrs. Richard Reusch (Elveda Bonander) 1924-  
 Miss Lydia Rohlin, 1928-1932  
 Miss Ruth Safemaster, 1929-  
 Miss Alta Samelson, 1931-1935  
 Miss Margaret Samelson, 1928-1939  
 Rev. and Mrs. John Steimer, 1920-1928

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18. Johnson, op. cit., p. 22.

19. Mrs. Peter Peterson (ed.), These Fifty Years, p. 104.

Miss Selma Swanson, 1923-  
 Rev. and Mrs. Vernon Swenson, 1930-1935  
 Rev. and Mrs. A. Z. Zeilinger, 1921-1925, 1940-

Because of the internment of the German missionaries at the outbreak of World War II the Augustana workers are at present responsible for all the Lutheran fields in Tanganyika Territory for the duration of the war. These include the Bethel, Berlin, and the Leipsic fields, a total of more than a million souls.<sup>20</sup>

Concerning the German fields Executive-director Swanson writes in his annual report (for 1942):

Our Mission has been accorded a rare privilege by God in being given responsibility for the former German Mission fields. The problems of these fields are more difficult than those of our own field. We would think that these Missions, deprived of their former missionaries and financial support, would now slowly succumb. It is not true. It seems that the Church of Jesus Christ throughout these fields is growing stronger rather than weaker, growing more united rather than disintegrating, and preparing itself for new victories ahead. Maybe their churches are being blessed inwardly more than the Iramba-Tutu Church. So far they have suffered very little, comparatively, from the shortage of missionaries. Hospitals and dispensaries and certain schools have been closed, at least temporarily, but the Church itself has neither closed nor retreated anywhere.

#### AN APPEAL FOR WORKERS

The Augustana Mission has been given the responsibility for these former German Missions by the Government through a three-year lease which became effective August 1, 1942. This is a trusteeship which our Mission holds for the Lutheran Church of the world and of America in particular. It has endeavored to staff the fields as effectively

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20. ibid., p. 93.

as possible under most difficult man-power shortages, and it is sending out an appeal to the bodies represented in Lutheran World Action for 30 workers for definite needs in definite places. A minimum of 40 or 50 qualified missionaries is needed.

#### PRESENT STAFF

1. Former Leipzig Mission:
  1. Pastor Richard Reusch, D.D., Superintendent.
  2. Rev. N. Langford-Smith, Headmaster, Marangu Training School.
  3. Dr. O. A. Olson, Supervisor of the Medical Work.
  4. Selma Swanson, R. N.
  5. May Dobson, R. N.
2. Former Bethel Usambara Mission:
  1. Pastor G. Bernander, Superintendent.
  2. Anna Olson, R. N.
3. Former Berlin Usaramo Mission:
  1. Pastor Ralph D. Hult, Superintendent.  
(Pastor Hult died March 18, 1943)
4. Former Berlin Southern Highlands Mission:
  1. Pastor M. Nordfeldt, Superintendent.
5. Former Bethel Bukoba Mission:
  1. Pastor Bengt Sundkler, Ph.D., Superintendent.
  2. Anna Boesch, in charge of Kigarama Training School.
  3. Pastor W. Hosbach, aged German missionary, allowed by Government to maintain certain contacts with Haya Church.

Our missionaries in Tanganyika have made heroic efforts to hold these missions for Christ and the Lutheran Church. Naturally their problems have been tremendous when one considers that these Missions normally had a foreign staff of about 150, and we marvel that they have been able to hold the churches together. Their greatest discouragement has come from the difficulties encountered in securing larger re-enforcements from America. We sincerely hope that before long the Lutheran Church of America will be able to come to their help with more workers as it has come to their aid with money through Lutheran World Action.<sup>21</sup>

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21. Synodical Minutes of the Augustana Synod for 1942, p. 177.

#### XIV. The Evangelical Lutheran Synodical Conference of North America in Nigeria

The mission work of the Lutherans in Nigeria is sponsored jointly by the church bodies of the Synodical Conference.

The Synodical Conference comprises the following synods: The Synod of Missouri, Ohio, and other States (1,441,414 baptized members, including Foreign Missions), the Joint Synod of Wisconsin, Minnesota, Michigan, and Other States (315,560 baptized members), the Norwegian Synod of the American Evangelical Lutheran Church (8,780 baptized members), and the Slovak Ev. Luth. Synod of America (22,886 baptized members. These four members control the Colored Missions (11,135 baptized members) and the African Missions (9,258 baptized members). 1

The Rev. Theo. F. Walther serves as chairman of this Board and the Rev. L. A. Wisler as executive secretary.

Concerning the coming of Christ to the Ibesikpo in Nigeria we quote Dr. J. T. Mueller, a member of the Synodical Conference Mission Board:

Our Mission in Africa is one of the youngest missionary projects of our church, but it was contemplated many years before. Our former Missionstaube indicated by an African native in its head-piece the desire of our fathers to start a mission in Africa. Later our Negro churches of the Synodical Conference gathered a relatively large sum of money which was to be used, if possible, in some kind of African mission endeavor. The opportunity came in the Lord's hour, when a Macedonian call from Nigeria reached our Church.

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1. O. A. Dorn (ed.), The Lutheran Annual 1944, p. 69. Latest statistics on baptized members of the African Mission is 10,106 as given to us by Rev. Wisler on April 4, 1944. The letter is in the writers files.

Already some slaves, afterwards Christianized and freed, had brought the Gospel, which they had learned to love in America, to the heathen brethren in Nigeria. But systematic mission-work was begun here only in 1846, when the United Free Church of Scotland began to labor among the Efiks in Calabar. Their work was confined to this city and its immediate environment. Only the bold and zealous Mary Mitchell Slessor dared to penetrate into the interior to evangelize the Cross River tribes. The Scotch Presbyterians did not really intend to preach the Gospel in Nigeria, for they wished to work in Jamaica, known for its many and cruelly treated slaves. But when they found that country in turmoil on account of the liberation of the slaves, they sent their missionaries to the original home of the slaves, West Africa, which was known as the Slave Coast. Here they remained, until today the Scottish mission in Calabar has nearly 400 African workers, 40,000 baptized Christians, and 17,000 pupils in its schools and Sunday-schools. The mission maintains two stations in the interior, one at Ituand another at Uburru. At Itu the Presbyterians work among the Ibibios and at Uburru among the Iboes. At Itu they maintain a well-equipped leper camp, numbering about 1,600 lepers, drawn there from a neighboring territory within a radius of about fifty miles.

For some time the Methodists had been working among the Ibibios, though their work had not made much progress. At Itung Mbam they maintain a hospital, which, however, is not very well equipped. Their chief stations are Cron and Ilot Ekpene.

By far the most extensive work was done by the Qua Iboe Mission, an Irish interdenominational society, with headquarters at Belfast Ireland. Missionaries of this society began to work in 1887, when they established their first station in Ibuno, on the coast. Afterwards the territory of the Ibbios was allocated to the Qua Iboe Mission, and its missionaries spread all over Ibibioland. Today this mission society maintains a medical station and a training school at Etinam, where it also has a printing-house.

The very fact that the Ibesikpo country was allocated to the Qua Iboe Mission became the occasion for our mission-work in Nigeria. Not only did the Qua Iboe missionaries teach the Ibibios new doctrines, differing from those which these

people had learned from the Scottish Presbyterian missionaries, but they offended the native Christian also by their practice, so after much disputation the latter appealed to the British government and in 1930 had themselves registered as the United Lutheran Church of Ibesikpo.

But how did the natives know of the Lutheran Church? They sent one of their brightest and most advanced men to America to find the "Church of the pure Word." So Mr. Jonathon U. Ekong, the representative of the Ibibios in Ibesikpo, came to the United States and by God's wonderful guidance came in contact with our Lutheran Church in the South. After being confirmed and joining our Church, he matriculated at Immanuel Lutheran College, Greensboro, North Carolina, where he studied theology, gladly returning in due season to labor among his people as a Lutheran missionary. May God's grace rest upon him and grant him much abiding success in Christ's harvest-field!<sup>2</sup>

Before we continue with the history of the establishment of the mission let us examine the land and people.

Jonathan U. Ekong tells us that the southern part of Nigeria between the Niger on the West and the Cross River on the East, bordering in the South, the Gulf of Guinea and defined in the North by an imaginary line drawn from a point 150 miles north from the Niger River in a easterly direction to the great bend of the Cross River, is the land of the Ibibios, a strong tribe, numbering millions, of the Efik people. The country is crossed with numerous rivers. Three of these are called the Oil Rivers, the Cross, the Calabar and the Kwa, because these rivers provided the routes for exporting the palm oil and palm kernels to Europe.<sup>3</sup>

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2. John F. Mueller, Brightest Light for Darkest Africa, pp. 32-35.

3. Jonathan Udo Ekong, "Obio Ibesikpo Ye Meido Nbiobio," The Walther League Messenger, Vol. 42, (May 1934) p. 526.

These people are practically all engaged in one <sup>occupation</sup> ~~pro-~~ fession, namely, farming. Their chief article of trade is the palm-oil and the palm-kernel through the sale of which all the necessities of life are purchased. They have only crude implements and even these are only made for one purpose, namely, to farm. The land is very fertile and the British government is attempting to introduce more modern methods of farming.

Much could be said concerning the social customs of the Ibibios but space does not permit such a treatment.<sup>4</sup> We are now concerned with their family life and religion.

Jonathan U. Ekong tells us that family life among the heathen people of the Ibesikpo territory is at a low ebb because of the polygomy and the position of women. Wives may still be purchased at a price and because of the high price and general poverty people remain single and this contributes to their rampant immorality. The women is expected to do all the farm work, take care of the household and look after the comfort of her husband. The number of wives that a man may have depends on his financial position. Divorce is uncommon in Ibesikpo because a man paid a price for his wife and if he sent her away without a cause his money would not be refunded. Because court procedure is expensive and money scarce

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4. For a more complete account of the Ibibios, their dress, mutilation, fattening, towns, houses, food, occupation, social conditions, religion and their previous missionary history compare Jonathan Udoo Ekong, op. cit., pp. 526-529, 572-574.

a husband will only demand a fine from the man who has led his wife astray. Illicit relations among unmarried and married are common.<sup>5</sup>

The belief in a supreme being is universal. The god of the Ibibios is called Aqua Abasi. He is regarded as the creator, preserver, and protector of all things. Of Abasi these heathen make no images but they do offer sacrifices to him. There are hosts of demons. The demons are subject to Aqua Abasi but each one has his particular sphere in which he rules supreme. The rain and thunder, rivers and groves and so forth each have a certain demon.<sup>6</sup>

When a man dies his spirit joins the innumerable company of other spirits who wander about in this world. These spirits need food and care and therefore when a person dies, he is buried with his clothes, money, weapons, plates, spoons cups, animals, and so forth, and if an important chieftan dies living humans are buried with him.<sup>7</sup>

Another important role in the worship of the heathen is played by the so-called fetish, which consists in sort of a charm. A fetish may be a rag, string, a root grown on a grave, a tooth, hair, and so forth. Through the power of the spirit in the fetish they believe that it is possible to drive away evil spirits, ward off the power of witchcraft and so forth.<sup>8</sup>

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5. Ekong, op. cit., p. 572.

6. Ibid.

7. Ibid.

8. Ibid., pp. 573-574.

Connected with fetishism is the common ancestor worship. Every heathen house has a corner set aside for this purpose. The heathen Ibibios expect the ancestors to watch over the family and drive off the intended evil.<sup>9</sup>

The Ibibios also believe in the transmigration of the soul and the reincarnation of the soul. In general, the Ibibios believe that if a person has been good his spirit will live in happiness, while the wicked person must suffer for his evil deeds in the future life. It does not matter if the departed spirit is that of a good and evil man, for in due time the soul will return to earth and live in another person.<sup>10</sup>

In its convention in the summer of 1934 the Synodical Conference discussed the possibility of beginning active work among the Ibibio people in Nigeria. The Conference authorized the commissioning of three men to investigate the field. The three men chosen were the Rev. E. L. Wilson of St. Louis; the Rev. I. F. Albrecht, member of the Board, representing the Wisconsin Synod; and Dr. H. Nau, president of Immanuel Lutheran College. The Rev. Wilson was forced to remain in this country on account of congregational duties. His place was taken by the Rev. O. C. A. Boecler of Des Plaines, Ill. The committee left New York on January 5, 1935, on board the Europa, and touched port at Cherbourg, France on January 9.

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9. Ekong, op. cit., pp. 573-574.

10. Mueller, op. cit., p. 28.

Later they stopped at Southampton, England, and at Bremen and Hamburg, Germany. On January 12 passage was taken in Hamburg on the Ursaramo to Africa. They arrived in Nigeria on February 4.<sup>11</sup> After a thorough investigation of this prospective field Dr. Nau left Nigeria on May 9, 1935. He had been preceded by his two companions about two weeks previously.<sup>12</sup>

The Survey Committee had ample proof to show that the poor people of Africa needed our help. The Rev. O. C. A. Boecler stated that their own count had shown them that between 5,000-6,000 people desired our ministrations.<sup>13</sup> The Synodical Conference gave their consent to the beginning of mission work among the Ibibios in Nigeria and in May 1936 the Colored Missions succeeded in sending Dr. and Mrs. Henry Nau to Ibesikpo.<sup>14</sup> Soon after his arrival Dr. Nau and some able Christian natives started on the way of providing necessary literature, without which there can be no mission work. They began to supply Sunday-school literature, sermons for teachers, hymns, Catechism outlines, Bible History lessons, and so forth.<sup>15</sup>

When Dr. and Mrs. Nau had to return home excellent workers were supplied in the persons of the Rev. and Mrs. Vernon Koeper, the Rev. and Mrs. Sceweppe, the Rev. and Mrs. Jonathan

11. H. Nau, "Exploring an African Mission-Field," The Lutheran Witness, Vol. LIV, (April 23, 1935) p. 149.

12. ibid., (April 27) pp. 298-299.

13. ibid., (October 22) p. 360.

