

EXPLANATION OF THE CENTENNIAL DESIGN

Central Emblem

The Indian Lamp Stand, shining out of the blue background, reminds us of our Lord's words, 'Neither do men light a lamp, and put it under the bushel; but on the stand; and it shineth unto all that are in the house' . . . 'Even so let your light shine before men,' and again, 'I am the Light of the World.'

The Three Flames of the Lamp symbolize the Holy Trinity—Father, Son, and Holy Spirit.

However, this Light of the World only shines, set into the *Cross of Christ*—colored red, indicating His Sufferings and Sacrifice, for all mankind.

Behind the Cross is an *Emblem from the Great Seal of India*, which bears the motto, 'Heaven's Light Our Guide.' Heaven is indicated by the central field of blue; and the outer edge of the rays of the sun remind us of our Lord, the 'Sun of Righteousness.'

The verse from the Book of Isaiah is given in English and also in *Telugu*, the language of our young Andhra Evangelical Lutheran Church—a language spoken by more than twenty-five million people in India.

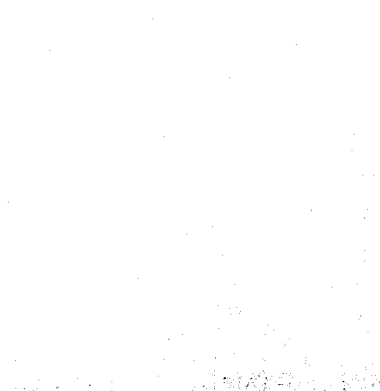
Border

The Pillars, of South Indian Dravidian style architecture, form the sides of the frame, for this Church has been planted in South India.

The Capitals, for this type of column consist of the drooping, conical banana (plantain) bud issuing out of the open flower of the *datura*, or deadly nightshade. The banana tree, which perpetually propagates itself from the same root, signifies continuing life. The deadly nightshade blossom is the symbol of death. Together they symbolize life out of death.

On the pillars at the side, in the center, is inscribed Christ's Cross, for it is through His Cross and Resurrection alone, that we have this promise of Eternal Life.

On the top corner capitals, the Lotus of India, symbolic of the Church in India and the Christian Life, is inscribed.





ONE HUNDRED YEARS IN THE ANDHRA COUNTRY

A History of the India Mission
of the United Lutheran Church in America

1842-1942

Edited by
CLARENCE H. SWAVELY



THE DIOCESAN PRESS, MADRAS
S. INDIA
1942

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PREFACE

Arise
Be glad,
Your light is dawning,
The Eternal's splendour rises upon you.
Though darkness covers all the earth,
And a black cloud shrouds the nations,
Yet the Eternal shines out upon you,
His splendour on you gleams.

—Isaiah 60: 1-2—(Moffatt).

At the close of a century we look back to the past to gain new courage and faith for the future. It is as though we were standing on the prow of a vessel steaming through the ocean. As we look forward we feel the surge of the sea, the throbbing of the vessel, but cannot exactly discern what direction we are travelling. However, if we go to the rear, we see the straight white wake leading off astern showing from whence we have come and indicating that we are making progress in a fixed direction. So is our Centennial Celebration. This History of our Mission and Church is a part of our Centennial Celebrations—a glance backward through the years that have past.

In it we realize that God has wrought mighty things for His Church in India during the past hundred years. In the Andhra country several of our neighbouring Protestant missionary bodies have just completed one hundred years. The American Baptist Mission and the Godavari Delta Mission celebrated their Centenaries in 1936. The Church Missionary Society in 1941 celebrated the one hundredth anniversary of the arrival in Masulipatam of their pioneer missionaries, Reverends Noble and Fox. Now in 1942 the United Lutheran Church Mission celebrates the Centennial of the arrival of Father Heyer in July 1842 in Guntur.

Glance for a moment backwards. One hundred years ago in the vast Andhra districts there was scarcely a single Protestant Christian. Here and there a few scattered congregations of Roman Catholics had been established. Nowhere can we find Christian schools, prayer houses and churches in any great number. The outcaste Malas and Madigas lived in the squalor of their outcaste hamlets without the Light which was soon to shine in their darkness.

Look at the Christian Church in the Andhra Desa today. Christians are numbered, not by the hundreds, or the thousands, but by the lakhs. In our own Andhra Evangelical Lutheran Church two lakhs of Christians make up our baptized membership.

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In thousands of villages congregations have been gathered. Thousands upon thousands worship our Lord and Saviour, who came, saying, 'I am the light of the World: he that followeth me shall not walk in darkness, but shall have the light of life'.

Let us face the future with new courage and faith. Let us go forth with Jesus Christ our Saviour, 'The Light of the World' at our side. In the years past He has revealed His wondrous Love. For the future, He has given us His unfailing promise, 'Lo, I am with you always, even unto the end of the world'.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

—Isaac Watts.

TANUKU,
July 31, 1942.

L. A. GOTWALD.

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I. THE FOUNDING OF THE MISSION

REV. J. C. F. HEYER, M.D.

The 30th of May 1837, may be considered as the birthday of the Foreign Missionary Society of the Evangelical Lutheran Church in the United States of America.

Among the preparatory steps and occurrences which called this association into existence, the following may be mentioned:

During the meeting of the seventh General Synod of the Evangelical Lutheran Church in America, held at Baltimore in October 1833, a standing committee, called the Missionary Committee, had been appointed, consisting of the Rev. Messrs. J. G. Schmucker, H. Graeber, D. F. Schaeffer and G. Lintner.

This Committee handed in an ably written report during the session of the next General Synod, convened at York, Pa., in 1835.

At the same meeting the holding of a Missionary Convention of Lutheran born ministers was recommended, and accordingly took place in October, 1835, at Mechanicsburg, Pa.

Here the Central Missionary Society, designed in the first place to send the Gospel to the destitute portions of the Lutheran Church in the United States, but ultimately also to co-operate in sending the glad tidings of salvation to the perishing heathen, having been organized, the Rev. C. F. Heyer accepted an appointment to labor as Agent to this Society, in the far West, and continued his operations as Domestic Missionary, until a door was opened to engage in the Foreign Mission enterprise.

Appeals to the German churches in America, sent from China and India by Guetzlaff and Rhenius, for co-operation and support in their labors, were received in 1836, and were liberally responded to. Among other remittances, the Synod of South Carolina sent a donation of \$500 for the purpose of procuring a printing press for the Tinnevely Mission, then in charge of Rev. Rhenius. This money, however, was eventually transferred to the Telugu Mission in Guntoor, and expended in erecting the first mission house. (This building was known as the 'Old Chapel', and was occupied by the Anglo-Vernacular High School.)

On May 27, 1837, another convention assembled at Hagerstown, Md., for the express purpose of organizing a Foreign Missionary Society. This convention consisted of forty-four delegates, to whom were added other clerical and lay members of the General Synod, then in session at Hagerstown.

It being thought desirable that this Society should embrace all the German churches in the United States which might be willing to aid in Foreign Missions, the delegates agreed on the

30th of May to organize and adopt the name of 'The German Foreign Missionary Society in the United States of America'. At a subsequent meeting, however, in May 1841, this name was changed to 'The Foreign Missionary Society of the Lutheran Church in the United States of America'.

One of the first resolutions which this Society adopted, in 1837, was to support Rhenius and his Mission in India. Accordingly, Rev. Dr. Krauth received instructions to correspond with Rhenius and others in order to make the necessary arrangements. In 1839, however, the sad news reached America that Rhenius had been called to rest from his labors, and soon after, the information was received that Messrs. Schaffer and Mueller, who had been associated with Rhenius, had reunited with the Church Missionary Society, and consequently their stations existed no longer as separate or independent missions.

It now devolved upon the Lutheran Society to adopt measures for commencing a Mission under its own exclusive control. In the spring of 1840, Rev. Dr. Krauth, Corresponding Secretary, wrote to Rev. C. F. Heyer, stating that the Executive Committee intended to appoint him their missionary, and at the same time requested him to state his views about the place where a Mission ought to be commenced, whether in the far West, among the aborigines of America, or in the East, among the Hindoos. The following is an extract from the answer returned to this inquiry:

Whithersoever the Lord may direct we ought to follow and commence the work. The East with regard to mission operations appears to be a more promising field than the West. The American Indians consist of unsettled wandering tribes, difficult of access and not easily brought under the influence of the Gospel. Many members of our Church also have peculiar prejudices against the Indians, which would prevent them from heartily supporting the Society, if, instead of commencing among the Hindoos, we should establish a mission in the far West.

After some further correspondence and consultations, it was unanimously decided that the first of the Society's Agents should be sent to Southern India, and in May 1840, the Rev. C. F. Heyer was appointed missionary.

The next meeting of the Lutheran Foreign Missionary Society took place in May 1841, at Baltimore. At this meeting of the Society, it was resolved to form a connection with the American Board of Foreign Missions. In consequence of this action the Agent appointed in 1841 resigned his commission.

The Lutheran Synod of Pennsylvania having maintained its distinct missionary organization and acting with much zeal and liberality, determined to send out a missionary under its own direction. Accordingly, after receiving instructions at a public meeting in St. Paul's Church, Philadelphia, the Rev. C. F. Heyer, embarked at Boston, October 14, and reached Colombo, Palamcotta, Tanjore, Tranquebar and Madras, during the following spring. In June and July an exploring tour was undertaken, with the intention of selecting a permanent place of residence.

On the 31st of July, the missionary arrived at Guntoor, where being encouraged by the Collector of the District, H. Stokes, Esq., he determined, after prayerful consideration to commence the work assigned him of pointing out to the heathen all around the narrow way which leadeth to life.

During the meeting of the General Synod Society, in May 1843, the proposed union with the American Board of Foreign Missions was reconsidered, and the resolution formed that the Society's operations should be carried on as an independent organization. During this meeting also, the Rev. W. Gunn was appointed missionary to labour among the Telugu people, in connection with his predecessor at Guntoor, provided arrangements to this effect could be made with the Missionary Society of the Pennsylvania Synod.

Rev. Mr. Gunn and his wife arrived in Guntoor on June 18, 1844, and were heartily welcomed as fellow laborers, in the arduous but blessed work of preaching the Gospel to the heathen.

During 1846 and 1847, the management of the mission devolved on Rev. Mr. Gunn, Rev. Mr. Heyer having returned to America. On December 4, 1847, however, he embarked a second time for India, and landed in Madras on March 16, 1848. On his arrival in Guntoor, he found his colleague, Rev. Mr. Gunn, in a feeble state of health.

In the spring of 1849, it was thought advisable to commence a station in the Palnad District, which was the more readily accomplished by receiving the liberal donation of a house and lot at Gurjal, kindly transferred to the Society by H. Stokes, Esq.

During 1850, Rev. G. Martz, having arrived from America, resided in Guntoor and assisted Mr. Gunn in the Mission, but the following year he returned to America.

After a lingering illness of many months, Rev. Mr. Gunn was called from his mission work below to glory above. He died on July 5, 1851, leaving a widow and two children to mourn his early departure.

The North German Missionary Society having commenced a station in Rajahmundry, during 1845, transferred their property at that place to the American Lutheran Society in 1851, and two of their missionaries, Rev. Mr. Groenning and Rev. Mr. Heise, united with the brethren from America.

In 1852, the Mission was reinforced by the arrival of Rev. Mr. Cutter, and Rev. Mr. Snyder, and their wives, from America.

—*The Lutheran Quarterly*, April 1879, p. 262.

2. HISTORY OF THE MISSION, 1842-1942

REV. C. H. SWAVELY.

I. THE INDIA MISSION, 1842-1869

1. Backgrounds in Europe and America.
2. Beginnings in India, 1842-1850.
3. Rajahmundry and Guntur Fields under Common Management 1851-1869.

II. SEPARATE MISSIONS, 1870-1920

4. Reorganization, and Beginning of Mass Movements, 1870-1880.
5. Women's Work Established, 1881-1890.
6. Building, 1891-1900.
7. A Decade of Prosperity, 1901-1910.
8. Drawing Together, 1911-1920.

III. THE INDIA MISSION OF THE UNITED LUTHERAN CHURCH IN AMERICA, 1921-42.

9. The Decade of Most Rapid Advance, 1921-1930.
10. A Hundred Years Completed, 1931-1942.

I. The India Mission, 1842-1869

1. Backgrounds in Europe and America

Lutheran foreign missions owe their origin to seventeenth century Pietism. The father of the Pietistic movement was Philip Jacob Spener (1635-1705), a pastor of Frankfort-on-the-Main, who became convinced of the necessity for a new emphasis upon the devotional and personal elements of the Christian life in a time when the Church was spending most of its energies upon determining and safeguarding correctness of doctrine.

Among Spener's most able associates in this movement was August Hermann Francke (1663-1727), an instructor at Leipzig University, and later Professor in the University of Halle from 1698 until his death. Francke applied the practical teachings of Pietism in the institutions which he founded at Halle, and in his work as a pastor in that town.

A notable feature of the activities at Halle, which became the centre of the Pietistic movement, was the birth of a new zeal for foreign missions. It was at Halle that King Frederick IV of Denmark found the first Protestant foreign missionaries, Ziegenbalg and Plütschau, whom he sent to his Danish colony at Tranquebar, India, in 1706. During the 18th century no fewer than sixty missionaries were sent out from Halle to many different foreign fields. The most famous of them was Christian Frederick Schwartz (1726-1798), who labored with remarkable

success in the Tamil country of South India for nearly fifty years. Count Zinzendorf, the founder of the Moravians, was a student at Halle from his tenth to his seventeenth year; the missionary zeal of the Moravians can, therefore, be traced directly to Halle.

Henry Melchior Muhlenberg (1711-1787), the patriarch of American Lutheranism, was a teacher at Halle, 1737-38; and while at Halle he was chosen to go to India as a missionary, but he was hindered by a lack of funds at that particular time. After he became a pastor in Saxony, he visited Dr. Francke, the son of the founder of the famous Halle institutions, who proposed that Muhlenberg should go as a missionary to the German settlers in Pennsylvania. He answered that he felt bound to go wherever God called him. The next spring Muhlenberg set out for America, travelling by way of London. Dr. F. M. Ziegenhagen, the court preacher at the German St. James Chapel, London, entertained him for a number of weeks, and delivered to him the formal call from the congregations at Philadelphia, Trappe and New Hanover, Pa. Muhlenberg arrived in America just two hundred years ago, on September 23, 1742, and immediately entered upon what was to be a highly distinguished life-work of establishing and organizing the Lutheran Church in Pennsylvania and adjacent states. There was a marked strain of Pietism in Muhlenberg, which was impressed upon Lutheranism in America, and which persists to this day.

A second influence in the beginning of American Lutheran foreign mission work is to be found in the appeals to Germans in America by Dr. Carl Rhenius of Tinnevely, India, and Missionary Gutzlaff of China.

Besides, there was the precedent of the organizing of the great missionary societies in England and America. The Baptist Missionary Society was founded in 1792 by William Carey; three years later, in 1795, the London Missionary Society was established, and in 1799 the Church Missionary Society. The activities of a group of students in Williams College, Williamstown, Mass., resulted in the formation of the American Board of Commissioners for Foreign Missions in 1810.

In October 1835, Rev. J. C. F. Heyer presided at a Missionary convention of Lutheran pastors at Mechanicsburg, Pa., which organized 'The Central Missionary Society' for home and foreign missions. He was then appointed to carry on home mission work for this Society for five years, but also directed to hold himself in readiness to be sent out as a foreign missionary when arrangements could be made to send him.

A second Lutheran Society was organized on June 1, 1836, in connection with the annual convention of the Ministerium of Pennsylvania at Easton, Pa., called 'The Society of the Synod of Pennsylvania for the Propagation of the Gospel'.

On May 30, 1837, a third Society was organized in response to the appeals of Gutzlaff of China, and Rhenius of Palamcottah,

called 'The German Foreign Missionary Society', in the hope that German Reformed as well as German Lutheran churches would support these missionaries. Its Secretary, the Rev. Charles Philip Krauth, D.D., was requested to write and ask Dr. Rhenius whether 'he would be willing to be employed as missionary of the Society to labor among the Tamils in India'. Dr. Rhenius died on June 5, 1838, and the German Foreign Missionary Society resolved in 1839 'to send forth missionaries into the field, either to co-operate with the Palamcottah mission or to form an independent station, as the Executive Committee might find most expedient'. Rev. C. F. Heyer was asked whether he would consider a call to the foreign field, and where a station might be advantageously commenced. He replied :

I have no particular choice but would be willing to go wheresoever the Lord may direct, even to New Zealand where missionaries have lately been slain and devoured by the savages. However, it appears to me that the Coromandel Coast, perhaps in the Tinnevely district, where Mr. Müller, Rhenius' son-in-law, is now standing alone, would be the most suitable place to commence.

The committee forwarded a call to Father Heyer in May 1840, which he accepted. He was directed to pursue such studies as would be useful to him in his future work. Consequently he left Pittsburg in the fall of 1840, and enrolled as a student in Washington University, Baltimore, Md., taking up the study of medicine and Sanskrit. The committee consulted the American Board of Commissioners, who recommended the Telugu country as a suitable field, but the American Board was not in favour of sending any one of the age of Father Heyer to India.

At the meeting of the German Foreign Missionary Society in Baltimore, Md., May 1841, the name of the Society was changed to the Foreign Missionary Society of the Evangelical Lutheran Church in the United States. The appointment of the Rev. J. C. F. Heyer was confirmed, and at the same time a plan of co-operation with the American Board was adopted. This arrangement was distasteful to Father Heyer, so that he resigned his appointment.

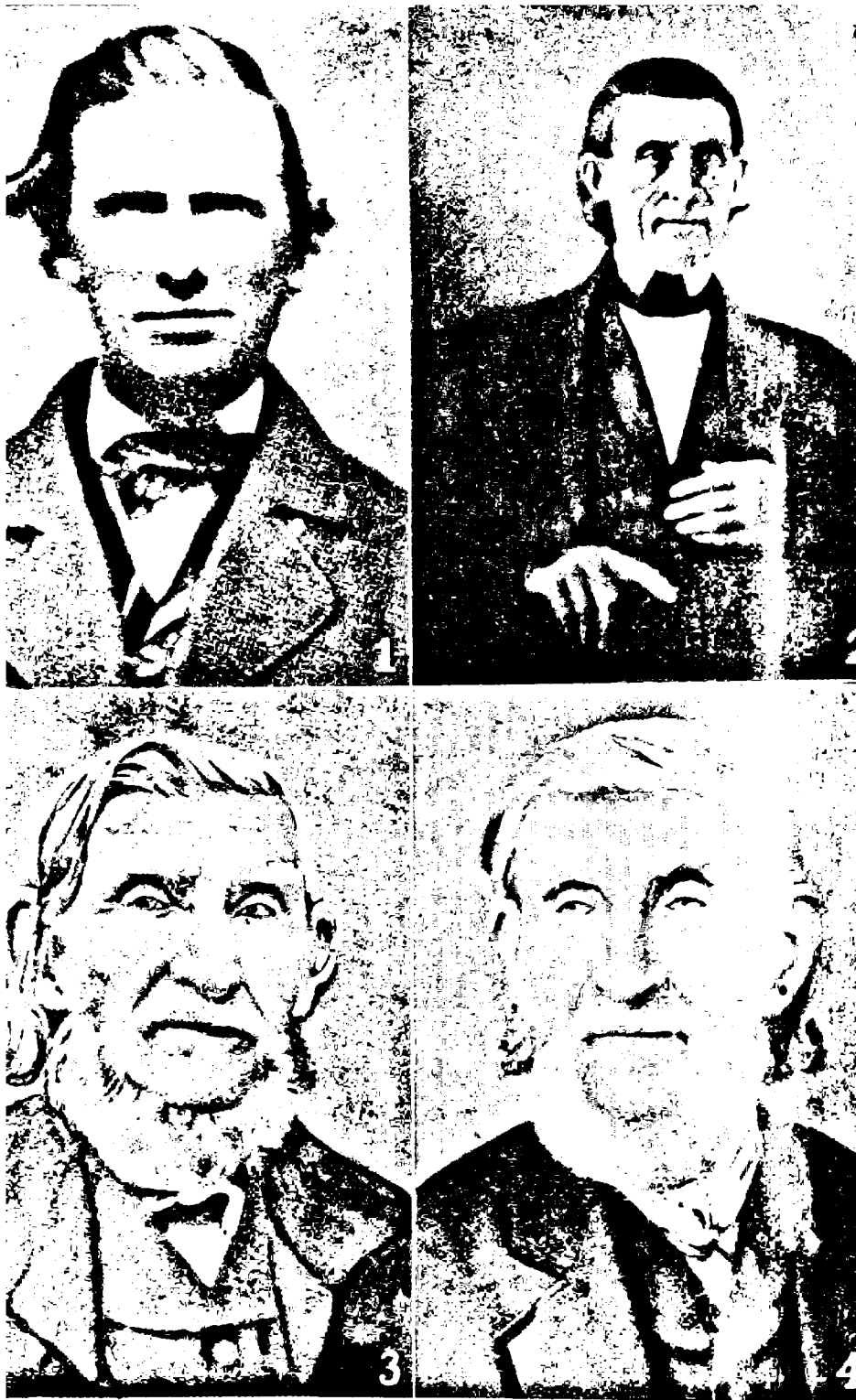
A month later, the missionary society of the Ministerium of Pennsylvania met at Harrisburg, Pa., and after much hesitation and debate adopted unanimously the following resolutions on June 9, 1841, which form the actual starting point in America of Lutheran mission work in the Telugu country in India :

Resolved that in reliance on divine Providence we commence a heathen mission.

Resolved that we receive Brother Heyer as missionary into our service.

Resolved that we recommend to the Executive Committee Hindustan as a mission field for their consideration.

On October 14, 1841, Father Heyer sailed from Boston on the barque *Brenda* for India, along with about half a dozen other missionaries.



REV. JOHN CHRISTIAN FREDERICK HEYER, M.D.—1793-1873

John Christian Frederick Heyer was born at Helmstedt, Brunswick, Germany, on July 10, 1793. He was sent to Philadelphia in 1807, at the age of 14, at the request of his uncle, a furrier in that city. Through the influence of the Rev. J. C. H. Helmuth, D.D., also a native of Helmstedt, educated at Halle, and the Rev. J. C. Baker, D.D., pastors of Zion's Church, Philadelphia, of which the young man became an active member, he was led to study theology along with two other candidates for the ministry, under Dr. Helmuth and Dr. F. D. Schaeffer. He became a teacher in the parochial school in Southwark, Philadelphia, in 1813. As soon as the American War of 1812 ended, he sailed for Germany, intending to continue his study of theology at Halle University; but on account of the Napoleonic wars, Halle was closed, and he proceeded to Göttingen University, after a visit to his home in Helmstedt.

He returned to Pennsylvania in 1817; upon being licensed by the Ministerium of Pennsylvania at York, Pa., in June 1817, he was appointed to work among the German settlers in Crawford and Erie counties in northwestern Pennsylvania.

The next year he received a call to Cumberland, Md., where he was pastor for six years. In 1819 he married Mary Webb Gash. In 1824 he was called to Somerset, Pa., where he remained until 1827, when he accepted a call to Carlisle, Pa. In 1830 he became Agent to establish Sunday Schools, and the next year he returned to his former parish at Somerset, Pa., remaining for three years. In 1835 he accepted the appointment of the Central Missionary Society to carry on home mission work in Pennsylvania, Illinois and Indiana. His wife died in 1839. While engaged in organizing the important German and English congregations at Pittsburg, he received the call to service in India.

Father Heyer was a restless pioneer. His years of work as a travelling preacher in America were an ideal preparation for his future work in India. When the way was open to send the first American Lutheran foreign missionary to India, no one could be found with better preparation for this difficult and arduous task than Father Heyer.

2. Beginnings in India, 1842-1850

Father Heyer landed in Colombo on March 15, 1842, after a journey of five months from America. He sailed for Tuticorin, which he reached on March 23, 1842. He then set out by palanquin for the Andhra country, visiting Palamcottah where Dr. Rhenius had carried on his work; he also stopped at Madura, Trichinopoly, Tranquebar, and other places connected with his missionary hero, Christian Frederick Schwartz. In April he arrived at Madras, and on May 19th he set out for Nellore in an open canal boat. He was kindly received at Nellore by the American Baptist missionaries, Van Husen and Day. It is said

that shortly after he came to Bapatla from Ongole, and tied his palankeen between two palmyra trees, asserting that he meant to stay there to carry on mission work. Collector H. Stokes, hearing that a padre had come to Bapatla, at once sent a peon with some coolies to bring him in his palky to Guntur. He reached Guntur on Sunday, July 31, 1842, the birthday of the American Lutheran Mission in the Andhra country.

In his first report to the Society in America, six weeks later, he described his daily activities: he began the day by distributing alms to about 70 poor, blind, lame and crippled people who assembled near his dwelling. At seven he had morning prayers with Mr. Stokes' household of 20 to 40 persons. At eight he opened the English school session. His munshi came at ten for about four hours. In the evening after dinner he had prayers with the Stokes family before retiring.

He had three schools in Guntur: an English-Telugu school with 30 pupils; two Telugu schools with 27 and 13 pupils respectively. In October he established three additional schools at Prattipadu, Nallapadu and Kottapetta. In November 1842 he organized the first Hindu girls' school with an enrolment of 15 pupils. He also began a Sunday School.

At the end of his first year's work he reported the baptism of three adults. On July 4, 1843, he received a grant of a portion of what is now the Guinn compound; and upon this site he erected a brick building for church and school use, and partly for his own residence, the first mission house in Guntur, which was dedicated on June 10, 1844. The Guntur schools, then having 90 boys and 25 girls, were moved into this building.

In response to an invitation sent him by Father Heyer on October 10, 1843, the Rev. Louis P. Menno Valett of the North German Missionary Society came to Guntur early in February 1844 for the purpose of seeking out a field for his Society. After a few days he proceeded to Rajahmundry on a tour of exploration; in January 1845 he settled there and established the Rajahmundry Mission station. On March 8, 1844, Father Heyer accompanied by Mr. Valett, started upon a tour of the Palnad which lasted about three weeks. This tour marks the first Protestant mission work in the Palnad taluk.

The report in America of the successful beginning of work in Guntur led to the co-operation of the Missionary Society of the General Synod; Rev. Walter Gunn and his wife, of Schoharie, N. Y., were sent by this Society to join Father Heyer, and arrived in Guntur on June 18, 1844.

On January 15, 1844, Father Heyer baptized three persons: Isaac, Ruth and their son, Prakasam; this made a total of six baptisms in his first eighteen months in India.

Discouraged by lack of support from America, and without waiting to receive the official permission to return for which he had asked, Father Heyer decided to leave for America, and began

at Gurzala than are known concerning other periods, because a series of more than twenty bi-monthly letters written during 1849-1853 have been preserved. These first letters were addressed to the children of the Rev. John W. Richards, D.D., and later letters were sent to the Sunday School children in America. Dr. Richards' children were the great grand-children of Henry Melchior Muhlenberg.

Father Heyer established the first mission boarding school at Gurzala; he organized the Palnad Christians into a congregation with the adoption of a simple constitution; he baptized 164 persons in the Palnad during 1849 and 1850. The fame of his success led the Church Missionary Society missionaries, Sharkey and Darling, to visit him at Gurzala in March 1850. From the Kurnool District a deputation came across the hills to request him to send teachers to their villages. He had four or five assistants in his work, and at the end of December 1849 he reported Christians or inquirers in eight of the Palnad villages.

