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**A HISTORY OF THE BEGINNINGS OF THE EVANGELICAL
LUTHERAN MISSION (MISSOURI SYNOD) FOR CHINA**

**A Thesis presented to the
Faculty of Concordia Theological Seminary**

**in partial fulfillment of the
requirements for the degree of**

Bachelor of Divinity

by

Edward H. A. Arndt

**Concordia Seminary,
May 1931**

Approved by

W. G. Rolack

W. Arndt

**A HISTORY
OF
THE EVANGELICAL LUTHERAN MISSION FOR CHINA.**

DEDICATED

to those loyal Lutheran pastors, teachers and laymen who, in spite of a Synodical resolution not to support any foreign missions as long as their India Mission was in debt, took upon themselves the responsibility of supporting a missionary endeavor which today the Mo. Synod is proud to call its own.

FOREWORD

In writing this paper, I hope to have contributed something quite new to the history of Lutheran Foreign Missions. To my knowledge, no one has written on this phase of the work before.

Although our China Mission is still young, it is high time that its history be written. While the Mission was founded only 20 years ago, the writer has experienced much difficulty in obtaining reliable information on several points. In this paper I have substantiated almost every statement with exact references to printed or written sources. All of the sources are in the possession of the writer. They are:

Missionsbriefe	1911-16
Missions Taube	1911-17
Syn. Reports	1911;14;17
Personal Letters	1910-17
Mimeographed Letters	1910-17
Diaries of Rev. Arndt	1910-17

Men & Missions (Fuerbringer) in manuscript.

In giving page references, the mere number given in () means the page number in Missionsbriefe. If some other publication is referred to, specific mention is made of that fact. In the body of this thesis I shall not use quotation marks when obtaining material from the Missionsbriefe, but shall merely give page references at the end of the excerpt.

I have tried to present the subject as simply as possible. After showing the qualifications of the Missionary, I turned at once to the difficulties which stood in the way of further progress. Thereupon I gave the history of the Mission according to dates. This I followed by special topics which discuss

important phases of the missionary work.

I have tried to keep my personal opinions out of the paper as much as possible. That this was difficult to do, in view of the fact that I was an eyewitness of this whole event, the reader can readily imagine. If I have violated that principle in this paper, I have not done so intentionally.

In conclusion, I wish to thank my brother, Rev. P.F. Arndt, for turning over all the material which he has saved with so much trouble these many years. Without his patient work, this history might not have appeared for some time.

THE WONDERFUL WAYS OF GOD'S GUIDANCE.

(Note: This title is taken from the introduction of Rev. Arndt's personal diary.)

Born: Dec. 19, 1864 at Bukowin, Pomerania, Germany.

Parents: Ferdinand Arndt; Flinkow.

Baptized: Dec. 27, 1864.

Left Hamburg 1866

Ferdinand Arndt naturalized before circuit court, Cook C., Ill.

Studied at Ft. Wayne Concordia: Oct. 1877- June 1882

" Concordia Seminary, St. Louis: 1883-1885.

Ordained at Saginaw, Mich. Aug. 9, 1885 at Trinity Church.

Pastor at this Church 1885-1897

Married at Ft. Wayne in 1887 to Marie Solomon in St. Paul's Church

Prof. at St. Paul Concordia 1897-1911

At same time assistant pastor at St. Stevens Church

Missionary to China 1911-29

Installed as missionary to China at New Ulm, Minn. July 14, 1912

Left St. Paul for China: Jan. 24, 1913

Left U.S. " : ~~Jan. 24~~, 1913

Arrived at Shanghai: Feb. 25, 1913

Left Shanghai : Feb. 27, 1913

Arrived Hankow: March 3, 1913

Began study of Chinese: March 10, 1913

Began active work: Sept. 14, 1913

This is not intended to be a complete list of dates. It is given merely to permit the reader of this paper to visualize the life of Rev. Arndt. All important dates will be given in the body of this thesis.

QUALITIES

Important In A Missionary And Found In Rev. Arndt.

PHYSICAL:

Rev. Arndt was 47 years old when he expressed a definite desire to become a missionary to China. We must, however, not be misled by the mere number of years. Rev. Arndt was at this stage of life quite as sturdy as many a young man. His strong physical build was no doubt due to the fact that, while attending Concordia College at Ft. Wayne, he developed his body by frequently swimming in the nearby Maumee river. The writer took a walk with Rev. Arndt when he was in Ft. Wayne in 1921; on that walk we went along the shore and Rev. Arndt pointed out the different places where he formerly went to swim. Rev. Arndt loved nature. This kept him out in the fresh air.

That Rev. Arndt was a hard worker is not hard to prove. After doing excellent work at both Ft. Wayne and at St. Louis (sometimes rising at two in the morning in order to translate Xenophon or the Odyssey), he continued by building up a congregation where four men had failed. As Professor at St. Paul he built up an excellent collection of zoological specimens (still extant), improved the department of Mathematics etc. Hardly had he resigned from the school, when he built up a mission society strong enough to support the whole enterprise for five years at the end of which period the organization was able to hand over a considerable amount of money to the Board of Foreign Missions. This at a time when the large Missouri Synod was heavily in debt on account of its India Mission.

Rev. Arndt continued as a hard worker in China. This entire paper is a solid mass of evidence on this point. At one time, after hearing that all attempts for getting a helper

to assist him had failed, Rev. Arndt writes: "Der Missionar war neulich so muede, dass er däs Abends im Gottesdienst kaum noch sprechen und darnach nur mit Muehe sich heimschleppen konnte." (154a). A very peculiar fact confronts anyone who has read much of Rev. Arndt's letters - one never hears him tell you how "very busy" he is. Workers do not say that. In those terribly hot summers at Hankow we find Rev. Arndt saying this: "Unsere Arbeit verrichten wir schon längere Zeit, ob singend oder redend, mit Fächer in der Hand. Die Helfer brauchen ihn, scheint es, noch mehr als der FremdeAuch den weissen Chorrock haben wir eingeführt, denn Schwarz konnten wir nicht dünn genug bekommen. Wir hätten sonst in Hemdsärmeln predigen müssen."(Letter 12/10/16; Missionsbriefe 250 Ic). In winter: "In der Kapelle natürlich kein Feuer. Ich selbst trug den Chorrock über dem Überzieher."(Letter 12/10/16). At the end of a family letter we find this note, which certainly indicates activity: "Pa cannot write this time. The baptisms, the festivals, the schools, the two Quintaners, Eddie etc, keep him busy. He did not go to bed once last week, but that head, feet and throat were thoroughly tired, the head of thinking, planning and worrying, the feet of walking (Chicago style)and standing, the throat of singing, speaking, questioning and preaching. But such a life is precious, as Ps. 90 tells us." (Letter 12/16).

RELIGIOUS QUALITIES:

We shall mention some qualities which we can clearly prove from some of Rev. Arndt's written work. There are:
Conviction: In answer to a pastor who thought that the door to China was not yet open Rev. Arndt says: "Jeder Missourier kann sogar ganz in der Nähe auf dem Weg dahin einen Wegweiser angeschlagen finden, von sehr bekannter Hand aufgestellt. Darauf

steht: "Gehet hin! (Math.28,19; Mark 16,15; Luk.14,23) Was will man mehr?"(23a).

Love For Christ: It is stated already on the very first page of the Missionsbriefe, where he assures his readers that the proposed undertaking was prompted not only by sound common sense, but especially by a heart that beats with warm love for Christ(1). Later he states that even an untalented or middle class person can become a good missionary, if the love of Christ moves him(68). He loves the period of our Lord's Passion most, because then he can tell the heathen everything about the cross of Christ(231).