14. Nau, "Back to Africa," The Lutheran Witness, LV, (June 30, 1936) p. 215.

15. J. T. Mueller, "What's the News from Africa?" The Lutheran Witness, LV, (Nov. 3, 1936) p. 37.

Ekong, the Rev. and Mrs. J. P. Kretzmann, Miss Helen Kluck, a deaconess nurse, and Miss Rapier, a deaconess teacher. Their work has been greatly blessed and although they have been burdened with many cares the Lord has graciously kept them in good health in spite of the fact that Nigeria is known as the white man's grave.<sup>16</sup>

The blessings which the Lord has laid upon this work have been great indeed. According to the latest statistics we have 59 congregations and stations with 10,106 baptized members and 3,126 communicant members. There are 2,679 pupils in the schools taught by native teachers. In Obot Idim there is a Central School, the property of our Lutheran natives, which is supported by the Ev. Lutheran Church of Nigeria, as the church is officially called.<sup>17</sup> In Nung Udol there is a Girl's Institute, which was under the direction and supervision of Miss Christine Rapier before she returned to America. Undoubtly one of her four women native instructors is in charge now. At present there are 132 girls enrolled in this school. Concordia Seminary at Obot Idim opened its doors to train native pastors in January 1940.<sup>18</sup>

Rev. Wisler informs us that our work has been carried on exclusively among the Ibesikpos until some months ago when two of our seminary students were sent to the Ibos, another

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16. J. T. Mueller, Brightest Light in Darkest Africa, p. 37

17. Wisler. The writer has the letter in his files giving the above information.

18. Mueller, op. cit., pp. 37-38.

language tribe. They are laying the ground work for extensive expansion among the Ibos.<sup>19</sup>

The Rev. Wm. H. Schweppe, and Rev. and Mrs. Carl Rusch began their journey to Africa on February 29. They will replace the Reverends J. P. Kretzmann and V. W. Koeper. Meanwhile, the two native pastors, the Rev. Jonathan Ekong and his brother, the Rev. Daniel Ekong are in charge of this promising field.<sup>20</sup>

Our mission in Nigeria has not been spoon-fed from the homeland. The salaries and residences of the foreign missionaries are paid with American money. But here is where American money stops. The natives themselves pay their teachers and catechists. They also pay for the construction of all their schools, chapels, and so forth. Growing out of the Bible and living upon the Bible, the Ev. Lutheran Church of Nigeria should really result in a self-governing, self-supporting, self-propagating church, an indigenous church in the best sense of the world. When a Church is so constructed and circumstances arrive, as this present global war, the church will not collapse when the foreigner leaves.

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19. Wisler, op. cit.

20. ibid.

XV. The Norwegian Lutheran Church of America in Natal-Zululand. (The American Lutheran Mission in South Africa)

J. R. Birkelund writes:

The first missionary to South Africa, sent out by the Norwegian Missionary Society in 1843, was Rev. H. P. S. Schreuder, who was born in 1817. Having received highest honors at the University of Kristiana (now Oslo), it was surprize to many that man of his ability, qualifications and academic standing would forego a promising career in the homeland and spend his life among a degraded and barbarous people.<sup>1</sup>

It took the Rev. Schreuder eight years to obtain a foothold in Zululand. Because of his medical skill King Mpande gave him large tracts of land and also permission to establish mission stations. In 1858 the first convert was baptized. In 1926 the missions begun by Schreuder numbered more than 20,000 Christians in Natal. This pioneer was also instrumental in the beginning of the work in Madagascar. After twenty-two years on the field Schreuder returned to Norway for his first furlough. He was ordained bishop for "The Foreign Mission Field of the Norwegian Church." Unfortunately this led to friction between him and the missionary society and to some extent with the missionaries on the field. This caused Bishop Schreuder to leave the Society. A few of his friends in Norway rallied to his support and

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1. George Drach, Our Church Abroad, p. 110.

organized "The Church of Norway Mission Schreuder," better known as the "Schreuder Mission." Schreuder retained only one station and was starting another, when broken down in health and as the result of an accident he passed away.<sup>2</sup>

Shortly after Rev. Schreuder's death an appeal was sent to Norway for someone to take his place. One man in particular was stirred by this appeal. He was Rev. Nils Astrup of Norddalen, Norway. He felt this letter to be a call from God for him to go to South Africa to continue where Schreuder had left off. Astrup was obedient to the call. He and Mrs. Astrup with their five children arrived in Zululand in June 1883. His younger brother, Hans, followed him a year later.

The Astrups foresaw the need of educational program for the Zulus so they undertook to establish schools wherever possible. In addition to elementary subjects they taught Bible, Catechism, and Bible History. Later it became necessary to establish schools for training native teachers. This was followed by the building of a theological seminary for the training of Zulu pastors.

Interest in this South African mission continued to grow. Among Norwegian Lutherans in America interest in this mission was centered in the home of Dr. Laurentius Larsen, first president of Luther College, Decorah, Iowa. Larsen's wife was a sister of Nils Astrup. Two of their daughters became missionaries to Zululand. The missionary spirit and zeal that filled this spread among the Luther College students and the many homes of Norwegian Lutherans in America. People were led to pray for the mission and send gifts to aid the work. More American missionaries obeyed the Lord's call to go to Africa. Nils Astrup was called home to God in 1919. His brother, Hans, then superintendent of the mission served until 1923. There he turned the responsibility over to Johannes, the son of Nils Astrup.<sup>3</sup>

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2. ibid., pp. 110-111.

3. Arnold F. Anderson and Frank I. Berg, Mission Heroes, p. 6.

Heinrich Otte entered the service in 1897 working at Hlabisa and Tshaneni.<sup>4</sup> In 1942 Rev. and Mrs. Heinrich Otte were stationed in Tshaneni.<sup>5</sup>

Miss Caroline Astrup entered the service in 1898 at Entumeni.<sup>6</sup> In 1942 she was serving at the same station.<sup>7</sup>

Miss Henninge Astrup entered the service in 1899 and worked at Hlabisa and Untunjambili.<sup>8</sup> In 1942 she was serving in the latter station.<sup>9</sup>

In 1927 the Norwegian Lutheran Church of America decided to take over the Schreuder mission after helping for years in the work. That same year Dr. J. R. Birkeland, the foreign mission secretary, who had been a foreign missionary to Japan during the years 1892-1902, was sent out to visit the field and help transfer the properties. He spent several months on the field and visited all the main stations and many outstations.<sup>11</sup>

The Zulu pastors came with pleasant anticipation to this meeting with the "Baba" from America. The situation had been explained to them. The children of the "Baba" of Norway, who formerly sent the missionaries, had moved across the water to another country, the "amakontinente Amerika."

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4. Andrew Burgess, Unkulunkulu in Zululand, p. 262.
  5. J. E. Grouli, The Morning Cometh YearBook 1941-1942, p. 74.
  6. Burgess, op. cit., p. 262.
  7. Grouli, op. cit., p. 74.
  8. Burgess, op. cit., p. 262.
  9. Grouli, op. cit., p. 74.
  10. Burgess, op. cit., p. 262.
  11. Burgess, op. cit., pp. 201-303

Now these children were going to continue the work of their fathers. This was an arrangement that the Zulus could understand. The Rev. J. Astrup had recently visited this land of the children, and when he returned he informed them that the children loved them just as the fathers had. The sons of the Rev. H. Otte were in that far country now and would soon come to them. Dr. Birkland brought the message of love from the "children" of America and told them of their hopes for the future of the Zulu Lutheran Church.<sup>12</sup>

The need for more missionaries was urgent. In 1925, the Rev. J. F. Ylvisaker left Madagascar because the climate was extremely injurious to his wife's health. On the other hand, Zululand was more beneficial to her, so he began mission work at Entumeni the same year. When the Norwegian Lutheran Church of America took over the Zulu mission, Ylvisaker became a permanent missionary. He is still serving a large field at Luwamba (formerly called Biyéla).<sup>13</sup>

The Rev. and Mrs. J. E. Farrup, the Rev. and Mrs. J. E. Grouli, and Sister Petrine Solvike, came to reinforce the field in 1928.<sup>14</sup>

The Farrups were located at Hlabisa. In this district of about 20,000 Zulus, one hundred and eighteen souls were baptized in one day. The crowded mission compound of ten acres

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12. ibid., pp. 203-204.

13. Burgess, op. cit., pp. 204-205.

14. ibid., p. 205.

has been enlarged to forty-two.<sup>15</sup> Today Farrup teaches at the Lutheran Theological Seminary in Oscarsberg.<sup>16</sup>

The Groulis, formerly missionaries, to China, were placed at Entunmeni, the second oldest station established by Schreuder in Zululand(1852). In this district there are 20 outstations. These have been organized into four circuits, eaching having a native pastor. The main school at Entumeni is under the direction of Miss Caroline Astrup.<sup>17</sup> Today Dr. Grouli is Mission Secretary of the Board of Foreign Missions of the Norwegian Lutheran Church of America.

The mission operates a farm at Untunjambili because the teaching of agriculture and the trades occupies a basic position in the educational scheme. This farm is also a source of food for the large number of boys and girls that study at the schools at the station. Mr. and Mrs. John Nelson came to Untunjambili in 1929 where Mr. Nelson still supervises the vast amount of industrial work carried on there.<sup>18</sup>

Miss Lillian Young arrived in 1929 and took over the dispensary which had formerly been served by Mrs. Falk Moe. In 1931 she was married to Rev. C. N. H. Otte, the son of Heinrich Otte. They reside at Untunjambili, where C. Otte has been missionary and director of the evangelist school since 1930.<sup>19</sup>

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15. *ibid.*

16. Grouli, *op. cit.*, p. 74.

17. Burgess, *op. cit.*, pp. 206-207.

18. Burgess, *op. cit.*, p. 207.

19. *ibid.*

The Rev. W. O. Rindahl was a pastor in America 1928-1930. Since 1930 he has been in Umpumulo.<sup>20</sup>

The Rev. J. N. Otte, another son of Heinrich Otte, was a pastor in America from 1929-1931. Since 1931 he has had charge of the outstations belonging to Untunjambili.<sup>21</sup>

Superintendent Johs. Astrup was relieved of his station duties at Untunjambili in order to devote his entire energies to the task of directing the mission work of the entire field.<sup>22</sup>

By force of circumstances all the missionaries at the stations must concern themselves more or less with medical and surgical work. At Hlabisa, which is located a great distance from any government medical service, the missionary dispensary is a tremendous wedge in piercing the darkness of heathen practises because the native remedies are usually worse than the disease. Sister Petrine Solvik has charge of the Girls' Home and the dispensary. Miss Olga Guttormson came to Etunmemni as mission nurse in 1932.<sup>23</sup>

The Co-operating Lutheran Missions in Natal is composed of the Norwegian Missionary Society, the Church of Sweden Mission, the Berlin Missionary Society, and the mission of the Norwegian Lutheran Church of America.<sup>24</sup>

The Co-operating Lutheran Missions have a Normal School at Umpumulo. The scholastic standing has been given high-

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20. ibid., p. 262.

21. ibid., p. 262.

22. ibid., p. 209.

23. Burgess, op. cit., pp. 209-211.

24. ibid., p. 216

recognition by the British Government. It is the only Lutheran Normal School supported by the Union of South Africa. On the faculty, the American Lutheran mission in South Africa is represented by the Rev. and Mrs. W. O. Rindahl. The theological Seminary is located at Oscersberg, a station of the Church of Sweden Mission. The Union Lutheran Evangelist School is built at Emmaus, a station belonging to the Berlin Missionary Society. The missionaries all know that the Zulus are the best evangelists to their people and therefore are eager to train them.<sup>25</sup>

Through the strenuous efforts of Johs. Astrup a fine evangelistic school was built at Untunjambilin in 1927. He had charge of this school until it was turned over to Carl Otte in 1930.<sup>26</sup>

The statistics for 1941 were: ordained men 9; unordained 1; single women 7; married women 10; evangelists and catechists 80; teachers (including union institutions) 111; nurses and assistants 2; adults baptized during the year 98; children baptized during the year 327; confirmed 206; communed 6,489; marriages 91; deaths 135; catechumens 354; communicant members 5,679; total membership 13,437; main stations 5; out-stations 61; preaching places 63; congregations 44; Sunday Schools 11; Sunday school teachers 19; Sunday school pupils 490.<sup>27</sup>

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25. ibid. pp. 217-219.

26. Burgess, op. cit., p. 219.

27. Grouli, op. cit., pp. 76-77.

How has the war affected the Zulus? Superintendent Astrup informs us that at no time in the history of mission work in South Africa have the native Christians faced more dangerous movements and tendencies. We quote Astrup:

Native Sectarianism which of late years has added thousands upon thousands to their adherents have stated not openly, but secretly for the consumption of their own people, that the White Christ belongs to the White man not to the Black man. They have to find their own Christ who must evolve from Native tradition and from the pagan Monster 'Nationalism.' Is it to be wondered that Nazi aims and methods appeal to these deluded people? May not these movements and tendencies, aims, and methods, that now receive added impetus through Nazi propoganda amongst our natives in South Africa bethe precursor of a new kind of Mohammedanism clothed in the tempting many-coloured vestments of Zulu tradition and and nationalism?<sup>28</sup>

What hardships has the war brought to the German, Finnish, and Norwegian mission societies? We believe that the problem of orphan missions is an important one. We quote Superintendent Astrup on the orphan missions of South Africa.

The following Missions have been deprived of the support of their homelands; The Finnish, the Norwegian, the Berlin, the Hermannsburg and the Hannoverian Free Church Missions.

The Finnish Mission is in a very precarious condition because of the unfortunate trend of the political situation in the homeland. The Norwegian Mission Society, though it has suffered a very heavy setback, has been receiving very valuable help from America and from the Norwegian Government in England. Besides it has received great sympathy and help from the Provincial authorities. All the same the Norwegian Mission with its extended ramifications over large districts in Natal and

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28. Gronli, op. cit., pp. 53-54.

Aululand is unable to develop and consolidate its efforts according to needs and wishes.

The Berlin Mission with prominent members interned and a natural shortage of funds like other German Missions being under suspicion by the authorities, who extend no helping hand to them is severely handicapped as is also Hermannsburg and the Hanoverian Mission, naturally in the same boat. The only redeeming feature of their position is the fact that unlike the Norwegian Mission they are surrounded by a comparatively large number of German farmers who are fairly well-to-do and help especially in the form of agricultural products. A good many of their Mission pastors also serve as pastors of German communities which are spread all over the Union and in this way also their expenses are to some extent, curtailed. All the same their position or rather the condition under which they are working is very difficult and I trust our friends in America who have so often come to the assistance of those in need will, according to means and inclinations extend benevolent assistance to our brethren both of the Finnish and the German Missions.

The Missions concerned, especially the Norwegian and German Missions, are also in great need of workers, as European supplies are unobtainable, and in consequence native workers must, if possible, be substituted. Much more attention, therefore, must be given to the possible acquisition of native pastors and evangelists. We have tried to help our friends in the Norwegian and German Missions. Hermannsburg thanked us for the offer but stated that they had no men with sufficient academic training to go to Oscarsberg. The Norwegian and Berlin Missions were very grateful at the prospect of help being provided for this purpose. I offered that I would do all in my power to secure support from America for four theological students, two for Berlin and two for the Norwegian Mission. I at once communicated with our secretary to the effect and asked if favorable, to reply by cable. A few days ago a cable was received stating that the Lutheran World Action guarantees the support of four theological candidates at Oscarsberg. This was very gratifying indeed. God bless our friends at home who so readily and soliberally extend their helping hand to the Berlin and Norwegian Missions.<sup>29</sup>

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29. ibid. pp. 54-55.

Mission Personnel of the American Lutheran Mission  
in South Africa (1942) 30

Superintendent: Rev. Johs. Astrup, D. D.  
Vice-Superintendent: Rev. Carl Otte  
Secretary: Mr. John Nelson  
Treasurer: Rev. P. C. Pederson

Stations

Untunjambili, Natal: Rev. and Mrs. P. C. Pederson,  
Mr. and Mrs. John A. Nelson, Miss Henninge Astrup,  
Rev. and Mrs. C. N. H. Otte.