While Missionary Gunn and his family were at Madras on account of Mr. Gunn's illness, a new recruit arrived at Guntur on October 6, 1849; he was the Rev. George J. Martz, a graduate of Gettysburg College and Seminary, the third ordained member of the Mission.

3. Rajahmundry and Guntur Fields under Common Management, 1851-1869

The Rev. Louis P. Menno Valett of the North German Missionary Society started the Rajahmundry Mission in January 1845, after his visit in 1844. Sir Arthur Cotton and his assistants who were then engaged in the construction of the great anicut at Dowlaishwaram encouraged the new missionary, and pledged their support.

On December 22, 1845, two additional missionaries of the North German Society, the Rev. Charles William Groenning and the Rev. Ferdinand August Heise, joined him at Rajahmundry. Mr. Heise remained at Rajahmundry while Groenning began work at Ellore in May 1849. During 1850 the North German Society found it impossible to continue the financial responsibilities of the Rajahmundry Mission, and the mission station together with Missionaries Groenning and Heise was transferred to the Missionary Society of the General Synod in America. Missionary Valett resigned, and left Rajahmundry on March 9, 1851; he later entered the service of the London Missionary Society, and was stationed at Chicacole and Bellary. In that same year, on July 5, 1851, the Rev. Walter Gunn died at Guntur, after a long illness.

On February 2, 1852, two new missionary families arrived from America: Rev. and Mrs. William J. Cutter and Rev. and Mrs. William E. Snyder; the two men were graduates of Hartwick Seminary, New York.

The Guntur and Rajahmundry missionaries met at Guntur on January 31, 1853, and organized the First Lutheran Synod of India, electing Father Heyer president. At the second annual meeting of the Synod in 1854, the president proposed a recommendation:

to take some step toward establishing an official correspondence with all Lutheran missionaries in India, which might eventually lead to the formation of a general synod.

There were then about 70 Lutheran men and women missionaries in India, and much good might have resulted for Lutheranism in India if Father Heyer's proposal could have been carried out. More than fifty years later, in 1908, the All India Lutheran Conference was finally organized; since 1926, the Federation of Evangelical Lutheran Churches in India has more effectively served the interests of Lutheran co-operation in India.

The India Synod in January 1853 transferred Father Heyer to Guntur and Rev. and Mrs. C. W. Groenning of Ellore to the Palnad; Ellore was thus abandoned as a Lutheran mission station. The Groennings remained at Gurzala until 1854 after which there was no resident missionary in the Palnad for nearly twenty years; Dr. Harpster took up his residence in the jungle house at Dache-palle in 1873.

Father Heyer established a boarding school at Guntur upon his return to that station in 1853, bringing several of his boys from the Gurzala boarding school to Guntur. But the work in Guntur was now very different from what it had been ten years before. Mr. Stokes was no longer the Collector, and the splendid co-operation previously enjoyed was no longer available. At the close of 1854, Father Heyer was transferred to Rajahmundry.

An important event for the Mission occurred in America in 1853: the Ministerium of Pennsylvania once again became a member of the General Synod from which it had withdrawn in 1823 on account of the opposition of its rural members. Following the withdrawal of the Ministerium from the General Synod a second time in 1866, the General Council was organized in 1867.

Missionary Snyder also came to Rajahmundry in February 1855, and managed the Telugu schools while Father Heyer supervised the Anglo-vernacular school. In 1856 Missionary Snyder went to America, so that Father Heyer was alone in Rajahmundry. The Cutters also having returned to America in January 1856. At this time Missionary Groenning was alone at Guntur in charge of that work and also of the Palnad field. In 1856 the foreign staff was smaller, therefore, than at any time since 1844.

Father Heyer made repeated requests for permission to return to America; he felt he was approaching the end of his life, and wished to leave India. Finally in April 1857 he sailed from India, leaving the entire field including Rajahmundry, Guntur and the Palnad in the hands of Missionary Groenning at Guntur. Recruits,

however, arrived next year: Rev. and Mrs. Snyder returned from furlough; and with them came Rev. and Mrs. Adam Long, and Rev. and Mrs. Erias Unangst. These men were graduates of the Gettysburg Theological Seminary. The Groennings then went to Europe for furlough in March 1858, returning February 1861.

In 1858 a number of Leipzig missionaries from the Tamil country desired to unite with the Guntur-Rajahmundry Mission in consequence of a controversy in the Leipzig Mission regarding caste. The Synod resolved under date of December 27, 1858:

That we cordially sympathize with them in their convictions respecting caste, and in their intention to join us, and hope that we may soon have the pleasure of welcoming them to our mission.

For some reason or other, however, this recruitment was never effected.

In January 1859, Missionary Long opened the station and settled at Samalkot; the Samalkot bungalow was completed in 1861. On March 5, 1859, the Rev. William E. Snyder died at Guntur, after a long tour in the Palnad.

In 1862, Rev. and Mrs. Heise returned to Europe on account of ill health, and did not return to India. Rev. Mr. Groenning made an attempt to get help from Europe; the Rev. August Mylius came to India to join him at Rajahmundry, on the condition that his support would come from Germany. The Executive Committee in America did not assent to this arrangement, and Mr. Mylius established the Hermannsburg Mission in the Nellore District.

Rev. and Mrs. Groenning returned to Europe from Rajahmundry in 1865, and Rev. and Mrs. Long were then transferred to Rajahmundry. In 1866, Rev. Adam Long died, leaving Rev. Erias Unangst the only ordained missionary on the field. Owing to the American Civil War of 1861-65, no missionary recruits were sent to the field between 1858 and 1870. There was no resident missionary at Rajahmundry between May 1866 and December 1869. The years 1866 to 1871 were the most critical years in the entire history of the Lutheran work in the Andhra country.

Missionary Unangst was in sole charge of the entire Guntur, Palnad, Rajahmundry and Samalkot work from the death of Mr. Long in 1866 until his furlough in May 1871; there was no missionary in the Guntur field from May 1871 until April 1872 while Dr. Unangst was on furlough.

Consultations were carried on with the Church Missionary Society, and an agreement was made with them to take over the Rajahmundry field on May 1, 1869. Father Heyer, in 1869, had just completed ten years of home mission work in Minnesota, at the same time completing ten years of service as president of the Minnesota Synod which he organized. He heard about the transfer of Rajahmundry while visiting Rev. C. W. Groenning in Germany and immediately sailed for America. He made a

dramatic appearance at the meeting of the Ministerium of Pennsylvania at Trinity Church, Reading, Pa., on May 23, 1869, offering to go a third time to India, to recover the Rajahmundry field, even though he was then nearly 76 years of age. He was authorized to return to India, and arrived at Rajahmundry on December 1, 1869. He immediately settled the obligations to the Church Missionary Society and proceeded to re-establish the Rajahmundry work. Responsibility for the Rajahmundry field was thereupon assumed by the Foreign Missions Committee of the General Council.

II. Separate Missions, 1870-1920

4. Re-organization, and Beginning of Mass Movements, 1870-1880

The Guntur Mission

The Guntur Mission began its history as a separate mission in 1870 with but one missionary and his wife on the field, the Rev. and Mrs. Erias Unangst. The delicate health of Mrs. Unangst compelled them to return to America the next year; on May 7, 1871, they departed for furlough. Local charge was given to Mr. Cully, an Anglo-Indian catechist, who was appointed to service in the Mission in 1862. From May 1871 until April 1872 the Guntur Mission was without any resident missionary.

The next year the Rev. John H. Harpster was called to service in India, and came to Guntur in company with Dr. Unangst on April 1, 1872. Dr. and Mrs. L. L. Uhl followed the next year, arriving at Guntur on March 26, 1873. Dr. Uhl who is still living (1942) reached India the same year that Father Heyer died, and forms a living link with the earliest years of the Mission. In 1874 Dr. Uhl reopened the English School at Guntur, from which grew the Guntur Boys' High School, and later the Andhra Christian College. Mr. Cully was ordained on October 5, 1873, the first pastor of the Mission, and assigned to the Palnad. He continued for about a year, when he became dissatisfied, resigned his position, and went to Rangoon.

Dr. Harpster then assumed charge of the Palnad, assisted by Bethala John, then an evangelist. In 1874, Rev. and Mrs. Adam D. Rowe were appointed to service in India, arriving in Guntur on December 11, 1874. Mr. Rowe came to India as the Children's Missionary, and aroused great interest in the Mission through his lectures and books: *Talks about India*, 1876; *Talks about Mission Work in India*, 1879; and *Everyday Life in India*, 1881. He was assigned to the southern division of the Guntur district, while Dr. Unangst had charge of the northern division.

Owing to impaired health, Dr. Harpster was given permission to return to America, leaving Guntur March 22, 1876. At Christmas time, 1876, the Stork Memorial Church, erected on the Gunn compound, was dedicated. Medikonduru Nathaniel and Bethala

John were ordained shortly afterwards, on January 7, 1877. Pastor John was given charge of the eastern or Dacheppalle division and Pastor Nathaniel the western or Veldurti division of the Palnad field.

There was a serious famine in the Andhra country in 1877-78, and Rev. Mr. Rowe undertook relief operations in co-operation with the Relief Committee of Madras. One of the results of the relief operations was the attracting of many hundreds into the Church. Seventeen hundred persons were baptized during the two years following the famine; but when famine relief ceased, about 600 backsliders were reported. However, at the close of 1880, the baptized membership of the Guntur Mission had grown to 5423, nearly double the membership of 2845 of 1875.

During the six years 1875 to 1880 no new missionaries were sent to the field. From 1876, until reinforcements arrived in 1881 there were but three ordained missionaries at work in the Guntur Mission.

The Rajahmundry Field

Father Heyer returned to Rajahmundry on December 1, 1869, when he was 76 years of age. Assisted by two catechists, Tota Joseph and Nelaprolu Paulus, (nephew of Malapati John of Polepalli, and grandfather of Rev. S. Richard James), he organized the work in Rajahmundry town and in the villages of the Rajahmundry field. Two young men whom he met at Rev. C. W. Groenning's home in Germany, the Rev. C. F. J. Becker and the Rev. Hans Christian Schmidt, arrived at Rajahmundry in 1870 to relieve him. Mr. Becker died on May 8, 1870, about three months after his arrival in India. Next year Rev. I. K. Poulsen was sent to Rajahmundry, arriving January 22, 1871.

Father Heyer felt he could now leave India for good, and sailed on January 30, 1871, from Cocanada. He spent some time at Somerset, Pa., after his return; while there he received a call from the congregation at Frostburg, Md., at the age of 78, but he did not accept it. In October 1872 he was elected chaplain and housefather of the Theological Seminary at Philadelphia. After a brief illness he passed away on November 7, 1873, aged more than 80 years. In 1879 another recruit was sent to Rajahmundry, the Rev. A. B. Carlson, the first of a long line of graduates of the Philadelphia Theological Seminary to serve in India.

When Father Heyer left India in 1871, there were about 240 baptized Christians in the Rajahmundry Mission; by 1880 this number had risen to 335.

Dr. Schmidt placed a second story on the mission house that had been erected by Missionary Valett. He purchased Riverdale compound in 1880 and started to erect a bungalow there. In 1874 the Canadian Baptist Mission began work at Cocanada, and offered to buy the mission house at Samalkot, but Dr. Schmidt

was not willing to sell. As the income from America was not sufficient to meet all the expenses of the mission, Dr. Schmidt resorted to various devices to keep the mission out of debt: he sold photographs, and repaired watches, clocks and sewing machines to supplement the mission income.

In 1876 he built a houseboat, the '*Dove of Peace*', for use on his tours along the canals. He inaugurated the project of purchasing lands for the endowment of congregations, which resulted in considerable difficulties later on. The field was divided between Dr. Schmidt, who took charge of Rajahmundry, Dowlaishwaram, and the hill country, and Mr. Poulsen who supervised Samalkot, Jaggampet, Korukonda, Amalapur and other congregations. In the great famine of 1876-77, in which it is estimated that five million people died of starvation in South India, the relief work of the missionaries opened new doors of opportunity. Early in 1878 the first Rajahmundry lace was sent to Philadelphia by Mrs. Schmidt.

St. Paul's church was completed in the fall of 1876; \$290 of the bequest of Father Heyer was used towards its construction. Nelaprolu Paulus and Tota Joseph were ordained on December 25, 1878. *Der Missionsbote* was started in January 1878, and *The Foreign Missionary* in January 1880; these publications have had wide circulation and influence in spreading information and gaining support for the Mission. On February 3, 1879, the Rajahmundry Mission Conference was formally organized.

This decade marks the re-organization of the Guntur and Rajahmundry Missions as separate fields, along the general lines which prevailed for more than forty years.

5. Women's Work Established 1881-1890

The Guntur Mission

The decade begins with a new venture, that of having women missionaries sent to the field. Mrs. Gunn, at the death of her husband in 1851, did not immediately return to America, but continued in the employ of the Missionary Society of the General Synod and in charge of the Guntur Girls' School, the first regularly called and salaried woman missionary of the American Lutheran Mission in India. Her school enrolled 40 girls; she continued to manage it until Mrs. Groenning succeeded her in 1853.

The first woman missionary appointed by the Women's Home and Foreign Missionary Society to be commissioned in America was Miss Kate Boggs who arrived in Guntur on February 15, 1881, with Rev. and Mrs. Charles Schnure. For health reasons she had to return to America two years later, in 1883. She later married Rev. J. F. Shaffer, D.D., and rendered distinguished service in the promotion of mission interests as editor of *Lutheran Woman's Work* and as member of the Executive Committee of the Woman's Missionary Society of the General Synod.

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In 1882 two new bungalows were erected in Guntur. On September 16, 1882, the Mission suffered a severe blow in the death of one of its most able and energetic men, the Rev. Adam D. Rowe. The next year, on November 29, 1883, Dr. and Mrs. L. B. Wolf; Dr. Anna S. Kugler, the first woman medical missionary; and Miss Fannie M. Dryden arrived in Guntur.

The English School at Guntur had been re-organized by Dr. Uhl in 1874. Dr. Wolf became assistant principal in 1883, and upon the departure of Dr. Uhl on furlough in 1885, he became principal. In September 1885, the school was affiliated with the Madras University as a second grade college. In the same year, 1885, the Mission Press was established at Guntur and has rendered a splendid service through the years. On October 14, 1885, the Rev. W. P. Swartz arrived in Guntur, and on January 30, 1886, Rev. and Mrs. John Nichols were added to the staff of missionaries. Mr. Nichols was making preparations to take charge of the Narasaravupet field when he suffered a very serious attack of malaria, and passed away on December 16, 1886. The mission house at Narasaravupet was constructed in his memory.

A serious dissension arose among the missionaries in the early years of this decade, and the progress of the Mission was hampered by charges and counter-charges which finally resulted in the recall by the Home Board of Rev. Charles Schnure. Mr. Schnure had a very large following in the Bapatla and Repalle taluks. His services were terminated in 1885, but he continued to carry on independent work for some time after this. Another disturbing factor at this time was the entry of the American Baptist Mission into the sections of the Guntur District in which our Mission had established work.

But in spite of difficulties, the progress of the Mission continued: the number of baptized members increased from 5423 in 1880, to 13,566 at the end of 1890. The number of villages in which Christians lived grew from 223 in 1880, to 371 in 1890. The educational work made great strides forward.

At the end of 1889 there were but two ordained missionaries on the field, one missionary's wife, and two single women. No ordained missionaries were sent to the Guntur field between 1886 and 1890.

The Rajahmundry Field

For the Rajahmundry Mission this was also a decade of advance. The baptized membership grew from 335 in 1880 to 2433 in 1890. Five ordained missionaries were added to the staff between 1880 and 1890: Rev. and Mrs. H. G. Artman in 1880; Rev. Franklin S. Dietrich in 1882; Rev. F. J. McCready in 1884; Rev. and Mrs. William Groenning in 1885; and Rev. and Mrs. Ernst Pohl in 1889. Rev. Mr. Carlson suffered an attack of sunstroke, and died at Madras March 29, 1882. Mr. Poulsen withdrew from the Mission in April 1888; and on

June 11, 1889, Rev. Mr. Dietrich died suddenly. A month later, Rev. William Groenning, son of Missionary C. W. Groenning, and born in India, died of cholera. The losses, therefore, were very heavy during the decade.

In March 1882, Rev. E. Pohl and Rev. H. Bothmann who had just arrived in Rajahmundry from the newly established institute at Breklum, in company with Dr. Schmidt, Rev. H. G. Artman and Mr. Heelis (a Plymouth Brethren missionary of Narsapur), travelled up the Godavari River and its branches into Bastar State. They experienced great hardship and illness, but the journey resulted in the establishment of the now prosperous Breklum work in the Jeypore country.

A Telugu translation of the *Church Book* was printed in 1881. In 1883, Dr. Schmidt went on furlough, and the Mission was placed under the leadership of Rev. Mr. Artman. Very good progress was made, the mission school in Rajahmundry was raised to the high school grade on January 1, 1884, but Mr. Artman was suddenly stricken with a very serious attack of fever first contracted on his Bastar tour, and he died September 18, 1884. Mrs. Artman continued in India as the first salaried woman missionary of the General Council Board, superintending the Girls' School at Riverdale and the zenana work of Rajahmundry for some time. On December 20, 1890, the first women missionaries from America arrived at Rajahmundry, Miss Agnes Schade and Miss Katharine S. Sadtler.

Dr. Schmidt returned from furlough on August 9, 1885, and took charge of the Rajahmundry work. Rev. Mr. McCready completed and occupied the bungalow at Tallapudi. On November 16, 1888, the cornerstone of St. Peter's Church at Tallapudi was laid, and the building was completed soon afterwards.

In order to care for the educational work at Rajahmundry after the death of Missionaries Dietrich and Groenning, the services of the Rev. Mr. E. Pohl were loaned by the Breklum Society. He started his work on November 12, 1889, moving into the bungalow in the church compound at Rajahmundry. Rev. Emanuel Edman, M.D., and Mrs. Edman arrived in Rajahmundry on January 18, 1890.

6. A Period of Building, 1891-1900

The Guntur Mission

In 1890 there were but five missionaries on the field; during the decade 1891-1900, nineteen new missionaries were added to the staff; the number on the field in 1900 was twenty-seven, including those who had returned from furlough.

Great progress was made in the physical equipment. In 1890 there were but four bungalows, all in Guntur. During the decade two new stations were established: Narasaravupet with two bungalows and the church; Rentichintala added a bungalow and

the higher elementary school. In Guntur the Watts Memorial College building was erected at a cost of \$33,000; the hospital plant was constructed and cost fully as much; the girls' boarding school dormitory was built; Heyer Memorial was constructed in the Groenning compound. In 1890 the property of the Mission was worth \$15,000; in 1900 it was worth at least \$100,000.

The growth in baptized membership was less rapid during this decade: from 13,566 in 1890 the membership increased to 18,964 in 1900. The number of villages in which church members lived increased from 362 to 529.

More systematic training of workers was undertaken. There were 375 workers in 1890 and in 1900 the number was exactly the same. In 1890 there were two Indian pastors; in 1900 there were none. In 1894, Dr. Aberly was placed in charge of the central boarding school and Bible Training School at Guntur, where he served for about 30 years. The number of pupils in the high school increased from 150 to 500. The Watts Memorial building at the College was occupied October 23, 1893.

At the beginning of the decade all district work was carried on from Guntur. In 1900 there were missionaries residing at Narasaravupet and at Rentichintala. The Narasaravupet missionary started work in Kanigiri taluk in 1891, when 97 persons were baptized in that field. A fifty-nine day Jubilee Tour was carried out in the Guntur field by nine missionaries in March and April 1893, being postponed one year because there was threat of famine conditions in the jubilee year, 1892; 192 villages were visited, and offerings and subscriptions amounting to Rs. 15,000 were raised for the construction of the Heyer Memorial in Groenning compound.

In 1900 the most severe famine since 1876-77 occurred. It resulted in extensive famine relief work, and the number of inquirers increased to 20,000. The Mission shared the benefits of *The Christian Herald* famine relief funds for seven years. The first Joint Conference of Lutheran Missions in the Telugu country was held at Guntur on January 17, 1895.

The Rajahmundry Mission

The Rajahmundry Mission also carried on extensive building construction during this decade: the zenana home was erected in Riverdale compound in 1892; St. Peter's Church, Tallapudi, was completed that same year. In June 1893 the Mission Council resolved to open a station at Pittapur and one at Tadepalligudem; the former resolution was never carried out, but the Tadepalligudem bungalow was erected and occupied in September 1896. The Central Girl's School in Erie compound, constructed under the supervision of Mr. McCready, was completed in June 1899. Emmanuel Chapel at Dowlaishwaram was dedicated on January 9, 1895. Luthergiri was selected for the new Seminary site, thirty

acres of land being handed over to the Mission by Dr. Schmidt. The Bhimavaram church was erected in 1894, and Dowlaishwaram bungalow was completed in 1894.

When Rev. Mr. Pohl left for furlough in 1892, Dr. Kuder assumed charge of the Seminary as the Rajahmundry school was then called; the highest class in the school was then third form. On March 4, 1891, 21 students were sent out into work from the Seminary.

The fiftieth anniversary of the founding of the Rajahmundry Mission was celebrated in 1895, with three-day meetings in which the Guntur and Breklum Mission representatives participated. Rev. Mr. Baehnisch left in 1895, and in 1897 Rev. Mr. Pohl returned to Parvatipur. Rev. Peter Holler was the first Rajahmundry missionary to take the S.I.M.A. Telugu examinations.

In 1890 there were 2433 baptized members in the Mission; in 1900 the number had increased to 6159.

Dissension arose regarding the ordination of J. William, and resulted in the resignation of four ordained missionaries: Rev. Messrs. Kuder, McCready, Mueller, and Arps. The Home Board suspended the Mission Council on February 26, 1899, and sent Inspector Weiskotten to assist in putting the affairs of the Mission in order. He arrived at Rajahmundry on October 20, 1900, with his daughter, Miss Emilie Weiskotten, who entered upon a long and useful missionary career. Inspector Weiskotten completed his work, but on his return voyage from India he died on December 15, 1900, and was buried at sea in the Mediterranean.

7. A Decade of Prosperity, 1901-1910

The Guntur Mission

The ten years beginning with 1901 were prosperous both with regard to support from America and in the developments in India.

- Two new stations were added to the physical equipment: Sattenapalle in 1902 and Chirala in 1904. During the decade the Orphanage bungalow (1904) and the Orphanage buildings were constructed; the Rentichintala Church was dedicated on December 17, 1904, and the Stork Memorial at Guntur on October 8, 1907; the Kugler Hospital chapel was completed, and the College added a second story to the eastern wing; Stall High School, Chirala (Baer) Hospital, the Mangalamindiram, Kugler Children's Ward, and the Nurses' Home at Guntur were under construction.

The baptized membership was more than doubled between 1900 and 1910, rising from 18,964 to 40,198; 29,000 persons were baptized during the decade. Between 400 and 500 Sudras were baptized. The number of village congregations increased from 426 to 526; the workers from 418 to 723. Fifteen new missionaries were sent from America during the decade.

The Guntur Synod was organized in 1906. The first All India Lutheran Conference was held at Guntur, January 2 to 9, 1908. Beginning August 1905, the Rev. L. B. Wolf, D.D., began editing *The Gospel Witness* which has now become the organ of the Federation of Evangelical Lutheran Churches in India.

The Rajahmundry Mission

After the death at sea of Inspector Weiskotten, the General Council appointed Dr. J. H. Harpster, the brother-in-law of Dr. H. E. Jacobs, and previously a missionary of the General Synod Board in the Guntur field, to serve as temporary director of the Rajahmundry Mission. He arrived at Rajahmundry on Christmas Day 1902, along with Rev. Dr. A. S. Fichthorn, Misses Hedwig Wahlberg and Susan E. Monroe, and the Rev. F. W. Wackernagel.

The Rajahmundry middle school, which had been raised a second time to the high school grade, was again reduced to the third form. In April 1903 the Peddapur High School was transferred to the Mission. The Training School for Mistresses was opened at the Girls' Central School in January 1909; additional rundu Girls' Schools were opened in Rajahmundry by Miss Weiskotten.

The Dowlaishwaram bungalow was built on Sappers' Hill in 1903 by Missionary Arps. The Peddapuram bungalow was purchased in 1912. Dr. Schmidt transferred much property to the name of the Mission, including the Luthergiri land, Kiverdale compound, and the two-acre site at Velpur. He retired to Kotagiri in October 1903, where he resided until his death on March 6, 1911.

Dr. Harpster resigned in September 1907. In that same year the Haas lands were sold, and a portion of the proceeds was used to erect the new Peddapur High School building.

In 1905, Dr. George Drach was called to become the general secretary of the General Council Board of Foreign Missions, and he continues his service in this capacity with the Board of Foreign Missions of the U.L.C.A. The Luthergiri bungalow and main building were completed in May 1908. In 1909, Dr. Ernst Neudoerffer was placed in charge of the Bhimavaram field, Mr. Wolters at Tadepalligudem, and Mr. Larson at Tallapudi.

A serious blow was suffered by the Mission, and some of the individual missionaries in the failure of the Arbuthnot banking house of Madras in October 1906.

Commissioners Benze and Foss appointed by the General Council arrived at Rajahmundry on December 28, 1908; and the Rules and Regulations as revised by the Mission Council and endorsed by the Commissioners continued in force for many years.

Ten ordained men were sent to the field during the decade.

In 1910 there were 16,953 baptized Christians in the Rajahmundry field.

8. Drawing Together, 1911-1920

The Guntur Mission.

From 1911 to 1920 there was a large increase in the number of baptized Christians in the Guntur Mission; the membership rose to 63,370 in 1920, among whom there were more than 3,800 from Sudra castes. The Reformation Diamond Jubilee campaign of 1917 in America realized a large amount for development of the work of the Mission.

Among the building projects completed during the decade were Tenali bungalow, 1911; Stall School, 1912; Mangalamandiram, 1914; Groenning bungalow 1912; Tarlapad bungalow; Chirala Hospital; Kugler maternity block, 1915; Chirala church 1918; Rentichintala medical home; Shaffer memorial home, Rentichintala; Rentichintala church, 1914; Rentichintala hospital; Oswald bungalow 1918; West Wing additional second story, College, 1913; School for the Blind, Rentichintala, 1911.

Station boarding schools (except for Rentichintala) were first inaugurated in 1912; the Kodaikanal hill bungalows, Breidablick, Ferneliff and Faulkner Lodge at Kodaikanal were purchased in 1913.

During the disruptions of the Great War, 1914-1918, the services of a number of missionaries were lent to the Hermannsburg and Breklum missions; and after the war (1920-28) to the Gossner Autonomous Church.

The Diamond Jubilee tour of the village congregations led up to a week's celebrations in Guntur ending July 31, 1917. Eleven Indian pastors were ordained on that day at Guntur.

On November 15, 1918, the General Synod, the General Council and the United Synod South were merged into the United Lutheran Church in America, and later the Guntur and Rajahmundry fields were once more united under one Mission Board, after being separate Missions just fifty years. In May and June, August 26-28, and October 20-22, 1919, conferences between the Rajahmundry and Guntur missionaries were held, and a constitution and rules for the U.L.C. Mission Council proposed. Dr. E. Neudoerffer was the first president of the Council. The constitution was finally adopted at Rajahmundry in October 1920.

The Rajahmundry Mission

This is one of the most prosperous decades of the Rajahmundry Mission. Twenty-seven missionaries were added to the staff during the decade, a larger number of recruits than one finds in any similar period in the entire history of the Mission.