A Sense Of Duty: A mission in China is a duty whether success is great or small.(22a). No one dare say: "We alone have the Word of God in all its purity" and not know that he is obliged to give it to the rest of the world.(22a). "If our mission is not successful, sincerely repent and - start all over again".(44). We find this portion in a family letter: "Aber recht ernst stimmt mich dieser Gedanke, wie wenn ich darauf sehe, wie viel Menschen noch gleichgiltig, blind, taub, und tot im Sünden dahingehen. Und allen droht die Hölle! Alle taumeln am Rand des Abgrunds! O, dass mehr sich retten liessen." (letter ^{10/22/16} 10/22/16).

Pity For Heathen: "Und wenn Du, lieber Leser, diese 6 Monate in der Haut des Unterzeichneten gesteckt haettest, und du haettest taeglich vor Augen gehabt all die Finsternis und Sünde und Schande und Greuel, die einen hier auf Schritt und Tritt umringen, und du haettest schweigen muessen, weil du zu den armen Menschen nicht reden kannst, so ".(88b). And in a letter he says: "Heute ist der I Adv. Wir feierten auch das Heilige Abendmahl. Welch eine Gnade, dass diesem armen Volk noch ein Jahr der Gnade mehr gewährt worden soll." (Letter 12/3/16).

Prayer:^k Like Harms, Rev. Arndt sinks to his knees in his study

and thanks God for the success of his first three Missionsbriefe. (25a). Five times it seemed as though the Mission would go to ruin; he could do nothing else but go into his chamber and beg for help from Him who alone could give hope.(178). He begs the readers of Missionsbriefe to pray earnestly and thoughtfully, day after day, specifically for the China Mission(59b) not only once, but seven times and seventy times seven times, so that God must hear. (68b). Many more examples could be cited.

Humility:Rev. Arndt's humility was genuine. Though he had with much labor built up four schools, he reflects that these did not come about as a result of human wisdom, energy and persistence, but stood as a statue to commemorate God's grace to sinners. (178c). At another place he has occasion to speak of Hudson Taylor and Harms; in comparing himself to these missionaries he "is ashamed that he has so little trust in God and is so little a man of prayer". (27b).

Missionary Enthusiasm:In the second number of the Missionsbriefe Rev. Arndt says:"I am weary of standing about idle on the market place when God is so eagerly looking for laborers in His vineyard. (23c). Although war is raging in the proposed mission field, he insists on going. (Letter 3/6/12). If, while in China, the Mission Society cannot continue to support him, he expects to earn his living with the hand press, which he is taking along. (Letter 1/17/12). Rev. Arndt's enthusiasm knows no bounds. He would like to see a Lutheran pastor in every large city in China, so that our converts who wander about, would have a church home. (194). If he would have more time, he would like to work among the Japanese, Hindus, and Anamites in Hankow. (141b). He would like to see a missionary society organized among the students of Springfield, St.Louis, etc. (147b). He would like to see some

pastors in America work among the Chinese over there; they could begin by selling tracts: Gospels and New Testaments. Rev. Arndt promises every assistance. (215). After a severe disappointment, when the Mission seemed to have taken a step backwards, Rev. Arndt was thinking of buying the mission station of the American Baptists in Hanyang and vicinity. If he could only get hold of \$20,000.00. At this point he adds: "Halt! denkt da mancher. Eben eine solche Hiobspost und nun macht er schon wieder Pläne. Mein lieber, kennst du aus unserer Vereinigten Staaten Geschichte den New Yorker General, dem durch einen Schuss ein Bein dienstuntauglich gemacht wurde, so dass man es nachher abnehmen musste, und der sich dann unter einen Baum schleppte und sitzend weiter kommandierte, bis der Feind zuraeckgetrieben war? War das ein schlechter Kerl oder nicht?".(110).

MENTAL:

A good missionary is not only physically fit and deeply religious, but he must also have a well trained mind. When Rev. Arndt came to China, he was fortunate in possessing what we would call a settled mind. As pastor and as teacher he had carefully trained his mind. Upon arrival, he was at once fit to do real missionary work. We shall look into Rev. Arndt's Literary Activity: In American Lutheran Church History: Under this topic we do not intend to discuss the Missionary's interest in those people spoken of in lectures on this subject, but we wish to call the attention of the reader to the fact that Rev. Arndt has frequently admired the missionary interest of Dr. Walther and Rev. Wyneken. In a sermon sketch published in the Missionsbriefe (23), Rev. Arndt shows how warmly Dr. Walther's heart beat for the heathen missions. After attending a summer conference of several other denominations and hearing and seeing with what

energy they went forward, Rev. Arndt reflects on the inactivity of our own Missouri Synod and begs for a second Wynken who would speak for the China Mission in America with the same energy displayed when he tried to arouse the theological candidates in Germany who refused to come to the aid of their brethren in America. (195 Ic).

Missionary History: Rev. Arndt's writings are just full of references to different missionaries. We shall mention only a few: Karl Gützlaff, the apostle to China (21c); Rev. Broders, who went to Brazil, after our general Synod had avoided an issue on this mission for nine years (22c); L. Harms, Hermansburger (26); Taylor (26-7); Nelson, who said that "Go ye into all the world" was a command to march forward (43a); Martin Boos, Catholic (93b); Schroeder, missionary among the Zulus (51b); the society of 28 mission societies which met in New York Feb. 29, 1916 (67c).

All these references do not end with the mere mention of a name, but they are discussed intelligently, so that it is easy to see that the user was thoroughly acquainted with their significance.

Chinese History: Rev. Arndt was well acquainted with such books as Terrien de Lacouperie's "Western Origin of the New Chinese Civilization" (217) and C.E. Ball's "Origin of the Chinese Race" (194).

A lecture was held before a large body of missionaries assembled at Chikungshan on "Providence in Ancient Heathen China", in which it was shown that we have good reason to believe that God had provided China with the Gospel even before the arrival of the first missionaries. (145b). Nearly every page of the Missions-briefe indicates an appreciation for contemporary Chinese History.

Chinese Language: Rev. Arndt's quick absorption of this difficult language in spite of his age will be dealt with later on in this paper. Since we are confining this discussion to the Missionary's

work prior to 1917, not so very many direct contributions in this field can be listed. During this time Rev. Arndt was busy learning an entirely new language; he did, however, translate quite a few hymns. We shall deal with these under a special topic.

Rev. Arndt's well trained mind did not confine itself to literary pursuits, but also included the rare quality of
COMMON SENSE:

While his whole idea of founding a mission in China was a great dream, he did not leave the project in this hazy atmosphere. Rev. Arndt wanted the Society well founded and told his supporters that the Saviour, who certainly did not lack trust in God, advised us to consider the cost before we build a tower, (220). As a result of his common sense (under God's grace) the Mission Society was never in debt. (Letter 1/17/12). In China the Missionary was very careful in buying land. In spite of destitute family conditions and the fact that he had \$2,000.00 plus interest at his disposal for land and buildings, he insisted that "they pay dearly who buy in haste". (100a). Rev. Arndt again showed his common sense when he began at once to charge tuition for the children who attended our schools. We shall show later what difficulties had to be met to enforce this principle.(136). Again, we are citing only a few examples.

There remains one aspect which we would like to discuss under this consideration of the "qualities found in Rev. Arndt which are important in any missionary". I refer to

SOCIAL QUALITIES:

In Rev. Arndt we find Class Distinction removed to the background. A soul to him is a soul, whether the person is white, yellow, red, or brown; all are by nature equally damned.(32).