Entumeni, Natal: Rev. and Mrs. J. N. Otte, Miss  
Caroline Astrup, Miss Selma Erickson.

Eshowe, Natal: Mrs. H. J. S. Astrup (retired)  
Luwamba, Natal (Post Office) Ntambana, Natal: Rev.  
and Mrs. J. F. Ylvisaker, Miss Millicent Haugebak.

Hlabisa, Natal: Rev. and Mrs. Hjalmar Astrup, Sister  
Petrine Solvik

Tshaneni, Natal: (Post Office, Mkuzi, Natal) Rev.  
and Mrs. Heinrich Otte.

Kranskop, Natal: Dr. and Mrs. Johs. Astrup.

Umpumulo Normal School (Post Office, Mapumulo, Natal):  
Rev. and Mrs. W. O. Rindahl, Miss Emma Eide.

Lutheran Theological Seminary, Oscersberg (Post Office,  
Rorke's Drift, Natal): Rev. and Mrs. J. E. Farrup.

Native Pastors

Philip Xulu, Abjatar Zulu, Henry Sibiya, Samuel  
Ninela, Samuel Ntuli (retired), S. J. Fihlela,  
Elias Msomi, Mketwa Luhlongwane, Jekoniah Bhengu,  
Sebulon Ndlovu, Filemon Mkize, Christian Mtetwa.

## XVI. The Lutheran Free Church in Madagascar

Since it was impossible to obtain any recent materials on the mission activities of the Lutheran Free Church, Prof. Andreas Helland, the mission secretary, kindly supplied a mimeographed summary that he prepared in 1940 when the Lutheran Free Church Mission celebrated its fiftieth anniversary in Madagascar. We quote this survey:

### OUR MISSION IN MADAGASCAR

1890 - 1940

#### The Missionary Personnel

The first Lutheran missionary to Madagascar from America, the Rev. Peter Hogstad, arrived in 1888. He was a graduate of Agusburg Seminary. He was assigned his field of labor in southeast Madagascar. In the following year another Agusburg graduate, Rev. Erik Tou, came to the island. In 1890 he began work at Manasoa in Tanosyland, not far from the southwest coast. These men were in the service of the Norwegian Mission Society. In 1892 the southern part of Madagascar was ceded to the United Lutheran Church in America as its special mission field.

Internal dissensions in that church body culminated in 1893 in a division which again in time led to a division of the mission field, so that the eastern part became the field of the United Church, while the western part became the field of the Lutheran Free Church. When we reckon the beginning of our mission from 1890, it is because pastor Tou in that year took up the work at Manasoa which has remained the center of our mission in southwest Madagascar until this day.

One station belonging to the Norwegian Mission Society lay within the confines of what became our

field, namely St. Augustin, founded by Rev. Michael Andreassen in 1888. He died at his station in 1892.

Our mission field, or at least some parts of it, is quite fever-infested. This, together with the fact that the native huts in which the earliest missionaries had to live, as well as their inexperience in taking care of themselves in a tropical climate, caused several of them to succumb to the ravages of the Blackwater fever. Thus Sister Pernille Pederson died in 1898, Mrs. J. B. Høygaard, Mr. N. A. Hatlem, and Sister Caroline Olson in 1900, Mrs. E. H. Tou in 1901, Sister Milla Larson in 1902, Mrs. Halvor Sageng in 1904, pastor J. B. Jerstad in 1911, and Miss Ragna Dahle in 1919. Only one of our missionaries has died in the field since that year, Mrs. J. O. Dyrnes, who passed away in 1937.

Concerning all these it may be truly said that they did not hold their life of any account as dear unto themselves, so that they might accomplish their course and the ministry which they received from the Lord Jesus, to testify the gospel of the grace of God.

A considerable number of missionaries have served in our mission for shorter or longer periods, but have had to return to the homeland on account of ill health or for other valid reasons.

The present missionary staff consists of the following persons:

Dr. J. O. Dyrnes, pastor and medical missionary. Came to Manasoa in 1900 and is still continuing his work as physician and leader of the work in Manasoa district. He was also for many years the leader of the work in Benenitra district until this last year, when it was transferred to pastor Quanbeck.

Rev. and Mrs. O. M. Molvik, stationed at Betsioky. They came to Madagascar in 1910. Pastor Molvik has been missionary in St. Augustin and also for a short while in Betroka, and has now for several years been the resident missionary in Betsioky district, also taking care of Bezaha district.

Rev. and Mrs. O. A. Asheim, stationed at Ampanihy. Mrs. Asheim (Sister Petra Petersen) came to Madagascar in 1912 and pastor Asheim in 1919. They worked temporarily for a short while in Betroka district.

Sister Milla Pederson went to Madagascar in 1916. She is serving as matron of the girls' home at Manasoa.

Miss Inga Helland came to Madagascar in 1920. She was first for some time leader of the work at Benenitra and later for many years resident missionary in St. Augustin district after having served for some time as leader of the work among the women in that large and important district. She is at present taking care of the work at Betroka during Rev. Vaagenes's furlough.

Rev. and Mrs. M. A. Helland arrived in Madagascar in 1921. They have had their work at Manasoa where he has had the supervision of the schools and the boys' home. Mrs. Helland was for a while matron of the girls' home. Two years ago they moved to Fianarantsoa where Rev. Helland has held a teaching position in the Inter-Lutheran Theological Seminary.

Rev. M. G. C. Vaagenes came to Madagascar in 1921 and Mrs. in 1923. They have been resident missionaries in the Betroka district, with which is also connected what was once planned to be an independent district, Isoanala. Betroka is the only station outside of Manasoa which has an advanced grade school. Pastor Vaagenes is the superintendent. The Vaagenes family is at present at home on furlough, and will return to Madagascar next winter if conditions will permit.

Rev. and Mrs. C. H. Quanbeck came to Madagascar in 1927. Besides serving for a while as resident missionary at Betioky, pastor Quanbeck has spent most of his time in school work at Manasoa. He is now also leading the work at Benenitra, as well as being the superintendent of the boys' home at Manasoa. Mrs. Quanbeck served for a time as matron of the girls' home.

Rev. and Mrs. Malvin Rossing came to Madagascar in 1938. They are stationed at St. Augustin.

Rev. and Mrs. Maurice Molvik went to France last year to continue their studies, with the intention of proceeding to Madagascar this summer. The war conditions made it impossible for them to realize this plan, and they were forced to return temporarily to America.

Most of the missionaries have spent from one to

two years in language study in France as a preparation for their work in Madagascar.

From the above it will be noticed that while our Madagascar mission this year can celebrate its fiftieth anniversary, Dr. Dyrnes can celebrate his fortieth and Rev. and Mrs. Molvik their thirtieth anniversary of mission service.

### The Native Church

We have on our Madagascar mission field five main stations and districts, besides two districts taken care of from neighboring stations.

St. Augustin is our oldest district, work having been started there by the Norwegian Mission Society in 1888.

Manasoa (Tanosy) was founded by Rev. Tou in 1890.

Benenitra has had its own resident missionary at times, but has for the most part been served from Manasoa.

Betioky district is a continuation of the Manasoa-Mahafaly district organized by Rev. Jerstad in 1899.

Bezaha district was organized by Rev. Bjørgan in 1915. It is now served from Betioky.

Ampanihy district was organized by pastor Asheim in 1920. Work had been begun by a native pastor several years before.

Betroka district was transferred to our mission by the Norwegian Mission Society in 1923. Work had been carried on there since 1914, but without a resident missionary.

There are now large, substantial churches at all the five main stations, while the larger number of the other churches are temporary affairs. There are also good, sanitary station buildings at all these stations, some of them, however, not quite completed. The Women's Missionary Federation has furnished the funds for the erection of station buildings at Ampanihy, Betroka and Betioka, and a house of a lady worker at St. Augustin.

Manasoa is the center of our mission work in

Madagascar. Besides the regular evangelistic work we have here medical work, schools, and a girls' and a boys' home. The girls' home was started by Rev. and Mrs. Tou who took into their homes several outcast girls, born on so-called "evil days" and left to perish. Dr. Dyrnes started the boys' home.

The medical mission has been carried on by Dr. Dyrnes since his arrival at Manasoa in 1900. It has been estimated that he has treated well above three hundred thousand clinical cases of illness, besides thousands of hospital cases.

The school work was started shortly after the beginning of the mission work itself. After the French took over Madagascar this activity was very much curtailed, but some school work has been carried on all the time.

A beginning of training native workers was made by Rev. J. B. Høygaard in 1896 or 97. Mr. Nils A. Hatlem (theological graduate from Augsburg, but not ordained) organized this work on a more extended scale, but his death in 1900 threatened to put a stop to it. However, Dr. Dyrnes continued, and others have carried it on further. Rev. Quanbeck is the present principal of the evangelist or Bible school. Preparatory courses for candidates for the Bible school have been maintained at several of the main stations.

A school for wives of Bible school students has been maintained for a number of years at Manasoa. Started, as far as known, by Mrs. Dyrnes, the school has always been under the guidance of missionaries' wives.

A lower and higher grade school and a Normal-High school are maintained at Manasoa, a grade school also at Betroka.

Participation in the work of the Inter-Lutheran Theological Seminary at Ivory, Fianarantsoa, concludes our educational activity. Our mission is represented on the Board of Directors, and Rev. Helland has been a teacher there for the last two years.

#### Statistics

There are besides the missionaries from America, fourteen native pastors and slightly over one hundred evangelists, teachers and Bible women.

There are 85 organized congregations, besides about 30 out-stations served by part-time workers. About 3,300 children are given religious instruction in 85 Sunday schools. Of these about 55% come from Christian homes, the rest from heathen homes.

About 9,900 have been baptized since the beginning of the mission work fifty years ago. The present membership is about 5,400. About 450 were baptized during last year. There were about 350 catechumens at the close of the year. The number of "adherents", that is such who come to services more or less regularly, but are not baptized, and such who ask for mission work among them, maybe safely placed at between five and six thousands.

The total received for self-support last year was about \$1,700.00. In this sum is not included contributions to different branches of local work.

The mission work on our field in Madagascar has experienced a steady growth. Local revivals there have have been from time to time, but never anything like a mass movement towards Christianity. The resistance from the heathen element, led by the witch doctors, has been very marked all along, and hindrances of a most serious nature have been placed in the way of the mission work.

The mission work in Madagascar has been going forward along the lines of the early mission, about which it was said: "There is an open door and many adversaries". God has blessed the efforts and the prayers of the missionaries in the field and the mission friends at home. To Him belongs the honor and the glory forever. 1

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Andreas Helland, Our Mission in Madagascar 1890-1940, pp. 1-4. The writer has the original copy in his files.

## XVII. The Norwegian Lutheran Church of America in Madagascar

Madagascar is an island in the Indian Ocean about 250 miles from the continent of Africa, situated in the torrid zone, and has a population of over three and one half million. It is the third largest island in the world, having an area equal to that of Texas. Politically it became a French colony in 1896.<sup>1</sup>

The field of the Norwegian Lutheran Church of America is found in the province of Fort Dauphin in the south. The eastern part of this region is mountainous while the western part is generally level. The people are called Malagasy. Racially they are of the brown Malay type, having languages, traditions, and customs in common with the Indian archipelago. The mission work is carried on with the Tandroy and Tanosy tribes.<sup>2</sup>

In 1892 the southern part of the work had been ceded to the Norwegian United Lutheran Church. Internal dissention in that church led to another division in 1893 so that the Lutheran Free Church received the southwestern part of Madagascar and the United Norwegian Lutheran Church the south-

1. George Drach, Our Church Abroad, pp. 112-113.

2. ibid. pp. 113-114. For extensive information concerning the topography and climate of the land and the religious customs, traditions, etc. of the natives cf. Andrew Burgess, Ra-Na-La-Hi-Ko, and Zanahary in South Madagascar.

eastern part of Madagascar, namely, the province of Fort Dauphin. This is the field of the Norwegian Lutheran Church of America. In 1941 after fifty-three years of teaching and preaching, there were 9,283 communicant members in the Malagasy church in Fort Dauphin province. There were 16 foreign missionaries and their wives and 18 single women. The Native staff was comprised of 21 pastors, 159 evangelists and catechists, 3 Bible women and 61 teachers. These workers had charge of 11 main stations and 136 outstations comprising 128 congregations.<sup>3</sup>

#### Mission Stations in Anosy<sup>4</sup>

##### Fort Dauphin

Founded by Hogstad, 1888

Missionaries (1942); Superintendent and Mrs. K. F. Braaten, Miss Agnette Haugen, Miss Mary Rendahl.

By 1938 3,571 souls had been baptized at this station during the fifty years of its history. At that time it had a membership of 1,260 of which 543 were communicant members.

##### Manantenina

Founded by Hogstad, (1896). (Originally started by the Free Church and exchanged for St. Augustin on the West Coast in 1904)

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3. J. E. Gronli (ed.) The Morning Cometh Year Book 1941-1942, pp. 76-77.

4. Unless otherwise stated all information concerning these stations except the 1942 missionary personnel is taken from J. E. Gronli (ed) From Darkness to Light, Year Book 1938, pp. 19-118. The 1942 missionary personnel is taken from J. E. Gronli, The Morning Cometh Year Book 1941-1942, p. 73.

Missionaries (1942): The Rev. and Mrs. R. C. Cartford.  
1,400 souls have been baptized since Hogstad baptized Reobo,  
the first native convert at this station.

Ranomafana

Founded by Trystad (1909).

Missionaries, 1942: The Rev. and Mrs. P. B. Stolee.

By 1937 1,248 souls had been baptized at this station.

Manafiafy

Founded by Skaar (1898). Also called Ebenezer and Ste.  
Luce.

Missionaries (1942): The Rev. and Mrs. T. F. Braaten,  
Miss Lyla Sivesind.

Mission Stations in Androy

Ambovombe

Founded as a main station by Tovrik (1918)

Missionaries (1942): The Rev. and Mrs. K. Monson  
and Mrs. O. L. Hofstad.

2,400 souls have been baptized since the station was  
opened.

Bekily

Founded as a main station by Cartford in 1921. (The  
work here was begun by Nesdal in 1915 as an outstation under  
Tsivory)

Missionaries (1942): The Rev. and Mrs. F. S. Hallanger

In 1938 Bekily had 71 baptized souls, seven confirmed,  
and a total membership of 626. They paid their share of self-

support, 7,000 francs, without a murmur.

### Tsihombe

Founded by Hofstad, 1927

Missionaries, 1942: Sister Laura Petersen

By 1938 616 souls had been loosed from the bondages of Satan. One of the great handicaps in the work at Tsihombe are the recurring famines.

### Behara

Founded by Picard, 1912

Missionaries, 1942: Miss Gunda Hennum

The Tandroy is less conservative than the Tanosy, and it is easier for him to break the shackles of his ancestors.

1,419 souls have been received into the Lord's kingdom through holy baptism during its short existence of 25 years.

### Tsivory

Founded by Jorgensen of the Lutheran Free Church.