The Rajahmundry Hospital was completed, and dedicated

July 20, 1911. The Samalkot Church was dedicated January 15, 1911. The Rangoon congregation was organized November 14, 1911. The Bhimavaram bungalow was constructed in 1913. The Rajahmundry Reading Room was opened January 3, 1916. Dr. E. Neudoerffer started the Bhimavaram High School on July 2, 1916.

The Diamond Jubilee of the Mission was celebrated January 11 to 13, 1920. On October 20-22, 1919, the first meeting of the U. L. C. Mission Council was held at Rajahmundry, with Dr. E. Neudoerffer as president. At the end of 1919, when the merger was effected, the baptized membership was 27,000, with 1362 Indian workers including lace women. Dr. Kuder supervised the publication of a full edition of the Telugu Church Book which was completed April 1913. Six new pastors January 1, 1920.

Even before the two Missions were finally merged in 1920, there was a large measure of co-operation: religious text-books were in common use; there were common examinations for Indian workers; Rajahmundry girls were sent to Stall High School; there was interchange of missionaries in the cases of Dr. Harpster, Dr. Mueller, and others at various times.

III. The India Mission of the United Lutheran Church in America

9. The Decade of Most Rapid Advance, 1921-1930

This period marks the greatest recruitment of missionaries in the entire history of our work: no less than 77 missionaries were added to the staff during the decade. The theological work was consolidated at Luthergeri in 1923. In 1925 Secretary Drach visited the field, and three years later President and Mrs. Knobel and Treasurer and Mrs. Miller of the United Lutheran Church in America spent a number of weeks visiting the mission.

The Mission Council was registered as an Indian Company in 1922. On July 1, 1926, the Andhra Christian College opened B.A. classes. The Brewer Memorial Hostel was dedicated November 30, 1926. In 1927, Messrs. Jackson and Barker completed an inventory of our Mission property which was then valued at Rs. 34,35,525-5-8, about \$1,145,000.

The Bhimavaram women's work compound was purchased in 1926, and the bungalow constructed in 1927. Yeleshwaram bungalow was completed in 1925, and Dr. and Mrs. H. H. Moyer were the first resident missionaries at that station. The von Gerber Chapel at Rajahmundry Hospital was dedicated January 27, 1927, and the Sattenapalle Church on February 25, 1927.

A very important advance step was taken on April 19, 1927, when the Andhra Evangelical Lutheran Church was organized



with Dr. S. C. Burger the first president. During the decade forty additional pastors were ordained.

In May 1926 the Rajahmundry congregation under the leadership of the Rev. A. F. A. Neudoerffer established Visrantipuram Sanatorium for tubercular patients; this has since been transferred to the Andhra Evangelical Lutheran Church.

The American subsidy reached its highest point in 1925, when \$221,896 was sent to India by the Home Board.

During the decade boys' hostels were provided at Rentichintala, Sattenapalle and Tarlupad; and St. Paul's Hostel was completed at Guntur. The U.L.C.M. High School building was completed at Guntur in 1927; Chirala Hospital 1922; the Charlotte Swenson Memorial was opened July 7, 1926; Repalle Women's Work plant was constructed during the decade; Rajahmundry Industrial Home was opened November 25, 1926; and the Rajahmundry Reading Room plant was purchased in 1928. Tanuku bungalow was completed in this decade.

Indian men were placed in charge of work directly under the Council: in Nidadavole Hospital, Dr. Ch. S. John; Peddapur High School, Mr. V. Ch. John; Bhimavaram High School, Mr. M. Samuel.

The decade marks the largest numerical growth in the entire history of the Mission. The year 1924 saw the largest increase in the baptized membership in any single year, when there was a net addition of 8,570 in the baptized membership.

10. A Hundred Years Completed, 1931-42

The Andhra Evangelical Lutheran Church was registered as a religious society on April 21, 1932. Twenty-two pastors were ordained September 27, 1931, and twenty more September 24, 1934. Mr. V. Moses was placed in charge of the Rajahmundry Training and Middle School July 1, 1935. The Golden Jubilee of the Andhra Christian College was celebrated February 28, 1936.

The Augustana Hospital plant at Bhimavaram was completed in 1937. The Old District Munsiff's Court property at Guntur was purchased for the College in 1937. Beginning July 1, 1937, the Church Missionary Society entered upon co-operation in the Andhra Christian College, having closed Noble College, Masulipatam, and sent the Rev. A. Bagshaw as their representative on the staff of the College, and as warden of Noble Hall.

A destructive cyclone caused great damage to our property at Chirala, Narasaravupet and Sattenapalle in 1936. Sudra work during the decade prospered, and the baptized membership from Sudra communities has now reached more than 8,000 in 1942. The entire baptized membership of the church was 149,747 in 1931; at the end of 1941 it rose to more than 195,000.

In February 1941, the new Andhra Christian College Assembly

Hall and Administration Building, erected largely with funds contributed by the Luther League of America, were dedicated. In 1941 further affiliation was granted to the College in Chemistry B.A., and in the Natural Sciences in the Intermediate classes.

Proposals for the reorganization of the work of the Mission and the Church under the Andhra Evangelical Lutheran Church were approved by the Home Board in 1941.

Only 25 new missionaries were added to the foreign staff during the decade, including four transferred from our Mission in Africa, and five transferred from our Mission in Japan. The missionary staff in 1942 numbers 90. There are 105 ordained Indian pastors, and 3213 other workers employed in 1942.

In the cold season of 1940-41 Secretary Moll of the Home Board paid an extended visit to the field. In 1940 the Telugu field of the Breklum Mission was taken over as part of the U.L.C. Mission.

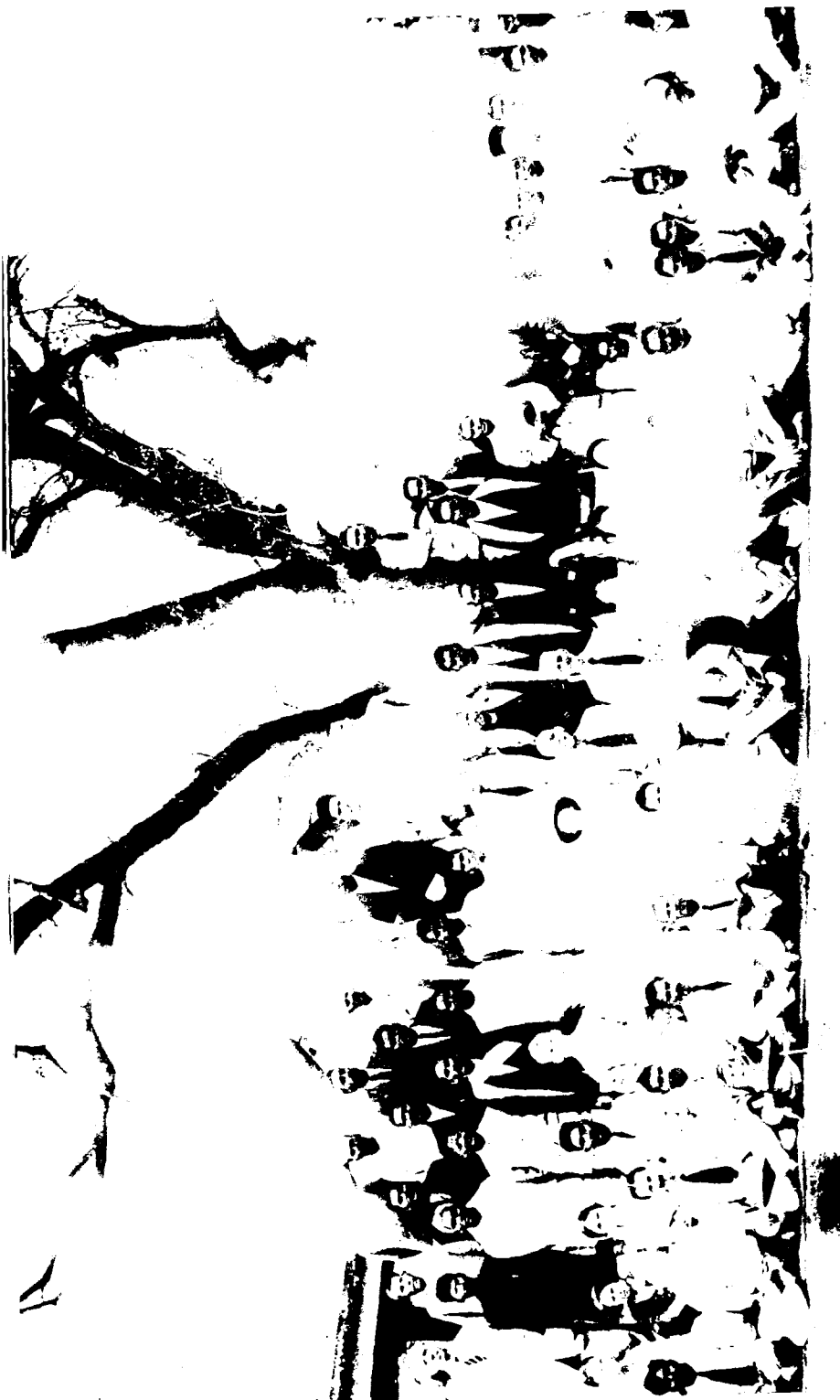
In this sketch of the first hundred years of Lutheran work in the Andhra country, we have recorded only the outstanding events. In the chapters following, the story of our Mission's progress in the various taluks and institutions is related in greater detail.

The entrance of the United States into the second World War following the attack of Japan on Pearl Harbor on December 7, 1941, fortunately finds the Mission well staffed at a time when ocean travel is much restricted.

A great church has been planted. The dreams of the patriarch, Father Heyer, have been more than realized.

Mission Council Presidents:

1919	Rev. E. Neudoerffer, D.D.
1920	Rev. John Alberly, D.D.
1921	Rev. Victor McCauley, D.D.
1922	Rev. J. Roy Strock, D.D.
1923-24	Rev. F. L. Coleman, D.D.
1925-27	Rev. George A. Rupley.
1928-29	Rev. Victor McCauley, D.D.
1930-31	Rev. George A. Rupley.
1932-35	Rev. L. A. Gotwald, D.D.
1936-37	Rev. F. L. Coleman, D.D.
1938-39	Rev. R. M. Dunkelberger, D.D.
1940	Rev. M. L. Dolbeer, D.D.
1941	Rev. L. A. Gotwald, D.D.



3. BAPATLA FIELD

REV. E. G. WOOD

Bapatla taluk was the first part of our Mission field entered by Father Heyer on his first journey from Madras. In fact, if we may believe the account of Father Heyer's journey, contained in *Fifty Years in the Lutheran Ministry* written by Dr. John G. Morris, Bapatla almost became the headquarters of the Mission. Dr. Morris' account reads as follows:

Passing on by Naidupet, Gudur, Nellore and Ongole, Father Heyer finally found himself among the palmyra topes of Bapatla, some thirty miles from Guntur. Here he resolved to establish the tabernacle. Selecting two trees he tied his palanquin up between them out of the reach of prowling jackals and parish dogs, and concluded the American Lutheran Mission founded.

Dr. Morris goes on to state that word came to Mr. Stokes, the Collector in Guntur, that a padre had established himself down in the Bapatla woods and intended to stay there and carry on evangelistic work. Mr. Stokes was looking eagerly for such a man and sent a peon and coolies down to Bapatla to bring Father Heyer to Guntur. So the work that might have been started in this field in 1842 was not begun until many years later. Rev. Walter Gunn's *Journal* relates that he made a tour to Bapatla on December 19, 20, 1848.

Beginnings

While Rev. C. W. Groenning baptized two people in Bapatla taluk on September 6, 1861, the real pioneer work in this field was done by Rev. E. Unangst. Neither of the two who were baptized by Mr. Groenning was an Indian. One was Nailor Ebenezer, the son of an East Indian, and the other was William Wallace Campbell, a Scotchman who was in Government service, connected with the P. W. Department.

We find no record of just when Dr. Unangst paid his first visit to this field, but the first baptism which he performed in Bapatla taluk was that of Mirammu, son of Matthew and Rebecca who are later said to have gone to the Palnad. Whether this was a worker's family is not indicated but it seems likely. This baptism took place at Annavaram on July 20, 1862.

Another baptism took place the following year in this same village when Umbadipooddy Zechariah and Elizabeth, a couple about fifty years old, were baptized, and the first of the Geras in the person of Gera Sarah. On April 3, 1864, he baptized George D. D. D. D. There were more baptisms recorded

in Annavaram until 1867, when Gera Jacob and his wife Rachel were baptized on 7th April. In the following five years he baptized 23 people in this one village. It is not clear whether the baptisms were given in the village itself or at Prattipad, Guntur taluk. Here a school had been established by Father Heyer and it appears that work in the Bapatla field must have spread from this center. It would appear from the records that Dr. Unangst must have visited this congregation at Annavaram three or four times a year. This is the cradle of Lutheranism in this taluk and from this village have gone many able and distinguished leaders of our Church. Mr. V. Ch. John, former principal of the College, is wont to call this the 'Ur of the Chaldees'. His people have come from Annavaram as have the Geras and the Chegudis.

The work spread from Annavaram to the neighboring villages of Palaparru and Uppalapadu and before long good congregations were established in both of these centers. The first baptism in Palaparru took place in January 1866. In June of that year there were three more: Chegudi Samuel and Rebecca; Valaparla Paulus and Miriam were the names of those who were brought to Christ that year. Here we encounter another famous family, the Valaparas who seem to hail from this neighborhood.

In the succeeding five years, fifty-one more were added to the Church in this village. In Uppalapadu, the stream of members of the Koppula family who have done fine service in the work of this taluk, began with the baptism in June 1866 of Koppula John and Simon. The following year their children were added. The wives seemed to be a bit slow in their break with Hinduism but those early workers would not have been discouraged if they had been able to look ahead seventy years, for today this congregation has about the finest women's samaj in the taluk. There were 31 more baptisms here at Uppalapadu by 1873.

There were a few baptisms at other centers during this period but the work did not go forward as rapidly as in the villages noted above. At Nandur in 1865 Dr. Unangst baptized a Eurasian, the son of Daniel Carlier, a government employee in the P. W. Department. Then in September 1869 the daughter of a department overseer was baptized in this same village. This caused a little investigation on our part and we learn that the large Buckingham canal, going from Bezvada to Madras, was being constructed during these years. There was a baptism at Rajupalem in 1873 and in Adipudy in 1873 and in 1874 nineteen people were baptized.

Work in Narasayapalem, which developed into the largest church in the taluk with a membership of over nine hundred members, was begun in 1872. At least we can say the first baptisms took place that year for five people were baptized on June 16, 1872. In July and November of the same year there were twelve more. Dr. Harpster must have looked after the work

while Dr. Unangst was on furlough for we have fourteen baptisms by him in November of 1873 and February of 1874. In these five important centers, Annavaram, Palaparru, Uppalapadu, Narasayapalem and Adipudy fine beginnings were made by Dr. Unangst and ere long stable congregations had developed in those villages.

From this time on until 1890 the records are a bit vague. Rev. Adam Rowe was in charge of the work here from 1876 to 1880. Upon his death in 1882, Rev. Charles Schnure was placed in charge of this field. Although his connection with the Mission was severed in 1885, he continued looking after the work here for several years and there are baptisms recorded by him as late as 1889. During these years, the existing work was developed and beginnings made in several other villages.

Development

In 1890, Dr. Uhl was placed in charge of the work in this field and he continued until 1901 and did a fine substantial work. One can hardly go to a village in this taluk without having some one come to you and say with great pride, 'Dr. Uhl baptized me.' He and his famous horse, Nizam, were familiar figures in almost all parts of this field. Records of all his ministerial acts during those 12 years are available and from them it would appear that he went on extensive tours two or three times a year, even in the midst of the hot season. Many are the stories told of his exploits, his faithful and energetic touring, his dealing with government officials, his selfless service.

When he began his work in 1890, we see that the early congregations had developed considerably, for we find that the following communed in that year: Annavaram 14; Palaparru 29; Uppalapadu 19; Narasayapalem 14; Adipudy 17. In the meanwhile work had been started in a number of new villages for we find that six communed in Chirala, 18 in Perala, 12 in Kommur, 14 in Cherukur, and 27 in Timmarazupalem that same year. During these years he succeeded in establishing congregations in twenty new villages so that by the time he turned over charge to Dr. Harris in 1902, work was being carried on in 70 villages in this taluk. The number of baptized Christians had reached the total of 1836. Below I have listed a number of items of interest gleaned from the very careful records which Dr. Uhl kept of the work of those years. New work was established in the following villages:

- 1890 Itakampad (Nandur).
- 1894 Jammulapalem (Constituted a congregation with Tadigiri Daniel, wife and two children. Received as not registered for years, Katikala Samuel and Sarah. Received Jogari Joseph from R. C. on confession; they seemed to be there even then). Nandur.
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- 1896 Nagulapalem, Idupulapad.
 1898 Annaparru with Satuluru Gnananandam and Pullagura Zechariah.
 1899. Chebrole, Itakampad (Ponnur), Gorantlavariapalem, Matsawaram, with eight members including Mikkili Prakasam and Kattupalle Samuel. Doppulapady which was visited in 1897 and 1898, and in 1899 twenty were baptized in this village and a congregation was established. Pothukatla and Sandepudy.

Not only was new work established, but congregations which had gone back to Hinduism had to be brought back. In 1901 he revisited Nuthalapad and after restoring ten members to the Church, he baptized 31. At Vetapalem in 1897 he did a similar piece of work.

Annaparru, 1901. S. Abraham failed to answer on *Sin* here, but answered well at Rajupalem where he was admitted to communion.

Ballukhanupalem, 1891. Disciplined Merigala Abraham until confession: contention in the church. As Yellicherla Samuel confessed his backsliding, will be received when he pays Re. 1. The following year: Restore Y. Samuel who paid fine. In 1895 excommunicated five, baptized two. Going backward.

Itheru, 1891. Fined three women As. 2 each for absence from church and Mallela David Re. 1 for attempt at pagan marriage.

Timmapuram, 1891. Fined K. Daniel's Elizabeth; absent six months. Restored K. Sarah and P. Dayavathi on confession of fault. Disciplined four absentees.

Kodavailvaripalem, 1894. Dropped the names of 19 members of this congregation as backsliders.

Vankayalpad, 1901. Baptized Bonigala Matthew of Pamidivaripalem.

Steady Progress

From this ministry of Dr. Uhl for a period of twelve years, we go on to a period in which there were frequent changes in missionary staff. Rev. E. C. Harris spent a term of service here from 1902-1908, but during part of that time he was also in charge of Tenali. Then came Rev. S. C. Burger till 1913. Dr. Dunkelberger was associated with Dr. Burger from 1911 to 1913 and then was in charge till 1917. During most of this time he was in charge of Palnad and part of the time resident at Rentichintala. Dr. Burger then took over again from 1917-1918. It was not until Dr. Thomas assumed charge of the field in December 1918 that the taluk had a full-time missionary for a full term.

The records for the period in which Dr. Harris was here are more complete than for any other period. He kept a full record of every tour which is carefully preserved in his beautiful handwriting. In addition he had a habit of noting on each petition that was presented to him the answer he had given and the subsequent events connected with the matter. These petitions were all filed under the name of the particular congregation and serve as a very interesting revelation of the touring life of a missionary in those days.

Bapatla town is the taluk centre but because the Baptists had

a missionary resident there, Chirala was chosen as the centre for our work. Dr. Harris was the first missionary to reside in Chirala and look after the work from the center. Hitherto the work had been supervised from Guntur. In 1900 Dr. Uhl secured from Government a grant of two acres of land for a missionary's bungalow and had fifty thousand bricks put upon the site as evidence of good faith as to plans for the building.

When Rev. Samuel Kinsinger died in 1900 he willed his life insurance to found a new mission station at Chirala. With the help of this gift, a fine spacious bungalow, 'Kinsinger Memorial', was built and in the beginning of 1904 the Harris family moved in. For a number of years, the Chirala and Perala congregations, numbering at this time about 300 Christians, worshipped on the verandah of this bungalow. It was not until January 1918 that the present church building, St. Mark's Church, was dedicated. From the time that Bapatla could have a missionary resident on the spot, the work really began to grow. The 1800 Christians in 1900 had become 4600 by 1910, a truly remarkable growth.

Dr. Harris speaks to us from the records:

In 1902: Nidabrole, near Ponnur railroad station. Many of the people in the Mala palem are interested in Christianity and asked that we come and have service. The kingdom of heaven is like to a grain of mustard seed. One family represents that grain, which has grown so that the people wanted this service. His name is Mekala Paulus who with his wife and five children live here to heaven the lump of heathenism in this palem. He came from Sattenapalle taluk, where he was baptized by Dr. Unangst. Nearly two hundred attended our service. The offering was Rs. 1-3-3.

1903: same. Dr. Burger will see to this village this year. We have no work in Ponnur. Many Mohammedans live in Ponnur. Coming from Upparapalem on Wednesday evening about ten o'clock, saw a woman outside her house, but the chief thing was that I heard her. Long before I reached the noise and long after I left its location, it was 'going'. And the next morning, passing the same place that tongue was still going. Can't vouch for the interval. She was 'going' for her husband. Behold what great matter a little fire kindleth.

Or listen to Dr. Burger:

Harris closes his 1903 record with the statement that the people in Brahmanakodur want to build a brick house of worship and to begin preparing the bricks right away. Wish I could tell them to go ahead.

March 17, 1908: They went ahead, the house is all done but the painting. I doubt whether this will ever be done. Had a very nice service, baptized three children, examined the school and administered the Lord's Supper. The requests were as follows: 1. The prayer house cost more than the estimate. 2. The land of the prayer house site is so low that the water will undermine the foundations. 3. The kabela (deed) of the prayer house site is in the hands of the karnam who is worrying the members about the boundary lines. 4. The ryots have dug a ditch encroaching on the burial ground. The karnam is hostile and will not help to rectify the matter. Won't the missionary please set all these matters straight and oblige?

Or you might like to listen to Dr. Dunkelberger:

Karemedu, March 19, 1912. Came here from Adipudy. Stopped in one of the rich Komerty's houses. In the afternoon were visited by a caste man who wanted to be baptized. Told him to learn a little better and we

would baptize him when he and his family are ready. Visited a number of Christian homes. There was a large number at service. They listened well and gave over eight rupees collection. Five adults and a number of children were baptized. Three were confirmed. On the whole the work looked promising.

One can gain some idea of the growth of the Church during these years from the following table:

	1901	1910	1916
Christians	... 1836	4605	7179
Teachers	... 48	75	106
Schools	... 25	40	54
Pupils	... 539	973	1561

Expansion

Bapatla taluk was blessed in the following years with an era in which missionaries spent full terms in the one station. Dr. and Mrs. Thomas had a full term from 1918 to 1925. Dr. and Mrs. Gotwald were in Chirala from 1925 to 1937. While the first year of their first term in India was spent in Guntur, and while Dr. Gotwald was president of the Mission Council during much of his second term and consequently carrying added responsibilities, the fact that they were able to spend more than ten years in the one field was a great boon to the work. Dr. McCauley carried on from Tenali during the Gotwalds' first furlough and Dr. Dunkelberger during the second. Rev. and Mrs. E. G. Wood were assigned to Bapatla field on their return from furlough in the fall of 1937 and have been carrying on since then.

During the term of Dr. Thomas the first non-cooperation movement was at its height. This of course influenced the work somewhat though Dr. Thomas records this interesting statement in 1923 about Ballukhanupalem:

Last year during the N. C. O. movement six families went back to Hinduism. As this was the only village in the taluk where Christians joined in with this movement, it shows what kind of people they are.

Every resurge of the movement seems to carry with it a renewed effort to win Christian converts back to Hinduism. In 1930 and 1931 there was a more determined effort along this line. Cards were printed by the *Sudhi Sangham*, with one or two blanks to be filled in by Christians renouncing Christianity and an organized campaign was carried on. In a number of villages around Ponnur where the Congress movement is strong, a considerable number of people went back. That lasted for only a year or two, and since that time more than half of those have returned to the Church. During the past five years, though there has been much propaganda and though Harijan hostels have been established in different centers, practically no one has left

the Church to return to Hinduism except in cases of some irregularity in marriage relationships.

Dr. and Mrs. Thomas gave a great stimulus to the idea of self-support in this taluk and the offerings raised increased very markedly. Even today in some villages you hear remarks about how much offering they gave when Dr. Thomas was there. During these years Bapatla began to receive ordained men to help in the work of ministering to the large number of Christians in this field. Though the intensive work of evangelism in this field was begun much later than in some other fields, the growth was very rapid. It was fifth in the number of Christians when the Thomases took charge but stood first when they left in 1925.

Pastor Gurram Isaac who, more than any of the early pastors, can be said to really belong to this field, spent all of his service here. He was a man of outstanding ability and was a great help in carrying on the evangelistic and administrative work. Then while Dr. Thomas was here three more pastors were added: Rev. Yerraguntla Solomon was pastor at Bodipalem, 1917-20, and Ponnur, 1920-25, serving in this taluk until 1925; Rev. Bathula Premayya, a son of Bapatla taluk, was ordained in 1924, and served in Palaparru till 1927 when he was called to become pastor of the Chirala congregation—here he has served two terms of five years each; Rev. Padamutham Zechariah served as pastor of the Kommur parish from 1924 to 1929.

Under Dr. Gotwald's regime this development was even more marked, and there are now nine pastorates in this field, though one is at present vacant. Chirala congregation became a self-supporting congregation during Rev. B. Premayya's pastorate. But perhaps one of the most interesting developments during these years has been the enthusiastic way in which congregation after congregation has assumed the task of constructing a substantial church building. At one time building operations were in progress in over 25 different villages. During the twenties the Church was able to pay about half the cost of construction of these new churches. In spite of the fact that this was no longer possible during the depression, the work of building continued unabated, the congregations receiving only a small part of the cost from American funds. The cyclone of 1936 did a terrible amount of damage to many of these churches but they have all been restored and the work is going on. The church at Munipalle is probably one of the finest village churches in the Andhra Evangelical Lutheran Church.

It is interesting to note how the development of the tobacco industry in this area has changed the whole economic life of the field. In former times the irrigated section of the taluk, that is the rice section, was the wealthy section. But since the introduction of the tobacco crop and the opening of the large factory in Chirala in 1920, with several branches scattered through the taluk, the dry section has become the wealthier section; at

least the people of this area have been assured of steady cool work for several months of the year. It has been a great boon to the poor people of this section.

Schools

Little has been said about this phase of the work, but the progress here has also been encouraging. There are now 67 schools in this field and only twelve of these are single-teacher schools. Most of them are two teacher schools but there are 16 schools with three or four teachers and one with six teachers.

A number of schools are now being run in co-operation with the Baptists and the increased staff and enrolment makes for more efficient schools. For some years higher elementary schools were conducted at Muniapalle, Narasayapalem and Bodipalem. The number of pupils which was 1561 in 1916 is practically 4000 now. The higher elementary school at Chirala has continued to do very fine work. A fine building was dedicated in 1925. Mr. Baei John has been headmaster of this institution during most of this time and has done faithful and efficient work. A manual training section was added in 1929.