Just as there was no class distinction in Rev. Arndt,

even so he did not avoid associating with men of ~~o~~ other denominations and missions. Rev. Arndt never mixed religions; he always remained a Lutheran, BUT he did not build a wall around himself and shut himself out from the sight of other religions. We should like to mention some of the denominations with which the Missionary was acquainted. One of the first men that interested Rev. Arndt in mission work in China was Dr. Edwins of the Augusta Synod. (5;146-7). To the Hauge people our Missionary Society is particularly indebted, especially to Director E.W. Inndahl and Prof. C. Stockstads, who gave us our first Chinese helper. (97; 119; 101). We are also indebted to them for other reasons. (Letter 10/22/16). The Norwegian Lutheran Church extended innumerable courtesies(111; 145; 249). Rev. Arndt was acquainted with the work of the United Church at Kiosan; the Plymouth Brethren (193); the Episcopal Church (212). Rev. Arndt attended many conferences of the bodies named above. At these conferences he learned much regarding methods and also the conditions of the Chinese missions. Almost all of our first helpers were trained in schools conducted by some of the denominations listed above.

From the above study of the qualities and characteristics of Rev. Arndt we can come to no other conclusion than this, that Rev. Arndt was well equipped for the tremendous task of doing pioneer mission work. We have not made an exhaustive study in the preceding pages; yet the qualities which we did list and substantiate are the most important.

We shall now approach our subject more closely. Every great undertaking has many difficulties which must be solved and removed, before we can actually start. Rev. Arndt takes up the different problems and answers them himself. We shall list the problems and their solutions:

How about the time?: In 1912; a revolution is covering China; Hankow in flames. Has he lost his reason to think ^{of} starting a mission at this time? No, he has not lost his reason, but, on the contrary, he is using it. What if the worst would happen, would we leave one half of the heathen of the world perish? Those who understand the meaning of Luke 14,21 would renew their efforts. But why expect the worst? Never did China look more hopeless for further mission work than in the days of the Boxer Uprising, yet never in the history of missions was more progress made; in the last ten years more souls have been won than in the previous ^{ninety} ninety. And who took best advantage of this period - those who were best prepared, of course. Why then would it be foolish to prepare for the future while there is yet war?

Who is the man?: The most difficult question - finding a man to go - is most easily solved. The man had his training in a parochial school (Immanuel - Chicago); full course at Ft. Wayne; graduated from St. Louis with a "very good" report and was characterized as being "very industrious". Furthermore, as pastor in Saginaw, Mich. he had built up a congregation ^{under great difficulties} ~~after four others~~ ~~had failed~~ and Rev. Schmidt had met him with the words: "Machen sie sich nur keine grossen Hoffnungen". The school was enlarged in five years from an enrollment of nine to fifty and a teacher was being called. A congregation of eleven members was raised to forty-six. As teacher he built up the little desired position at St. Paul's College. After fourteen years of work he had resigned at the suggestion of a committee appointed by Synod. The only point held against him was, that he could not maintain discipline. Neither his ability nor his religion was questioned. While engaged as teacher, he had built up the most complete collection of zoölogical specimens in Synod, devoted more hours to scientific study than any institution in Synod, and increased the work

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in mathematics, although the number of class periods had been cut down.³(~~1~~). As a writer he could refer to the following ^{publications} publications:

Die Erhaltung der Welt : Syn. Report; Mich. Dist. 1895
Ninth and Tenth Command. : " Minn. Dakota 1900-1
Lo Hishtachaveh : Lehre und Wehre 1901
Bible Plants and Animals : Young Luth. Mag. 1903-6
Sermon Books: Eins ist Not

Green Pastures

Is he not a braggart? 1) His references are those given by others.

2) There is nothing wrong in stating your qualifications. See: Jacob (Gen. 31, 36ff)

David (Ps. 26, 1ff; 35, 13ff)

Job (Job 16, 17ff)

Paul (II Corint. 1, 19ff)

3) ~~1~~ This is a case of necessity.

Why should a Professor of Natural Sciences suddenly want to go to China as missionary?: Although he always loved natural science, he always loved religion more. He accepted the call to St. Paul on the condition that he might teach four hours of religion. In teaching natural science, he never lost sight of the fact that he was dealing with future ministers. His pupils will testify to this. Now came an opportunity to show that he was not only talking. No field was more neglected by our Synod than the heathen missions, so he ~~decided~~ ^{decided} on that. Since he was especially well acquainted with the need in China, he decided on that country.

Is he really interested in mission work?: see "Eins ist Not" 63; 276 also Missionsbriefe 9; 42b.

Has he a call?: Does not need to be sent: Math. 28, 19; Mk. 11, 15. Nor is it wrong for him to select a location, as long as he

wishes to serve God with all his heart. Dr. Walther's Pastoral page 39: In referring to this matter Dr. Walther once said: "Das ist natürlich um so herrlicher, wenn die Stelle noch besonders schlecht ist" (18-9).

Should he not receive a recommendation from the Board of Foreign Missions?: Yes; how wonderful, if it were at all possible; it was proposed to the Board, but refused on the grounds that they could not start another field while they were still unable to support the India Mission. This position was taken by a Synodical Resolution. (19).

Is not his age prohibitive?: Rev. Arndt is 47 years old, but do not be misled by the mere number of years. Dr. Edwins says: "Your experience both as pastor and as teacher give you a tremendous advantage in China." Furthermore, age is highly ^{respected} in the Orient. Besides, Dr. Sowerby speaks of him as having "a good ear for pronunciation and a good memory for signs". (4).

How does he expect to collect money for the venture?

1) By selling his two sermon books: "Eins ist Not" and "Green Pastures".

2) By interesting pastors, teachers and other people with equally deep insight. (6). He does not expect to beg from them, because there are too many ways in which he could easily make money. He wants each pastor to pledge at least one dollar annually and promise the support of his congregation or school.

3) He has already collected \$2,000.00, but this money has been set aside for building purposes. (8c).

* * * *

Synodical Board of Foreign Missions, Rev. Arndt proceeded to build his own Mission Society. He reached the people through three means; 1) by sending mimeographed letters, 2) by publishing the Missionsbriefe (see special topic below), 3) through personal contact. To assist him in covering a large territory, Rev. Arndt acquired a horse and buggy.

The energy with which Rev. Arndt pursued his task is clearly indicated by the fact that by March 6, 1912 the Mission Society numbered more than a hundred pastors and fourteen teachers, who promised to help this cause in spite of the Synodical Resolution, yet without neglecting any of their other duties and obligations. (Letter 3/6/12). (27b). These men were not yet definitely and formally organized as a Mission Society. A proposal to this effect was now made. One of the chief difficulties to be considered was the fact that these widely scattered ministers and teachers could not meet at one place. They had to resort to correspondence. A constitution was formulated by Rev. Arndt and mailed to all those who were interested. Post cards were sent along. On these each person suggested changes or voted in favor of the constitution. The first form of the constitution appears in the Missionsbriefe pages 28-9.

While this was being considered, someone suggested that, following Mark 6,7, two missionaries be sent at once. Also this question was submitted for a vote: "Shall the family of the Missionary go along with him on his first trip?". Two children aged 2-7 years had to be considered. (29). The April issue of the Missionsbriefe announce the returns of the votes. The majority was in favor of sending the two missionaries at once and would also like to see the Missionary's family accompany him. (35). But who will be the second missionary?

The financial problems of this period will be dealt with under a special topic below.