Transferred in 1907 to the predecessors of the Norwegian Lutheran Church of America.

Missionaries (1942): The Rev. and Mrs. K. L. Norlie

G. V. Torvik states that in the Tsivory district 1,159 have been baptized since the beginning; but also informs us that there are only 152 communicant members. And it is rather humiliating that the greater number of the people are from the interior, while the tribes in the country, the Tandroy, the Bara and Tanala have barely been touched.

## Mission Schools

### Manifiafy Girls' School

Founded by Caroline Nilsen in 1895

Missionary (1942): Miss Mayme Stevenson

In its early days it was difficult to enroll girls in the schools because the natives did not trust the foreigners. In 1902, during the time Miss Emma Dahl was in charge, the school was moved from Fort Dauphin to Manifiafy. During the native uprising in 1904 the girls were sent home. At that time the enrollment had reached 100. In 1905 the school was reopened. In 1906 there was another short interruption when the school was closed by the government.

It has always been the aim of the school to train the girls to become capable and efficient Christian homemakers, to become worthy helpmates for the Christian workers, to make them independent in case they should not get married or become widows, to prepare for further study at Manantantely, in case they chose to study there; by giving them courses in home making, industrial work of all kinds, and Bible studies beside the regular elementary work.

### Manantantely Boys' School.

Founded by P. C. Halverson (1909). Moved to Manantantely in 1921.

Missionaries (1942): The Rev. and Mrs. Charles Jeannot, Miss Agnes England.

A primary department is maintained and those that show

progress continue in the Normal Department. The teachers of the primary schools are graduates of the Manantantely Normal and have State diplomas. Those that do not succeed in passing the government examinations are given other useful occupations in the Mission. The Rev. Charles Jeannot, director of the school, is a Lutheran pastor from Clairegoutte, France, and formerly a missionary in Transvaal, South Africa.<sup>5</sup>

#### Evangelistic School at Fort Dauphin

Founded by P. C. Halvorson, (1909).

Missionaries (1942): Miss Nellie Dahl, Sister Anna Gjernes.

Young men who are to serve as evangelists, attend the preparatory schools which are located at each of the mission stations. This is a three-year course in which they are given an elementary education and grounded in the Bible. After the preparatory course is completed, the graduates of the eastern field enter the Evangelistic School at Fort Dauphin. Bible study, doctrine, and practical work receive special attention. After completing a three-year course here the men are sent out as evangelists to outlying villages.<sup>6</sup>

#### Bible School at Ambovombe

Founded by O. P. Stavas in 1929

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5. Andrew Burgess, Zanahary in South Madagascar, pp. 221-222  
 6. Burgess, op. cit., p. 222.

The students from the preparatory schools in Androy formerly attended the Fort Dauphin Evangelist School. The damp coast climate and the long distance were immense barriers for training Tandroys for Androy. Since its founding this school has sent out a large number of evangelists to preach and teach among the people of the vast area of Androy.<sup>7</sup>

#### Other Schools

##### American School at Fort Dauphin

Founded in 1915. This is a school for the missionaries' children.

Teachers (1942): Miss Dora Gulbranson, Miss Bertha Rorstad, Miss Celia Thompson, Miss Magnihild Nybrotten.

##### Inter-Lutheran Seminary at Ivory

This Seminary is operated jointly by the missions of the Norwegian Lutheran Church of America, the Norwegian Missionary Society, and the Lutheran Free Church. The native pastors of the three co-operating societies are trained in this seminary. It is located near Fianarantsoa on the field of the Norwegian Missionary Society.

##### Native Self Government

Steps have been taken toward establishing a self-governing Malagasy Church. In 1924 the Comite Mixte was organized. It is composed of seven native members chosen by the yearly

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7. ibid., p. 222-223.

meeting of the native church and three missionaries chosen by the Mission Conference. They discuss all practical problems concerning the schools and congregational work and formulate proposals for the missionary conference. The first Pastoral Conference was held at Behara in 1930. The Comite Mixte and the Pastoral Conference are steps toward a realization of the Lutheran Church of Madagascar, where the native Christian Church will have its own organization and the missionaries will be advisory members only.<sup>8</sup>

Missionaries who have served in the Madagascar Mission of the Norwegian Lutheran Church of America:<sup>9</sup>

- J. P. Hogstad, sent in 1887; died in Fort Dauphin, 1911.
- E. H. Tou, sent in 1889; to America, 1905; died 1917.
- G. N. Isolany, sent in 1893; to America, 1901; died 1935
- O. B. Sanders, sent in 1893; to America, 1902.
- Caroline Nilsen, sent in 1893; to America, 1901.
- J. Skaar, sent in 1897; to America, 1901; died 1932.
- P. C. Halvorson, sent in 1897; to America, 1916  
representative, Foreign Missions; died 1937.
- M. J. Stolee, sent in 1900; to America, 1909; Professor  
of Missions, Luther Theological Seminary.
- A. Elle, sent in 1901; to America, 1903.
- G. Torvik, sent in 1901.
- Emma Dahl, sent in 1901; to Norway, 1906; died 1932.
- Jørgine Mjølvik, sent in 1902; to America, 1906; died 1908.
- P. A. Bjelde, sent in 1905.
- Wm. Trygstad, sent in 1905.
- Nellie Dahl, sent in 1905.
- Sister Caroline Thompson, sent in 1907; drowned when  
steamer sank near Capetown, South Africa, 1917.
- Sister Mette Hagen, sent in 1907.
- Alfred Picard, sent in 1908; to America, 1926.
- Henri Douze, sent in 1908, resigned 1924.
- Chr. Pedersen, sent in 1908.

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8. Burgess, op. cit., pp. 227-228.

9. Andrew Burgess, Ra-Ha-La-Hi-Ko, pp. 225-226.

- Anna Wilhelmsen, sent in 1909; married A. Picard,  
 1911; died, Tananarive, 1917.  
 John Fjeldstad, sent in 1910; to America, 1915.  
 Eugene Rateaver, sent in 1911.  
 Sister Anna Stenseth, sent in 1911; married K. F.  
 Braaten, 1921.  
 Sister Bertha Landsverk, sent in 1912; to America,  
 1917, died 1924.  
 Sivert Nesdal, sent in 1912.  
 B. M. Schroder, sent in 1913.  
 Sven Tverberg, sent in 1914.  
 R. C. Cartford, sent in 1914.  
 Ingara Nakling, sent in 1914.  
 J. K. Krogh, sent in 1914; to America, 1921.  
 Clara Cysland, sent in 1915.  
 Sister Oline Egesdal, sent in 1916.  
 David Lovaas, sent in 1916; to America, 1933.  
 K. F. Braaten, sent in 1916.  
 K. Monson, sent in 1919.  
 Celia Thompson, sent in 1919.  
 Anna Knutson, sent in 1920; married Wm. Trygstad,  
 1921; died Feb., 1932.  
 Sister Ella Ness, sent in 1920; to America, 1933.  
 O. P. Stavaas, sent in 1920.  
 Anena Christensen, sent in 1920; to America, 1923.  
 Sister Laura Peterson, sent in 1921.  
 J. F. Ylvisaker, sent in 1921; to Africa, 1925.  
 Olaf Carlson, sent in 1921.  
 Marie Torgerson, sent in 1921; to America, 1928; died 1937.  
 Sister Anna Gjernes, sent in 1922.  
 T. F. Braaten, sent in 1922.  
 C. P. Rasmussen, sent in 1923; to America, 1925.  
 Sister Clara Fremming, sent in 1923; to America, 1926.  
 P. B. Stolee, sent in 1924.  
 Constance Stolee, sent in 1924; married A. S. Burgess, 1928.  
 Alta Hougen, sent in 1924; married Wm. Trygstad, 1934.  
 Cora Anderson, sent in 1924; to America, 1927; died 1927.  
 Laura Olson, sent in 1925.  
 O. L. Hofstad, sent in 1925.  
 A. S. Burgess, sent in 1926; field representative  
 Foreign Missions, 1935.  
 Mayme Stevenson, sent in 1927.  
 Agnette Haugen, sent in 1927.  
 Agnes England, sent in 1927.  
 F. S. Hallanger, sent in 1928.  
 Bertha Rorstad, sent in 1930.  
 Dora Gulbranson, sent in 1930.  
 Lyla Sivesind, sent in 1930.  
 C. Halvorson, sent in 1932.  
 Magnild Nybrotten, sent in 1936.

Charles Jeannot, sent in 1936.  
 Kenneth Norlie, sent in 1937.  
 Gunda Hennem, sent in 1937.  
 May Rendahl, sent in 1937.  
 George Anderson, sent in 1938.

New Guinea! Every American has repeated this name  
 scores of times since the outbreak of the war. Two years  
 ago many of these same Americans had never heard of the is-  
 land although it is the largest island in the South Sea with  
 an area of 305,000 square miles. It has a length of about  
 1500 miles and varies in breadth between 200 to 400 miles.  
 Although it was discovered early in the sixteenth century  
 by the Portuguese, none of the land hungry European states  
 desired it. Finally in 1885 it was divided between Great  
 Britain, Germany, and the Netherlands. It remained however,  
 for Christian missions to open the roads to civilization, and  
 bring peace to the warlike Papuan tribes and prove that the  
 Gospel of Christ is the power of God unto salvation to every-  
 one that believes it.<sup>1</sup>

The first two missionaries to New Guinea, Otto and Detlefson,  
 were Lutherans supplied by the renowned Pastor J. Gossner.  
 These two men founded the stations at Doreh Bay in 1885, which  
 later were taken over by the Utrecht Society.<sup>2</sup>

The London Missionary Society began its work in New Guinea  
 in 1871 and the Anglicans and Wesleyans in 1891. But the

1. George Beach, *Our Church Abroad*, pp. 201-202.  
 2. *Ibid.*, p. 202.

### XVIII. The American Lutheran Church in New Guinea

New Guinea! Every American has repeated this name scores of times since the outbreak of the War. Two years ago many of these same Americans had never heard of the island although it is the largest island in the South Sea with an area of 305,900 square miles. It has a length of about 1500 miles and varies in breadth between 200 to 400 miles. Although it was discovered early in the sixteenth century by the Portuguese, none of the land hungry European states desired it. Finally in 1885 it was divided between Great Britain, Germany, and the Netherlands. It remained however, for Christian missions to open the roads to civilization, and bring peace to the warlike Papuan tribes and prove that the Gospel of Christ is the power of God unto salvation to everyone that believes it.<sup>1</sup>

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1. George Drach, Our Church Abroad, pp. 201-202.  
 2. ibid. p. 202.

Lutheran mission by God's grace, became the most important factor in Christianizing the Papuans. When the northern part, which lies east of the 141st meridian came under German dominion, the Neuendetteslau Society secured the Finschafen territory and the Rhenisch Society obtained Astrolobe Bay.<sup>3</sup>

The Neuendetteslau Society's famous pioneer missionary to New Guinea, Pastor Johannes Flierl Sr., began work at Finschafen in 1886.<sup>4</sup>

The Rhenisch Society's pioneer missionaries, Erich and Thomas, began their work at Bogadjim, on the Bay of Astrolobe, south of Madang.<sup>5</sup>

New Guinea was a good example of a virgin mission field. Untouched by civilization Papuan heathenism had exerted its corrupting influence undisturbed and unhindered. Animism was represented in New Guinea in its grossest forms and Maja, the unwritten code of customs and behavior, governed all activities.<sup>6</sup>

Flierl and Tremel, missionaries of the Neuendetteslau Society, built their first mission station at Sunbang. Flierl and the later missionaries had to fight illiteracy, malaria, sorcerers, and the distrust of the natives.<sup>7</sup>

The Rhenish missionaries labored and suffered under similar conditions and difficulties. Its pioneers, Erich and Thomas, started their work in May 1887. They were followed

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4. Drach, op. cit., pp. 203-204.

5. ibid., p. 207

6. ibid., pp. 204-205.

7. ibid., pp. 205-206.

by others and after a school had been established parents and children gradually became interested in the Bible.<sup>8</sup> The first baptism occurred in 1899, when two Kai boys, products of a mission school confessed their Redeemer.

Through the efforts of the Rev. Christian Keyser the younger generation who had been called to Christ, were induced to become helpers. The training schools for evangelists were filled and more than 600 helpers were employed so that the occupants of the interior could also be brought to Christ. These projects required an increase in personnel and expenditure. Industrial stations were added and cocoanut plantations were laid out. The Printers at Lagaweng and Kurum supplied the field with school books while the mission stores at Meneba and Ragetra supplied the necessities of life. Each district owned a schooner. Since the funds had been raised by little German children the schooners were named the "Bavaria" and "Rhenowestphalia." The Papuans took notice, saved from their meager earnings to build chapels and schools. Then came the Great War.<sup>9</sup>

Both missions, the Rhenish and Neuendetteslau, were in Northeast New Guinea, called by the Germans, Kaiser Wilhelm's-Land, but were taken over by the Australians after the war broke out in 1914. After the war the League of Nations

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8. ibid., pp. 207-208.

9. Drach, op. cit., pp. 212-213.

granted it to Australia as a "Mandated" Territory of New Guinea.<sup>10</sup>

Most of the missionaries were permitted to stay at their work, but great need developed, since furloughs became overdue, new workers could not be sent, and there was a lack of money and supplies. The need at Finchhafen was taken care of by the Synod of Iowa and Other States and some Lutheran synods in Australia (later united into the United Evangelical Lutheran Church of Australia). Help was also brought to the missionaries at Madang when they needed it.<sup>11</sup>

After the war the fate of the German missionaries was uncertain because the Australian government was gradually going to deport them all. In order that the work might not be deserted altogether the Synod of Iowa and Other States and the U.E.L.C.A. (in Australia) began to send men and women as well as money. Thus it happened that in the early twenties some of the American missionaries and some of the Australian missionaries were sent to both fields. The time for deportation of the German missionaries was repeatedly postponed, and finally after much pleading, they were permitted to remain.

The terms of the Versailles Treaty demanded that both missions be conducted under other than German administration. Therefore the work at both Madang and Finschhafen was carried under the auspices of the Church in America and in

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10. F. Braun and C. V. Sheatsley, On Both Sides of the Equator, p. 90 and passim.

11. Drach, op. cit., p. 215 and passim.

Australia. The German societies demanded the return of their fields, so finally when permission was granted Finschhafen (Neuendetteslau) took over its field again and the Rhenish Society its field. Cooperation with the American missionaries caused some problems, so "spheres of interest" were mapped out. The American mission was to be between the other two, namely, on the Rai Coast. The Americans did not fare so well because of the lack of a good harbor, lack of a supply house, lack of a hospital, etc. Finally, when the Rhenish Society could not carry on, due chiefly to financial reasons, they were willing to permit the Americans to take over the mission at Madang, especially since the Americans had saved the work around Madang by investing much money and sending more workers.