Workers

Some mention has been made of the earlier pastors who have served in this field. It is impossible to mention all those who have had a share in this great work in such a brief account. It seems however that we might call attention to some of the outstanding leaders who have given their lives in devoted service to the Church. Darla Lazarus, along with Rev. Gurram Isaac, before he was ordained, served as catechist supervising the two sections of this large field. Their work in establishing new congregations and in strengthening the old ones is still spoken of to-day. During the famine years they did a fine work in distributing help to our suffering Christians, supervising the construction of tanks, etc. Vemula Satyanandam, Sudarshanam Matthew, Gorremutsu Nathaniel, and Seelam Ratnam, who recently died while still in service, are others who in the following years took a very active part in the planting of the Church in this area. Three men who are still serving as supervisors, Sudarsanam Ratnam, Koppula Jesudas and Darsi Paulus, have given about thirty-five years of faithful service in this one taluk.

Missionaries

Rev. E. Unangst
Rev. Adam Rowe, 1876-80
Rev. Charles Schnure, 1882-87
Rev. L. L. Uhl, 1890-1902

Rev. E. C. Harris, 1902-08
Rev. S. C. Burger, 1909-1912
Rev. R. M. Dunkelberger, 1912-17
Rev. H. R. Spangler, 1918
Rev. S. C. Burger, 1917-18
Rev. M. E. Thomas, 1918-25
Rev. L. A. Gotwald, 1925-28
Rev. V. McCauley, 1929-30
Rev. L. A. Gotwald, 1930-37
Rev. R. M. Dunkelberger, 1937
Rev. E. G. Wood, 1937-

Pastors

Chirala :

Rev. Gurram Isaac, 1912-1927
Rev. Bathula Premayya, 1927-32; 1937-42
Rev. Lam Moses, 1932-37

Bodipalem :

Rev. Yerraguntla Solomon, 1917-20
Rev. B. S. John, 1934-39

Ponnur :

Rev. Y. Solomon, 1920-25
Rev. Y. David, 1929-31
Rev. Gera P. Jacob, 1934-39
Rev. Bollapalle Ratnam, 1939-

Palaparru :

Rev. B. Premayya, 1924-27
Rev. Kolluri Abraham, 1931-33
Rev. Bolla Samuel, 1934-39
Rev. R. Isaiah, 1939-

Kommur :

Rev. P. Zechariah, 1924-29
Rev. G. P. Jacob, 1929-34
Rev. B. Ratnam, 1934-39
Rev. B. Samuel, 1939-

Muniapalle :

Rev. P. Bhushanam, 1931-36
Rev. G. Satyanandam, 1936-37
Rev. K. Henry, 1937-41
Rev. Teli Matthew, 1941-

Narasayapalem:

Rev. Y. David, 1931-34
 Rev. R. Isaiah, 1934-39
 Rev. Bandi S. John, 1939-

Purchur:

Rev. Y. David, 1934-39
 Rev. V. Santosham, 1939-

Sirilingayapalem:

Rev. T. Manikyam, 1937-

Mention should be made of the beginnings of work among the higher castes in this taluk. The work in Pedanandipad and nearby villages has been most encouraging and there have been many baptisms. The same is true of the work in Ponnur and in Pedapalem. Practically all of the outcaste groups have been reached with the Christian message and almost all of them have become Christians. The evangelistic task of the future lies among the higher castes and it is very encouraging to see these fine beginnings. Among the Yanadis great progress was made through the work of Junnu Abraham, a notorious bandit who was a terror to the whole neighbourhood till he became a Christian. Three Christian boys from the Kamma community have secured their B.A. degrees and it is hoped that they will take an active part in the work of the Church.

In closing this account we should not forget the faithful service rendered by writers and drivers. Darla Luke has served as driver for several missionaries in this field for a period of about twenty years. Yeddu Kanakaratnam, the present writer, has given fine service for a period of over ten years.

4. BHIMAVARAM-NARSAPUR FIELD

REV. E. NEUDOERFFER, D.D.

When the Rev. L. P. M. Valett arrived in Guntur in February 1844, Father Heyer took him in. A few weeks later he started north on a tour of inspection, 'to spy out the land', where he might discover a field of labor, to begin building the Kingdom of God. He took with him a boy from the English-vernacular School, to act as interpreter. His first stop was Ellore, but the spirit urged him to go on. He came to Rajahmundry. He was quite satisfied this should be his God-given field of labor. After a brief stay he also went to the Delta, visiting Palkol, and Narsapur. In this latter place he met the Plymouth Brethren who had settled there a few years previously. Both Beer and Bowden encouraged him to choose Rajahmundry or the Delta as his sphere of building. He returned to Guntur where he spent some time in the study of Telugu, occasionally making a tour into the land he had discovered. In January 1845 he moved to Rajahmundry. That marks the beginning of our work here.

Strange as it may seem, very little work was attempted in the Delta taluks, Tanuku, Narsapur, and Bhimavaram, from 1845 to 1870. Perhaps we should add that during this period Rajahmundry and Guntur were to all purposes one mission field. Guntur frequently supplied Rajahmundry with missionaries and workers. The General Council was organized in 1867; in 1868 the Rajahmundry section was transferred to the Church Missionary Society by Dr. Unangst, who felt unable to cope with the growing work. In 1869, Father Heyer's Lutheran consciousness, when he heard of the transfer of the Rajahmundry field to a non-Lutheran body, set him in motion to return to India, to recover the lost territory, which he felt was a Lutheran field and dare not be lost to the Lutheran Church. His love for God and His Church brought him back. What an example of love and loyalty! Many things would be different if we were moved by a kindred spirit.

Father Heyer had arranged to bring with him to the Mission the Rev. Hans Christian Schmidt. He took him to America. But chiefly due to lack of funds, Father Heyer was sent out alone, Rev. Mr. Schmidt had to await better days. He temporarily took charge of a congregation in Carlisle, Pa. Finally he was sent to India in the middle of 1870, arriving in Rajahmundry in August. He, the third Council missionary (Father Heyer and Becker preceding), becomes the first missionary of the Delta taluks.

This must not be taken to mean that nothing had been done. There existed a very cordial relationship between our early Rajahmundry missionaries and the Brethren at Narsapur. One might

almost say they worked together, they went on preaching tours together. From oral reports we gather that the pioneers were 'not so much out to found churches, as to sow the seed.' The Brethren felt that once there is an awakening, then the Spirit should give the lead where they and we might establish headquarters. The Brethren having practically settled in Palkol and Narsapur, counted that lower section of the Delta their field of labor, given them of God. Palkol had to be abandoned, being considered unhealthy because of the mosquito nuisance. Encouragement also came from English officials in Dowlaishwaram, Rajahmundry and the Delta taluks. The thousands of coolies employed during years of construction, at times as many as ten thousand were at work, came from various parts of the Delta. Their impression of Christianity was favourable. Sir Arthur Cotton and his assistant engineers were as much interested in the building of the Kingdom of God as they were in building the large five-mile dam across the Godavari. Some of these coolies were so changed they became believers in Christ, and when they returned to their respective villages they took with them what was better than the cooly earned, Christ, in Whom they found their Lord and Saviour. According to oral reports not a few of these coolies were baptized by our missionaries. From these early converts came the call: 'Come over and help us.' In those early days Christianity spread not through workers but through lay-people. Every Christian was a witness. Our own first workers in Narsapur taluk were Alfred and Jeremiah, who looked after small groups of Christians at Narsapur, Jaganathpur and Palkol.

Perhaps Jeremiah deserves special mention. He was baptized by Father Heyer in Tallapudi, brought to Rajahmundry where he was given an elementary education in our mission school, and later returned to Tallapudi, where he served in the capacity of an evangelist and colporteur. He suffered much for Christ's sake. On one occasion he was robbed, and on other occasions beaten. But he remained loyal to his Lord, Whom he would confess in the midst of his trials. Jeremiah was by nature inclined to law. He studied privately under some pleader, and got a fair grasp of law. Government granted him a special license to plead in the lower courts of Narsapur. This was a boon to new Christians who suffered all sorts of cruelty at the hands of the villagers. After his wife died, he decided to marry again for the sake of his little children. He married a Palkol girl. After that he moved permanently to Narsapur. He served us as preacher and teacher for some time in Agartipalem and Jaganathpur. His first interest was Christ, and to see His Kingdom built. His influence among all castes was good. He was a real blessing to the community. When he died in 1915 in Narsapur there was much mourning among the Christians of the various denominations.

.. The work in the Narsapur field was directed and supervised

by the Rajahmundry missionaries at first. There was no bungalow in either Narsapur or Bhimavaram. In 1913 the bungalow was built in Bhimavaram for the Narsapur-Bhimavaram missionary. For a brief period Dr. Burger lived in rented quarters in Narsapur, 1924-31. Up to that time Velpur, Tanuku taluk, was the headquarters for this vast field with its large population of about 500,000 people, for the Indian pastor, who worked under the direction of the Rajahmundry missionary.

It may be of interest to interject some figures showing the blessing of God upon the field. In 1871 there were fewer villages in which Christians lived than fingers on one hand. The statistics now available reported 60 baptized souls. Today, seventy years later, we have occupied about 300 villages, in which there are larger and smaller groups of Christians numbering 24,000 baptized souls. The number of workers had risen from 2 to 250. There were no pastors until 1879, and then only one residing outside of the field in Velpur. He worked for six years. After that Pastor William had charge of most of the work; only in 1924 a number of young men who had been given a three-year theological training were ordained. Today there are 14 pastors in the field. There were no regularly-employed Bible women up to 1915. Today there are 28. But this should not be misunderstood.

Today there are 28 working under the direction of a missionary lady. There was a volunteer force at work. There were no higher-grade education schools; today there are about 200 schools, a high school and hostel for boys, a flourishing girls' school and hostel, a hospital for women and children with a men's unit, built by the Augustana friends of the Mission. Surely God has been at work in and through His servants. This implies a tremendous expenditure in men, women, and money. But it has been worth while. It always remains true: 'Except the Lord build the house, they labor in vain that build the house.'

• Furthermore, it is a story of difficulties, persecutions, and self-sacrifices the new converts had to undergo for Christ's sake. In most villages sites could not be purchased to erect school buildings and prayer houses. We conducted our worship, either in the open under trees, or in private houses; many a Christian was compelled to leave his house and home and go elsewhere, aside from the bodily hurt inflicted. In one place a Christian was severely beaten and mocked: 'If your Christ can save you, let Him do so; if He can make our stripes not hurt, let Him do so.' But faithful to their Lord, they suffered, and prayed for their enemies. Again the blessing was in answer to prayer. God's work is best done on the knees, and from that on to work in His power.

The first period, 1845-1870, was largely an experiment, occasional tours being undertaken into the Narsapur-Bhimavaram field; careful watching for the guidance of the Spirit was a strong

keynote in the early missionaries. A few people were baptized in Palkol, Narsapur and Jaganathpur, thus laying the foundation of what was to become a truly wonderful work, as already indicated.

The second period, 1870-1879, marks the first real stage of missionary enterprise. Father Heyer, ever on the lookout where God might want him to go, and where He would use him, went to Narsapur. Government officials rendered him every possible aid to make the trip in comfort, by supplying a palankeen and a houseboat to travel from Rajahmundry. At one place Father Heyer had to cross the canal with two workers, of whom one was James, who told me this incident: crossing the canal the bearers slipped and fell, and Father Heyer had an involuntary immersion, which was not according to his liking. Said he: 'I am not a Baptist, why put me under water?' He came out looking a drowned rat. Said he, 'I suppose the Lord will dry me.' He spent his time in the boat to get dry. Whilst in Narsapur, he baptized a number of men, women and children. He also celebrated the Lord's Supper, the first celebration in Narsapur. From Narsapur he went to Agartipalem, about 4 miles north, not so far from the canal. Here he baptized some more people who had been instructed by Jeremiah, the teacher and pleader. From there he proceeded two miles further north to Jaganathpur, where he examined a number of inquirers. He refused to baptize them because he felt they were not ready. He also examined Jeremiah's school children, 19 in number. He promised to come again, but that did not happen.

These early converts in these villages had a hard time. The persecution was especially severe in Agartipalem, where the Christians were excommunicated, which meant they were refused their daily bread, they were refused work in the fields, they were refused permission to buy the necessities of life from the shopkeepers. But Venkataswamy and his family could not be discouraged. They trusted that the Lord, Whom they believed, and Who made them His own, had ways of helping them. God in His mercy softened the hearts of the persecutors, so that they could get what they needed. More than that, their faith soon encouraged others, and more were added to the flock as inquirers, who were baptized later. Some who did not have the strong faith of Venkataswamy removed to other villages, where the feeling against the Christians was not so great. The faith of the Christians in these three new villages created some sort of sensation, people wondering what this new religion really had that gave such courage and joy in the midst of suffering. These believers in Christ started a movement toward God.

From Jaganathpur Father Heyer travelled by houseboat; he stopped at every village to preach Christ. Though his Telugu was far from perfect, as one of his workers said, people seemed to understand. The Spirit seemed to help his lack of vocabulary.

His seriousness caught the imagination of the people. Said the same worker: 'No one ever smiled at his Telugu.'

Dr. Schmidt had been in Rajahmundry two weeks, he arrived in 1870, when he started out to visit the churches already established by Father Heyer, and also to visit the villages of the neighboring taluks, including Bhimavaram, yet untouched by any missionary work. He took with him two evangelists, who were later to play an important role in our mission work: T. Joseph and N. Paulus. As they went from village to village these men interpreted for him. On this first tour Dr. Schmidt and his helpers visited villages in the Bhimavaram taluk. They passed through the larger villages of Veeravasaram, Ponnada, Vissakoder, Bhimavaram and in due course reached Mahadevapatnam. They preached, everywhere, Christ crucified and risen.

The first baptisms were in the last-mentioned village, Mahadevapatnam, 'The city of the real God.' Dr. Schmidt baptized a family. The man was named Abraham, and his wife Sarah, and their son Isaac. This young lad is still living, probably the oldest Christian in the Bhimavaram field. They were expelled from the village and lived elsewhere for a number of years, after which time they returned. As Isaac grew up he went to school, and later when old enough he was appointed an evangelist. He has always been a good example to others of what God can make of one, if he accepts this gift from the Lord, unceasingly witnessing to the power of the Gospel of God, unto salvation. He is growing old and feeble. He hopes God may spare him to celebrate the centenary. This was really the beginning of our work in the Bhimavaram Taluk. From 1871 up to the present time we have grown from a family of three to nearly 18,000 Christians in Bhimavaram taluk.

A new period of real activity was inaugurated from 1871 to 1879 when Pastor Paulus was largely in charge of the Narsapur-Bhimavaram field. Though he resided in Velpur some distance from the taluks, he spent much of his effort there. Dr. Schmidt, who may be called the first missionary of the Narsapur-Bhimavaram field, toured as frequently as he found time. He resided in Rajahmundry. He always took with him Indian helpers. Occasionally fellow missionaries too joined him on his preaching tours. Ordinarily he refused to baptize, leaving that to his Indian pastor. He started schools in quite a number of villages; these were intended to break the ice, to open the way for the Gospel.

In consequence of his strenuous work Dr. Schmidt had a breakdown in health. Upon the doctor's advice he went to Madras for a few months, being entertained by Leipzig missionaries. Upon his return he gave himself with fresh energy to the two taluks. As he went about he put up in Government resthouses. He determined this was unsatisfactory and decided upon building the houseboat 'Dove of Peace', the first in the Mission. Anyone else than Dr. Schmidt would have shrunk from this adventure. The

first difficulty to overcome
 heir to his ship, was to get money to buy
 knew how to get things cheap, not always a good thing
 the lumber merchant who sold wood on credit. He paid for it
 as he produced photographic plates he made and sold photographs
 he had taken, with money he had from friends, and with
 private funds. The boat, when complete, cost Rs. 600! The
 hull was built in the present church compound, and then lugged
 by fifty coolies to the river bank where it was
 launched. Unfortunately it was top-heavy. To
 he put large seven-foot coffin-like tubs to each side in the rear
 of the boat. The engineer who inspected it had some doubts,
 but it might be tried. The friendly engineer offered one of his
 steamers to maneuver the 'Dove' on her maiden voyage across
 the river to Vigeshvaram, where the canal system into the Delta
 begins. No doubt many ridiculed the idea as they did Noah
 when he built his ark, but Dr. Schmidt liked the boat when on
 tour. Certainly with all its faults the old 'Dove' did yeoman
 service and served for quite a number of years. Down the canal
 the sea-monster floated pulled by five coolies. When the wind
 was favourable the sail was hoisted. The first halt was made
 in Velpur, the residence of Pastor Paulus. From there it contin-
 ued its trip to Visakoder. As the boat sailed along Dr. Schmidt
 took advantage of the opportunity to preach in villages. He says
 the boat attracted many people and gave him plenty of chance
 to speak of his mission.

When Dr. Schmidt had been in the country about six years
 he concluded partly because money was coming in slowly from
 the Home Church—months passed when he had nothing but
 what he earned with his hands,—that from the start an effort
 must be made to make the Indian churches self-supporting. He
 thought that as the Indian temples are endowed with lands from
 which revenue priests received their income, the Christian church
 too should have lands to support them. He approached the
 Board to buy lands. The scheme failed as we shall

In 1876, Paulus was appointed a catechist in the
 Narsapur field with residence at Velpur. It was one of
 the worst famines in the history of the Delta. It was caused
 by epidemics of cholera, smallpox and typhoid. It was like
 flies. People offered Dr. Schmidt their babies if only they could
 get food. But rather than take their children he took jewelry,
 and lands for paltry sums of money with the jewelry he sold, and
 the income he had from lands helped him to support some of
 the work.

The appointment of N. Paulus was a good one. He was
 born in the Palnad, baptized by Father Heyer, educated in our
 mission school, and very early came under the blessed influence
 of Groenning and Unangst. For a time, on the recommendation
 of missionaries



PASTOR RICHARD JAMES, THE GRANDSON OF
 REV. N. PAULUS, HOLDING HIS OWN GRANDSON

ADDANKI ISAAC, THE OLDEST LIVING
 CHRISTIAN IN THE BHIMAVARAM FIELD

Rajahmundry, and also as a teacher for the servants of the Collector, who were anxious to see their subordinates and servants become Christian. How the times have changed! Paulus also helped in the translation of the first Church Book. But Paulus was not happy in that sort of work. He had a zeal for the Lord, which could not be satisfied until he could devote his whole time and strength to Gospel work. Though Dr. Schmidt placed him in Velpur where he had acquired a site and built a house, he spent probably most of his time on tour in Bhimavaram and Narsapur. Probably there was no village he did not visit to preach the Lord, whom he loved with all his heart.

We now come to the period in our Gospel story of the two taluks, which is marked by great activity for Christ, resulting in a wonderful harvest for the kingdom of God, 1879-1909. The names associated with this period are Pastor Paulus, Pastor William, Dr. Schmidt and Dr. Harpster.

On Christmas Day, 1878, N. Paulus was ordained. In February 1879, the Mission Council resolved that he should serve the Bhimavaram-Narsapur field. Dr. Schmidt was still the missionary in charge, but because of so many other duties assigned him on the Rajahmundry side, he had little time for touring. Pastor Paulus set to work with renewed vigor to propagate the Gospel. When he took charge, according to the report, there were 62 baptized souls in the two taluks. There were five villages in which there were a few Christians. When he died in 1897 the number of Christians had increased to 2580 and the villages to 65. Surely his work was blessed of God. This was by no means an easy victory. From every side there was opposition and persecution. He himself was threatened a number of times. From one village a message was brought by the village servant that if he dared to enter their village and bring down upon them the curse of the gods, he would have to suffer with his life.

On more than one occasion when he tried to help persecuted Christians he was in danger of life. When absent from his house, it was burned down by the enemies of the Cross. More than once his all was taken, but he was not a man easily frightened. In the name of His Lord he went fearlessly everywhere. The most important villages in the taluks became centers of Christian work and influence. Just to mention a few: Gorlamudi, Gutlapad, Vissakoder, Sringavruksham, Peddamirram, Annakoder, Chilakur.

Dr. Schmidt, as he toured in his '*Dove of Peace*', took with him Pastor Paulus, and searched for lands to start his self-supporting churches. In 1895 he received \$11,000 (Rs. 33,000) to be used for a church building, the rest to be invested in lands.

He bought a large tract of land not far from Bhimavaram, where he erected a large church building, four walls built of stone and corrugated iron sheeted roof, resembling from a distance a rice-mill; (it was never completed) and a few houses, one of

which was to be the pastor's residence. The first inmate was Pastor James, of whom we shall hear later.

A colony of Christians were given plots. Each family was given some lands, and each family in return was to make its contribution in grain to the salary of the pastor. The scheme might have had a chance to live, if the Christians who were transported to the land (called Lankapur) had known the ABC of farming. The crops were poor; it was difficult for the Christians to maintain themselves, and still more difficult to support the pastor and the school. Slowly most of the people moved back into their own villages, preferring their time honoured job of doing cooly as they needed food, and borrowing money from the rich ryot. The scheme failed.

In some other villages, where there were Christians, Dr. Schmidt hoped to start self-support: Kumardavalli, Gorlamudi (calling the suburb where the lands were 'Dagmarpur', the city of Dagmar, after his daughter, Dagmar). Besides these plots of land he owned much rich rice-land in the neighbourhood of Gorlamudi, Kumarada, and Santoshapur. The profit was to be devoted to the support of the workers. This too failed, perhaps largely by the dishonesty of Christians who mortgaged the lands, or failed to cultivate them. Then, too, the scheme caused dissensions in the community; some Christians felt the scheme was for a few favorites. To make a long story short, the lands were finally sold for what could be gotten, and the money received used in part to build the missionary's residence in Bhimavaram, 1913, and the High School building, 1918, costing about Rs. 45,000. The whole business brought considerable sorrow to Dr. Schmidt.

During the two years intervening between the death of Pastor Paulus and the ordination of Pastor William, 1897-1899, Dr. Schmidt spent a good deal of his time in the taluks. He cared for the spiritual welfare of the baptized, and showed much interest in the schools. In this connection we must not leave out of the picture Mrs. Schmidt who from the start took an interest in the poor Indian Christian women. She is the founder of our lace industry. As early as 1878 she sent boxes of Indian lace to America for sale, the money realized was paid to the women to whom she furnished the material and who did the work. The original idea was to help the widows, deserted wives, and orphans. That has pretty well continued to be the principal work up to date. But Mrs. Schmidt, as they toured in the boat, would spend weeks in teaching lace and crochet making. Some of the more intelligent women she brought to Rajahmundry, where they were taught until they could return and teach others. There is no doubt that much good was done to many a poor woman and still is being done.

In the two years Dr. Schmidt was in sole charge of the work, he baptized nearly 1000 souls, mostly non-Christians. Not many

new churches were established, but the older ones were strengthened. The increase was largely due to the witnessing power of the Christians themselves, to the good work Pastor Paulus had done, and also to the new force of evangelists. We may mention a few of the outstanding men who contributed to the growth of the Church: P. Moses, Gorlamudi; P. Paradesi, Gutlapad; N. Philip and Moses, Vissakoder; Joseph, Koritiveda; P. James, Agartipalem.

Pastor William was ordained in 1899. He was a pupil of Father Heyer, supported by special gifts which had come from Denmark. After completing our mission school he studied for a brief period in a school for Moslems which Artman had started. For a brief period he worked as catechist in Tallapudi. In 1898 Dr. Schmidt proposed his ordination. Though there was considerable opposition, he was ordained in January 1899. He finally was appointed the successor of Pastor Paulus, to look after the Bhimavaram-Narsapur work. There was a general feeling that Dr. Schmidt should devote more time to the field and be satisfied with a catechist, but Dr. Schmidt had become so involved in the Haas lands that he felt the need of a pastor.

Whatever failings Pastor William had, these were not in his energy to work. He toured incessantly, and certainly visited the churches established, and baptized a great many, perhaps too hastily in some cases. Rarely have we had a man with such a remarkable Bible knowledge. He not only knew the Bible, but could any moment turn to the chapters and verses where the words were written he wished to use. He was always turning over the pages of his Bible to passages as he preached. For some reason he was never beloved like Pastor Paulus. He was retired after the arrival of Dr. Harpster, and died a few years ago. His services practically ended in 1902, when Dr. Harpster, the newly-appointed director of the Mission, took over the Bhimavaram-Narsapur field from Dr. Schmidt.

Here in our story we think of Dr. Harpster as a missionary. There is no doubt that he gave himself heart and soul to the work. He was a keen evangelist. His interest in the large non-Christian population set many of the workers, hitherto lukewarm, on fire for the Lord.

After re-organizing the Mission he immediately started out into the district to spy out the land. He saw open doors everywhere and he had the courage to enter, to preach Christ, the Way of Life. He appointed a great number of catechists and evangelists, who were to assist him in bringing about a mass movement, though this, thanks to God, did not happen. It would have been very difficult to care for large groups when one remembers the lack of workers.

Dr. Harpster's contribution no doubt was the inspiration he gave to the work. After Paulus' death an unwholesome coolness set in, which God removed through His servant. While in charge

of the field, the pastor built a temporary house in Bhimavaram in 1906, with mud walls, a river-grass roof, tarred, and cow dunged floors. When in the taluk, Dr. and Mrs. Harpster made it their rest house, from which Dr. Harpster guided the work he had started and to some extent organized. During the absence of the Harpsters, the white ants, snakes and rats took possession. The mud house was doomed from the beginning. On one of my first visits, I had to get men to remove the ant-hills, and had a snake charmer to get a nest of cobras out. We got a cat from the neighborhood, locked her up and told her to have a feast. Then we occupied the place, cleaned up with some fresh liquified cow-dung, which by the way, though contrary to western notions, has wholesome sanitary effects. In April 1909 Dr. Harpster left Rajahmundry to go on furlough. He handed the work over to Dr. E. Neudoerffer, then missionary of Tadepalligudem.

It was a pleasure to succeed Dr. Harpster, who had given fresh impetus to the work of evangelisation. This brings us to another period in our story from 1909 to 1930. It is the period of growth within and without. Much emphasis was laid upon strengthening the faith of the Christians, by introducing regular Bible instruction in the congregations, and by trying to win those still outside the fold.

Strange as it may seem, for thirty years the Bhimavaram taluk was worked hard, and the Narsapur taluk neglected. In 1913 evangelistic bands were organized to win the upper parts of the Narsapur taluk, which had even been much neglected by the Brethren at Narsapur. Every village was visited, caste and out-caste people heard the Gospel message. That a few villages refused us a hearing goes without saying. That in some places mischief-makers threw stones at us, we had to expect. That in some places where we were expected, Brahmins were brought in to start an argument with us, to spoil our witnessing was self-evident. We did not think of having a walk-away. But we did have some wonderful experiences, in that in dozens of villages people gave us their names asking us to come back to instruct them. After months of preaching day and night, we returned to our regular work. Teachers were sent to some main villages, Kodamanchili, Atchanta, Marter, Kavitim, to instruct and prepare for baptism. What to do in the absence of school-houses of some sort?

In a few villages the people offered their temples for places of teaching; in other villages, sites were given to us upon which thatched sheds were erected. The first baptisms took place in 1914. In one village only men came, the wives objecting; in other villages whole families came. No less than five hundred were added to the Church. Of course, hardships and persecutions followed, but it remains true for all time that 'the blood of the martyrs is the seed of the Church'. In many villages the non-Christians watched to see what would happen, either from the

caste Hindus, or the village gods. The movement toward God on the Narsapur side had its influence in the Bhimavaram taluk. For several years there were as many as 1000 baptisms. When Dr. Harpster left the field there were approximately 4000 baptized souls, and in 1930, 15,000. The missionaries who shared in this work during this period were Dr. E. Neudoerffer, assisted at times by the Rev. Messrs. O. V. Werner, K. L. Wolters, H. H. Sipes, F. L. Coleman and S. C. Burger.