In a letter written April 15, 1912 Rev. Arndt says that he will be ready to leave by May 21. The appeals for loyal support and asks his backers not to depend too much on the Synod taking over the Society after two years. Rev. Arndt doubts that they will take it over at that time - and he was right. By this time 127 pastors and 29 teachers promised to help. Rev. Arndt reminds his friends that success depends entirely on the strength of their faith, the depth of their love and the thankfulness they express for the grace given to them. (5b).

By May first, 1912 the Mission Society was formally organized under the title: "Ev. Luth. Mission ^{society} for China". The accepted constitution brings out these points: (28; 38; 54; 69)

- 1) Organized as a society to send out missionaries in compliance with Christ's command, Math. 28, 19.
- 2) Purpose of organization: to spread the Word of God and Lutheran doctrine in China.
- 3) Voting members are those that agree with the above and contribute regularly.
- 4) Important questions to be decided by a majority vote.

On May 29, 1912 the Society was incorporated. (70)

Officers elected by a majority vote: (56)

chairman: Rev. E.J. Albrecht ; New Uln, Minn.

secretary: Rev. Aug. Hertwig : Gaylord, Minn.

treasurer: Rev. Aug. Rehwaldt : Cologne, Minn.

The first meeting of the committee and Rev. Arndt was held May 29, 1912 at Gaylord. The financial report indicated the possibility of sending out two or three more missionaries; even five missionaries could be sent, if Rev. Arndt continued his work.

The committee called Rev. D.E. Heilman of Rapid City, S.D.

He did not accept.

The location of the Chinese mission field was discussed at this meeting. Central China was decided upon. The Missionary was to learn the language at Hankow. The specific field was to be chosen by the Missionary upon arrival in China.

It was also decided that Missionsbriefe were to be printed in China. They were to be registered at the U.S. Post Office in Shanghai.

The second meeting of the committee was held on June 12 at Waconia, Minn. Here Rev. Arndt was elected superintendent.

A call was issued to Rev. F. Schlottman of Oakland, Cal., but he did not accept.

Rev. Arndt was ^{commissioned} installed as the Mission Society's first missionary on July 14, 1912. The ceremony took place in New Ulm during a Mission Festival; it was performed by Rev. Albrecht, assisted by Rev. Aug. Rohwaldt and Rev. Aug. Hertwig. The choir sang the 91st Psalm. This made such an impression on Rev. Arndt that he never forgot it. (Missions-Taube 10/12 p.70). This Psalm was read during morning devotions on every anniversary of the event.

The Mission Society had now grown to 314 pastors and teachers, a body larger than any District of the Missouri Synod.

Rev. Arndt again sent out an appeal for missionaries. He also wanted a girl teacher. The qualifications were simple: God-fearing; having a deep-rooted love for the heathen. If the candidates were not educated or trained, Rev. Arndt promised to train them himself. (Missionsbriefe 59b; 68a). However, no one wanted to go to China; not one person in the entire Missouri Synod could be found to share the mission enthusiasm of Rev. Arndt.

These discouraging facts did not dishearten the Missionary; he promised to go, even if no other men could be found - and he did go alone.

The plans which Rev. Arndt had at this time are ^{interesting} interesting. He expected to go directly to Hankow to learn the language, to which task he expected to devote from one to two years. His field was not selected, but he expected to be somewhere within a radius of 300 miles from Hankow, in which field there were only six Lutheran missions (5 Norwegian and 1 Swedish). Within this territory was a population as large as that of the entire U.S. Rev. Arndt expected to make his contact through a system of ^{schools} schools, since he knew that Western education attracted the Chinese. (Letter 9/12/12).

The Mission Society had now grown to 725 pastors and teachers, due to Rev. Arndt's persistent work. Such a large organization could have supported five missionaries, but no one could be found who would be willing to leave for the field at once. (Missionsbriefe 67). Rev. Arndt delayed his departure only because he was trying to win more men for China. (69).

On Oct. 22 Rev. Arndt made a trip to St. Louis to present the matter once more to the Board of Foreign Missions. He was also trying to win student Lehenbauer for the China Mission. On this trip he won 330 more readers for the Missionsbriefe. Returning via Chicago, he tried to persuade two women to go along as teachers. All these attempts were without success. (letter 10/22/12).

In a letter written Nov. 18, 1912, we find that the family is almost ready to leave. Gottlieb Evers, 28 years of age, suddenly decided not to go along. Also another pastor, who had promised to go along, backed down, because he was afraid that the Mission Society would not be able to support him. Two

other men promised to go along later in the summer, one with a theological training, the other without. Neither of these men ever went to China.

The organization at this time consisted of:

650 pastors : 200 teachers

550 " : 150 " of these promised

the help of their congregations and schools.

On Jan. 24, 1913 Rev. Arndt together with his wife and four children left St. Paul. Two of the children were 3-8 years old. Two daughters were left behind to "shift for themselves"; the oldest boy was attending Concordia Seminary in St. Louis. The two older boys were taken out of school to their great regret, and had to acquire the rest of their education at whatever home could be found in China.

A terrible snow storm necessitated a detour from Spokane to Vancouver. One of the boys, Christ, was still quite weak from an attack of rheumatism, which had delayed the trip about six weeks. (Missionstaube 3/13 p.22). The family carried all of their baggage to the freighter "Tamba Maru" of the N.Y.K. line. The family was the only white element on board; the rest were Japanese and Chinese. Rev. Arndt had purchased steerage tickets, but upon protest on the part of the family, was gracious enough to procure 1st class Chinese accommodations. The whole family was involved in the study of Chinese while on the boat. Rev. Arndt with the help of a Japanese, Mr. Gunji, learned some 1,000 signs. The "Tamba Maru" left 1/28/13.

On Feb. 18 the family visited Mr. Midzuno at Tokyo. Mr. Midzuno was a former student at Ft. Wayne and Springfield. (76).

On Feb. 25 the family arrived at Shanghai and had its first glimpse of Chinese life. Since this is not a biography, details are not given. Rev. Arndt was busy inquiring about the

different mission fields. A very expensive dictionary by Giles was purchased here. (73; Missions-Taube 5/13 p.39).

After a two day stopover, the family of Rev. Arndt continued its journey on the "Ta Lee", a Japanese boat. The head of the family thought he was traveling in luxury when he went to Hankow first class Chinese. Again they were the only white people on board. There was a place to sleep - several boards - but no bedding. Feather beds were pressed into service. There was no heat. If they did not like the cold, they had to go to bed or stand next to the smokestack.

March 3, 1913 marked the end of the long journey to Hankow. The party arrived at 10 A.M. By 1 P.M. a room in a Chinese tea house had been rented.

The first white man to greet the family was Rev. C.W. Kastler, an independent missionary who was at that time serving a German congregation at Hankow. Through him a room was located in an alley off Wha Ching Kai, in the Chinese section. It was still very cold; there was snow on the ground. There was no heat in the building nor in the room. Even if there had been heat, it would have done little good, because the large openings in the walls sucked up all warmth. The children were sent to a nearby bakery, where a German named Pusch permitted them to stand by the ovens. We omit further details.

"Had it not been so cold" says Rev. Arndt, "we would have started to study Chinese on the second day; but we had to walk around to keep warm." However, on March 10 the study of Chinese began. The Chinese teacher, Li ^H Hsing Wang, was obtained through Rev. Kastler. Rev. Arndt used C.W. Mateer; the family J.S. White-wright (Chinese in Latin letters). The daily program as follows:

6:30 - 9:00 whole family prepares lessons for teacher

9:00 - 11:00 study with teacher

2:00 - 4:00 " " "

After one month of Chinese, Rev. Arndt had memorized the text of Luther's Catechism in Chinese.