In 1932 the work was definitely taken over by the American Lutheran Church and since that time this field has been known as Lutheran Mission Madang.<sup>12</sup>

A sheet of information issued by the Board of Foreign Missions of the American Lutheran Church gives us a few vital facts concerning the Lutheran Mission Madang. From this we quote:

1. Correct Name of Our Field: The official name of our mission in New Guinea is Lutheran Mission Madang, but we usually speak of Our New Guinea Mission.
2. Location of Our Field: It is found in the Madang District of New Guinea, the second largest island of the world.

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12. Braun and Sheatsley, op. cit., p. 135 and passim.

New Guinea is located north of Australia and south of the equator. It is about 1500 miles long and from 200 to 400 miles wide. Its size is about three times that of Great Britain; Texas and Ohio together would find room in it.

3. Geographical Division of New Guinea: The island is divided into three parts, viz., Dutch New Guinea comprising the northwestern half (under Holland); Papua, the southeastern portion (under Great Britain); the Territory of New Guinea, the northeastern section (under Australia). The latter is divided into three parts, viz., the Morobe, the Madang, and the Sepik Districts.

4. Madang: The Madang District, with the town of Madang as its administrative center, is approximately one half the size of Indiana and twice that of Massachusetts.

5. The Population: The exact population of New Guinea is not known; that of the northeastern section, The Territory of New Guinea, consists of 3,000 British, 2,000 Chinese, 400 Germans, 150 Americans and approximately 800,000 Papuans.

The population of the Madang District alone consists of 117,000 natives who are listed and an estimated 150,000 natives who are not listed, some Chinese, and approximately 200 white people.

6. The Country: Most of New Guinea is covered with rugged mountains, some of them 12,000 to 14,000 feet high. Innumerable rivers and creeks rush down the mountains of this wild country, and through some grass plains into the Pacific Ocean.

In the whole Madang District there are only about 64 miles of vehicular roads, but approximately 1,781 miles of bridle paths.

7. The Climate: The climate is strictly tropical - average temperature of 88° Fahrenheit, very high humidity, average rainfall of 162.63 inches per year.

8. Products: Products raised consist mainly of coconuts, bananas, papayas, yams, taro and sago. Sweet corn, potatoes, cocoa, coffee, peanuts and fruits like limes, mangoes, and oranges can be raised. Gold has been found in a few places.

Our Mission is not interested in finding and obtaining the country's gold or other riches, but in bringing to its inhabitants the pure gold of the gospel.

9. The Natives: The inhabitants of New Guinea are a chocolate brown race called Papuans. Their hair is dark and curly. They are heathen savages, many of whom still practice cannibalism.

Different languages and dialects divide the

people into countless tribes and clans. They live in small villages and are continually at war with each other. Nationalism does not reach beyond their own small tribe. The life of many of them reminds one of the stone age. Their implements, of which there are few, and their weapons are made of wood and stone. They wear but scanty dress of bush material.

10. The Native's Religion: The religion of the native is animistic. They have no idols but worship spirits, mostly the deified souls of their ancestors. Socery and witchcraft permeate their whole life. They live in constant fear of human and superhuman enemies.

11. The Language: Over 300 languages and dialects have been found in New Guinea, over 45 in the Madany District alone. Our Mission is trying to introduce the Graged language as the future church language for all.

Each missionary must learn at least two native languages, namely, Graged and that of the local tribe.

12. Missionary Work: From 1887 to 1903 the Mission converted one soul. By 1914 there were 96; today there are over 16,000. More than 200 trained native teachers and evangelists are at work, among them five native pastors. There are 14 main mission stations and hundreds of outlying stations.

13. Schools: Our Mission conducts over 100 Christian day schools, attended by some 2,800 boys and girls.

The Central School at Amron trains native teachers and evangelists. Our Mission also conducts a school for Chinese children and has made a beginning with a small industrial school.

14. Medical Missions: We have our own hospital at Amele with two doctors and three nurses and a dispensary at every main mission station.

Thousands of patients are treated during the year and thereby influenced for Christianity. The hospital also trains native medical helpers.

15. Industrial Work: We have our own printery and carpentry, a few coconut plantations and raise some cocoa and many products in fields and gardens for home consumption and market. The Mission also has its own store and supply house and two motor boats, a larger one, the Totol and a smaller one, the Iowa.

16. The Missionaries: Our missionary staff consists of 18 pastors, 14 laymen, 2 doctors and 3 nurses. <sup>13</sup>

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13. Anonymous, Our New Guinea Mission. The writer has this sheet in his files.

The work at Madang suffered in the early days from much sickness and death among the Rhenish missionaries, the chief cause being malaria. This meant a constant change in the personnel in a mission field with numerous languages and dialects. Two other problems were the close contact, and therefore competition of the Roman Catholics at Alexhafen, north of Madang, and the life lead by the other whites.

When the war broke out in 1939 the Lutheran Mission Finchhafen had about 40,000 baptized members and the Lutheran Mission Madang about 17,000. In September 1939 most of the German missionaries at Finchhafen were interned and taken to Australia. There were a few Australians in the Finchhafen staff but the interning of the German missionaries meant that most of the Finchhafen stations were deserted. Some of the stations were taken care of for a time by members of the mission staff at Madang, but since the Japanese arrived at Madang there are no white missionaries active in New Guinea. The natives must carry on by themselves.

#### American Personnel

Bertram, Carl	1928-1935
Blum, Emma	1935-
Boettcher, Ress H.	1937-
Braun, Theodore G., M. D.	1930-
Deguisne, Sophie	1923-1933
Doering, Felix	1935-
Estock, A. B., M. D.	1923-1926
Engeling, Emma (now Mrs. T. Radke)	1924-
Engeling, Hedwig (now Mrs. T. Braun)	1924-
Fliehler, Paul	1926-
Foege, Henry	1930-
Frerichs, Albert G.	1937-

Gruber, Emilie (now Mrs. E. Hannemann)	1934-	
Hannemann, Emil	1923-	
Hannemann, Herbert	1935-	
Hanselman, Ronald	1926-1936	
Hauert, Hilda	1935-	
Henkelmann, Frederick	1927-	
Hoeger, Agnes, M. D.	1935-	
Hueter, George L.	1926-1932	
Inselmann, Rudolf	1936-	
Kalkwarf, Tennie	1924-1926	
Knautz, Fred	1921-1928	
Kuder, John F.	1934-	
Kuehn, Alvin E.	1936-	
Mager, John F.	1927-	
Pfeifer, Willie*	1929-1933	
Pietz, Edward F.	1922-	
Reck, Louise	1924-1929	
Schwartz, Hans P.	1931-	
Seidler, Lydia (now Mrs. P. Flichler)	1930-	
Siemers, Willie	1922-	
Spier, Daniel	1935-1937	
Taeuber, Irma	1935-	
Thogersen, Hans	1935-	
Tamminga, Gretchen	1928-	
Voss, Ida (Mrs. E. Hannemann)*	1921-1924	
Voss Luthilde (Mrs. V. Koschade)	1921-	14

Australian Mission Workers on the Madang Field	15
Bertels meier, August C.	1937-
Giess, Anna	1931-
Holtkamp, Karl*	1921-1928
Jaeschke, Bernhard	1935-
Klotzbuecher, Frieda	1935-
Koschade, Victor	1921-
Lewald, Charles *	1935-1936
Linder, John	1922-
Loehe, Wilhelm	1928-1931
Obst, Adolf*	1922-1930
Radke, Theodore	1922-

\* died

Members of the Rhenish Mission personnel taken over  
by the American Lutheran Church

Alt, Hermann	1930-
Doege, Walter	1930-

14. Braun and Sheatsley, op. cit., pp. 151-152.  
15. ibid.

Eiffert, George	1907-1935
Schamann, Heinrich	1905-
Schoedtler, Friedrich	1930-
Stahl, Walter	1930
Welsch, Jacob	1913- 16

When the Japanese invaded the missionaries were at their posts. The missionaries in the interior were ordered out and then taken out by airplane by the Australians.<sup>17</sup> The sixteen missionaries along the coast were captured. Dr. Tauber pays tribute to the interned missionaries:

It is wrong to say that they were taken by surprise or that they lingered too long; likewise it is wrong to think that they did not realize the danger that was approaching. These brethren knew and understood fully the risk they were taking but felt constrained to face whatever was coming in obedience of faith before God and their church and in love and devotion to their flocks.<sup>18</sup>

The following sixteen missionaries were captured by the Japanese: Rev. Hans Ander, Jr.; Rev. Harry R. Dott; Rev. Paul E. Fiehler; Rev. John Haferman; Rev. Frederich Henkelmann; Rev. John Mager; Rev. Jacob Welsch; Mr. Raymond Barber; Mr. August Bartelsmeier; Miss Frieda Klotzbuecher, R. N.; Dr. Theo. G. Braun; Mrs. Theo. G. Braun, R. N.; Mr. Walter Krebs; Mr. Alvin Kuehn; Mr. Theodore Radke; Mr. Wm. Siemers; Mr. Wilbur Wenz; Sister Marie Kroeger; Mr. Andrew Mild.<sup>19</sup>

16. Braun and Sheatsley, op. cit., pp. 150-151.

17. For further details regarding the evacuation cf. The Rev. A. Frerichs, "Hell's Angel' Takes Missionary from His Work," The Lutheran Missionary, Vol. XXIII No. 6 (June, 1943), pp. 2-4. Also The Rev. H. R. Hannemann, "I Had to Say Good-Bye," The Lutheran Missionary, Vol. XXIII No. 6, (June 1943), pp. 5-6.

18. Richard Tauber, "Remember Our Interned Missionaries," The Lutheran Standard, Vol. CII (March 18, 1944), p. 5.

19. Dr. Richard Tauber, "Occupy," The Lutheran Missionary, Vol. XXIV (February, 1944), p. 6.

Dr. Taeuber continues:

Rev. and Mrs. Walter Doege and two children are in the Philippine Islands. One daughter studies in Switzerland. Recently word reached us by courtesy of a Presbyterian Foreign Mission Society that the Doeges in Manila are alive and free. We have no contact with them.<sup>20</sup>

The Doeges are German citizens.<sup>21</sup> This perhaps explains for their freedom.

Again we quote Dr. Taeuber:

Mr. and Mrs. Hans P. Schwartz and one child have been detained in Germany.

Miss Gretchen Taminga sic, R. N. has also been detained in Germany.

The Doeges, Schwartzes, and Miss Taminga sic are listed by us as "inactive."

The following are interned in Australia:

Rev. Herman Stahl, Mr. Heinrich Schamann, Mr. Herman Alt.

Rev. Friedrich Schoelter is in Australia and most likely interned. The following are on forced furlough in Australia:

Mrs. Theodre Radke and two children. Efforts are being put forth for her return to the United States.

Mrs. Friedrich Schoettler and two children; Mrs. Walter Stahl and two children; Mrs. Heinrich Schamann and two children; Mrs. Jacob Welsch.

Mrs. Wilbur Wenz. Efforts are being put forth for her to come to the U. S. A. She is an Australian. Her husband's home is in Otis, Colorado.

Mr. C. Berthold Jaeschke is in military service in Australia.

Mr. John Linder is engaged in a small business with his brother.

Recently wives of interned missionaries have been permitted to see their husbands in camp for the first time in twenty months. The Board has expressed its wish that it be made possible for the wives and children of those interned to see each other oftener, as far as traveling expenses are concerned.

The following missionaries are home on forced furlough;

Rev. and Mrs. Martin Ackermann and one child. Rev. Ackermann is studying at the Kennedy School of

20. Taeuber, op. cit.

21. Braun and Sheatsley, op. cit., p. 150.

Missions, Hartford, Conn.

Rev. and Mrs. Ress H. Boettcher and two children, at Eureka, South Dakota. He will attend a business college shortly.

Rev. and Mrs. Felix Doering and two children. Rev. Doering is studying at the Canadian School of Missions at Toronto, Canada.

Rev. and Mrs. A. C. Frerichs. Rev. Frerichs studies at Concordia Seminary, St. Louis, Missouri.

Rev. and Mrs. Paul G. Freyberg. Rev. and Mrs. Freyberg are studying at the Kennedy School of Missions, Hartford, Conn.

Rev. and Mrs. E. F. Hannemann and four children. Rev. Hannemann pursues his studies in Chicago, Illinois.

Rev. and Mrs. H. R. Hannemann and one son. Rev. H. R. Hannemann studies in St. Louis, Missouri, Concordia Seminary.

Rev. and Mrs. Inselman and two children. Rev. Inselman studies at the Kennedy School of Missions, Hartford, Conn.

Rev. and Mrs. John Kuder and four children. Rev. Kuder studies at the University at Buffalo, New York.

Mrs. John Mager, at Eau Claire, Wis. She is doing some deputation work. She will go to Texas for a few weeks this spring.

Mrs. Andrew Mild and one child, at Sawyer, North Dakota.

Dr. Agnes Hoeger, has joined the Army and is studying preventive medicine for the tropics in Washington D. D. 22

For the meager news that can be obtained regarding the Lutheran Mission Madang, we again quote Dr. Taeuber, executive secretary of the Board of Foreign Missions:

As far as New Guinea is concerned we have been able to receive very little information since the Japanese invaded our Madang area before Christmas of 1942. From public news reports however we know that Madang and various places of our mission field have been bombed repeatedly first by the enemy and later on by the Allies so that we must conclude that very little, if any at all of our movable property

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22. Taeuber, op. cit., pp. 6-7.

will be left, although a recent report submitted by Director Theille brings us the welcome news that Chaplain Maahs who visited him told him of his visit at some of the island stations of both Lutheran missions in New Guinea and found them still intact and kept up by the natives as for instance Asaloka. Maybe God has some more such happy surprises for us. We hope and pray that the Holy Spirit will make strong some of our native evangelists and teachers so that they may prove themselves real Christian missionary leaders to the honor and glory of God and to the healing and saving of so severely tempted and down trodden native young Christians and congregations. Christian brothers and sisters, show your deep seated interest and faith communion with these our fellow Christians of the brown skin by sharing their cross and sustaining them in their trials by ardent prayer.<sup>23</sup>

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23. Taeuber, op. cit., p. 5.

Appendix A  
(Chapter V)

CONSTITUTION OF THE LUTHERAN CHURCH OF CHINA

Chapter I

Name, Confession, and Church Ceremonials

1. Name. The Lutheran Church of China shall be known as the (Djung-Hwa Sin-I Giao Hwei).
2. Confession.
  - a. The Lutheran Church of China confesses its adherence to the canonical books of the Old and New Testament as the revealed Word of God, and hence the one perfect rule of faith, doctrine and life.
  - b. As the symbolical books of the Lutheran Church present in a clear and concise form the doctrine of the Holy Scriptures unto salvation, the Church declares its adherence to the following symbols:
    - The Apostles' Creed.
    - The Nicene Creed.
    - The Athanasian Creed.
    - Luther's Small Catechism.
    - The Unaltered Augsburg Confession.
3. Church Ceremonials. To obtain harmony as far as possible, in the order of service, the use of a common church book, common pericopes and common hymn book is advocated.

Chapter II

Object and Aim

The object and aim of the Lutheran Church of China shall be to work for the establishment and extension of the Kingdom of God.