With 1930 a new period begins, when the field was divided into parishes, and the responsibility for the Christian work fell upon the shoulders of the Indian pastors who today number fourteen. This gave excellent opportunity to the missionaries to organize and carry on evangelistic campaigns. The missionaries during this period were Rev. H. H. Moyer and Rev. A. F. A. Neudoerffer. The future is bright. The past is a guarantee that God will be with us to bless His work.

This story would not be complete without a brief reference to the educational work, the women's work, and the medical work.

The Bhimavaram High School and hostel were born in 1912. Within a few years it mounted to a first-class High School, and today has an enrolment of about 900 students, half of whom are Christian boys who come from these Delta taluks. Connected with it is a hostel where about 175 boys are cared for. One year after we started the boys' school we also opened a school for girls in the bungalow compound. In 1926 a ten-acre piece of land was purchased on the outskirts of the village of Bhimavaram; in 1927 a bungalow for a woman missionary and a school building were erected and completed. Two years later the well-equipped hostel was added. There are usually about 200 girls attending the school. Women missionaries during this time were Misses Christenson, Schwab and Borthwick.

In 1929 the medical work was started in Bhimavaram, in thatched sheds. When the Augustana Synod women, who have always been heart and soul in our work, contributed \$4,000, part of which was used to purchase land bordering on the women's residential quarters, and in 1931 the hospital plant was completed. This plant includes the hospital, dispensary, doctor's house, nurses' quarters, etc. This 'Augustana Hospital' also contains a men's unit.

But the women's work is not confined to educating girls and caring for the sick, but it has a network of Christian work scattered over the two taluks, which would, through the teaching of the Word, add faith unto faith in the case of our many Christian women, and bring the Gospel, the power of God unto salvation, to non-Christian women. Twenty-eight Bible Women are in active service, visiting nearly 1000 homes in the taluks, truly wonderful when we remember that twenty years ago visiting Hindu homes was on the prohibitive list. This is God's doing.

How the times have changed the face of these taluks! Some years ago when a lonely man and his wife in a certain village decided for Christ, come what may, the villagers took the husband and placed him in stocks in the middle of the village, to disgrace the man, and to teach the villagers what would happen if any of them should turn their back upon their village gods and accept, in faith, the God of the Christians. Post haste the missionary then in charge was informed: He went to this village, some distance away. When he asked the village officers what this illegal act meant, they said this village is barred for all time to you Christians. No Christians will be permitted to live here. The man in stocks, full of the Holy Ghost, said, 'Sir, do not worry about me; I am not disgraced; I am preaching Christ; no matter what happens do not reprimand these villagers; they do not know what they do. God will take care of me and of them. They cannot stop my mouth; they are helpless in the face of the Gospel.' Just then the village officer ordered his servant to slap him on the mouth. 'They will experience in their own life time the power of this Gospel', he continued, 'and see everywhere people turning to Christ.'

These words were truly prophetic. God has wrought wonders. He used men and women missionaries; He used Indian pastors and laymen; He has used the schools and the hostels and medical work. Through all these instruments, God has worked. So that God may have all the glory, I have refrained as much as possible to mention the names, except in a general way, though we know that many 'will shine as the brightness of the firmament, as the stars forever and ever.' God has blessed us; God is today blessing us. His Name be praised!

5. BHIMAVARAM HIGH SCHOOL

MR. M. SAMUEL, B.A., L.T.

Although the school is said to have been in existence since 1914 as a secondary school, the natal day of the primary school, which was its nucleus, belongs somewhere in 1882. It may be out of place to enter here into the details of the original primary school, as we are now mainly concerned with the present High School from its inception as a secondary school.

Tuesday, July 14, 1914, was a red letter day in the annals of Bhimavaram, when a Mission lower secondary school was started in the local Transfiguration Church building where Mr. M. P. John had been headmaster of the old primary school, which was merged with the new institution. Mr. M. P. John co-operated with Messrs. V. Anantaramiah, P. Jogayya and P. Sagaram in holding the school intact during the absence of Rev. E. Neudoerffler at Kotagiri.

Though the new lower secondary school had a very humble beginning with only eight pupils to start with, its number soon swelled to 200 in the course of a month. The Mission lower secondary school was carried on without recognition, which was accorded for fourth form for a term and then withdrawn. Messrs. P. Jogayya, P. Sitaramayya, B.A., and M. Sambasivarao, B.A., L.T., were among those who acted as headmasters during its transitional period.

Mr. R. Venkatarameiah, B.A., Mr. T. Purniah, B.A., and the late Mr. Venkaiya of the local bar deserve our thanks for their timely co-operation and help rendered in the incipient stages of the school. The leading members of the Mohammedan community also can claim a fair share of our appreciation.

The year 1916 marks the beginning of the second stage in the onward march of the school, for, as a result of the removal of the Board lower secondary school to Ganapavaram, the Mission school was left free to develop into a complete secondary school. Late in June 1916, high school forms were added to the Mission lower secondary school; and a full-blown high school began to function with the previous permission of the Department. The services of an able headmaster were secured in the person of Mr. J. Ganganna, B.A., L.T., of the Veerasalingam high school, Rajahmundry. Mr. P. Venkataratnam, B.A., was among the senior assistants and Mr. A. Perupettan, B.A., L.T., joined the staff a few months later.

In the early days of the high school two rival schools tried to compete with this institution at two different times; one of them had but an ephemeral existence while the other flickered to its end in course of time.

In June 1916 the old Board school building was rented and an additional tiled shed was erected to accommodate extra classes. But early in 1917 new plots of ground were purchased and the foundations of the present school building were laid. The building operations were carried on with such rapid strides that by July 1917 the front portion of the school together with the prayer hall and a few class rooms in the rear were ready for occupancy. It may be pertinently added here that the school and its buildings appropriated not an inconsiderable part of the founder's substance.

The galaxy of managers begins with Rev. E. Neudoerffer, D.D., the founder and father of the school. In 1921, Rev. H. H. Sipes succeeded him and ably filled the position of manager. In his regime the status of the teaching staff was materially enhanced. Rev. F. L. Coleman, who assumed charge of the school in 1924 as manager, added to the play grounds by acquiring the temple garden. Rev. C. H. Swavely and Rev. S. C. Burger acted as managers for short periods of time, and evinced much interest in the well-being of the school. Rev. H. H. Moyer, the last of the missionary managers, made substantial improvements to the building, besides putting up a strong cement-post fencing around the school property.

The present strength of the institution including the branch schools is 1553, of whom 451 are Christians and 1102 non-Christians. The school contains girl-pupils in all classes to the extent of 243. The S.S.L.C. results of last year were very satisfactory. Of the pupils who took the public examination in March 1941, about 50% secured eligibility, not to speak of others who qualified themselves for other walks of life.

The staff consists of 64 teachers of whom 40 are Christians and 24 non-Christians. The teachers have an association through which they help themselves and others in various ways. The management has always been endeavouring to increase the efficiency of the school by securing and retaining the services of competent teachers in all branches of studies.

Our furniture and library are not quite adequate and require considerable additions. It may, however, be stated here that the reading room has a fairly satisfactory supply of newspapers and magazines.

The school has a literary society for all pupils of high school forms and a Christian union for Christian boys. The physical activities of the school have had a bright record and our boys won several trophies at the Andhra Christian College tournaments and the West Godavari Grigg sports.

Times were when the U. L. C. Mission subsidized the school to the extent of Rs. 12,000 per annum; but owing to the financial depression, the mission contribution was brought down to less than 50% of what it had been previously. In order to ensure the stability of the school, an appeal is being made to our constituencies, old boys, and others interested in the institution to

contribute their mite towards an endowment of the school, in the hope that our feeble efforts along this line will meet with a tangible response.

In conclusion we express our heartfelt thanks to the U. L. C. Mission for maintaining the school and also for the forward step they have taken in transferring the responsibility to an Indian manager.

We pray to our Father in Heaven that He will shower His blessings upon this institution so that it may continue to prosper to His glory, and serve as a means to extend His Kingdom.

List of Managers

1. Rev. E. Neudoerffer, D.D., 1914-21.
2. Rev. H. H. Sipes, Ph.D., 1921-22,
3. Rev. E. Neudoerffer, D.D., 1923.
4. Rev. F. L. Coleman, D.D., 1924-30.
5. Rev. C. H. Swavely, M.A., 1926.
6. Rev. S. C. Burger, D.D., 1930.
7. Rev. H. H. Moyer, D.D., 1931-1932.
8. Mr. M. Samuel, B.A., L.T., 1932.

The School Staff, 1941-42

Messrs :

1. M. Samuel, B.A., L.T., *Headmaster*.
2. P. Venkataratnam, B.A., L.T.
3. P. J. Prasadaraao, B.A., B.Ed.
4. I. Vireswararao, B.A., L.T.
5. Ch. Venkatarao, B.A., B.Ed.
6. R. Sundarayya, B.A., B.Ed.
7. G. Jacob, B.A., B.Ed.
8. D. J. Ratnam, M.A., B.Ed.
9. A. Sundararao, B.A.
10. T. Ramagopalam, B.A., B.Ed.
11. V. Koneswarasarma, B.Sc., B.Ed.
12. B. Anandaraao, B.A., L.T.
13. A. Rajarao, B.A., L.T.
14. Ch. Somayajulu, B.Sc., B.Ed.
15. B. Premanandam, B.A., B.Ed.
16. R. Prasadaraao
17. K. Suryanarayana Rao
18. K. David
19. K. John
20. P. Jogayya
21. Gera Jacob
22. K. Daniel
23. V. Prasadaraao
24. B. Bhaskararaao
25. N. John Peterson

26. P. Bhushanam, *Physical Instructor*.
27. Ch. Israel
28. S. Venkataratnam, *Drawing Master*.
29. T. N. Sarma
30. V. V. Narasimha Sastri
31. D. Suryanarayana, *Senior Pandit*.
32. D. Viswanadha Sastri, M.A., B.Ed.
33. D. Daniel
34. B. Gabriel, *Physical Instructor*.
35. Md. Abdul Karim, *Urdu Munshi*.
36. B. Satyanandam
37. Mrs. D. J. Ratnam
38. P. V. Narasimharaju
39. K. B. Samuel, *Head Clerk*.
40. Lawrence Oscar
41. K. Satyanarayanamurthi
42. V. Krishnarao
43. V. V. L. Narayana
44. K. B. Krishnarao
45. G. E. David
46. Y. Yagnanarayana

Branch Schools

Messrs. :

1. A. Mark, *Headmaster*
2. M. Somayajulu
3. V. Sriramamurthi
4. D. C. Moses
5. Ch. Sundararao
6. P. Abraham
7. B. John Jaipaul
8. Mrs. B. Karunamma
9. Miss P. Premavathamma
10. M. Jesurathnam
11. P. Premanandam, *Headmaster*.
12. K. William
13. T. Ramamurthi
14. P. N. Swami
15. K. D. Sikhamani
16. Mrs. V. Alicamma
17. V. Srinivasarao
18. Mrs. M. Gnanaratnamma

Deceased Members of the Staff

1. Mr. N. Ammiraju, *March 1931*.
2. Mr. K. Gabriel, B.A., *October 1937*.
3. Mr. John Peterson, *October 1939*.
4. Mr. P. Ch. Ratnam, *September 1940*.
5. Mr. L. V. Sastri, *December 1940*.

6. DOWLAISHWARAM—RAZOLE FIELD

DR. AND MRS. G. K. GESLER.

To live the abundant life, man needs both physical and spiritual water, with all that each implies. For almost a century, Dowlai-shwaram has been known as the fountain-head of that great canal system of the Godavari river, by which the life-giving water is spread to many thousands of square miles of otherwise arid land; and by the canals also a busy traffic in other commodities is carried out. Fittingly enough, with this welcome gift of earthly water, came also the spread of the knowledge of the Water of Life.

At the very time that Missionary Valett was founding the Rajahmundry Mission, Sir Arthur Cotton was investigating, planning, and later executing the Dowlai-shwaram Anicut and the canal system of which it is the head. Sir Arthur and his assistants, such as Major Haig, and others, were godly men, much concerned for the souls of the thousands of coolies engaged in the construction work. Although these officials were mostly members of the Anglican Church, they were willing to assist any missionary enterprise zealously carried out. They gave financial assistance for the establishment of schools in Rajahmundry. From 1844 to 1848 they helped support in Dowlai-shwaram the Godavari Delta (English Plymouth Brethren) missionaries, the Rev. Mr. and Mrs. Bowden; and the first connection of our Mission with Dowlai-shwaram was when Missionary Valett married Ann Bowden, the sister of Mr. William Bowden in 1847, and the two missionary families itinerated together. But alas, in less than a year from her marriage, Mrs. Valett died.

• Later, when Rev. Mr. Heise had taken over the work in Rajahmundry from Missionary Valett, and the Bowdens had returned to their previous residence in Palakol, the officials requested Mr. Heise to start Telugu services in Dowlai-shwaram town, which he did. He also supervised a school, which was supported by one of the engineers, and which became the nucleus of our Mission school.

The school had its ups and downs. In 1862 it was reported as flourishing, with thirty pupils. But during the disruption of the Rajahmundry work in 1866-69, the school was abandoned. Upon Father Heyer's dramatic return in 1869 he reopened the school, but some years later we find it closed once more. However, one of the retired engineers, a Mr. Van Staven, had been privately running a school on Christian lines; he offered to co-operate with the Mission, and gave money for land and a school building, and at his death transferred the school to the Mission.

In 1887 this school had become three: one for boys, and one for girls in the town, and another boys' school just outside the town. The school outside the town may have been the beginning of our present school at Vemigiri Gattu. The town schools amalgamated and became what is now a higher elementary school which is coeducational. In this school at present there are 259 pupils: Christian, Hindu and Mohammedan. They receive a grammar-school education with daily Bible instruction. There is also a branch school for younger children in another part of the town.

Meanwhile the congregation was growing, too. Whenever there was a school building to use, services were held in Dowlaishwaram. At other times, the members went to worship in Rajahmundry, five miles away. The Dowlaishwaram field, including the town, was usually connected with the Rajahmundry work, and had at various times, as its missionaries, the Rev. Messrs. Unangst, Schmidt, Poulsen and Artman. In February 1884, Rev. Mr. Artman dedicated the Dowlaishwaram chapel, named St. Mark's, the first of a series of three churches.

Rev. Mr. Dietrich was to have been the first resident missionary in Dowlaishwaram and was building a bungalow on a site in the center of the town. Before he was able to finish the bungalow, he died in 1889, greatly mourned by the Indian Christians to whom he had endeared himself in his brief service of six and a half years. The bungalow was finished under the supervision of Dr. Schmidt; and the first actual residents were the Rev. Mr. and Mrs. Arps. Unfortunately the soil on which the bungalow was built proved to be very unstable and the site had to be abandoned. In 1904, Missionary Arps built a new bungalow, situated on Sappers' Hill, a mile from the town; and here also was built a hostel for the boarding boys. The Dowlaishwaram missionaries since that time have resided there: Rev. Messrs. Larson, Holmer, Burger, and Gesler, the present occupant.

As the town congregation grew, another church was needed, and in 1895, the jubilee year of the Mission, Emmanuel chapel was dedicated. But as the years passed, and God blessed the work with increase, that, too, became inadequate. In 1928 the present Nicum Memorial Church, a worshipful structure of native stone, was erected, with a pastor's house adjoining. Here the present congregation of 470 worship. Rev. J. Franklin, one of the members of the first class to be graduated from Luthergeri Seminary, was assigned to the Dowlaishwaram town congregation in 1920.

* Since that time there have been several pastors, as these are rotated every five years according to rule. In 1940, electricity, which had some time previously been extended from the Rajahmundry plant, was installed in the church by the congregation. This modern improvement is in strong contrast to the ancient well on the compound which was constructed by the famous East

India Company many years ago. By this same well, although the property did not belong to the Mission at the time, Missionary Valett is said to have shot a tiger. Tigers would scarcely dare to venture there now; there is even a concrete road running in front of the church, one of the few concrete roads in the country.

Although no European engineers are at present connected with the work of the canal system, which has all been Indianized, the influence of the early officials lingers on in the lives of the Christians in the congregation. Quite a few of the members of the congregation find employment in these works of which we have been writing.

While the town congregation was expanding, the outlying districts were by no means neglected. From the very first we have mention of such important village posts as Muramanda, Jegurapad, Perawaram on the delta. As all of these and many other villages were on the canals, they were often reached by house boat.

One of the Mission house boats was appropriately named the '*Dove of Peace*'. In the various village centers schools were started as evangelizing as well as educative agencies. As early as 1863, the school at Muramanda had thirty pupils. N. Paulus, who worked as a catechist in Muramanda, under Dr. Unangst, later became one of the first two pastors ordained in the Rajahmundry Mission. He had originally come from the Palnad, an early convert and a member of the first class taken by Father Heyer to the boarding school in Guntur. The first pastor stationed in the district was Rev. Tota Joseph, who had his residence at Jegurapad, and visited Muramanda, Peravaram and Lolla. In 1894 a chapel was built in Muramanda under the supervision of Missionary Pohl. The passage of time and the weather, climaxed by the cyclone of 1938, has laid this historic chapel in ruins. The congregation hopes to be able to build a new one in the near future.

Jegurapad, mentioned almost as early as Muramanda, in the records, has a substantial little chapel and a separate school building. Another village which came into prominence as the work progressed is Yedithe, which has a church and a pastor's house, as it is a parish center; the present pastor is a grandson of the Rev. N. Paulus mentioned above. So the work spreads, descending from generation to generation. Church buildings are now under construction at Rayawaram and Mahavaradupalem. Other villages prominent in the work in this section are Biccavole, Balabadrapuram, Komaripalem, Narisipudi, Dulla, Arthamuru, Madiki and Chopella.

The Dowlaishwaram field consists of two parts, that on the mainland, or east side of the Godavari river, and that on the upper section of the fan-shaped Delta lands, known popularly as 'the lanka' (island). On the mainland the field extends northward twenty miles, where it touches the Peddapur field; on the

northwest it borders the territory of the Canadian Baptists, with whom our Mission works in comity. In the delta section, Peravaram is the oldest Mission center. It was from here that one of the first caste converts of the Mission came. This young man, Venkaratnam by name, in spite of great opposition by his relatives, held fast to his faith and was baptized by Rev. Mr. Poulsen. Peravaram is only two miles from the head of the lanka at the dam. Now the field extends almost forty miles to the south where Amalapur is a parish center, with a newly-erected church and pastor's house.

Amalapur was considered a Mission center as early as 1875, but this work grew slowly as the distance between villages is very great and travel difficult. Now the section between Peravaram and Amalapur sees a whole series of village congregations, strung along three canals, with another parish center at Kothapeta. To supervise this large territory both house boat and car are used, and occasionally bullock cart, bicycle or row boat must be employed. Among the many villages visited in this section, some of the larger ones are Ryalli, Rajahvaram, Ravalapalem, Gannavaram, and Palivela.

Beyond the Amalapur parish begins the Razole section of the field. The work in this section is of much more recent origin than in other parts of our Mission. It is only about twenty-five years since the first work was organized there; some of the pioneer catechists and teachers are still laboring there. This section, formerly known as Nagarakhondam (the land of the cobra), is somewhat cut off from the rest of the lanka by the various branches of the river near its mouth; and the inhabitants are rather clannish. Many of the people have spent some time in Burma, and consider that they have 'seen the world'. Even those who have embraced Christianity seem sometimes to retain the reckless ideas that abound. Moreover the people do not live in compact villages, but are scattered about in the large cocoanut groves which are a main feature of the scenery and of the economic life of the people.

In spite of the difficulties of the work, there is a congregation of seven hundred members at Sakhinetipalle, almost at the southern tip of the lanka, and a higher elementary school is located at the same place. This is a parish center with a church in fair condition, and a pastor's house in the course of construction. At Razole, the taluk headquarters, there is a small but promising congregation. The outlying villages are long distances apart, along palm-shaded roads. Churches are under construction at Battelanka, and Kesavadasapalem. Other large congregations are Addalapalem, Ponnamanda, Chintalapalle, and Nagaram. The Razole field was at one time supervised by a missionary resident at Narsapur, which is just across the west branch of the river from Sakhinetipalle. Later, because of shortage of missionaries,

it was attached to the Dowlaishwaram field while Narsapur was joined to Bhimavaram field.

A glance at the Mission map will show that the Narsapur-Razole arrangement is much better than the present one; and it is hoped that a bungalow can soon be built in Narsapur, so that a missionary may once again be resident there. When Dr. Burger, who is now retired, was in residence there, he lived in an ancient house which had been built by Dutch traders before the British conquest of India.

In the combined Dowlaishwaram-Razole field there are at present more than one hundred congregations, three higher elementary schools, sixty elementary schools, 8000 Christians. There are about 500,000 non-Christians to be evangelized! Missionaries have the assistance of five pastors; eleven catechists; three evangelists; sixteen Bible women; one hundred and twenty school teachers.

Many have drunk of the living water. Jesus promised that those who drink of Him should in turn give the water to others. That this is being fulfilled, in spite of obstacles without and human failures within, is surely proved by the growth of His Church in this section of the India Field.

7. U.L.C.M. HIGH SCHOOL, GUNTUR

MR. A. DANIEL, M.A., L.T.

The beginnings of this high school of the India Mission of the United Lutheran Church in America are to be found in the first Anglo-vernacular school of the Mission established in Guntur in 1848. It was started with just 25 pupils drawn mostly from the Sudra caste. This school was largely supported by English friends of Mission education who were then living in Guntur.

Due to the serious financial situation in the time of the Civil War in America, 1861-65, this school was closed for some years from 1863, and reorganized by Dr. L. L. Uhl on a non-caste basis in 1874. From this year the school steadily increased in numbers and in influence.

Dr. Uhl was the first headmaster and was in charge of the school from 1874-84, and in 1883 Dr. L. B. Wolf became the assistant principal; upon Dr. Uhl's return to America on furlough in 1885, he became the principal.

It was in September 1885 that affiliation was granted by the University of Madras for a second grade college which grew out of the high school work. Through the energetic efforts of Dr. Uhl while in America and the generous gifts of Mr. Watts and other friends in the United States of America, the funds for the building were secured and the Watts Memorial building was erected and occupied in October 1893. From this year to 1926 the college and high school were under the same management and carried on their work in the same building.

In 1926 the Uhl high school building was ready and was occupied by the high school, while the college continued in the Watts Memorial building. In this year, through the efforts of Dr. H. H. Sipes, the principal, when affiliation was granted for a first grade college, the college and the high school became two separate institutions.

Mr. M. R. Sundaresayer was the first Indian headmaster. He was in charge from July 1917 to the end of May 1920 when he died. Then Dr. J. Roy Strock again was the headmaster until June 1922, when he handed over charge to Mr. M. Sambasivarao, as he left for Masulipatam to be in charge of Noble College. In November 1922, Mr. V. Ch. John became the headmaster, and continued till June 1932. He was the first Indian Christian headmaster.

For the first time in 1926 the high school was put under a separate manager and thus Rev. F. J. Fiedler became the manager of the high school solely. However, after Mr. Fiedler's retirement in 1927, Dr. J. Roy Strock, the principal of the college,

again became the manager of the high school, and was in charge till 1929. From this year the high school has always been under a separate manager. Dr. H. H. Sipes was in charge from 1930 to 1932, and Rev. C. H. Swavely from 1933 to 1938.

The year 1937 is a landmark in the history of the institution, as the management was given to the Indian headmaster. Mr. A. Daniel became the first Indian manager of the high school.

Dr. Wolf went to his eternal rest in 1940, and Dr. Uhl is spending his well-merited retirement in America, along with Dr. John Aberly, who succeeded him and is also in retirement. Rev. George A. Rupley is now a pastor in Buffalo, N.Y.

The school derives its income from three main sources: school fees of the students; teaching grant given by the Government; and the Mission subsidy. It is a very remarkable thing to note that the Mission has been always continuing to give its large share of support to the institution from the beginning even to this day, teaching the young people of this land what value they place on education, and that they love this country for the sake of Him Who gave Himself for the world.

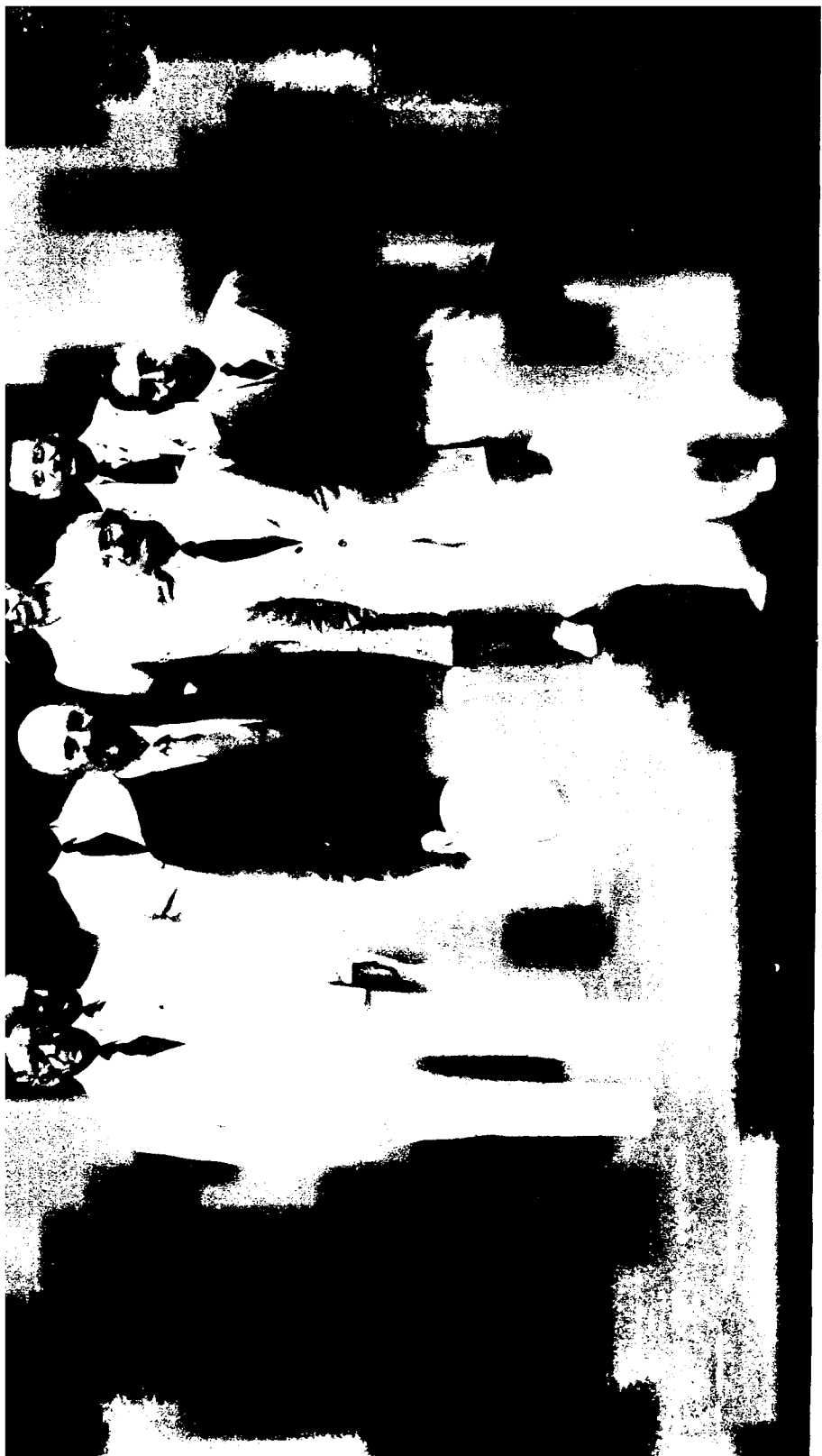
The aim of the Mission in raising the excellent plant and running the High School is to fulfil the purpose of a Mission institution: to provide the opportunity to the boys of Guntur and the surrounding areas, of having their high school course in a Christian atmosphere, to develop uprightness of character, and to implant Christian ideals of life and service.