But the noise at this location was so disturbing that even Rev. Arndt wanted a change. On March 25 the family moved again. Three rooms were rented at \$13.00 per month and the Missionary excused himself for the expensive domicile. (74c). This location was very dangerous, as became more apparent later, since very devastating fires frequently broke out there.

As a result of a very kind invitation on the part of Rev. & Mrs. Soevick, the family was invited to attend the opening of the Lutheran Seminary at Shekow. This visit led to a friendship which continues to this day.

Exactly two months after beginning the study of the Chinese language and on Pentecost, Rev. Arndt wrote a letter to his father in Chicago in Chinese without the aid of the Chinese teacher. (Letter 5/10/13). The letter was written almost perfectly, in fact, the only confusion was caused by the fact that Rev. Arndt could not write the teacher's name correctly. At this time his Chinese teacher gave the Missionary his first compliment by telling him that a Chinaman would not have learned that much Chinese in two years. We might add that the teacher regretted this progress - because his pupil would finish too fast.

By May 13, 1913 Rev. Arndt had mastered 75 lessons of Master, i.e. learned about 3,000 Chinese words. At this time he knew the Lord's Prayer in Chinese, was reading a chapter in John each day and was planning to memorize the entire Catechism of Luther. All this Rev. Arndt attributed to "God's grace".

The first summer was spent at Shekow where Soevicks were kind enough to turn over their house to the family, while they were on vacation. (Letter 5/25/13; 5/20/13). Here the fa-

mily once more had a taste of fresh milk. Rev. Arndt busied himself with his Chinese. He had now finished John, Acts, Luke, Mark 1-10 and could write 2,000 characters from memory. The rest of the family was also doing well. The sons Walter and Christ had finished Whitowright. Mrs. Arndt "konnte den Kuhjungen schon bescheid sagen wegen des Kalbes". (Letter 6/29/13). The Chinese teacher received \$6.00 per month out of which he paid for his meals.

The size of the Mission Society was now:

679 pastors : 212 teachers

573 " : 174 " of these promised the

support of their congregations or schools.

C.W. Kastler was elected second missionary by the committee in New Ulm on June 25, 1913. Rev. Kastler accepted the call 9/9/13. (Missions-Taube 9/13 p.70; 1/14).

Rev. Kastler had been a missionary for the Basel Mission at Canton 1899-1906. In 1906 he left the mission, but kept his own chapel on Wua Ching Kai in Hankow; he also served the local German church. Rev. Kastler had acquired a very good knowledge of Chinese and soon set to work on a translation of our Synodical Catechism. (93). He was doctrinally sound. C.W. Kastler possessed some property near Peking; he wanted to go there and open up a mission.

Now that Rev. Arndt had been in China for some time and had studied Chinese with much vigor, the time came for choosing a definite field in which to work. He had the choice of five fields, but decided on Hankow itself. This city contained about a million inhabitants, yet there were only two small missions located there: the American Episcopal and Rev. Kastler's. The other 35 missionaries located in Hankow were all in business, tract societies, hospitals etc. Just as Paul chose the big

cities like Athens and Corinth, so Rev. Arndt chose Hankow and Peking. Not as though work in the cities was easier; fact is, that work in a large city is much more difficult. There is foreign aggression; business men are a bad example to the Chinese; the expenses are much higher.

On August 7, 1913 Rev. Arndt preached his first Chinese sermon, written without the help of his teacher. The text was Luke 10, 38-42. It was held at Shekow in the country. But this was only his first attempt. His real missionary work began on August 14, 1913 in C.W. Kastler's chapel. On this occasion he could not help thinking of Psalm 103, 5 and Psalm 18, 30b.

Soon after this beginning Rev. Arndt contracted a very high fever, so that he could not work for a month. In spite of this fact, when his fever was low, he had his Chinese helper come to his bedside there to discuss the evening's sermon. Services were held four times a week.

On Oct. 19 Rev. Arndt attended the dedication of the Seminary at Shekow. In November Rev. Landahl supplied the Mission with a Chinese helper; Hsie Ho Ngan. In December both Rev. Arndt and Rev. Kastler visited Peking to look over the field.

During Advent a service was held each day. During Xmas three services were held each day. Rev. Arndt estimated that he had reached 4,000 heathen during this season and that in a chapel which held only from 75-80 people. During Xmas week Rev. Arndt attended eighteen services, not counting the celebrations at home.

In Feb. Rev. Kastler left our Mission. When the German Congregation heard that Rev. Kastler was leaving for Peking they offered to raise his salary from \$500.00 to \$ 1200.00, build a parsonage for \$1500.00, and see to it that he would get about \$400.00 besides. This salary was guaranteed for three years.

German business men did this for national and cultural reasons. Rev. Kastler offered to continue as missionary for the Society without pay, helping during his spare time. However, when Rev. Arndt remonstrated with him for deserting the Society, C.W. Kastler withdrew his offer and no longer permitted Rev. Arndt to use his chapel.

A new chapel had to be found. On Feb. 26, 1914 the first chapel of the Mission Society was opened at 7 P.M. In ten minutes the place was filled with 100 "dearly ransomed souls". This chapel will be discussed below under a special topic. The Missionary's family lived directly above the chapel. Not even a door separated the chapel from the home. Mrs. Arndt became ill because of a lack of light. There was not a single window in the bedroom. However, these conditions did not deter Rev. Arndt from doing his work. Each day he memorized one Chinese sermon. (Letter 3/22/14).

A second chapel was opened the following month in old Hankow. The Wua Pu Kai chapel functioned for the first time on March 5, 1914, at three P.M. From this we see that before the end of his first year in China Rev. Arndt had founded two chapels which served the heathen daily.

On the anniversary of his arrival in Hankow we find Rev. Arndt thinking back one year to the time when he arrived in a strange city without knowing a soul, helpless in not being able to converse with anyone. How wonderful were God's ways. Had he not planned to come to China alone, to study the language and conditions, then to return in time for Synod? That plan had failed when he was unable to raise \$2,000.00. Now he had his family with him. What a blessing it was to have his wife with him when he was so ill with fever. His Mission had now been in

progress only five ~~years~~ months, yet instead of 80 hearers (as he would have had in Rev. Kastler's chapel) he now had 200 daily listeners. (Missions-Taube 6/14 p.47). "Ich hatte nicht mehr weder ^{diavul} Stab, da ich über diesen Jordan ging, nun aber bin ich zwei Heere worden."

On March 29, 1914 the first baptism took place. The child was the daughter of the assistant Hsie Ho Ngan. She was named: "Jewel Girl".

The first communion was celebrated on April 9 in the Hai So Li chapel. Those taking part were the Missionary's family and the two Chinese helpers.

During Easter week Rev. Arndt preached six Chinese sermons; a year ago he could say almost nothing.

The first school was opened on the Wha Pu Kai May 26. This school will be discussed in detail under "Schools".

The next school was opened in June on the Hai So Li. The future teacher of the school was attracted to the building by the sign over the chapel: "Justification by Faith Church" (Shin I Tang). The usual name over a chapel is Fu Yin Tang (Gospel Hall) or Li Pai Tang (Church Service Hall).

Two students were being prepared as evangelists at this time: Tsen Hwa Chang and Hu Ching Pao.

Li has the distinction of being the first one to be dismissed from our Chinese mission. Tsen soon followed. All workers were now from Lutheran circles. Rev. Arndt no longer published the names of his helpers in the Missionsbriefe, since one of those men who was dismissed and who had seen his name printed in the Missionsbriefe was under the impression that his name was being used to solicit money.