- a. By the preaching of the Word and the administration of the Sacraments.
- b. By establishing and organizing Lutheran congregations, furthering a knowledge of the Faith, and nurturing the Christian life within these congregations.
- c. By the discussion of timely topics for which there

appears to be a special need, and by pointing out and warning against, threatening heresies and sins and anti-Christian tendencies of the age.

d. By exercising supervision within the Church, seeking to settle Church controversies, and by giving advice in Church affairs.

e. By establishing and maintaining institutions for the education and training of pastors, evangelists, teachers and other workers for the service of the congregations and for the carrying on of Christian work within and without the congregations.

f. By establishing Christian schools for the training of children and young people.

g. By conducting home and foreign missions, and by such branches of philanthropic work as will serve to promote the general object and aim of the Church.

h. By promoting the dissemination and use of the Holy Scriptures and of other suitable papers as well as books.

i. By supporting according to ability and opportunity all worthy enterprises that contribute toward the moral and spiritual uplift of the people, according to Phil. 4:8: "Finally, brethren, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

### Chapter III

#### Organization and Government

1. Component Parts. The Church bodies (missions), which jointly accept and establish this constitution thereby become the constituting members of the Lutheran Church of China.

Each of these component parts constitutes a Synod having its own constitution and by-laws for the regulating of its internal affairs.

Other church bodies (missions), which unreservedly accept this constitution may be accepted as members of the Lutheran Church of China by a majority vote of the General Assembly of the Church.

2. General Assembly. The General Assembly of the Lutheran Church of China shall consist of delegates lawfully elected or appointed by the Synods (missions) constituting the Church.

3. Representation at General Assembly. Each of the Synods (missions) constituting the Lutheran Church of China elects its own delegates to the General Assembly, the number of delegates to be in proportion to the number of communicants belonging to the Synod, but in no case shall the number of delegates from any one Synod exceed 20.

There shall be an equal number of clerical and lay delegates according to the following scale:

Synods having less than 500	communicants	2 delegates
" " between 500 and 1,000	"	4 "
" " " 1,000 " 2,000	"	6 "
" " " 2,000 " 3,000	"	8 "
" " " 3,000 " 4,000	"	10 "
" " " 4,000 " 6,000	"	12 "
" " " 6,000 " 8,000	"	14 "
" " " 8,000 " 10,000	"	16 "
" " " 10,000 " 15,000	"	18 "
" " " 15,000 or more	"	20 "

4. Manner of Electing Delegates. The manner of electing delegates shall in each case be decided by the Synod concerned.

5. Qualifications of Delegates. All delegates to the General Assembly must be men of good reputation and voting communicant members in good standing in congregations connected with Synods they are chosen to represent. They are also required by their personal signature to declare their adherence to and their purpose of upholding the constitution of the Lutheran Church of China.

6. Credentials. Every delegate to the General Assembly must be supplied with credentials signed by the superintendent or secretary of the Synod he is to represent. A copy of the credentials together with the signed declaration required in No. 5 must be filed with the secretaries of the Church Council three months before the General Assembly.

7. Functions of General Assembly. It shall be the duty of the General Assembly to promote the growth and the best interests of the Djung-Hwa Sin-I Hwei. It shall

a. Deliberate and decide in regard to everything that concerns the Church as a whole and is not provided for by the Synods and their component parts, such as union educational and charitable institutions, union home and foreign mission activities, etc.

b. Take action in regard to all questions referred to it by one or more of the Synods.

c. Elect all officers of the Church, e.g. Church Council, auditing committee, etc.

d. Make eventual changes in the constitution.

8. Validity of Resolutions. All resolutions passed by a simple majority vote shall be valid except where the Church has expressly decided otherwise. Matters of doctrine cannot be decided by a majority vote, but alone by the Word of God and Symbolical Books of the Church.

9. Time and Place of General Assembly. The General Assembly shall ordinarily meet once in three years. The time and place shall be decided by the Church Council and made public through the Church's official organ at least six months in advance.

10. Extraordinary General Assembly. The General Assembly may be convoked for extraordinary meetings when deemed necessary by the Church Council or requested by a majority of the

Synods. In case an extraordinary General Assembly is called, the Synods shall be represented by the same delegates as at the last preceding regular General Assembly. The time and place shall be decided by the Church Council and made public through the Church's official organ at least three months in advance.

11. Church Council. The Superintendents (Chairmen) of the Synods (missions) shall ex officio be members of the Church Council and shall constitute one-third of its total membership. The other two-thirds shall be elected by the General Assembly. At least one-half of those elected shall be Chinese.

12. Period of Service. The Superintendents of the Synods (missions) shall continue as members of the Council subject to the rule of their respective Synods (missions). The members elected by the General Assembly shall serve for a period of three years, their term of service beginning immediately after the adjournment of the General Assembly at which they were elected, and continuing until after the adjournment of the General Assembly. Members may be reelected for a term of three years. Having served two terms, at least three years must intervene before they can again be eligible for reelection.

13. Officers of the Church Council. The officers of the Council shall be one president, a first and second vice-president, two recording secretaries, two statistical secretaries, two treasurers, one Chinese and one foreigner to be elected to each office, except that of president, which may be held either by a foreigner or a Chinese. The president and the vice-presidents shall be ordained pastors. The officers of the Council shall be elected by the General Assembly.

14. Duties of the Church Council. The Church Council shall be subject to the General Assembly and shall carry out the instructions given it by the General Assembly. It shall be its duty to see that resolutions of the General Assembly are put into effect. When requested to do so, it shall arbitrate eventual controversies, decide questions referred to it by one or more of the constituent synods or associate bodies, etc. In general it shall be the duty of the Church Council to conduct the affairs of the Church during the period intervening between the General Assemblies.

15. Duties of Officers.

a. The President. It shall be the duty of the President to see that peace and order is maintained within the Church. In case of eventual controversy, it shall be his duty to arbitrate, when so requested by one or both of the parties concerned. He shall convene and preside over the General Assembly and the meetings of the Church Council. With the assistance of the secretaries, he shall report to the General Assembly concerning the general condition of the Church during the triennium.

b. The First Vice President. It shall be the duty of this officer to act as President in case of the absence or incompetency of the President, and to represent the President when expressly requested by him.

c. The Second Vice President. It shall be the duty of this officer to act as President in case of the absence or incompetency of the President and First Vice President and to represent one or the other of the officers when expressly so requested by them.

d. The Recording Secretaries shall keep a record in English and Chinese of the proceedings and resolutions of the General Assembly and Church Council. It shall also be their duty to prepare for publication in English and Chinese a special report of the proceedings of the General Assembly including the Council's report to the General Assembly by heads of union institutions of the General Assembly, the Church Council and the President.

At least six months prior to the time set for the General Assembly, and three months prior to an extraordinary General Assembly, it shall be the duty of the secretaries to notify the superintendents and secretaries of the various constituent Synods and associate bodies, of the time and place for holding the General Assembly. The secretaries shall also receive and file the credentials of all delegates to the General Assembly, and shall see to it that the program for the General Assembly be sent to all delegates at least one month prior to its meeting.

e. The Statistical Secretaries shall keep accurate and full statistics, showing the growth and development of the Church, its accessions and losses, contributions toward self-support, home and foreign missions, etc., and shall prepare a detailed report to lay before every regular meeting of the General Assembly.

f. The Treasurers shall have charge of the funds placed at the disposal of the Council. They shall pay out no monies except upon written order from the President. They shall also prepare and lay before the General Assembly a corrected and audited account of all funds received and expended by the Council during the triennium. Two auditors and two alternates shall be elected by the General Assembly.

16. Finances. The necessary funds for the joint expenses of the Church shall be provided by the various constituent Synods (missions) of the Church and its associate bodies. The Church Council shall annually prepare a budget to be laid before the respective bodies together with a statement of the amount that each will be expected to contribute.

17. Council Meetings. The Church Council shall meet at least once a year. The President shall also convene the Council whenever in his opinion special conditions demand it or when it is requested by at least one fourth of the members. One half of the members of the Council shall constitute a quorum.

## Chapter IV

### Union Institutions and Other Union Work.

The control of the Church's educational institutions, home and foreign missions, periodicals, and other union enterprises shall be vested in special Boards, as in each case may be decided. These Boards shall all be elected in accordance with laws in each case previously determined and shall all be responsible to the Church Council and through it to the General Assembly.

In case one or more of the Synods (missions) constituting the Church are unable to join in all its union enterprises such Synods (missions) shall have no voice in those branches of the work in which they do not co-operate.

## Chapter V

### Associate bodies

Lutheran Synods (missions) which are unable to accept this constitution as a whole or to join in all the work of the Church may as associates take part in one or more branches of the Church's work. Such associate bodies shall be represented on the Boards controlling the particular institutions or enterprises in which they have joined, and in the affairs of these institutions and enterprises shall have an equal voice with the Synods belonging to the Church. It shall also be their right to send delegates to the General Assembly in the same proportion as the constituent Synods, these delegates, however, to have a voice only in the affairs of the particular institutions and enterprises in which the respective associate bodies take part.

## Chapter VI

### Change of constitution

With the exception of chapter I, paragraph 2 and this present paragraph, which shall be unalterable, any part of this constitution may be amended in the following manner: The proposed amendment shall be submitted in writing to the General Assembly. If so desired by one third of the members present the amendment shall be referred to the next General Assembly for renewed consideration, and shall become law if it receives a two-thirds majority.

N. B. The adoption of this chapter shall not preclude the possibility of the Church adopting the whole Book of Concord as its confessional basis.

## Appendix B

## (Chapter X)

## THE CHURCH OF CHRIST IN JAPAN

In 1939 the government passed a Religious Bodies law. This legislation deals purely with administrative matters as between the government and religious organizations and in no way infringes on the freedom of religious belief guaranteed by the Imperial Constitution. This law, for the first time in the history of the Christian Movement in Japan, gave Christianity a legal status and put it on the statute books as an indigenous religion of the Empire. This proved an impetus to the Christian Church to send its roots deeper into its native soil and to orientate itself more fully as an integral part of the nation's life.

During the summer of 1942, far-reaching structural changes were introduced into the domestic life of Japan. This proved a turning point in many phases of the nation's life. In the realm of thought, in politics, in industry and in the cultural world there was a concerted movement to achieve national integration and solidarity. This reacted upon the Christian community, stimulated the latent urge for Church union and greatly augmented the tempo of the movement to achieve Christian unity. The Japanese Christian leaders saw tendencies and trends in connection with this internal upheaval which convinced them that in order to hold its own in the life of the nation and give an effective witness, the Church should speed up its effort to build a united front and achieve Christian solidarity.

This crisis-situation brought to head the question of church union. On the 7th of October, 1940, at a great Mass Meeting, attended by twenty-five thousand Protestant Christians, it was definitely decided to establish a united Church. A Commission on Church Union, composed of eighty members, representing forty-two large and small denominations and Christian bodies, was set up. This commission spent six months in continuous study, exploring every phase of this complicated problem. sic .

### ORGANIZATIONAL SET-UP

Out of that intensive study has emerged "The Church of Christ in Japan". In order to allow time for necessary adjustments, eleven branches or sections, composed of the existing major denominations, will temporarily exist within the framework of the United Church.

Branch number one will consist of the Japan Presbyterian and Reformed Churches.

Branch number two, the Japan Methodist Episcopal and Methodist Protestant Churches.

Branch number three, the Japan Congregational-Christian, United Brethren, Evangelical and Disciples Churches.

Branch number four, the Bapan Baptist Church.

Branch number five, the Japan Lutheran Church.

Branch number six, the Japanese Holiness Church (one wing).

Branch number seven, the Evangelistic Church.

Branch number eight, Free Methodist, Nazarene, Pentecostal and Alliance Churches.

Branch number nine, the Japanese Holiness Church (one wing).

Branch number ten, the Japanese Independent Church.

Branch number eleven, the Salvation Corps Church (tentative).

The denominational names, however, will disappear. These eleven groupings will be referred to as branch number one, branch number two, branch number three of the Church of Christ in Japan and not as the Presbyterian branch, Methodist branch, Congregational branch, etc.

"The Church of Christ in Japan" is an organizational unit. It has one name. It is one body. It has one General Conference. It has one creed. It has one head. The head of "The Church of Christ in Japan" is directly responsible to the General Conference. His term of office will be for two years. He is, however, eligible for re-election.

The Empire will be divided into fifteen ecclesiastical Districts, or Regional Conferences. Those Regional Conferences will elect the three hundred delegates to the General Conference. This Church will function through nine departments; General Affairs, Finance, Home Missions, Foreign Missions, Religious Education, Women's Work, Social Welfare, Publishing

Department, Pension Department. In the construction of the organizational framework of this new Church, and in the formulation of its creed, the Commission on Church Union has been absolutely free from outside interference and pressure.

During the negotiations connected with the establishment of the united Church, various mergers took place within the forty-two different negotiating bodies, with the result that their number was reduced to twenty-eight. These twenty-eight were further reduced to the eleven "branches", or "sections", which constitute the newly established "Church of Christ in Japan".

### THE CREED

In its creedal commitments, the united Church maintains the traditional emphasis and basis of Universal Christendom by making the Old and New Testaments its standard of faith and practice, and placing the historic Apostles' Creed at the center of its Confession of Faith.

In setting forth the fundamentals of its faith, "The Church of Christ in Japan" affirms:

This Church accepts the Holy Scriptures of the Old and New Testaments as its basic standard of faith and conduct.

In conformity with the Apostles' Creed and in harmony with the confessions of faith of the Uniting churches, we designate the following as the prime essentials:

The Triune God-Father, Son and Holy Spirit, as revealed in the Sacred Scriptures, forgives sin, justifies, sanctifies and endows with eternal life, all who believe in the atonement of Christ, the Son, who died for the sins of the world and rose again.