List of Managers

1. 1848-1862, Information not available.
2. 1863-1874, Closed.
3. 1874-1884, Dr. L. L. Uhl.
4. 1885-1891, Dr. L. B. Wolf.
5. 1891-1892, Dr. John Aberly.
6. 1892-1899, Dr. L. B. Wolf.
7. 1899-1901, Dr. Victor McCauley.
8. 1901-1907, Dr. L. B. Wolf.
9. 1907-1913, Dr. L. L. Uhl.
10. 1913-1916, Dr. J. Roy Strock.
11. 15-7-1916 to 26-12-1919, Rev. G. A. Rupley.
12. 26-12-1919 to 9-6-1922, Dr. J. R. Strock.
13. 9-6-1922 to 10-1-1923, Dr. V. McCauley.
14. 10-1-1923 to 1-2-1927, Dr. H. H. Sipes.
15. 1-2-1927 to 1-1-1928, Dr. J. R. Strock.
16. 1-1-1928 to 31-12-1928, Rev. F. J. Fiedler.
17. 1-1-1929 to 6-1-1930, Dr. J. R. Strock.
18. 6-1-1930 to 1-7-1933, Dr. H. H. Sipes.
19. 1-7-1933 to 20-3-1938, Rev. C. H. Swavely.
20. 20-3-1938 to — Mr. A. Daniel,

Headmasters

1. 1-7-1917 to 30-5-1920, Mr. M. R. Sundaresayer.
2. 1-6-1920 to 9-6-1922, Dr. J. Roy Strock.
3. 9-6-1922 to 17-11-1922, Mr. M. Sambasiva Rao.
4. 17-11-1922 to 22-8-1930, Mr. V. Ch. John.
5. 22-8-1930 to 23-2-1931, Mr. A. Daniel.
5. 23-2-1931 to 21-6-1932, Mr. V. Ch. John.
7. 21-6-1932 to 10-10-1932, Mr. A. Perupattan.
3. 10-10-1932 — Mr. A. Daniel.



8. GUNTUR, ST. MATTHEW'S CONGREGATION

DR. I. CANNADY.

The early history of St. Matthew's Church is inextricably mixed up with the history of the Mission, and for many years it is difficult to distinguish between the two. All the early missionaries seem to have lived in Guntur at one time or another and had to do with the young congregation. Several decades passed before Guntur town, including St. Matthew's Church, became a separate charge.

The exact date of the formal organization of St. Matthew's Church is not definitely known, but it may be reasonably presumed that some sort of a congregation was formed in Guntur not so long after Father Heyer arrived and began his work. It must be borne in mind that Mission work had been carried on in Guntur before the arrival of Father Heyer. The Rev. Mr. Robert Turlington Noble of the Church Missionary Society had arrived at Masulipatam in 1840, *via* Guntur, and founded the Anglican Mission at that place. He occasionally visited Guntur where Collector John Goldingham was located. We are told that the Collector 'had already founded and started some schools in Guntur, and begged Noble to make that his headquarters.'

Noble did not readily agree on account of his heavy work at Masulipatam, and later on, when he learned that Father Heyer had arrived, he definitely decided that he would not continue his work at Guntur. Instead, he wrote to Mr. Goldingham: 'Please promote Mr. Heyer's work in every way possible.' With reference to this decision of Noble, the *Dornakal Diocesan Magazine*, June 1927, says:

Today, when one part of the work that Noble founded in Masulipatam is being grafted on to the Lutheran work in Guntur, we may think that this new venture would have had his blessing and that Goldingham would have been glad, could he have known that in a hundred years there would be a Noble Hall in Guntur, and that both the Missions he helped to found would be working there together.

Father Heyer arrived at Guntur July 31, 1842, accompanied by the Rev. Mr. Van Husen, and was cordially received by Collector H. Stokes, Esq., 'an ardent friend of missionaries, as well as a very exemplary Christian gentleman.' Concerning Mr. Stokes, Father Heyer wrote at the time:

The inducements which Mr. Stokes held out and the kind offers of assistance which he made, were far preferable to anything I could expect at Ongole. Hence I decided in favour of Guntur, and after prayerful consideration concluded to commence Mission operations forthwith.

It is not easy to assess the great help afforded by Collector Stokes to Father Heyer and to others in the founding of the Guntur Mission and of Christian work in that place. Other civilians also were friends and benefactors of the newly-begun Mission. Some of those mentioned by Father Heyer are: Mr. Newill, Dr. Evans, Judge Walter, General Buckel, Judge Wood, Dr. Smith, Capt. O'Neil and Assistant Collectors Hutway and Barlow.

The work in Guntur was 'inaugurated on the first Sunday in August 1842, when in the school-house in the Collector's compound a service was held, at which sermons were preached by the Rev. Mr. Van Husen . . . , and the Rev. Mr. Porter of the London Mission Society, who had stopped over on his way from Vizagapatam to Cuddapah. Thereafter Heyer conducted a service every Lord's Day, preaching to the Telugus through an interpreter.' This was the beginning of St. Matthew's Church. In September 1842, five weeks after the formal beginning of the work, Father Heyer stated that he 'regularly conducted English services every Sunday morning and every Wednesday evening for the English officials and residents and for others in the employ of the East India Company, or otherwise engaged in civil, military and commercial pursuits.' The average attendance at the Sunday morning Telugu service was about 70, most of those present being the older pupils in the schools. In addition to these services, Father Heyer also conducted special meetings for poor people and others to whom he also dispensed alms, generously contributed by Messrs. Stokes and Newill.

Father Heyer soon found it possible to establish several schools in Guntur, both in Telugu and English. In this way the foundations of the Mission, and of the local congregation in particular, were laid. 'By the middle of October he had established and was supervising six schools, enrolling 150 pupils, and employed seven teachers. In November 1842, Father Heyer organized the first Hindu Girls' School with an enrolment of 15 pupils.' This school was supported for a time by Mrs. Walker, the pious wife of the District Judge. Father Heyer took advantage of every opportunity to preach the Gospel, to catechise and to give general instructions in the Life of Christ, and he made every endeavour to gather together the early converts into a congregation for regular Christian worship.

On January 4, 1843, a small school-house, recently built in Mr. Stokes' compound, at a cost of \$15.00, was opened. Father Heyer regarded this day as a 'high day', for he felt that, in one sense, it was the 'actual beginning of the Mission in Guntur.' During the first year of his work Father Heyer was able to report that three adults had been instructed and baptized, who, together with two Tamil Christians, had received the Lord's Supper. During this year the attendance at the Telugu service had increased to nearly 200 weekly.

It is interesting to note that during the early days of the work of Father Heyer in Guntur the local friends of the Mission, mostly European officials, contributed more for the work of the Mission than did the Missionary Societies in America. In fact it was on account of the poor support which he received from America during these first years that Father Heyer finally decided to leave the work, temporarily as it turned out, and return to America. In spite of discouragements, however, he continued to carry on for more than three years. We read that 'during the closing months of 1843 and the opening months of 1844 the Mission continued to make commendable progress. On January 15th of the latter year Heyer baptized three persons, a man, a woman and a child, making six baptisms in all since the beginning.'

In the meantime the General Synod's Missionary Society in America had decided to send out its own missionary in the person of the Rev. Walter Gunn, who, with Mrs. Gunn, reached Guntur on June 18, 1844, and was, like Father Heyer, entertained by Collector Stokes at first. Mr. and Mrs. Gunn entered heartily into their new work, and Mr. Gunn learned Telugu as rapidly as he could. It is recorded, that, while Mr. Gunn was learning the language and getting acquainted with the work, 'Heyer continued to labor with his usual vigor and with no little success.'

The most important event during 1843 was perhaps the erection of the first Mission house built on a site that had been leased by the Government. This building cost only \$600.00 which was contributed by the South Carolina Synod's Missionary Society. This house was dedicated on June 30, 1843, in the presence of about 200 people. The first building was put up by Father Heyer in violation of municipal rules. It was blown down by a cyclone after a short while. The second Mission edifice built by Father Heyer was residence, school-house and church and its foundations still exist in the Gunn bungalow compound. A monument, made of Palnad marble in honor of Father Heyer, has been erected at one end of this foundation.

Concerning an interesting event that took place in the first Mission house Father Heyer wrote on January 16, 1844:

On December 29, 1843, our commencement exercises were held in the school-room, and were attended by Collector Stokes and many other Christian friends, whose high commendation of our work was deeply appreciated by your missionary. Mr. Stokes commemorated the occasion by presenting each girl with a dress, and each boy received a book and a small copper coin. This generous donor rejoices in the privilege of thus aiding us in the spiritual uplift of these dear children, whose precious souls we are seeking to rescue from heathen degradation and sin, to a life of righteousness and Christianity. It was with thanksgiving and great rejoicing that three members of our Mission were received into the Christian faith by Holy Baptism. They were a man, a woman and a child. The man was christened Isaac, the woman's new name was Paragasum, and the child was named Ruth. The Good Shepherd sought His stray sheep, led them into the fold, and will evermore guide them into green pastures.

The baptisms referred to above took place on January 15, 1844. It should be noted here that almost from the beginning of Father Heyer's work at Guntur the American Bible and Tract Societies and the Madras Auxiliary Bible Society contributed liberally to his work by the gift of tracts and Bibles and Bible portions. Another item that may be noticed incidentally is that toward the close of the year 1844, five Lutheran missionaries lived in Guntur, namely Messrs. Heyer and Gunn, Valett from Rajahmundry, and the Rev. Messrs. Ochs and Schwartz from Tranquebar, the latter two having come to Guntur with the intention of selecting a Telugu field near this place. However, after a short period, only two missionaries remained in Guntur, Messrs. Heyer and Gunn.

The second annual report of the Mission showed that Father Heyer had baptized seven Hindu adults after giving them careful instruction. The number of communicants at that time was twelve, four of them being converts. Several of those who had been baptized were not admitted to the Lord's Supper until they had been properly instructed. Two marriages had been solemnised, and there had been several deaths and burials in the small Christian community. On Sunday, May 18, 1845, eleven persons, mostly adults, were baptised, making the total number of baptisms since the beginning, 18 adults and 6 children. There is no record that Father Heyer baptized any others during his first term.

At last, becoming discouraged, Father Heyer left Guntur December 22, 1845, and returned to America, much to the disappointment of the people there who had sent him out and supported him. Dr. Drach says of this return of Father Heyer that 'it was a most unfortunate mistake.' Father Heyer had been sent out by the Missionary Society of the Pennsylvania Ministerium, the oldest Synod in America, but a part of his support had been promised by the General Synod. Now that this Synod had sent out its own missionaries, Mr. and Mrs. Gunn, it was decided in America to hand over the whole work at Guntur to the General Synod. From that time on until the merger of the General Synod and the General Council in 1918 the work in Guntur was a part of the General Synod's Mission. Later on Father Heyer returned to India twice, but he did so as a missionary of the Pennsylvania Ministerium. Before his second departure for India Father Heyer was asked to promise that he would not leave the Mission field unless the Society failed to pay his salary, or ill-health compelled him to leave India. He reached Guntur the second time on May 15, 1848.

Missionary Gunn in his report dated September 1847, states that 'one of the adults he had baptized was Stephen, a Mala, a former disciple of a priest, whom Father Heyer had interested in Christianity and who, after his baptism by Gunn, was placed in charge of a newly-organized Telugu school on the outskirts of Guntur, thus becoming the first Indian Christian teacher in

Guntur.' The first Indian catechist employed, according to Mr. Gunn, was Nicodemus who was appointed in March 1847. Mr. Gunn worked mostly in Guntur town, his feeble health preventing him from making extensive tours. It was a great boon to him to have Father Heyer come back and enter into his old work vigorously. Heyer's great strength was his efficient management of the schools. However, it is recorded that these schools proved to be of very little evangelistic value. Rebecca, the wife of Stephen, was in charge of the girls in one of these schools. The Gunns had now moved into the present Gunn bungalow while Father Heyer lived in a room in the old Mission house in the Collector's compound.

In the narrative of the early work of the Mission we find this comment:

Mr. Stokes' assistant, Mr. Newill, was like his chief a generous supporter of the Mission work. He contributed about half as much as his superior. Being more familiar with the vernacular than either of the missionaries, he translated a number of tracts for them and prepared a Telugu hymn book and an almanac for them in 1849. These he had published at his own expense for use in the Mission.

We read that at the close of 1848 the number of Indian adult communicants in the Guntur congregation was less than 12.

As Gunn became a confirmed invalid it was necessary for Father Heyer to do the bulk of the work as long as he lived in Guntur. However, the opening of the work in the Palnad soon took him away to that field. While Father Heyer was in the Palnad the third missionary reached Guntur, Rev. George Martz. Missionary Gunn met him in Madras and continued there for some time in order to receive medical treatment. For several years, on account of various difficulties, the work languished at Guntur, although three new missionaries had been sent out, namely the Rev. Messrs. Adam Long, Erias Unangst and William E. Snyder, the latter having served one short term in the Rajahmundry Mission. In the meantime Missionary Gunn had died of tuberculosis.

Great credit is due to Dr. Unangst because of the long and faithful service he gave to the Mission and to the small congregation in Guntur, in spite of many discouragements. During his time the financial support from America was entirely insufficient, and for a while he received nothing at all from the homeland and was dependent, as reported, upon the help of local officials and bazaar merchants. In spite of discouragements, however, Dr. Unangst held on during the period of the Civil War in America and kept the Mission going, although for a while he was the only missionary in India, and he had to look after Guntur, Rajahmundry and the Palnad. During his short furloughs in America he did much to stir up interest in the work and was instrumental in bringing to the Mission two or three new missionaries.

After this dark period, during the time of Dr. Unangst, the Mission took on a new lease of life, although there were still many difficulties to contend with. It should be mentioned here that during this period the following missionaries served both in Guntur and Rajahmundry: the Rev. C. W. Groenning and Mrs. Groenning and the Rev. A. Heise; the Rev. W. E. Snyder and Mrs. Snyder, and the Rev. W. I. Cutter and Mrs. Cutter. During and after Dr. Unangst's long period of service, extending to 38 years, other missionaries came to the Mission and reinforced the small foreign staff. There is no space here to give in detail an account of each missionary and his service to the Church. It will suffice for the purpose to say that, as far as the records are complete, they show that the following ordained missionaries lived in Guntur and worked for the establishment and growth of St. Matthew's Church up till the end of the 19th century:

Father Heyer	Rev. J. H. Harpster
Rev. Walter Gunn	Rev. L. L. Uhl
Rev. G. J. Martz	Rev. A. D. Rowe
Rev. C. W. Groenning	Rev. Charles Schnure
Rev. A. Heise	Dr. L. B. Wolf
Rev. E. Unangst	

During this long period there was no ordained pastor for the congregation, and all ministerial acts had to be performed by the ordained missionaries in charge. However marriage licenses were given to laymen, and they also were permitted to conduct funerals. In many other ways also these lay workers helped the missionaries.

Since 1900 up till the present time the following missionaries have been connected with St. Matthew's Church as missionaries-in-charge or congregational missionaries:

Dr. J. Aberly	Rev. H. Goedeke
Dr. S. C. Burger	Rev. C. H. Swavely
Rev. S. C. Kinsinger	Dr. J. Roy Strock
Dr. I. Cannaday	Dr. J. E. Graefe

From a small beginning in the days of Father Heyer the congregation at Guntur has had a slow but steady growth, and it does not appear that there were any large accessions at any one time during the first 60 years. However, the foundations of the congregation were well laid, and there was a constant growth, not only by accessions from the families and relatives of the members of the congregation themselves, but from the large Mala and Madiga communities in Guntur town and occasionally from other castes.

After the long service of Dr. Unangst and the shorter service of some other missionaries, Dr. Uhl, who had arrived in 1873, had charge of St. Matthew's Church for several years. Mention should be made, too, of the splendid service of Rev. Adam D.

Rowe who met an early death in India. Dr. L. B. Wolf also was in charge of the congregation for some years after that. Then came Dr. Aberly who was intimately connected with St. Matthew's for many years up until the time of his retirement from Mission service in 1923. During Dr. Aberly's time the congregation increased in numbers and in spiritual life. The first regular pastor, Rev. M. David, was ordained and installed in 1905, and after him have come several others who have carried on the tradition. The ordained pastors who have served St. Matthew's Church in recent decades are: Rev. M. David, Rev. M. Satyanandam, Rev. P. Leisenring, Rev. C. R. Gopal, Rev. V. Satyanandam, Rev. E. Prakasam and Rev. Y. Aaron. Rev. C. R. Gopal has served the congregation at two different times, being called for his second term of service July 1, 1938, along with his co-pastor Rev. Y. Aaron. It should also be mentioned that Rev. M. Nathaniel was honorary pastor of St. Matthew's Church for a short while in the seventies and that Mr. Neelam Robert did splendid work as sub-pastor.

The congregation has also been well served by many faithful catechists, among whom may be mentioned Mr. Philip Luke and Mr. Gera Silas, and by several fervent Bible women, among whom may be mentioned Mrs. Philip Saramma and Mrs. M. Mahalakshmi. Also, it should be said that during its long history this Church has been served by many laymen who gave of their time and their money in order to promote the welfare of the congregation. Among these laymen a few of those who have passed away may be mentioned: Mr. Murari Samuel, Mr. Gera John, Mr. Neelam Ramayya, Mr. J. Samuel, Mr. Arthur Paul, Mr. S. Bhushanam, Mr. Dunna David and Mr. P. C. Moses. Also it should be stated with great gratitude that many faithful laywomen have given long and honorable service to this congregation.

The first church building at Guntur, erected in the days of Father Heyer, was demolished long ago. In the year 1877 the first permanent church building, the First Stork Memorial in the Gunn compound, was erected, and served the congregation for about thirty years. The congregation had grown so large by the end of the century that it became necessary to build a larger church. The plans were drawn up for a new church at a different location, and Mrs. Stork in Philadelphia on her invalid bed, hearing of the plan to erect another and larger church in Guntur, readily gave a large sum of money for this new church building. The present St. Matthew's Church (Stork Memorial) in the Groenning compound was erected 1904-07. Mrs. Jeremiah Zimmerman, then on a visit to India with her husband, Dr. Zimmerman, broke the ground for the new church on January 21, 1904; the corner-stone was laid on January 18, 1905, and

the completed church was dedicated on October 8, 1907. The cost of the new church was \$13,000 (about Rs. 40,000). Of this amount Mrs. Stork contributed \$8,650. After the new church building was completed the congregation continued to grow rapidly. During the first forty years of this century it has far outstripped all other congregations in the Mission. From a baptized membership of about 400 in 1900 it grew to nearly 1500 in 1925, and the membership has finally reached 3,500, not including Trinity parish in another section of Guntur which has a baptized membership of nearly 600.

It may be noted here that the Guntur Synod was organized in the Old Church (as it is now commonly known) on October 29, 1906. The membership was composed of all ordained missionaries and Indian pastors. In the early days of the Mission a Synod had been organized, but it was composed almost entirely of a few missionaries. Later on the Guntur and Rajahmundry Synods were merged into the Andhra Evangelical Lutheran Church, and then in 1937 five Synods, two in the Godavari districts and three in Guntur district, were organized as constituent bodies of the Andhra Evangelical Lutheran Church.

St. Matthew's Church has always been the largest congregation in the Mission and many notable conferences, conventions and meetings have been held in its place of worship. It is known all over the Mission field as the 'Mother Church' and will for ever enjoy this distinction. It may be stated that several Sunday Schools connected with this congregation have been established in different parts of Guntur. Much good work has been done in these schools. The large Sunday School that meets in St. Matthew's Church, said to be the largest Sunday School in India, is composed mostly of students of Mission institutions in Guntur. There are also in the congregation several auxiliary organizations, such as Women's Societies, Luther Leagues and Brotherhoods.

Nearly a century ago the first member of this infant Church was baptized. The congregation has grown and flourished throughout the ten decades until it has attained its present strength and influence. It must be said in all honesty that St. Matthew's Church is not yet perfect in every respect; there are many members who are careless and indifferent and poorly educated, and there are still some who cannot even read and write. The attendance on the Sunday services is by no means what it should be, and the general spiritual life of the Church is far from ideal. However, in spite of all these defects, it may be truly said of St. Matthew's Church that there are many souls in it who are zealous and active in the service of the Lord; there are many pious men and women in this congregation who give their strength in prayer and in other forms of service, that this congregation may grow in grace and in the knowledge of the Lord. It can be said of many members of this congregation, both of those who have



passed away and of those who are still living, in the words of the writer of the Epistle to the Hebrew

These all, having had witness borne to them through their faith received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

As for us who remain alive and are still in the service of this congregation, let us accept the exhortation of this same author, and 'go on unto perfection'.

Guntur Town

Guntur is now a city of about 80,000, and is growing rapidly. It has electric lights and several miles of tarred roads. Its water system is inadequate, but a much larger system has been sanctioned. Until the new system is constructed it will be impossible to have good drainage. Mosquitoes are bad and there is much fever. On the whole, however, Guntur is a healthy place; destructive epidemics are rare. Rice mills, a jute factory and tobacco factories give employment to large numbers. An All-India Tobacco Market has been established at Guntur. Historically speaking, Guntur does not rank high.

Guntur is an educational and medical center. There are two colleges, five high schools, three training schools and many other lower schools. There are two large hospitals, some smaller ones and several dispensaries. A small private tuberculosis sanatorium is conducted on the outskirts of the city. There are several printing presses in Guntur; also several moving-picture houses. Several of the educational and medical institutions here belong to the U.L.C. Mission.

When Father Heyer reached Guntur on July 31, 1842, it was a growing village of about 16,000. Even then it was a place of importance on account of the governmental and military officers located here in those early days. The East India Company was still ruling British India. After the assumption of sovereignty by the Crown, many things were changed and a policy of 'religious neutrality' was adopted. The Indian Civil Service was gradually built up and became a powerful factor in the administration of the country. After the setting up of the Guntur district about 1905, Guntur town as headquarters became still more important.

From the beginning Father Heyer and his associates began to establish schools and thus gained a place for the mission in educational circles. The mission has continued to hold this place, in many ways a primary place in all educational matters. Our college is one of the larger Christian colleges in India and is said to have the largest number of Christian students in proportion to non-Christians. Our high schools are also flourishing. These and other institutions, including the well known Kugler

Hospital, will be dealt with separately, so they need no extended notice here.

Records show that very early Father Heyer had baptisms in Old Guntur, now the eastern part of the city. There is a large Christian community there now, and one of the oldest Hindu girls' schools is located there. One section of Old Guntur, like similar sections elsewhere, is a stronghold of Brahminism. The Christians are now widely scattered over Guntur, some communities being two or three miles apart. It is the opinion of many people that it would be better if, instead of our having one large congregation for Guntur town, there were three or four smaller congregations with church buildings in their own neighbourhoods. In this connection it should be stated that in 1935 Trinity parish was formed out of St. Matthew's Church. This parish consists of the Christian community in Israelpet, situated at the north-eastern corner of Guntur, and of the Christians connected with Kugler Hospital and Mangalamandiram. Israelpet has its own church building, an open-air structure suitable to the climate, and at Kugler Hospital there is the well-known Zimmerman Memorial Chapel. Regular services are maintained in both these houses of worship. Trinity parish has a baptized membership of about 600 souls. Its faithful and beloved pastor is the Rev. P. John Simon, who gives half of his time to work among Muslims.

Besides the Lutheran congregations here, the Baptists, Anglicans and Roman Catholics also have congregations, and the Catholics have a Bishop here. The Baptist congregation numbers several hundred. There are also a few adherents of the Syrian and other communions in Guntur. The Anglicans have only English services and do no work in Telugu, so as not to interfere with the Lutherans. An English service, it may be mentioned, has been maintained in Guntur for about 100 years, either in the Lutheran Mission or among the Anglicans. The Sunday evening English service in St. Matthew's Church is sometimes attended by several hundred people, mostly students.

In view of the rapid growth of Guntur, it is most fortunate that, very early and at later stages, large compounds were secured for mission buildings. These compounds now house buildings of all kinds, some of them of great value. The new Administration Building and Assembly Hall at Andhra Christian College, the gift of the Luther League in America, are magnificent specimens of architectural beauty and utility.

As Guntur is a growing town, so the evangelistic problem is also a growing one. It is no easy job to evangelize a town of this size; in fact we cannot be sure that we are making the headway that ought to be made. However, a new arrangement gives some hope of greater progress. At a recent meeting of the Executive Committee of the Central Guntur Synod, a Council on Evangelism was appointed. This Council, at its first meeting,

arranged for a thorough survey of the evangelistic needs of Guntur and of the evangelistic forces now available. The whole town is divided up into 25 or more sections (called *pettahs* in Telugu), and these parts will be dealt with, as effectively as possible, by voluntary and paid workers, all under the direction of a Central Committee. It is hoped that much substantial evangelistic work will result from this new effort.

Guntur is not a 'Christian' town yet by any means (neither is New York), but it is true that the Gospel is being preached here every Sunday and on other days, not only in the regular places of worship, but in many other places—in houses, in halls, in streets, in bazaars. The Gospel is a leaven and a light, and our faith is in the power of the Gospel, and not in the wisdom of man.

9. GUNTUR FIELD

REV. C. H. SWAVELY.

Our mission work in Guntur taluk, outside of Guntur town, began in 1842 when Father Heyer established mission schools at Prattipadu and Nallapadu. There is little record of the preaching tours which Father Heyer must have made into the villages surrounding Guntur in the first years of his service in India. In March 1844, accompanied by the Rev. Louis P. M. Valett, he made the first tour to the Palnad; on their way they stopped at Pericherla, but apparently did little preaching in the villages in Guntur taluk through which they passed.

On September 6, 1845, Father Heyer visited Undavalli, near Bezwada, and saw the large reclining figure within the rock-hewn caves. He wrote in this connection:

The idea has occurred to me that the Hindus during past ages have done more for their false gods than their descendants may likely do and promote in the worship of the only true and living God, when it shall be spread among them.

On June 18, 1844, Rev. and Mrs. Walter Gunn joined Father Heyer at Guntur, and at the end of the next year, on December 22, 1845, Father Heyer left Guntur for furlough in America.

Mr. Gunn in his *Journal* describes a village tour which he made in 1847 in company with the first Mission catechist, Nicodemus, who was employed March 1847. They visited Prattipadu on November 9, 1847. Since he does not mention the school established in 1842, it is probable that it had been closed. On November 10th they proceeded to Gottipad, and from thence to Yennagendla and Abinenegundlapallem. They preached mainly to the caste people, and encountered a good deal of opposition, particularly from influential Brahmins.

The next year, 1848, Mr. Gunn's *Journal* describes another tour to the north of Guntur, when he visited Gorantla on November 8. He then proceeded to Jonnalagadda, where he stopped his bullock cart in a beautiful tamarind tope. At Reddipallem on his return journey he witnessed the worship of a woman making her offerings to Poleramma, the village goddess. On November 16 to 18, 1848, he visited Parttipadu again, but heavy rains prevented him from preaching much on this three days tour. On December 12, 1848, he visited Mutloor, where the Roman Catholics had a number of caste converts even at that time.