Then the World War broke out. The German missionaries in

China received neither mail nor money, especially the Berliner, Basel and Rheinische Missionen. The World War effected the Mission Society only in this respect, that no land was purchased.

Now came the second summer vacation. Chikungshan was selected. Rev. Arndt utilized what he called a vacation by finishing the hundred lessons of Mateer in three weeks. This meant 3,000 - 4,000 Chinese words. Rev. Arndt also attended the missionary conferences held at the summer resort. He delivered a lecture on "Providence in Ancient Heathen China". (Missions Taube 11/14 p.97). August found the Missionary back at his post.

On Sept. 27, 1914 Rev. Arndt was privileged to baptize his first four adults:

Hu Chin Pao; 17; a servant ; of a Christian family

Cheo Kung Shen: 30; made scales; a former idolater

Fen Fu; 20; baker "

Hsiao U. Shan: 40; coppersmith "

All these memorized the Catechism, although only one could read. Only four men after one year's work seems a small number; he could have baptized more, but he hopes that his hesitancy will not be regarded as a mistake. One must be very careful: a baker may wish to be baptized only to gain another customer; a man with Christian training may be looking for a position. (Missions Taube 12/14 p.102).

A third school was started Oct. 5, 1914. Its name: Kong Pang Lung. (Missions-Taube 1/15 p.7). Discussed below.

On Oct. 25 the second daughter of Hsie was baptized. Usually daughters are not treasured; Christianity makes a difference.

Rev. Arndt in his second year in China reached about 24,000 heathen. (Missions-Taube 3/15 p.23).

During all this time Rev. Arndt had been teaching each of

his children, spending about 2 1/2 hours with them each day.

This was no easy task. The time came now that the oldest son was far enough in his studies to enter the Seminary. Since teaching his children took so much of the Mission's time, Rev. Arndt was glad to be able to afford to send Walter to St. Louis. Walter left in July 1915.

Chiao Hia Heng was the fifth school started by Rev. Arndt. It began June 21, 1915.

The Mission Society at New Ulm again issued two calls:

E. Riedel (Springfield) (Missions Taube 6/15)

W. Schultz (St. Louis) (did not accept - p.56)

Erhart Riedel of Lincoln, Ill accepted the call. (Missions Taube 11/15 p.88). He was commissioned at New Ulm. Rev. Rehvaldt preached a moving sermon on Rom. 10,12-15. Rev. Riedel preached on Mark 16,15, dealing with the necessity ^{of} fo the work among the Chinese.

The third summer was spent at Kuling, the present mountain home of the Missouri Synod. This time Rev. Arndt spent only 2 1/2 weeks in the mountains. During this time he visited many conferences and studied the work of other missions. In spite of the war, Rev. Arndt preached twice to the Germans in Kuling.

On Oct. 5 seven former heathen were baptized including the first woman and the first family. (Missions-Taube 1/16 p.14).

Shortly after this Rev. Arndt was obliged to return to the U.S. to take care of the estate of his father, who had suddenly died. During his absence the entire Mission was carried on by the rest of the family, including Mrs. Arndt, Christ (16 years old), Carl (c.10), Edward (c5). During the four months of Rev. Arndt's absence, seven workers were kept busy and five schools had to be supervised. One of the teachers had to be replaced

due to his illness. Two chapels had to be visited daily; six times on Sunday. The entire Xmas season was also successfully carried through. Most of the work was done by Christ, who was still so young at that time that Mrs. Arndt had to go along occasionally to endow him with the necessary authority.

Riedels arrived in Shanghai on Jan. 13, 1916 on the "Awa Maru". They arrived in Hankow on Jan. 18. The newly married couple celebrated Xmas on the high seas. We should say, they expected to celebrate Xmas, for it so happened that they crossed the meridian on that day, which never came. When the second missionary arrived in Hankow, the first missionary was not there to meet him. Instead, the family of Rev. Arndt welcomed the two to Hankow. The study of Chinese began already on the second day. It so happened that one of the sons of one of the helpers suddenly decided to marry. On twelve hours notice, Rev. Riedel had to prepare for the ceremony. He asked his teacher to translate the marriage ceremony into Chinese; everything went well.

Rev. Arndt arrived in Hankow on Feb. 11, 1916.

On Feb. 27 two more heathen were baptized. One was a brother of one of the first four converts; the other was an old man of 68, whose plight according to Chinese principles was doubly tragic, since he was about to die and now had no son who would, after his father's death, burn paper money for him. As a special favor to the old man the song: "Der beste Freund ist in den Himmel" was sung at the baptismal service. The number of baptized now stood at 17: 5 children, 2 women, 10 men.

(Missionstaube 7/16 p.62)

On March 12, 1916 after a service in which the Lord's Supper was served, a congregation was organized. A treasurer was elected. Although there was almost no money to take care of, nevertheless Rev. Arndt insisted on the office; he wanted the people to accustom themselves to contributing something to the

church.

The first funeral took place on March 8. It was Mr. Hsie's daughter "Little Pearl".(236). Two months later one of the four converts was buried; it was the copper-smith.(241) Again came the hot summer. "Ich arbeite und schwitze. Zur Abwechslung f#chele ich und schwitze". Rev. Arndt felt the heat just as much as any other white man, but his sense of duty kept him at his post in spite of the heat. School was held from 7-2; in the evening chapel services were conducted from 8-11 sometimes to 12. By this time the Missionary had read the whole Bible in Chinese. Rev. Arndt took only two weeks vacation this year. (Letter 7/13/16).

At about this time the committee of the Mission Society at New Ulm extended calls to: P. Yank (Springfield; did not accept)
R. Torgler(St.Louis ; ")
(Missionstaube 7/16 p.63)

The committee also issued a general call for helpers, either pastors or teachers. (Missions Taube 8/16 p.70).

Rev. Riedel's first sermon in Chinese was preached Aug.3, 1916. It continued for 25 minutes. Rev. Riedel showed accuracy for tones. Two months later the first baby of our China Mission's Foreign Staff was born - Dorothy Riedel - on Oct. 17, 1916. Further information about Rev. Riedel may be obtained from Missionsbriefe 10/16 p.101.

The last number of the Missionsbriefe appeared on Nov. 27, 1916. All information formerly contained in the Missionsbriefe was now to be turned over to the Missionstaube in order to assure the information a wider circulation. (254 IIb).

Shortly before Xmas twenty two former heathen were baptized. Among these were two entire families and the first two

school children to be taken into the church.

In 1917 calls were issued to:

L. Meyer

M. Domman (did not accept)

(Missionstaube 8/17 p.62)

Rev. L. Meyer was commissioned by Rev. Pfotenhauer in Rev. Aug. Burgdor's church in Chicago. The sermon text was Acts 26, 66-8. (Missionstaube 11/17 p.88).

The Missouri Synod's taking over of the Mission Society is reported in the Missionstaube 10/17 p.78.

Thus we have covered the history of the Mission Society founded by Rev. Arndt. We shall now continue to discuss under separate topics, subjects that enjoyed special development and were of particular importance to the Mission. We wish to draw the reader's attention to the fact that, while the topics in this paper are listed one after the other, very many of the subjects are coincident in point of time with each other. Thus, the schools did not come after the chapels, but both were active at the same time.

We shall discuss this topic under two sub-topics:

BUILDINGS:

Rev. Arndt's first active work began in C.W. Kastler's chapel. His first sermon - on Rom. 15,29 - was preached to an audience of fifty adults who were present at the opening service. After that Rev. Arndt continued with four services a week. Services were conducted in such a way that the Chinese evangelist, Li Hai San, held the chief sermon while Rev. Arndt gave a brief talk, the talk increasing in length as the Missionary's ability developed. As mentioned above, Rev. Arndt was obliged to leave this chapel after a short practise period.