The Church is the body, in which those who have been called by grace, worship, observe the sacred ordinances of Baptism and the Lord's Supper, proclaim the Gospel and in hope wait for the coming of the Lord. 1

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1. The Annual Report of the Foreign Missions of the United Lutheran Church in America for the Year 1940, pp. 93-95

# AMERICAN LUTHERAN MISSIONS

IN

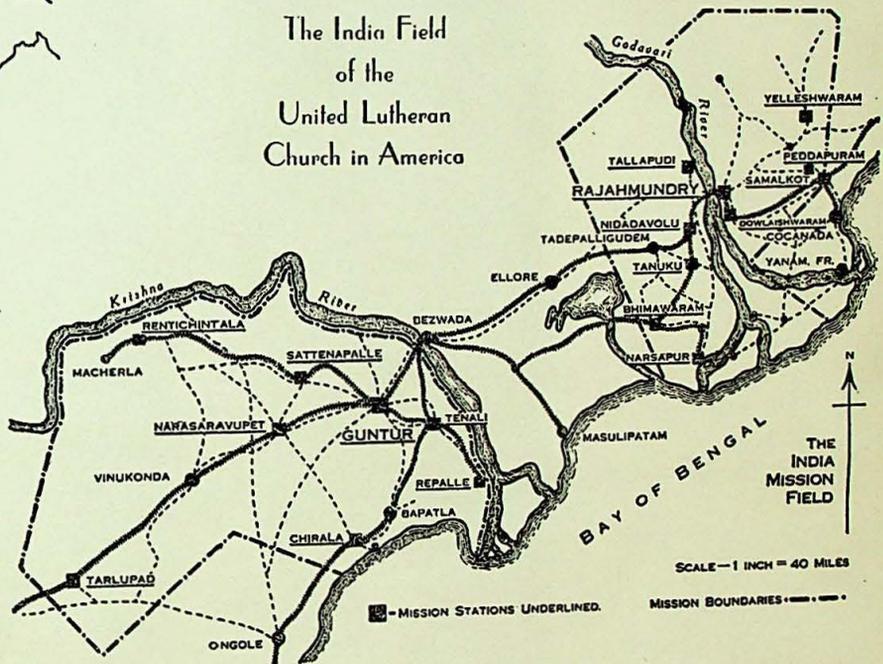
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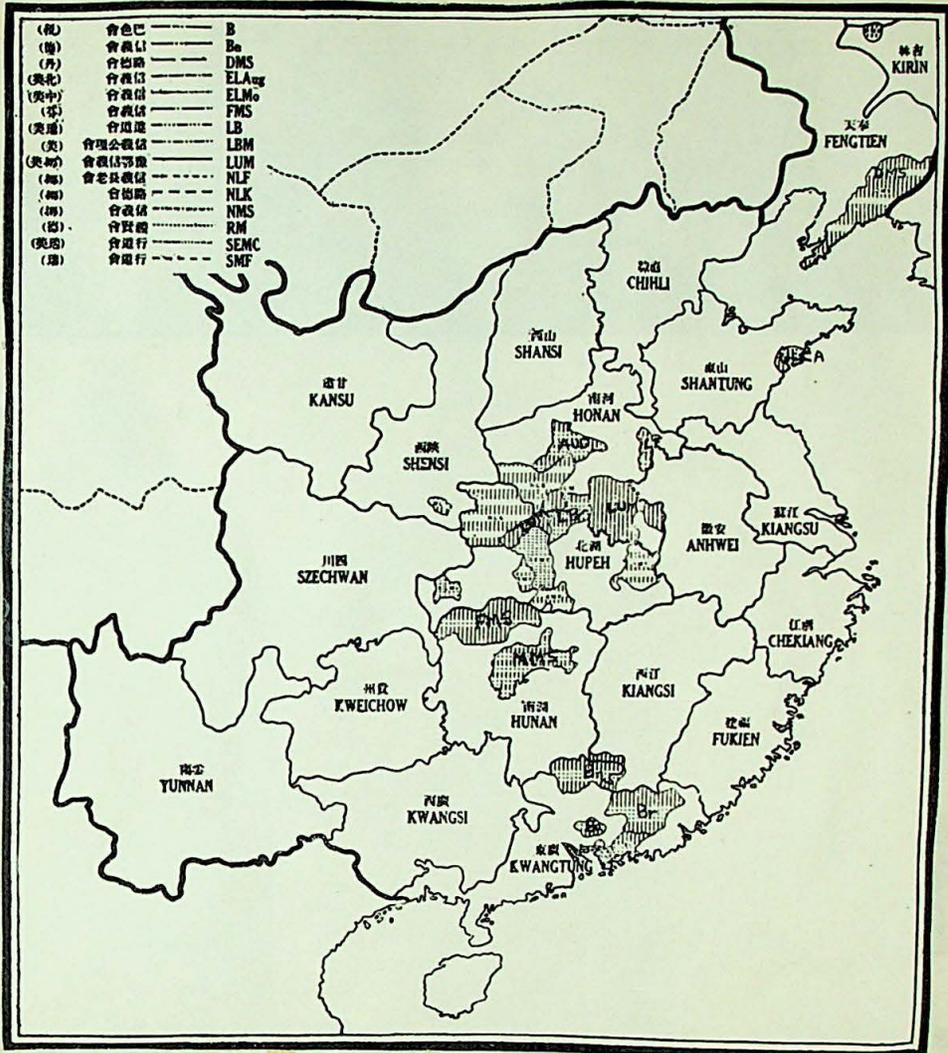
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 2  
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 Madras  
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 TRIVANDRUM  
 Negrecoil  
 CEYLON  
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1. United Lutheran Church
2. Missouri Synod
3. American Lutheran Church



The India Field  
of the  
United Lutheran  
Church in America



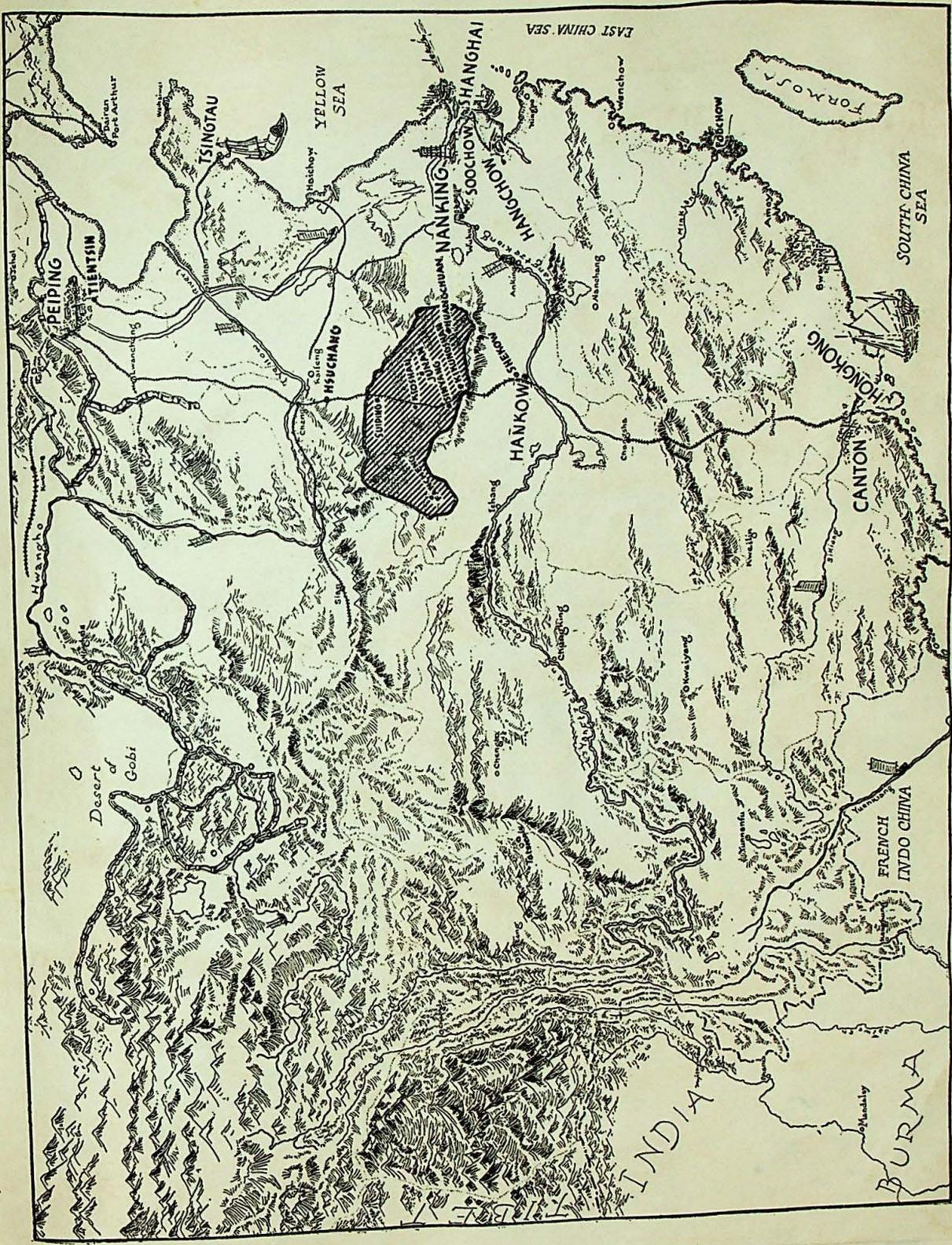


The Lutheran Mission Fields in China

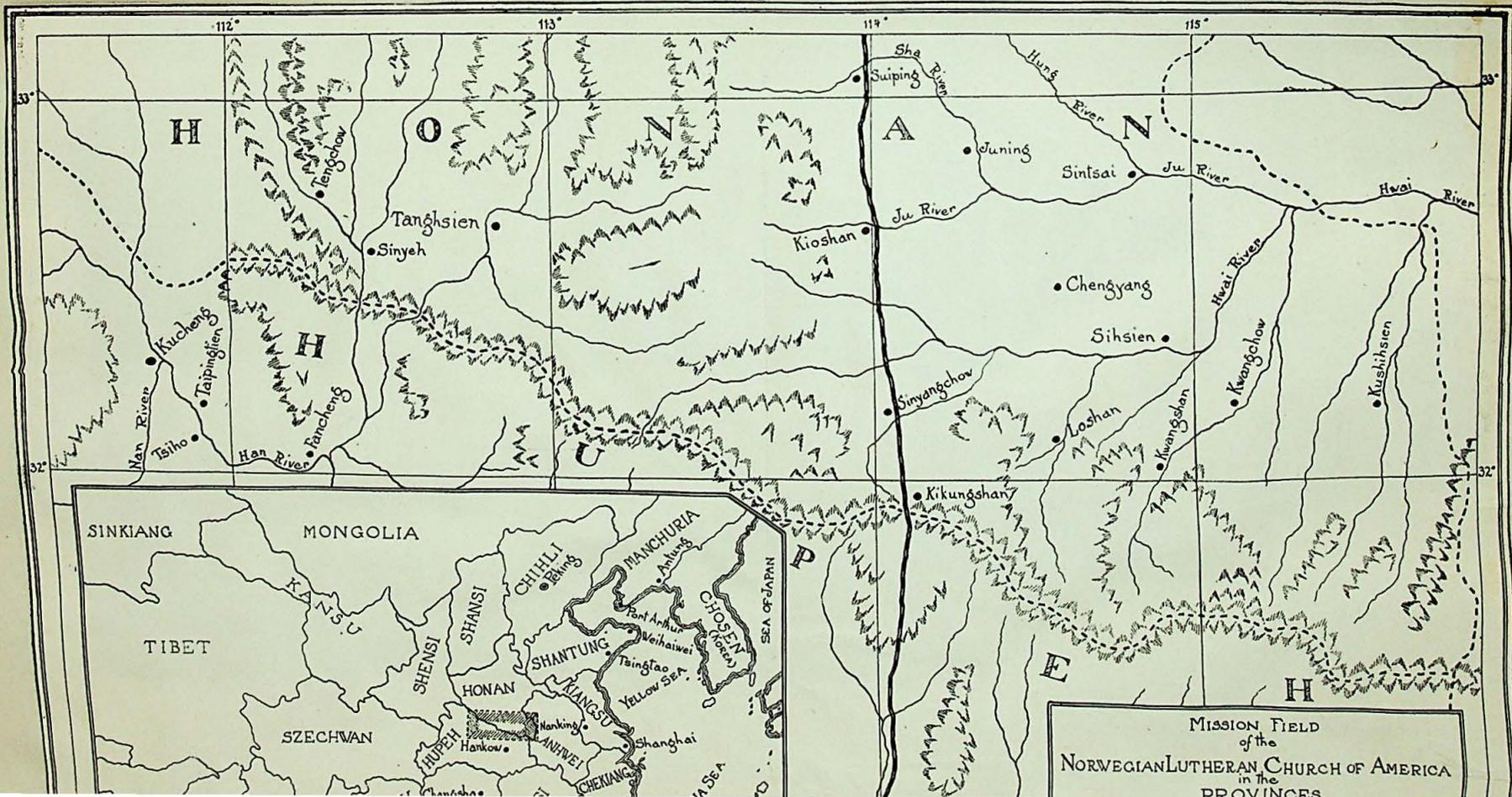
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The following abbreviations are used for the American Lutheran Missions:

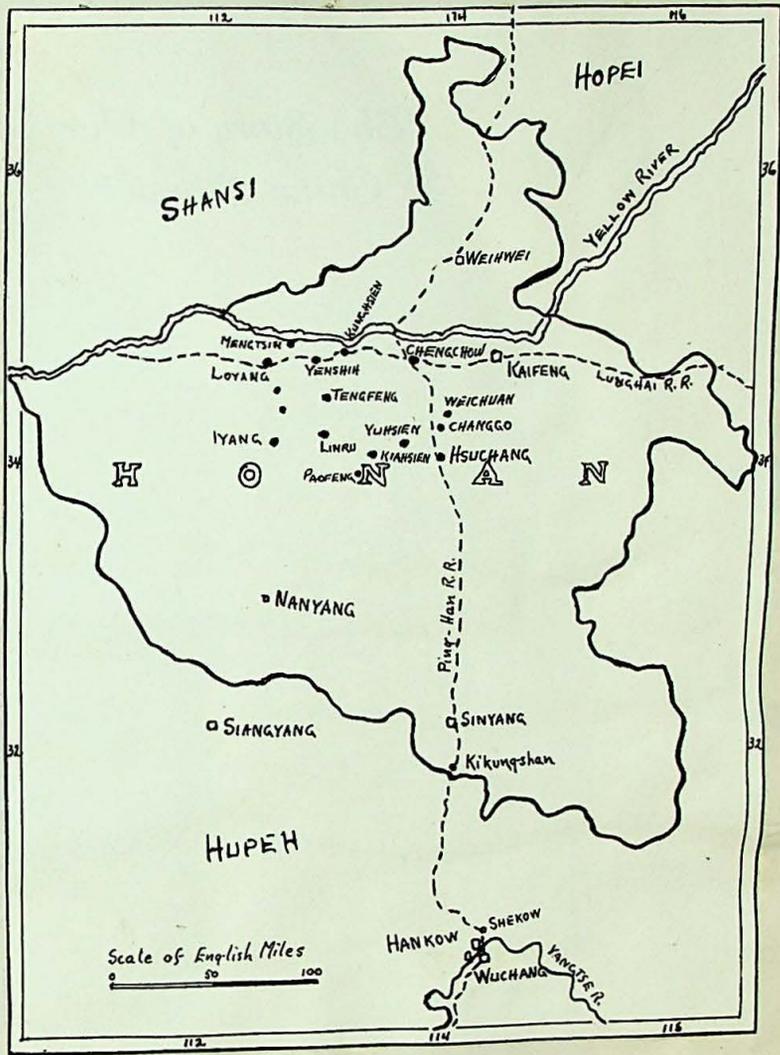
- ELAug for Aug ( Augustana Synod )
- ELMO for MELCM ( Missouri Synod )
- LB for LB&M ( Lutheran Free Church )
- LBM ( Lutheran Brethren )
- LUM ( Norwegian Lutheran Church of America )
- ULCA for ALM ( United Lutheran Church in America )



Physical Relief Map of China  
 Shaded area- Mission field of the NLCA ( Lutheran United Mission, LUM )