Returning to India May 15, 1848, Father Heyer again engaged in school work at Guntur. On April 12, 1849 he moved to Gurzala, returning to Guntur in February 1853. In December 1854 he completed his Guntur work, and was transferred to Rajahmundry.

Missionary Gunn died July 5, 1851, and the Rev. C. W. Groenning was transferred to Guntur from Ellore in that year. He continued in charge until 1854, when he moved to Gurzala. In 1855 he returned to Guntur where he worked until his furlough in 1858. After furlough he was again in charge of the Guntur work from 1860 until his transfer to Rajahmundry in March 1862.

At the close of 1880 when all the Guntur district work had been divided into 25 sub-divisions, only three of these centers are listed as belonging to the Guntur taluk:

Rayapudi: 157 baptized members Worker, Philip Benjamin.

Jonnalagadda: 38 baptized members Worker, B. David.

Gottipadu: 78 baptized members Worker, Talatoti Paulus.

The first baptisms of the taluk are recorded in Jonnalagadda:

April 29, 1849, Bottu Simeon, 35, Rev. Walter Gunn.

July 1, 1849, Simeon's children: Joseph and Benjamin Rev. Walter Gunn.

August 10, 1849, Pitchamma, and daughters Clarissa and Julia Rev. C. W. Groenning.

May 1, 1853, Jacob and David, Father Heyer.

Sept. 17, 1854, Paul, infant son of Jacob and Isabella, Rev. Wm. E. Snyder.

March 28, 1858, Theophilus, s. of Jacob and Isabella, Rev. C. W. Groenning.

Dec. 12, 1858, Yedla Abraham and Valaparla Immanuel, Rev. W. E. Snyder.

July 21, 1859, Joseph, infant son of David and Sophia, Rev. E. Unangst.

Nov. 13, 1859, Leah, daughter of V. Immanuel, Rev. E. Unangst.

Apr. 13, 1862, Rebecca, daughter of B. David, Rev. E. Unangst.

Apr. 13, 1862, Rachel, daughter of V. Immanuel, Rev. E. Unangst.

Apr. 12, 1868, Valaparla Solomon, Rev. E. Unangst.

Dec. 14, 1873, Bottu Maria and Anna, Dr. Harpster.

Aug. 11, 1877, Valaparla Abraham, brother of Immanuel, Rev. E. Unangst.

The earliest baptisms in Rayapudi were all administered by Rev. E. Unangst: December 31, 1865 Nelaturi Moses, Sarigala Matthew, Darla Mark, Kansakarra Jacob.

December 30, 1866, Three children of Darla Mark.

January 3, 1870, Sarigala David, brother of Matthew the teacher.

December 22, 1870, Lydia, wife of Darla Mark; Sarigala Satyavati, wife of David, and their son, Prakasam.

In Gottipad, the first baptisms were those by Rev. Adam D. Rowe:

September 29, 1878, Vadepalli Adam, Simon, Gnavati; Kandru Nathaniel, Elijah; Anna and Nelavati; Jonnalagadda Jacob; Pilli Paulus, Rachel and four children; Pilli Zachariah,

Elizabeth and their child; Busi Luke, his mother Sarah, and wife, Ratnavati.

December 28, 1879, Darunasi John, his wife Hannah, and three children; Battula Prakasam, and wife Rebecca; Busi Enoch. February 15, 1880, Neela Bhushanam; Pilli Ratnam and Jacob with their families; Busi David and his daughter; Abotu Abraham and his family; Virapu Isaac and his wife Neelavati; Bezzam Mark; Vasamalli Lazarus; Jonnalagadda Solomon.

The following missionaries worked in the taluk before 1880:

Rev. C. F. Heyer: July 31, 1842 to Dec. 22, 1845; Feb. 1853 to Dec. 1854.

Rev. Walter Gunn: June 18, 1844 until his death July 5, 1851.

Rev. C. W. Groenning: July 1851 to 1854; 1860 to March 1862.

Rev. W. E. Snyder: Feb. 20, 1852 to Feb. 1855; April 1, 1858 to March 5, 1859.

Rev. W. J. Cutter: Feb. 1855 to Jan. 1856.

Rev. E. Unangst: April 1, 1858 until his retirement in 1896.

Rev. Adam Rowe: December 11, 1874 until Sept. 16, 1882.

Rev. Adam Rowe was succeeded in the southern division of the Guntur District which included a portion of the Guntur taluk by Rev. Charles Schnure. Misunderstandings arose between Mr. Schnure and others, and his services terminated in 1885. In the report for 1890, Guntur taluk is listed as a separate charge, with Dr. Unangst as the missionary, and with Chebrole John and Philip Luke as catechists. There were then 40 congregations, with a membership of 1125 baptized members, a very large increase over the number of baptized members shown for 1880, namely 278.

In 1891 one finds Sattenapalle taluk joined with Guntur taluk as one charge under Dr. Unangst. This is the common feature in the history of the Guntur field; it has nearly always been the charge of a missionary who has had other heavy work to look after. Perhaps this explains its less rapid growth in comparison with some of the neighbouring taluks. In 1892 the Palnad field also was added to Dr. Unangst's work.

Dr. Harpster succeeded Dr. Unangst in the Guntur-Sattenapalle charge in 1896; and in 1901 Rev. Allen O. Becker took over the work from Dr. Harpster. The increase in baptized membership for 1902 is one of the largest in any single year in the history of the taluk, rising from 3392 in 1901 to 4400 in 1902.

From 1904 to 1907, Dr. Isaac Cannaday was in charge of the field; in 1905 for the first time in the history of the Mission, the field had the whole service of one missionary. But in 1907 Sattenapalle and Palnad were again joined with Guntur. In 1909 Dr. Becker returned to Guntur taluk for a short time, after which it was given over to Dr. McCauley along with the Sattenapalle field.

The latest disposition of Guntur taluk has been to divide it into a western division and an eastern division in charge of two separate missionaries each of whom have other work.

The following table indicates the growth in baptized membership and congregations, as well as the missionary-in-charge since 1910:

<i>Baptized members</i>	<i>Congregations</i>	<i>Missionary</i>	
1910	5,569	69	Dr. McCauley.
1911	5,603	71	do.
1912	5,806	71	do.
1913	6,094	73	Rev. H. R. Spangler.
1914	6,260	74	do.
1917	6,841	82	do.
1918	6,928	93	Rev. H. E. Dickey.
1919	7,088	90	do.
1920	7,124	89	do.
1921	7,293	79	Rev. Harry Goedeke.
1922	7,514	82	do.
1923	8,895	112	do.
1924	9,158	114	do.
1925	9,435	93	Rev. M. L. Dolbeer.
1926	10,476	105	do.
1927	11,069	102	Rev. L. A. Gotwald.
1928	11,848	104	Rev. C. H. Swavely.
1929	12,156	95	do.
1930	12,440	111	Dr. J. R. Fink.
1931	12,795	117	Rev. E. G. Wood.
1932	13,087	120	do.
1933	13,230	120	do.
1934	13,761	124	do.
1935	13,693	123	do.
1936	13,868	126	Rev. L. W. Slifer.
1937	14,195	124	do.
1938	14,318	126	do.
1939	14,509	127	do.
1940	14,869	126	do.
1941	14,897	134	Rev. L. W. Slifer, West ; Rev. R. L. Cunningham, East.
1942	—	—	Rev. G. S. Haaf.

A concluding word must be added concerning the pastors who have served and are now working in Guntur field. The most prominent of all the pastors of the taluk is Rev. Murari David, who had a most fruitful ministry in this field from 1921 until his death in 1926. Another pastor, whose unique service is to be noted, is Rev. R. E. Cully, who prior to his ordination in

October 1873 assumed local charge of the entire Guntur mission during the furlough of the lone Guntur missionary of the time, the Rev. Erias Unangst, in 1871 and 1872.

The pastors of the Guntur field in 1942 are:

Rev. Lam Gnananandam, Nallapadu
 Rev. G. P. Jacob, Gottipad
 Rev. P. Joseph, Tadepalle
 Rev. V. P. Joseph, Dharanikota
 Rev. M. Moses, Rayapudi
 Rev. G. Rajahratnam, Mangalagiri
 Rev. P. E. Sudarsana Rao, Nidumukkula

10. KORUKONDA FIELD

REV. M. L. DOLBEER, D.D.

Korukonda field consists of the northern part of Rajahmundry taluk, beginning a few miles north of Rajahmundry town and running to the edge of the mountains (Eastern Ghats) twenty-five miles further north. It is an area of some 350 square miles, containing about eighty villages, and 90,000 people. Its physical features are, first, a line of villages along the Godavari river bank from Venkatanagaram to Purushottapatnam, some of them large and prosperous. East from the river there is a strip of low land several miles wide, in which are no villages, as the area is subject to inundation from the river. Second, beyond this is an area of red soil which is a part of the red and sandy upland extending through Peddapur taluk. Third, the northern edge of the field is a strip lying along the foothills of the ghats, well watered by streams from the hills, and fertile, but cursed by the terrible scourge of agency fever. Fourteen miles north of Rajahmundry near the Rajahmundry—Chodavaram road is the hill, Korukonda, sacred to Hindus as the site of a temple to the god, Narasimhaswami, and a large annual festival occurs here in March of each year.

The first converts from this field were baptized on July 19, 1868, at Rajahmundry. They were Sade Joseph, of Seetana-garam, 24 years, and his wife, Lydia, whose age is given as sixteen. Lydia is still living in 1942, and is now over ninety years of age! They were baptized by Dr. Unangst.

The growth of the church in this area has been slow. The field has never been a separate charge in the Mission scheme, but always assigned to a missionary who has other duties as well. The congregations have been small; schools few and poor. The supply of workers has been limited and their work hampered by frequent attacks of fever. Recent years, however, show definite signs of a turn for the better.

Records show that Dr. Schmidt visited Purushottapatnam as early as January 1872, on a tour up the river. His main purpose at that time was a tour of the Agency as far as Bastar State. He was accompanied by N. Paulus and one Jeremiah. A convert is reported as living in Korukonda in 1874, who gave a house for a school which was conducted for a time in that village. This convert suffered severe persecution and finally died of snake bite, which was regarded by the Hindus as a punishment from

the gods he had despised. "This incident", say Drach and Kuder, "hindered the growth of the Mission for many years in that locality" (p. 171). Rev. Mr. Poulsen was wont to visit Korukonda regularly, especially at the time of the great festival there. His visits extended also as far north as Gokavaram.

In August 1876, Dr. Schmidt made his first tour up the Godavari in his famous house boat *Dove of Peace* recently built by him. At Singavaram he found Sade Joseph and his wife, the only Christians in that area. A few years later, the first converts at Munikodali, Rapaka Jacob and his family, were baptized. Jacob's sons, Isaac and John are still living.

Rev. Mr. Artman visited Korukonda in March 1883, and wrote an interesting account of the hill festival which is quoted by Drach and Kuder, page 217. Land was secured at Gonagudem in 1885 and a school begun with Battini John as teacher-catechist. As one fruit of his work came Peetala Abraham who laboured in this field for thirty-seven years (1894-1931), and established many of its congregations. Along with B. John (1885-1910) Nitla Philip and Sade Joseph were the pioneer workers. Dr. Schmidt reports the baptism of three persons at Bolledulapalem in March 1886. A school was begun at Srirangapatnam in 1889 with Namabattula Prakasam as teacher.

Dr. Schmidt reports visiting the congregation at Munikodali in 1892. There was no teacher in the village then, as the previous teacher had died of cholera. He found a group of Christians also at Seetanagaram, and visited Rapaka, Raghudevapuram, Kondepudi and Vangalapudi. Sade Joseph is mentioned as the evangelist in this division. Peetala Abraham became teacher at Kondepudi in 1894, beginning his fine work. Dr. Schmidt reports also a tour in Gokavaram, Gonagudem and other villages in 1893. Rev. Mr. Pohl made his first trip to Gonagudem and Chodavaram in 1895, and on his way home visited Jambupatnam, Srirangapatnam, Nallagonda, and Gadala.

The following facts are culled from the Baptismal Register :-

Year	Number of Baptisms reported	Outstanding incident of name of new congregations started	Missionaries and Pastors at work
1885	3	Bolledulapalem congregation Prior to this year there seem to have existed only Munikodali, Seetanagaram, Singavaram, and Bonagudem congregations.	Dr. Schmidt. do.
1887	1	—	

Year	Number of Baptisms reported	Outstanding incident of name of new congregations started	Missionaries and Pastors at work
1888	12	11 baptisms at Munikodali	Dr. Schmidt.
1889	3	N. Lazarus, baptized at Srirangapatnam.	do.
1890	1	—	—
1891	4	Srirangapatnam congregation begun.	do.
1892	6	Rampa congregation begun	do.
1893	1	—	—
1894	4	Peetala Abraham baptized, Gonagudem.	Rev. Pohl.
1895	—	—	—
1896	3	Gummadi Isaac baptized, Srirangapatnam.	Dr. Schmidt.
1897	13	Six baptisms at Bolledulapalem.	Rev. T. Joseph.
1898	1	Kateru.	Dr. Schmidt.
1899	—	—	—
1900	13	Tantikonda Congregation.	Dr. Schmidt.

This total of only 64 baptisms from 1886 to 1900 illustrates the slow and late development of this field.

The next decade, 1901-1910, records 269 baptisms. New congregations appear at Gonagudem, 1902; Nallagonda 1903; Munagala 1905; Kesavaram 1905; Nirthipad 1907; Gadulapalem 1907; Torredu, Jambupatnam, Kondepudi and Nidigatla in 1908; Korukonda, Dosakayalapalle and Undeswarapuram in 1909; Indukur, Kapavaram and Muggala in 1910. Missionaries and pastors in charge were Dr. Schmidt, 1900; Dr. E. Neudoerffer 1901-2; Dr. Harpster 1903-1906; Rev. Wolters 1907-1909; Rev. J. William 1907-1910; Rev. Eckhardt 1909-1910.

1911-1920. This decade continues the relatively slow development, with a total of 657 baptisms. Congregations are born at Enugantivaripet, 1911; Purushottapatnam, and Maddlurupudi 1912; Narasapuram and Mulakallanka 1913; Rayudupakala 1916; Kolamur 1918; Burugupudi 1920. Forty-five baptisms at Maddhurupdi by Rev. William in 1912 were the largest up to 1918, when Kolamur's 48 by Rev. A. F. A. Neudoerffer set a new record, to be surpassed in 1923, when Rev. Wolter's 125 at

Purushottapatnam and Rev. N. Isaac Jacob's 104 at Buchempet reached new high marks. The ordained men at work in the field during this period were Rev. Eckhardt, 1911-12, 1916; Rev. J. William, 1911-1915; Rev. A. F. A. Neudoerffer, 1916-19; Rev. C. P. Tranberg, 1919-20.

Rev. Eckhardt is remembered in the field to this day for his hard work touring the villages throughout the area of the present Luthergiri, Munikodali, Gonagudem, Rampachodavaram, Yeleswaram, Vadisaleru, Jaggampet, Peddapur and Samalkot parishes. The chief Indian workers were Sade Joseph, Battini John, Nitla Philip, Edi James, Nela Isaac, Peetala Abraham, Nanabathula Prakasam, Kaya Yohan, Vepuri Joseph and Rev. J. William. The work of Peetala Abraham is especially outstanding, being chiefly responsible for the congregations at Mulakalanka, Purushottapatnam, Mirthipad, Enugantivaripet, Muggala, Torredu on the river side. Outstanding work on the other side was done by Battini John who started congregations at Jonagudam, Jainbupatnam, Gokavaram, Bolledulapalem, Rampa and Kateru.

The development of more regular parish work begins with the calling in 1920 of Rev. Nammi Isaac Jacob as the first pastor especially assigned to the Korukonda field. Rev. J. William had lived in Rajahmundry town. Rev. Jacob was stationed at Gonagudem from 1920 to 1927, and did good work in the whole field. In 1927 Munikodali parish was established as a separate parish. Under Rev. J. D. Sikhamani, 1927-1932, Rev. Richard James, 1932-1937, and Rev. T. Joseph 1937-1942 this parish has had a steady growth.

The church at Munikodali, the only church building in the field, was built during the pastorate of Rev. J. D. Sikhamani, under Dr. Dunkelberger as field missionary.

The northern part of the field was separated from the rest in 1930 as the Home Mission field of the Rajahmundry Synod. About ten villages and 1000 Christians were thus transferred, with Gokavaram as headquarters, and Rev. P. Cornelius as pastor. But in 1936 this work was re-incorporated in the Korukonda field when the Home Field was transferred to Rampa Chodavaram. Gonagudem as a pastor's center was vacant from 1927 to 1937 when the Rev. T. Sunandanarao was called to this large and growing parish.

The missionaries in charge in recent years have been:—Rev. C. P. Tranberg 1922-23; Rev. Karl Wolters 1923-1924; Rev. A. F. A. Neudoerffer 1924-1927; Dr. R. M. Dunkelberger; 1927-1933; Dr. E. Neudoerffer 1933-1937; Dr. S. C. Burger 1938, and Dr. M. L. Dolbeer since 1939. Work for women, especially caste women has been carried on by Miss E. L. Weiskotten, Miss Tatge, Mrs. Frances Gesler, Miss A. C. Christenson, and Miss J. M. Cronk.

Statistical records are available from 1924 and enable us to make the following comparison:—

	1924	1942	Increase	% Increase
Number of Christians on roll	1,486	4,384	2,898	195%
Communicant members..	876	2,121	1,245	142%
Number of congregations	36	62	26	72%
Number of schools	30	20	- 10	-33%
Number of pupils	511	917	406	80%
Average per school	17	46	29	170%
Workers	29	47	18	62%
Offerings	Rs. 246	1,502	1,256	511%
American subsidy	5,399	5,450	51	09%
Total baptisms 1924-1941	4,124			
Total offerings 1924-1941	14,942			

A striking fact in the above statement is that in 1942 we are carrying on several times the work done in 1924 with the same American subsidy. The field is now one of the most rapidly growing fields in the Mission with an increase of 45% in the last five years.

As at present constituted, the field consists of three divisions:—

1. *Munikodali Parish*.—This consists of the villages along the river bank. There are 21 congregations, 1321 Christians, 724 communicants, in this parish. The staff is one pastor, Rev. Teli Joseph; one evangelist, four catechists, ten teachers and five Bible women.

2. *Gonagudem Parish*.—This consists of villages along the northern part of the Rajahmundry-Chodavaram Road. There are 30 congregations, 2040 Christians, 1017 communicants. The staff is one pastor, Rev. Taninki Sunandanarao; one evangelist, 6 catechists, 12 teachers, and 2 Bible women. The parish is very large and will need readjustment soon.

3. *Gadala Missionary Parish*.—This consists of the villages on the Rajahmundry-Chodavaram road immediately north of Rajahmundry town. This is under the direct pastoral care of the missionary with Mr. Tadepalle Jacob as supervising catechist living at Gadala. There are eleven congregations, 1023 Christians, 380 communicants. The staff is one supervisor, one evangelist, one catechist, 8 teachers, 2 Bible women.

Statistics, 1942			
Congregations	62	Pastors	2
Christians	4,384	Supervisor	1
Communicants	2,121	Catechists	11
Schools	20	Teachers	35

Outstanding congregations of the field are:—

Members

1. Buchampet ...	97	13. Kesavaram ...	96
2. Burugupudi ...	117	14. Munikodali ...	120
3. Bolleddupalem ...	90	15. Mulakalanka ...	204
4. Ch. Kondepudi ...	75	16. Maddhurupudi ...	117
5. Dosakayalapalle ...	139	17. Purushottapatnam ...	98
6. Gonagudem ...	125	18. Seetanagaram ...	161
7. Gadarada ...	127	19. Tantikonda ...	85
8. Gadala ...	171	20. Undeswarapuram ...	93
9. Gokavaram ...	127	21. Velugubanda ...	102
10. Kanupur ...	120	22. Yerrampalem ...	94
11. Korukonda ...	90		
12. Kolamur ...	159		

Prospects

Notwithstanding the late development, the prospects of the field are excellent. A good start has been made among the depressed classes. Census figures show about 21,000 depressed classes in the area. Of these 4500 are now in the Church. The remaining 16,500 represent a harvest ready for workers.

The caste people also are deeply interested in many villages. At Mulakallanka, Yerrampalem, Gokavaram, Lankur, Ch. Kondepudi, and Razupalem there is more than interest,—there is real faith in Christ in many caste homes. This is due to the splendid work of Bible women over a period of years. We have a staff fairly adequate to our congregational and evangelical needs which is showing a real interest and zeal in the work. One great weakness is the lack of real development of the local congregations. On the whole, however, we face the future with confidence and hope, and the knowledge that Korukonda is one of the most fruitful fields in the Mission.

II. KOVVUR-POLAVARAM FIELD

REV. AND MRS. PAUL H. GLEICHMAN

The story of the Kovvur-Polavaram field belongs to the latter half of our Mission's first century in India. It was not until 1885 that district work actually took shape on this side of the Godavari and the Tallapudi field came into being.

The name "Kovvur-Polavaram" is a recent acquisition. Up to 1939 the field was always referred to as the Tallapudi field or district. In that year, for the sake of accuracy in name and designation, "Kovvur-Polavaram" was adopted.

Such a designation is well chosen. It indicates the two main divisions of the field. It gives some idea of the extent of the area and indicates the natural division between "plains" and "agency", between Kovvur taluk and the Polavaram Agency, between the two sections or "counties", if we choose the American term.

Most of the land of Kovvur taluk in which our Mission operates is "dry area", land which must depend entirely on rainfall without any special system of irrigation. For this reason crops are uncertain and often poor. Even as this is written the early rains of 1941 have failed and crops have perished under a relentless sun. Indeed, much of the general backwardness of this field finds its origin in the struggle of a people to maintain themselves on land so often impoverished by a scarcity of rain at a time when it is most needed.

The Agency also abounds in dry area and jungle. Here also are all the circumstances—poverty, ignorance, general primitiveness, which attend the struggle for existence amidst the rugged forces of nature.

The plains section is under the popular government, that is, the legislature and ministers. The agency section is under the direct control of the Governor and the Viceroy. Agency matters are in the hands of a government "agent", from which the name applied to the territory has arisen.

The plains and agency areas of the Kovvur-Polavaram field lie long the Godavari River west and northwest of Rajahmundry. From Kovvur, taluk headquarters and railway station where the Madras and Southern Mahratta crosses the Godavari, the Mission work extends for almost forty miles up the river, into the inner agency itself.

The work of the Mission in this field parallels the general approach of Mission endeavor in our other fields of India. Through direct evangelism and education, medical aid and industrial help, and through the indirect evangelism of the latter, the

Christian message is proclaimed. At the present there are approximately 6700 baptized Christians scattered in some 125 villages. Their 109 congregations make up six parishes. The district is a member of the West Godavari Synod. Four of the parishes are under the direct supervision of four pastors, the Rev. Messrs. P. Cornelius, S. Daniel, J. M. Franklin and G. Samuel. The two remaining parishes are looked after by the missionary and two supervising catechists. The day is hoped for when these also will be under the care of full-time pastors.

Over a hundred workers are employed, including five Bible women. About two-thirds of the workers are teachers. To them is entrusted the instruction of approximately 1700 pupils in 42 elementary schools. About one-third of the pupils are Christians. Many of the teachers have congregational responsibility. In addition to their school and church work some are engaged in bringing adult literacy to the villages in which they live.

A dispensary is maintained which serves the people in and around two centers: Vegeswarapuram and Koyyalagudem. Formerly there was a mission hospital at Nidadavole, but in 1939, after fifteen years of service it was closed under the direction of the Medical Board of the Missjon.

Among the schools mentioned above are two higher elementary schools, the only two in the field, at Vegeswarapuram and Ankalagudem. This year in both schools forms of industrial training were introduced. In addition to this industrial training, many receive employment through the Industrial Home in Rajahmundry.

From the beginning the Mission center and residence of the missionary were established at Vegeswarapuram. This village, twelve miles from Kovvur, is situated near the Godavari about one mile from Tallapudi. At one time it was thought that Tallapudi would become the taluk headquarters and because of the importance attached to Tallapudi it was thus, for reason at least, that the Mission field bore that name for so many years. It was partly because of this also that Vegeswarapuram was selected as a strategic center. Kovvur, however, finally became the official taluk center, but Vegeswarapuram continued as the headquarters for the Mission work in this district. Here for over fifty years the missionaries have lived and carried forward the work.

Vegeswarapuram, however, does not represent the very earliest beginnings of Mission effort on this side of the Godavari. Some fifteen years before this center was established, Father Heyer visited Peddevam in 1869, a village three miles from Vegeswarapuram, where he records the presence of one Christian family. This was followed by a visit of Dr. Schmidt in 1876 and a later visit of Missionary Artman in 1883. In this latter visit Mr. Artman secured several sites for school houses, among which was the site for the school at Kovvur.

Later in the same year Missionaries Artman and Schmidt toured on this side of the river and came to Tallapudi, Vegeswarapuram, to select a site for a missionary's bungalow. On the occasion of this visit Mr. Artman wrote:

Brother Schmidt and I are convinced that it is necessary to enlarge our work in this direction on this side of the Godavari River. The missionary in Tallapudi should attend to the work as far as Polavaram. The whole district is in a very flourishing state and many are inquiring about the way of salvation.

In 1884, Mr. Artman came again from Rajahmundry, and throughout the territory he toured in this district he reported 162 Christians, 67 communicants, and 44 inquirers.

One year later in the fall of 1885 the district received its first full-time missionary, the Rev. Frederick James McCready, a Eurasian, was the eighth foreign missionary selected by the General Council to work in India. He was sent to America to prepare for the ministry, and after completing his course at the Seminary in Philadelphia he returned in 1884 to Rajahmundry where he began his work. In less than a year he was stationed at Vegeswarapuram.

His first work here was the erection of a bungalow, the one which is still in use. While the building was under way he turned his attention immediately to evangelism, and not without results. In one year's time he could report an increase of 38 Christians, raising the total to 200 for the district.

For the first half of 1887 he reported among his converts four Malas and twenty-one Madigas. In connection with these figures of 1887 the following excerpt from the Drach and Kuder *History* is significant:

'While in the other districts the majority of the converts were Malas, those in the Tallapudi district were mostly Madigas. 'To the pariahs, the chucklers (madigas)' wrote McCready, 'and other people of low caste and no caste the Gospel is a welcome message. They are simple and uneducated people. The women join the men in the audiences. Most, if not all, of the converts come from these classes, hence we work chiefly among them. Few Christians in the Tallapudi district are Malas. We have Mala Christians only in two villages. This is to be accounted for in this way: when Christianity first enters a place, should those who first embrace it be of the Mala caste, which is one of the lowest castes, others still lower will join us; but should the first converts be Chucklers, the Malas keep aloof.'

Concerning the character of the new converts he wrote:

It is a sad fact that there is a lack of piety among the people. In the hour of trial they are weak. When temptations come they surrender without a struggle. Many bad habits, such as drinking, falsehood, getting into debt, spending their earnings thoughtlessly, and uncleanness in their personal and household life, are common. Having abandoned heathenism they have left much behind them as overcome, but much still remains to be conquered.

Mr. McCready introduced Sunday Schools and established monthly meetings for his teachers. He went often to the market-

place at Tallapudi where he preached to the villagers who gathered once a week to buy and sell.