Another chapel was located in the French Concession at No.3, Rou Nouvelle. Fortunately, this location was not decided upon; not very much later the building suffered from a severe fire which started in a nearby theatre. The Hai So Li chapel was located at No. 12, Rou Nouvelle. On Thurs. evening at 7 P.M. Feb. 26,1914 the doors of the chapel were opened for the first time. In ten minutes the chapel was filled. Mr. Hsiao was in charge. The room was large enough to hold 100 people. The altar, made of the boxes in which our baggage was shipped over, arrived only an hour before the first service.

The Wha Pu Kai chapel opened its doors on March 5,1914. Li was in charge. Its capacity was about 90 people. The chapel was located in old Hankow, far from all other missions and close to two large idol temples. The owner of the building was a Confucian convert, yet, although it is customary for the renter to pay for any desired changes, this heathen spent \$150.00 to have the room remodeled for Lutheran services.

METHODS:

Rev. Arndt insisted severely on Indoctrination:

Luther's Catechism was the text book. Every morning from 9-11 Rev. Arndt taught this Catechism to his teachers. Thereby he also was preparing for the evening service. The teachers had great respect for what they called a "deep" book. The ninth commandment was a special revelation. One of the men did not like memorizing, but the Missionary insisted until the task was done. On one occasion Rev. Arndt was walking home with one of the catechumens; during the entire walk Rev. Arndt recited the Catechism and the catechumen repeated everything. (Letter 12/13/16).

The following data show how careful the Missionary was in his work: After one year only four had been baptized. (151).

Although school children had attended our own schools for two years, not one child was baptized. (249).

The first communion took place more than a year after arrival in China. At this time only two Chinese helpers were permitted to take part.

Another method of indoctrination which Rev. Arndt followed was that of selling tracts. In three afternoons 201 Gospels were sold at 1/2 cents a piece and 13 N.T. at 1 1/2 cents.

Services were begun every evening at 7:00. The doors to the street were opened widely. The bright light from within and the music of a piano attracted passersby. The Missionary's wife was usually somewhere about the door where she would invite the people in, particularly the women, who were afraid to enter. After the place was pretty well filled, Rev. Arndt began ^{preaching} his sermon. Rev. Arndt rarely attacked the idols directly, but usually confined himself to law and gospel preaching. (168). Stress was laid on sin and grace. (132). One of the most difficult things to point out to the heathen was, that he was a sinner. (245 IIc).

SCHOOLS.

Rev. Arndt regarded the schools as the most effective weapon in overcoming Chinese heathendom. (161).

The first school was the Wba Pu Kai, which was opened May 26, 1914. A Notice was posted saying that a school would be opened at this place. Six children were announced. By 11 A.M. not one child appeared. A conference was held. Four of the helpers were sent out in four directions. Rev. Arndt chose a fifth. The Chinese helpers returned early and had no success; Rev. Arndt returned with four children. Not satisfied with such a small number, he worked until 10 P.M. at which time he had twelve children promised for school. Soon the school contained 35 pupils, each paying tuition. The price for one child was 500 cash or 16 cents; for two children 24 cents a month. The teacher at this school was Cha Mung Chwin, who had been with the Hauge Synod until forced to leave because of the political situation. He was recommended by Prof. Wold. The subjects taught at this school were: reading, writing, arithmetic, good behavior, geography, singing, and English.

On June 1, the second school began on the Hai So Li. Here the tuition was raised to 50 cents, because the community was richer. There were about 30 children. The teacher was Tsen Hwa Chang, who formerly served the United Church of Honan.

Both schools were opened in spite of the disadvantages of 1) time: it being shortly before summer vacation and the heat had already set in; 2) location: there were many other schools in the vicinity which furnished the education free and even paid part of the book expenses. Confucian schools were also provided with excellent teachers.

On July 7, schools were closed for the summer. Strange to say, the children were not at all happy about the vacation.

Twenty of the youngsters were willing to come before 6 A.M. During this time Rev. Arndt trained the teachers, especially in the Catechism and in mathematics.

The schools opened again on Aug. 24. (Missionstaube 8/14 p.61). The Hai So Li again had the same attendance. The Wha P
Pu Kai dwindled due to a somewhat lazy teacher. He was replaced by a graduate of the Middle School of the Finnish Lutheran Church of N. Hunan.

One too many teachers was sent to Rev. Arndt, so he decided to start another school. On Oct. 5, 1914 the Kong Pang Lung school began to operate. (11/1/14; Missionstaube 1/15 p.15). The school was nothing but a bamboo hut with wall^s of mud, a tile roof, a cold earth floor, and the teacher slept in the school - at night. This was a humble place, yet in it all the subjects were taught with special stress laid on the Catechism, Bible History and Lutheran chorals. Tuition was 11 cents a month.

About this same time another school was opened - the Tieh Lo Wai. Rev. Arndt had seen that the sonⁿ of the evangelist Lo was quite a burden to his father and was eating his father's rice, so he made this proposition with the son: The Mission will furnish a school and equipment. The son must promise to teach the Christian religion: the Catechism, Bible History, Luth. chorals. The teacher will receive as salary whatever his pupils pay him.

By Dec. 1914 all the school children knew the text of Luther's Small Catechism by heart. One half of the students knew the explanations to the first three chief parts. At this time also fourteen Luth. chorals were in use. (12/1/14).

The fifth school, Chiao Hin Hang, started on June 21. Again the date for starting was in summer. This disadvantage was offset, however, by the fact that the teacher had the advan-

tage of getting in some practise before the real work began.

This was another self-supporting school.

Of the seven teachers employed, only two drew salaries and these two did the extra work each evening of tending to the two chapel services.

METHODS:

We have mentioned before that Rev. Arndt charged tuition from the very beginning. He insisted that previous missions had spoiled the children by giving them their education free.

Rev. Arndt also insisted on a sound education; we can best see this from the daily schedule given below:

7:00-8:00 loud preparation for the day

8:30-9:30 Bible History: a difficult subject to teach, because it was hard to convey the meaning of "grace", "Savior".

9:00-10:30 reading and writing

10:30-12:00 eat rice; much time wasted

12:00- 1:00 study period; later geography

1:00- 2:00 singing; on the first day they did not get beyond "G"; the jump of a "third" would end in disaster.

3:00- 4:00 English; this subject, the pupils thought would make them rich - so it was taught last.

The following foreign elements were introduced:

Girls were encouraged to attend (139).

The art of questioning, repetition and review, was introduced.

Mission work was carried out among the children. Rev. Arndt taught religion for two hours each day. He taught the children chorals, so that by the first Xmas fourteen were in use. The Missionary visited each of the parents personally.

That teachers should be supported by their pupils was at that time quite rare.

MISSIONSBRIEFE.

This most interesting paper was the official organ of the Mission Society. Although printed in large numbers, complete volumes, as far as we know, are very scarce. The only complete copy which we know of at present is our own. Prof. Fuerbringer had such a copy also, but through his kindness in lending the book to Rev. Arndt, lost sight of the same.