MISSION FIELD  
of the  
NORWEGIAN LUTHERAN CHURCH OF AMERICA  
in the  
PROVINCES



Important centers of the mission of the  
 Evangelical Lutheran Augustana Synod of North America  
 Honan, China

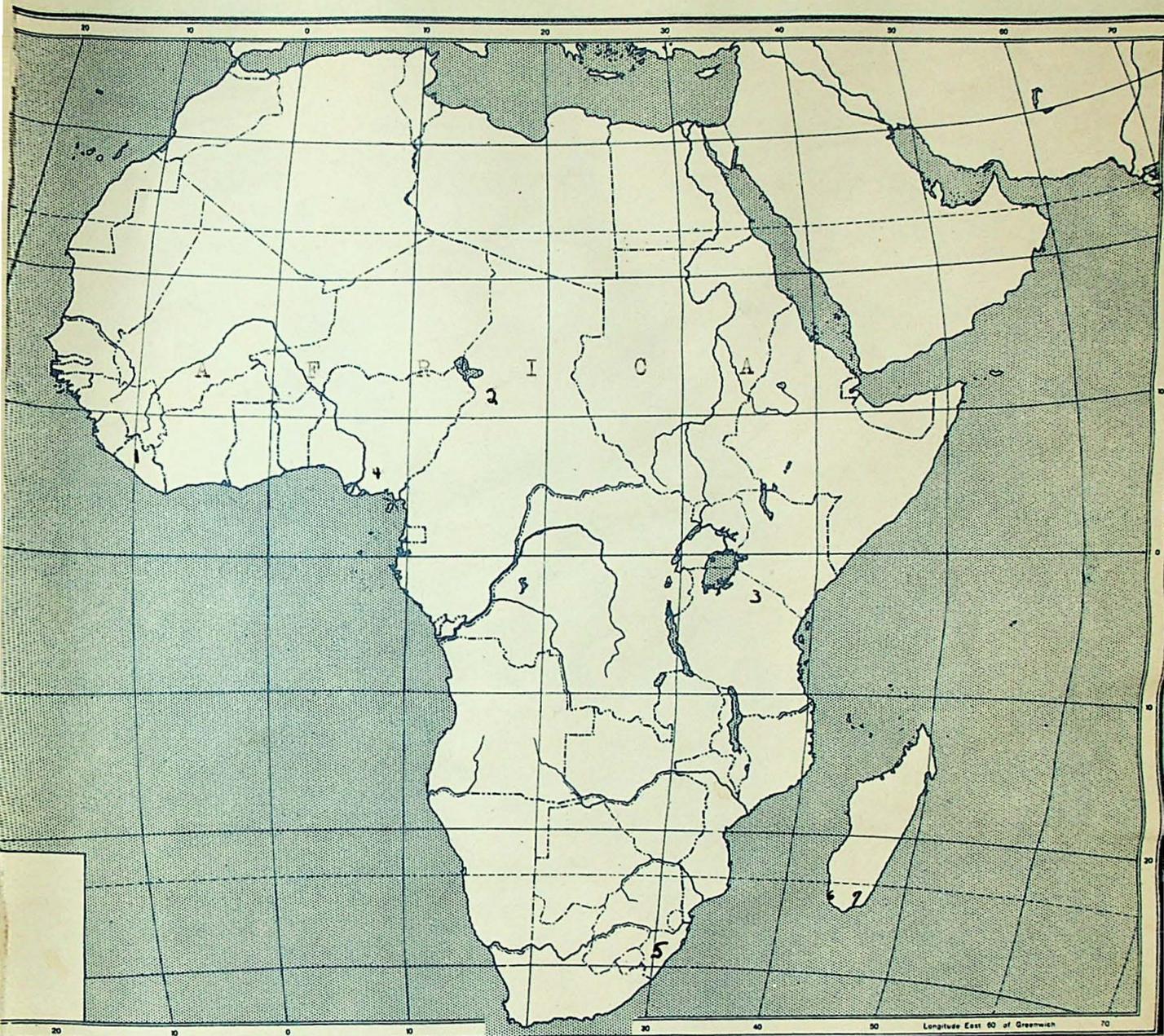
# MAP OF JAPAN



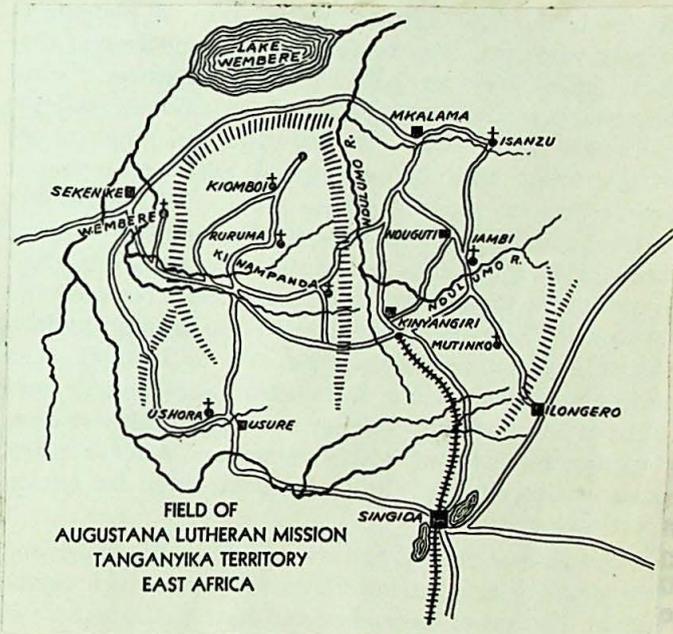
SHOWING  
LUTHERAN  
STATIONS

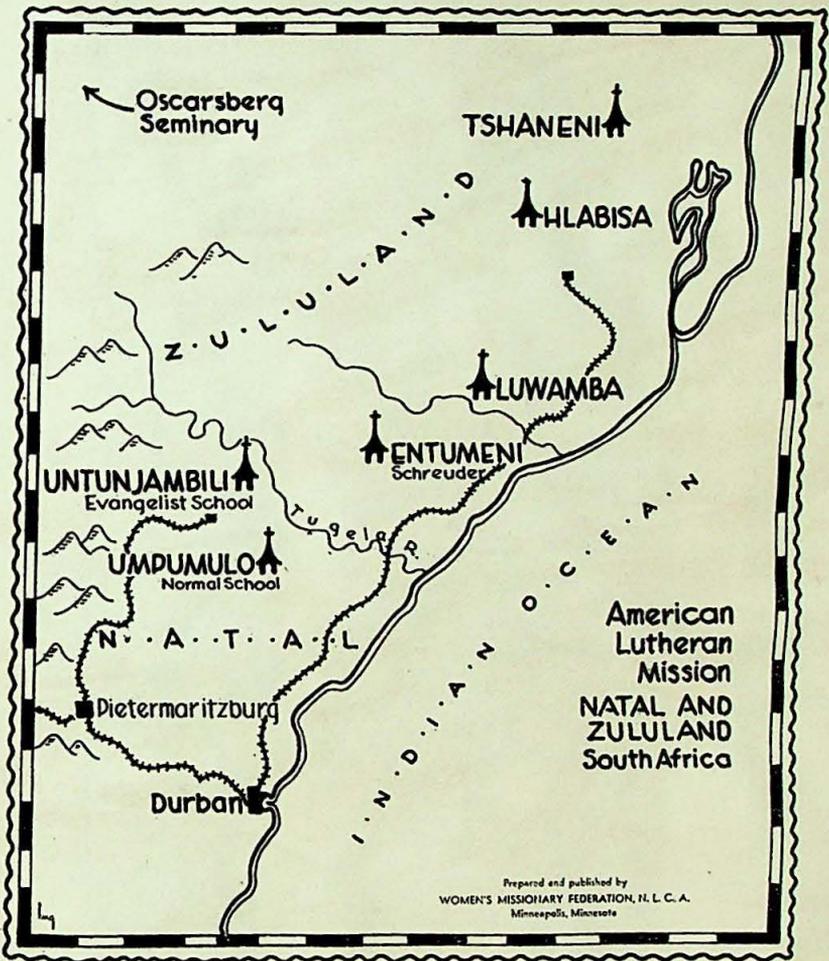
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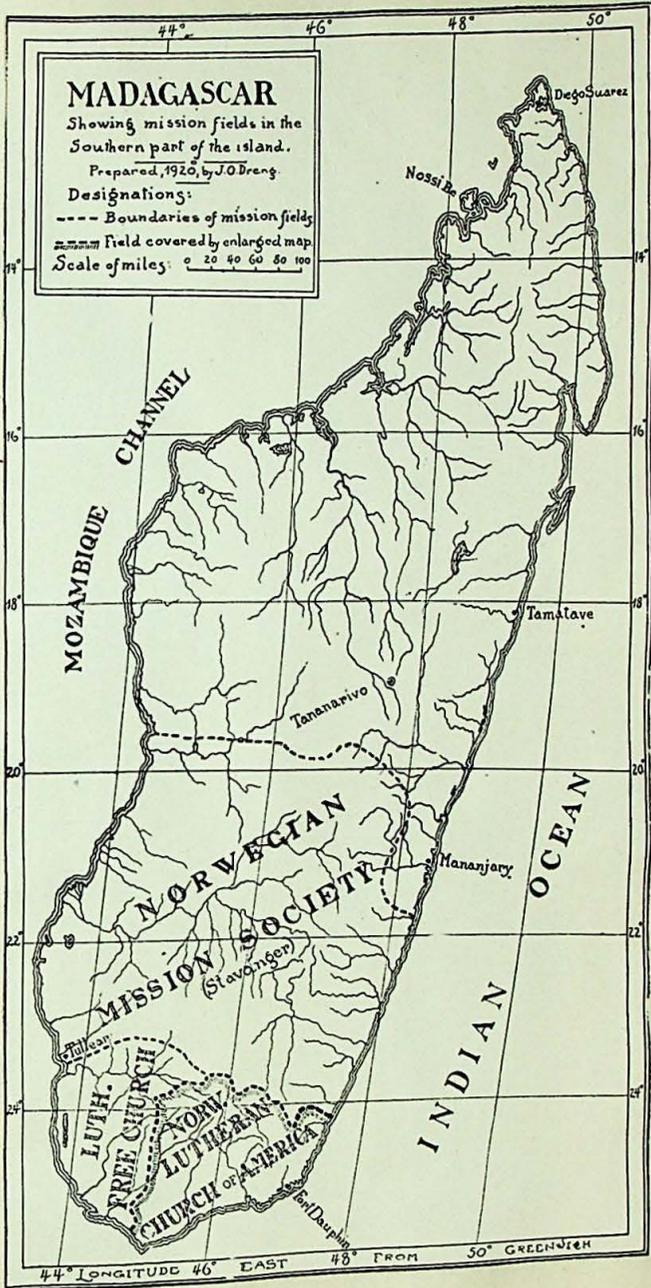
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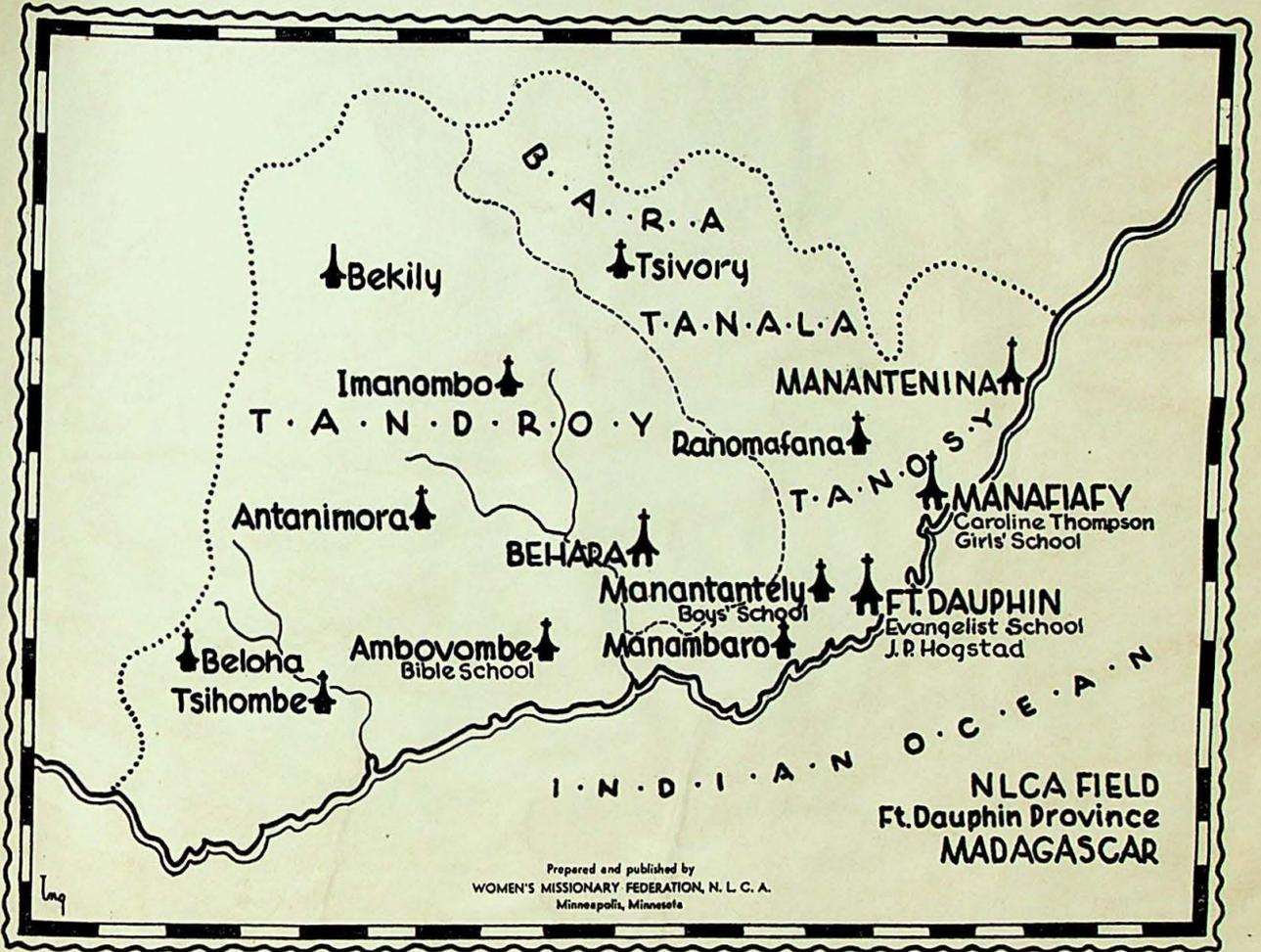


1. The United Lutheran Church in America in Liberia
2. The Lutheran Brethren in Sudan
3. The Augustana Synod in Tanganyika Territory
4. The Synodical Conference in Nigeria
5. The Norwegian Lutheran Church of America in Natal-Zululand
6. The Lutheran Free Church in Madagascar
7. The Norwegian Lutheran Church of America in Madagascar









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