To show how Rev. Arndt regarded this publication, we shall retell a striking illustration which was suggested to Rev. Arndt by the tragic end of the "Titanic". A certain boat, the California, was so close to the sinking Titanic that both captain and passengers could see the distress rockets sent out by the huge passenger boat. Yet the captain of the California kept on his course, since he felt that the "tramp steamer" was not worth wasting time about. Later he discovered that the "tramp steamer" was none other than the Mistress of the Seas herself. 1600 men went under which he might have helped to save. The captain was summoned before court and never permitted to serve on the sea again. Besides this he was cursed by the thousands of people who might have been his best friends; he might have been their greatest hero. Just so, with the Missionsbriefe; they are the S.O.S. of a much greater ship - the biggest in the world. Do not think that is only a "tramp steamer"; what do we care about those "rice eaters". Be careful that you do not make the same mistake of that captain, who found out only too late that he had passed by the biggest boat ever built. (60-2).

The first number of the Missionsbriefe appeared Dec.1, 1911. The last number Dec.1, 1916. After this the Missionstaube took over the information in order to secure a wider circulation. Numbers were to appear every month, but illness, travel, and work interfered at times.

Rev. Arndt was editor of the paper until June 7, 1915. Prof. J. Meyer of Martin Luther College continued till Nov. 1915. The last editor was Rev. E.J. Albrecht.

The Missionsbriefe were printed in a shed in back of Rev. Arndt's house on Rondo Street in St. Paul by the editor's family on a hand press. As many as 4,100 copies were printed and sent to all the pastors and teachers of the Synodical Conference. After June, 1913 printing was continued in China. The paper was registered at the U.S.P.O. at Shanghai. After July 1915, printing was continued in New Ulm, Minn.

The Missionsbriefe supported themselves. Dues were 15 cents a year. Readers were urged to pay their dues, because "ein so kleines, schwächliches Kindchen wie Missionsbriefe kann noch nicht viel Verlust vertragen".

Missionsbriefe believed in giving her readers ~~her~~ sufficient variety. Almost every number was printed on a different kind of paper with a different type. Most of the printing was done by Rev. Arndt's immediate family.

HYMNS

The following preface was found in the completed hymn book (1920) and is mentioned here, because the thought it contains is grounded in the work of this early period: "Presented as a token of the gracious Divine guidance that, in my 49th year, led me to China and at this age still used me to open up to His dear Lutheran Church in this country this store of priceless treasures, a piece of work that has often given me a foretaste of the praises of the blessed in heaven. May you yet live to see the day when the Chinese Church receives these and all the other translated hymns, without abbreviation and in perfect form."

The first trace of work in hymns is found in Missionsbriefe ^{- brief} of Dec., 1914. Here are the translations of "Lasst uns alle fröhlich sein" (159), and "Nun ist die Zeit erfüllt". (163). Rev. Arndt expresses the hope that someone will be able to do better later. Then we find him working on "Jesus meines Lebens Leben", "Herzliebster Jesu", "Jesus, deine Passion" and eight others. But is it not daring for him to translate hymns? You would too, were you to preach fortyfive days in the Passion season and were not able to use these Passion treasures. Rev. Arndt comforts himself by quoting Sigmund Betulius:

"Indes lass dies Lallen
(bessern Dank ich Dorten geb)
Jesu dir gefallen."

He feels that he is making a new contribution to Chinese Lutheran Literature. (173-4). Previous hymns have been translated by the Baseler and Berliner missions. (207).

FINANCIAL

While this phase of the subject may not be as interesting as others, no one can deny that it is as vitally important. Rev. Arndt's work was not only theoretical, but he could and did figure with cold cash. The absence of this ability has caused many a missionary venture to collapse under its own weight. Most of the figures here recorded are taken from the Missions-briefs. We have tried to record figures according to dates.

Budget for first year \$1,3000 (at this time Rev. Arndt expected to go out alone).

trip would be	\$500.00
teacher	60.00
rent	144.00
board	350.00
salary	250.00

He wanted half of this money before leaving (26), but promised not to spend one cent before actual departure.

If the family goes along:

trip would be	\$800.00
teacher	60.00
rent	144.00
3 boys at college	400.00
salary	150.00

4/1/12 : collected for building purposes only \$2000.00 (34b)

5/1/12 : had balance in treasury \$792.55

7/1/12 : received by Society; Balance \$1221.26

Since the money set aside for building purposes would not be used for at least a year, the amount was loaned at interest ranging from 5% - ~~3%~~.

Salary promised to other missionaries as follows:

for a man with family	\$800.00
" without "	600.00

in addition to this a free trip home, trip and Dr. expenses.

11/18/12 balance of money received by Society \$1455.52

1/8/13 " " 1640.03

Expenses for trip to China:

freight: 10,000 lb.	\$244.13
train: to Seattle	80.00
boat to Shanghai	361.25
" Hankow	20.00
expenses in Seattle	3.50
Shanghai	4.00

We see that Rev. Arndt was not extravagant.

1/1/14 received in treasury and acknowledged \$2743.30

We have not studied the financial phase beyond this point, because the subject becomes too involved. We would rather not give incorrect figures. The foregoing items are sufficient to prove the interest of the members of the Mission Society on the one hand, and the very careful expenditure of the Missionary on the other. The Mission Society was never in debt and when the work was turned over to the Board of Foreign ^{Missions} Missions, a considerable amount was turned over to the new treasurer.

with reference to the Mission Society.

"Synod took cognizance of the fact that a society within the Synodical Conference existed for the purpose of supporting a private Lutheran Mission in China," (Missionstaube Syn. Minutes, 1914, p.38)

In August, 1916, the Mission was discussed at the Synodical Conference. It was decided that the Mission should be tested for two years; that the advice of the different Districts and Synods be asked in the meantime. (Missionstaube 1/17, p.5).

Once again the Mission Society brought the matter to the attention of Synod in 1917. Again the Synodical Conference referred the matter to different Districts for discussion. (Syn. Rep. of 1917, p.80). It was then decided that "es nicht weise und der Sache nicht dienlich sei wenn eine Privatgesellschaft eine Heidenmission in Angriff nimmt". Since, however, such an organization exists, it should be taken over by a Synodical church body. (Syn. Report 1917, p.83)

Mention was made that the Mission Society wished to turn over the work to the Synodical Conference, which, in turn, requested a vote on the proposition from its members. The Conference, concurring with the recommendation of its committee, declared that it would be better that a single Synod rather than the Synodical Conference conduct the mission enterprise. Accordingly, Synod declared itself ready to take over the China Mission, if it were again offered by the Society. (Report of Conference held at Milwaukee June 20-9, 1917: p.42).

By Sept. 2, 1917 Pres. Pfotenhauer announced that the Missouri Synod had taken over the Mission Society and that the organization had been put under control of the Board of Foreign Missions. The call issued to L. Meyer was ratified by the Board.

From the above it is clear that Synod waited six years before she took over the China Mission.

In closing, we should like to call the attention of the reader to one factor which has run throughout this whole history of the Mission Society. It is a factor which is only too often forgotten when histories are written. I refer to the wonderful work of the Missionary's wife. Her work cannot be listed under so-and-so many heroic deeds. The nature of her work makes that impossible. Yet with almost every undertaking of the Missionary, it was she who assisted. There is, however, one outstanding work which Mrs. Arndt must be given full credit for. For four months she and her three little boys kept the entire Mission running in perfect form. We have discussed the details previously in this paper.

Mrs. Arndt did not like the idea of going to China; she went only because Rev. Arndt went. The journey to such a distant land, to an uncertain location, to a country boiling with revolution was not an easy thing for a woman already 48 years of age. Nor was the parting from her two daughters and son an easy task. Yet Mrs. Arndt heroically withstood all the truly horrible privations which were required by that pioneer journey to China.

Rev. Arndt admitted that, without the loyal support of Mrs. Arndt, the China Mission might still be the sort of dream that a mission in Japan is today. (Missionstaube 9/17 p.69).