In 1888 he laid the corner-stone of the station church, St. Peter's. Its construction was considerably delayed and, consequently, although consecrated in 1890, it was not finally completed until 1892. Gifts from friends in America and India made its construction possible. A bell of excellent tone, the gift of Mrs. Mary Hunter, New York, was placed in the tower where it continues to call both Christians and non-Christians to worship the true God.

St. Peter's Church deserves more than a brief mention or a passing reference. Its Gothic architecture speaks well of the builder. Its proportion and design are a delight to those who look for beauty in the House of God. Unfortunately, at the present it is badly in need of repair, but even its sad state of repair cannot hide its original beauty or the original intention of its author. Even now plans are under way for the restoration of the church.

In a land where simple prayer houses are the rule, such a church as St. Peter's is an imposing edifice. One cannot help but see in it something of the hope that must have been in Mr. McCready's heart as he builded. Here would be the station church. Here the local Christians would gather for the regular services; here for special services the Christians from the surrounding villages would assemble; into this sanctuary the workers of the entire district would enter at the time of their monthly visit to the missionary's bungalow; within its walls the Mission Council would convene. Such must have been something of the desire that prompted its erection. To-day St. Peter's Church stands as a symbol of the planting of the Church in the Kovvur-Polavaram field, a monument to a work begun, a reminder of a Kingdom whose buildings must continue.

The Mission Council met at Vegeswarapuram in 1889. In that same year Mr. McCready journeyed up the Godavari as far as its picturesque gorge. On the return trip he visited all the villages on the Vegeswarapuram bank of the river. The report of the following year indicated a district in which there were now 296 Christians in 19 villages. Nine schools had been established.

Mr. McCready was given leave of absence from the Mission in 1893. Both he and Mrs. McCready had manifested an interest in the industrial phase of mission work. Mrs. McCready had gathered about her classes in crocheting, knitting, and lace-making, an attempt to place in the hands of the women some useful and remunerative occupation. Mr. McCready himself became interested in the making of tiles. So with the consent of the Board of Foreign Missions he gave a year to the study of the tile industry. During his absence, Dr. Kuder and Dr. Edman looked after the field. After returning and resuming

charge, Mr. McCready set up a private tile works. He employed Christians from Vegeswarapuram and nearby villages.

Near his tile works he established a small village or peta known as Bethanypeta where these Christians might live. For some time the industry must have flourished, but after Mr. McCready left, the Christians abandoned the peta, and the tile industry passed into other hands and dwindled. To-day a few Christians are employed but the industry is no longer thriving. The buildings stand to-day as Mr. McCready constructed them, a remnant of an earlier day, a project unfulfilled and discarded.

The Mission recognized Mr. McCready's talent in building. In 1896 he was given supervision of the building operations of the Schade School. Later on in 1904 he assisted in the construction of the main building at Luthergiri.

He resigned from the Mission in 1898. In the forty-three years following the resignation of the first resident missionary, the records show that Kovvur-Polavaram field has been served by at least nine missionaries. As some of these have served more than once, the total periods of service come to thirteen. In these forty-three years the field has not always had a resident missionary. On several occasions it has been supervised by missionaries living at Rajahmundry, Tadepalligudem, or Tanuku.

The Rev. Emanuel Edman, M.D., the Rev. Dr. Ernst Neudoerffer, the Rev. Oscar L. Larson and the Rev. Edwin A. Olson served during the first two decades of this century. In the last twenty years the field has been under the direction of the Rev. Messrs. A. F. A. Neudoerffer, L. E. L. Irschick, L. W. Slifer and Dr. J. Roy Strock.

It is impossible in a short resume of the field's history to do justice to the service of these men. It must suffice for the moment to note that during these years the steady growth of the field continued in every respect.

• In 1916 the district acquired the services of its first full time pastor. Rev. Jeripolu H. William, the father of the Rev. J. M. Franklin who is now pastor at Nidadavole, labored for ten years among the people of the then Tallapudi field. The church at Nidadavole marks one of his many achievements in a fruitful ministry.

Prior to the advent of pastors the care of the churches was in the hands of the missionaries and catechists. From among these early catechists in this charge, A. Anandappan was chosen in 1911 to go to Rangoon where he gathered a congregation among the Telugu speaking people from India.

The name of Andrew Peterson is inseparably linked with the development of the work among the agency peoples. For many years before his connection with our Mission he had served as a forester, and agriculturalist, in the service of the Government in the agency. It was in those years that he acquired an intimate

knowledge of agency people and saw first-hand the conditions under which they lived and worked. It was in those years that he realized the need of Christianity among the peoples of the hills. Though away from the agency for a time, he could not forget what he had seen and learned in its hill tracts and among its hill tribes, nor could he silence within himself the steadily growing conviction that he was called to return and serve these people in the name of Christ.

Finally in the resolution of his inner conflict he returned to the agency in 1923. Living at Kannapuram it was his first intention to establish a private mission and to begin intensive work as the "Godavari Hill Mission". However, through the guidance and inspiration of the Rev. A. F. A. Neudoerffer, then missionary of the district, he joined our Mission and served faithfully until his death on July 14, 1930.

Within a few months of his joining our Mission a number of schools were opened in Koyya and Reddi villages. Before his death there were about ten Koyya converts, and since his time a few Reddi converts also have been added.

Under the leadership of the Rev. L. E. L. Irschick, successor to Rev. Mr. Neudoerffer, Mr. Peterson opened a boarding school at Ammapalem. This school was intended especially for the people of the hill tribes. Although it was strategically located from a geographical standpoint, the surroundings proved decidedly unhealthy and in January 1933 the school was transferred to Ankalagudem.

New obstacles confronted the Mission at Ankalagudem. The Koyyas and Reddis, former students at Ammapalem, were reluctant to attend the school at its new location and all but two discontinued their studies. In the years which have followed strenuous efforts have been put forth to overcome this condition, and happily it can be reported now that the number of both Koyya and Reddi students is increasing although slowly.

The school at Ankalagudem, mentioned before, is the only complete higher elementary school in the field. At the present it is housed in a new building with accommodation for more than a hundred students. On the school compound are accommodations for about forty students in the hostel. The pastor of the agency territory, at present the Rev. P. Cornelius, lives on the compound and acts as hostel warden.

In 1939 when the Rev. Dr. J. Roy Strock was serving as the Kovvur-Polavaram missionary, the new building was erected and dedicated. At the suggestion of Dr. Strock a sum of Rs. 1000, contributed by an American friend, Mr. Henry Miller, was utilized for the building operations. At the time of dedication the original purpose of the school was reasserted, the imparting of Christian light to those who dwell in the darkness of the Godavari hills.

Mr. Peterson's daughter became the wife of the Rev. B. J.

Krupadanam. Both Mr. Krupadanam and his wife reflect the love and the high purpose that Mr. Peterson had for the agency people. The Rev. Mr. Krupadanam, possessing the B.A. degree of the Andhra Christian College, Guntur, and the B.D. degree of its affiliated Theological Seminary at Gettysburg, rendered a good account of his ministry in the agency from 1937 to 1941, and would have continued in keeping with his consecrated desire to shepherd the agency congregations had not the Andhra Evangelical Lutheran Church, in recognition of his talent and ability, singled him out for service in the National Missionary Society.

Dr. Schmidt was the first missionary to visit the Koyyas and the Reddis. In January of 1872, accompanied by his two workers, Paulus and Jeremiah, he set out toward the blue hills on the horizon north and northwest of Rajahmundry. It is interesting now to look back on his account of their visit to a Reddi village:

It was a cause of joy to us to see with what avidity they received the Gospel. After their first timidity was overcome, we found open ears. They said, 'We live like wild beasts, separated from men. No one has cared for us or taught us the truth; but now we will no longer pray to stones, but to the living God'. Some said, 'We are too ignorant to be able to believe in Jesus'. Few, almost none of them, can read or write, and we could not, therefore, provide for their instruction through books left behind.

Doctors Drach and Kuder record that:

Great interest was shown by the Telugu converts when the experiences of this tour among the Koyyas and Reddis were related, and four teachers offered themselves and were sent to follow up the work of the missionary. All contracted jungle fever. One died, another lost his reason, and the other two refused to remain and continue the work.

Undoubtedly one of the most formidable foes of Christianity and Christian work in the agency is malaria. It is estimated that the dreaded fever is responsible for the death of more than seventy-five per cent of the inhabitants.

Dr. Strock writes in a recent issue of *The Foreign Missionary*:

In view of these physical hardships that must be endured by anyone who lives in the inner agency, it is almost impossible to persuade inhabitants of the plains to undertake school and evangelistic work in these parts. Even when they consent, as a general rule they fall ill so frequently that the work is very seriously interfered with. Only one solution presents itself and that is to train the sons of the soil, or in other words, to educate children in the agency for the agency.

The Government has recently raised the salaries of agency teachers fifty per cent. From time to time both the Government and the Mission as well have offered compensations to agency workers in the way of allowances and increments. Our Mission as early as 1884 in its conference resolved:

That the district lying north of a line drawn from Polavaram to Guddigudem to the left of the Godavari River, should be regarded as the fever district, and that teachers stationed in this fever district should receive higher salary.

Despite allowances and increments, those who have an acquaintance with the problems of Mission work in the agency will concur in the statement of Dr. Strock. The successful penetration of the agency by Christianity and the furtherance of Christianity among the hill people depends ultimately upon the training of those who can claim the agency as their home.

A half century of work has borne fruit. Through these fifty years, on the plains and in the agency, a steady growth in the baptized membership of the field has taken place. In the last few years when the field has been under the leadership of the Rev. L. E. L. Irschick and the Rev. Dr. J. Roy Strock, the steady growth which had characterized the earlier years gave way to an almost phenomenal growth, 1700 baptisms in four years, a total of 1224 baptisms in 1940 alone. This last figure brought the Kovvur-Polavaram field into first place in the number of baptisms reported for 1940 throughout the Mission. More than 81 per cent of the 1224 people baptized were of non-Christian origin.

Such increases are indicative, to a large extent, of the success which is attending the preaching of the Word among all the peoples of the Kovvur-Polavaram field. The present response with which the Christian message is being met is most encouraging. Fifty years have not reversed the experience and observation of Mr. Artman: 'Many are inquiring about the way of salvation'.

12. LAM FARM RURAL RECONSTRUCTION SCHOOL, GUNTUR

REV. G. SUMMERFIELD HAAF

The Mission wanted to start an agriculture school with a view to inculcate in the minds of the youth of the Indian Church the fundamentals of agriculture, as 90 per cent of the members of the Church are directly dependent on agriculture.

Rev. G. A. Rupley, in 1921, sent a request to the Government of Madras, to grant land near the town of Guntur for starting an Agricultural school for Christians coming from the depressed classes. The Government was pleased with the plan of the Mission and granted a piece of land near Guntur consisting of 93 acres 43 cents for school purposes.

The Mission started an eighth standard school with agriculture and weaving as vocational subjects and the school was recognized by the Director of Public Instruction, Madras, and also by the Director of Industries, Madras, and received grant from the two departments.

After some time the Government of Madras deputed the Labour Commissioner and the Director of Agriculture to report to the Government about the progress of the Lam Farm School. The two Government officials inspected the school when Dr. Victor McCauley was the superintendent of the Lam School. They sent a very encouraging and enthusiastic report to the Government and also recommended to the Government that each graduate after successful completion of the course in the Lam Farm school, should be given land for cultivation by the graduate himself. Embracing this opportunity, Dr. Victor McCauley, the superintendent of the farm, corresponded with the Revenue Board, Madras, through the Collector of Guntur, to give a block of land of 214 acres lying just near the farm area for distribution among the successful candidates of the school. The Government of Madras accordingly passed orders that the above block of land should be reserved for the school graduates and that the land should be given away in five acre plots to each of the successful graduates of the school.

Mr. William Bembower, M.Sc. (Agriculture), who succeeded Dr. V. McCauley, was in charge of the farm for several years. He constructed the school building and the headmaster's and the teachers' quarters. He could not locate fresh water springs in the farm area hence he was forced to buy a well nearly a mile

away from the farm. Mr. Bembower loved the farm work and carried it on zealously.

Rev. Ray L. Cunningham succeeded Mr. Bembower and constructed a well for this fresh water well which was bought by Bembower. He fixed an engine near the well and laid down a pipe line three furlongs from the well. He brought about important changes in the school work. He sent a recommendation to the Council to close down the eighth standard school to make the school a purely industrial school with agriculture and some rural life subjects which help our folk in the villages. He prepared a scheme and submitted it to the Council which approved it. The organizer Rev. Ray L. Cunningham went on furlough leaving the scheme to be put into force by his able successor, Rev. L. W. Slifer.

Rev. L. W. Slifer opened the new school in 1932, got it recognized by the Government of Madras, and named it "The Rural Reconstruction School". Since then it has been working efficiently. Eighth standard pupils are admitted. He carried on the work boldly, step by step. He constructed a zinc sheet shed for weaving which withstood four hurricanes; and another for livestock. He also completed the pipe line to the farm and constructed an underground water reservoir for the storage of water on the farm.

Rev. E. G. Wood succeeded Rev. Luther W. Slifer. He constructed a good cattle shed and four houses for livestock and enlarged the underground water reservoirs. He carried on the work faithfully and enthusiastically. He handed over charge to Rev. Luther W. Slifer again, who was succeeded by Rev. G. Summerfield Haaf, B.Sc. (Agriculture).

Mr. Ch. Krupadanam, headmaster of the school, is an agriculture graduate from the Madras University. He resides on the farm and has been working there for the last ten years. The weaving teacher is Mr. T. Moses Rajaratnam, son of Rev. T. Joseph, one of the leading pastors of our Church. The tanning and paper making teacher is Mr. Ch. Devadanam, of our own church.

Nearly one hundred students have been graduated from the school; of them fifty graduates are cultivating five acre plots given to them by the superintendent in the area granted by the Government for distribution among the successful graduates of the school. Five graduates are working in the Nizam's Sugar factory on Rs. 25 to Rs. 30 per month. Eight of our graduates who passed the Government technical examinations in weaving are working as weaving teachers in Mission, higher elementary schools and in Board schools, and one is working as a gardener on Rs. 30 per month in the Kistna Cement Company, Mangalagiri. Three are weaving in their own villages. Thus most of the graduates from our school are engaged in profitable work.

The construction of a small bungalow on the farm is an

urgent need of the farm. The missionary then can live on the farm and can do much work which will be very useful for the welfare of the Indian Church.

Importance is given to the religious activities. Regular prayers are conducted in the hostel, and Bible lessons are taught to the students. The school work every morning is commenced with prayers and Bible teaching is included in the school time table. We have regular Sunday School on Sundays. Very frequently the staff and students go out on Sunday evenings to the villages nearby for Gospel work. We started a congregation in a village named Adivtakkillapadu nearby and handed it over to the Guntur taluk missionary. One of our graduates named P. John who cultivates his five-acre plot has dedicated his life to the work of the Gospel. In the off season he goes from village to village preaching the Word of God and returns to his land in the harvest time. He harvests his crop and again goes about preaching the Gospel. Thus the Lord of the Harvest uses this young man in His vineyard.

Instruction is imparted in the following subjects for two years. Agriculture (main), cotton weaving, tanning, paper making, gardening, bee-keeping, dairying, poultry, silk worm culture, civics, rural sociology, rural health and sanitation, and community life. At the end of the second year students are sent for the Government technical examinations in agriculture (lower and higher grades), and in weaving (lower grade).

Superintendents in charge of the farm:

1.	Rev. G. A. Rupley	...	1921 to 1922
2.	Rev. Victor McCauley, D.D.	...	1923 to 1924
3.	Mr. William Bembower	...	1925 to 1929
4.	Rev. Ray L. Cunningham	...	1929 to 1931
5.	Rev. Luther W. Slifer	...	1932 to 1933
6.	Rev. E. G. Wood	...	1934 to 1936
7.	Rev. Luther W. Slifer	...	1936 to 1940
8.	Rev. G. Summerfield Haaf	...	1941

Whoever it is that approaches the Indian ryot, whether he come in the name of God, or of humanity, let him set himself first to understand him before attempting to prescribe for him.

Accordingly, then one's first duty is to forget urban nations and realize that in India the village is of greater importance than the city. Then one must make up his mind as to which or who is more important, farming or the farmer. This sounds stereotyped, nevertheless there are many who give agriculture first place over the agriculturalist.

The ancient Indian village community life with its delicate balance of rights and obligations could not have held together for so long without some illumination from God. But now the ryot stands between an old light and a new one. Holding a

kerosine lantern in his hand he is confronted and blinded by the headlights of a car. Dim as it is, his lantern has guided him through the centuries, and it does not outshine the light of the stars. By this light the ryot has obtained a simple if primitive understanding of God and his fellow man. If the result is ignorance and poverty it is because superstitions have come between him and God, and between him and his neighbors.

The new light is good, better than the old. And our institution is meant to be a place where weak eyes are adjusted to the new and stronger light.

13. LUTHERGIRI THEOLOGICAL SEMINARY

DR. E. NEUDOERFFER

The Spirit of Luthergiri is the Spirit of Life, the Spirit of God and His Christ, Whom we seek to glorify and magnify in our theological education. It ought not to be necessary to emphasize that we are not trying to cultivate an American spirit, or in some manner, to reproduce the spirit of any one of our theological seminaries in America. We want our institution to be an Indian institution, to serve the Kingdom of God in this land of India. Our students must know with certainty that there is "none other name under heaven given among men, whereby we must be saved"; they must be able to give an account of the faith God has planted in their hearts. Only such certainty of salvation, sealed by the Holy Spirit is able to speak to Christians and non-Christians alike. Our students must also know something of the faith of the Hindu, the Moslem, the Animist, in order to approach them with sympathy. This requires teaching what is called comparative religion, though strictly speaking there is no such thing as comparative religion; there can be no comparison, there are only differences; Christianity stands in a class by itself, being heaven-born, just as Christ cannot be compared with any other religious leader. Further it requires teaching religious psychology, Indian music, evangelism.

The spirit of Luthergiri is the spirit of the Lutheran Church as God in His mercy restored the Church through His gift, Dr. Martin Luther, His gift to the whole Christian Church.

God gave His Word to His Church through Martin Luther, which had been hidden under a bushel. We believe in the words of the Confessions

that the only rule and standard, according to which all dogmas and teachers are to be esteemed and judged, are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testaments.

And in the words of the Declaration of the United Lutheran Church convention in Baltimore in 1937

we believe that the Revelation was given by men, chosen and inspired by God Himself; we believe that the Scriptures are now and will be for all time to come, God's revelation of Himself; we believe that the whole body of the Scriptures is inspired by God.

This uncompromising spirit of the Reformers and the Church is upon us. We preach *sola fide* by grace, through faith alone in Jesus Christ, the crucified and risen Lord. We teach the Confessions of the Church as they are contained in the *Book of Concord*, precious truths in perfect harmony with the Holy

Scriptures. They are not only the rich treasures of our Church, but also a never-failing source of her vitality and power. It is the experience of the Church that when she ignores these symbols, she becomes an easy prey to every form of heresy. Our love for the Church may be estimated by our loyalty to her Confessions. We therefore firmly believe that our Lutheran Church in India must at all times assume responsibility not only over her theological seminary and college but also over all her Bible schools; watch and pray that no one teach who does not hold fast her confessions; we cannot permit "academic freedom" so much lauded. At present the Bible training school and the seminary are under the Church committee on religious education; the theological college is at present under a joint committee of the Church and Mission.

We look forward to a committee under the Federation of Evangelical Lutheran Churches in India to take this department over, of course taking for granted that Luthergiri will become the United Lutheran Theological College of the Federation.

The spirit of Luthergiri is born out of her faithfulness to the means of grace, the Word and the Sacraments, and her loyalty to the God-given confessions. This is our attitude.

The men who laid the foundation for our religious education, which in time grew into Bible training education, and has now become theological education, were men who were loyal to the confessional basis of the Lutheran Church. The very mention of names like Father Heyer, Rev. Messrs. Valett, and Groenning, is sufficient proof for that statement. They believed that the Lutheran Church had a message for India, though Churches like the Church Missionary Society, the Plymouth Brethren, and others were already on the ground.

For convenience sake we may divide our religious and theological education into four periods: the early period when religious education was imparted jointly with secular education; then the period when Bible training schools were established; then when Seminary classes were opened with a simple theological education; and the present day when complete theological education of an advanced type has been begun.

In the Guntur Mission the first period runs to about 1875, when Dr. Uhl opened a Bible training school with the necessary hostel; in the Rajahmundry Mission such a Bible training did not begin until about 1913, under Dr. Kuder at Luthergiri. The work of preparing men to do Christian work, evangelistic and congregational, and educational work, was well done in those early days, in spite of the fact that it went hand in hand with secular teaching.

Father Heyer and his fellow workers very soon opened schools. These elementary schools, whether purely vernacular or Anglo-vernacular, had a threefold purpose in the mind of the founders: one was to lay the foundation of a literate Church; another was

to impart a thorough knowledge of Christian truths in order to raise up a band of Christian workers, who could teach and preach; and a third purpose was to disseminate Christian knowledge, to lead non-Christian boys and girls to Christ. The main emphasis was upon Christian instruction. A glance at a timetable of the early days shows that stress was laid upon Old Testament, Bible history, Catechism, and the memorizing of Scripture passages and hymns. Those early workers could open their Bible almost at any place, knowing its contents; they sang the hymns of the Church by heart, and with their hearts. It is also of interest to note that in those early days the Madras Educational Department raised no objections to such intensive Christian instruction. Perhaps the chief reason for that was that so many Government officials were positive Christian men, who were concerned about the salvation of souls. They contributed financially to the support of the work of the Mission. Missionaries too spent as much time as possible in these elementary schools, teaching.

Besides this Christian instruction, missionaries gave time to men whom they took with them on tours. More than one worker testified how during the noon and evening hours they would sit at the feet of their missionaries receiving instruction. Much personal influence was thus exercised. The spirit of the missionaries was contagious.

As the work developed and the Government looked with less favour upon the Christian instruction in schools, so that more time had to be given to the secular courses, the Mission was constrained for their own good to open Bible training schools. Dr. Uhl opened such a one in Guntur in 1875, and considerably later Dr. Kuder one in Rajahmundry. These were always connected with hostels for the students under training.

Under Dr. Aberly the Bible training school soon grew into a theological seminary, with simple theological courses, preparing men for the ministry. This was in 1894. The Guntur Mission had the good future to have one man in charge for a long time. He served for 33 years faithfully and acceptably to the Church. We are sure that his good work and influence has made a permanent impress upon the work in that section of the Mission.

Besides teaching the Word, he interested himself in preparing much valuable literature. Some of his chief writings were: commentaries on St. Mark, on The Acts, St. Paul's Epistle to the Romans, commentaries on Old Testament prophets, Isaiah, Amos, Hosea, and Micah. Perhaps his most lasting contributions are his *Life of Christ*, and his *Bible Dictionary*; the former is at present undergoing a revision. True, most of his writings have become obsolete, and are no longer used, but truth compels us to say that these writings had a wholesome influence upon the workers of the Mission and through them upon the whole

Church. He also taught some students Hebrew and Greek. He had good assistants, to mention only those who served five years and more: Rev. M. David, Rev. Philip Leisenring, Rev. C. R. Gopal, and Rev. P. B. Paul. The latter is now on the Luthergiri faculty, a valuable man.

Religious education has had more ups and downs in the Rajahmundry Mission. It seemed less cared for; there were always fewer men on the field. But the men who did serve the Church were Christian men of excellent character. We mention Father Heyer who saved the work for the Lutheran Church, and the Rev. Messrs. Groenning, Pohl, and Kuder as outstanding men and leaders, inspired by the Spirit of God and the Church. The deep Church-consciousness of these men gave a strong Lutheran stamp to the work, which has lasted to this day. All these men had charge of the early religious education. The piety of Mr. Groenning and of Mr. Pohl became almost proverbial among the students; the conservatism of Dr. Kuder would tolerate nothing unless it was in harmony with the teaching of the Church.

All these men produced literature for the schools. Rev. Mr. Groenning's *Bible History*, written as far back as 1888, is still in use with us. Dr. Kuder wrote a brief *Introduction to the Books of the Bible*, which has become obsolete, but which served its purpose at the time. Perhaps the most valuable contribution of Dr. Kuder was a revised edition of the *Church Book*, originally prepared by Dr. Schmidt. These men were educators *par excellence*. It might be added that the lower secondary school in Rajahmundry was ordinarily called the Seminary because of the emphasis upon Christian teaching. It was the institution which prepared men for Mission service.

Others who served while the institution was still a Bible School are the Rev. Messrs. E. Neudoerffer, Wackernagel, Werner, Holmer, Sipes, and Wolters. Indian men who have been a blessing, to mention but a few, are: M. Devadas and Pastor Paradesi.

Most of the men educated for the ministry in the days before the merger were men of meager educational qualifications. They were chosen rather for their spiritual worth and Christian experience. The instruction was, therefore, largely in the vernacular, but it was all on conservative Lutheran lines.

After the Churches at home merged it was quite natural that the two Missions, the Guntur and Rajahmundry Missions too, should merge. I believe it to be true, we are still merging like the Home Church, but we have made good progress, overcoming many of our inherited Church prejudices. The most far-reaching act of the merged Mission was to unite our respective Bible institutions, through which we are gradually creating one mind and one spirit, a Church-consciousness. This merging became history in 1921, when Guntur closed its Bible training school and seminary in preference to Luthergiri. Luthergiri became the

Bible training school and the seminary for the united Mission. Since that time we have annually graduated students from the Bible training school, and we have graduated five classes of seminary students, and are hoping to graduate the sixth class in April 1942; all of these, except two, have been ordained for the Gospel ministry. It has been my God-given privilege to have had a share in the training of all these men except the class of 1931. The missionaries who have faithfully shared in this work of Christian education are, to mention only some: Rev. Karl Wolters, Dr. J. E. Graefe, and Dr. F. L. Coleman; and the Indian Pastors who have served more than five years: Rev. Messrs. P. Paradesi, C. R. Gopal and P. B. Paul. Rev. P. Paradesi and Rev. P. B. Paul are on our staff to-day. Rev. G. Satyanandam has been added to assist in the Bible training school.

Our Luthergiri bulletin shows we have three departments: the Bible training school, with a two-year course, chiefly intended for village workers; the Seminary with a three-year course in theology, intended for prospective pastors; and the theological college, courses open to college graduates ordinarily also intended to prepare for the ministry.

We might ask which of these is the most urgent and important. The debate would probably conclude that all are equally essential to the work of the Church. The students graduating from the Bible training school are men who perform a very important task. They not only teach in schools, but are also expected to assist the pastors in their parish work, doing congregational work, and furthering Gospel work. Their work is largely foundational, ground-work. It goes without saying that these men require careful training and a thorough knowledge of the truths of Christianity. The pastors are responsible for parish work. Besides supervising the work of the teacher they preach and teach, and administer the sacraments, prepare for Holy Baptism, Confirmation, etc. It becomes clear they too need careful instruction in the various theological disciplines to qualify them to do the work of saving souls. Then there is the class for college men who get a more detailed and scientific course in theology, including a knowledge of Greek. Some of the men who have hitherto graduated in Madras and Guntur are in the active ministry, and are proving themselves worthy of the high calling. This encourages us to train more of our college graduates. Our work among the so-called upper and educated classes requires this type of men. In most of the larger Mission stations we find college graduates in some service, either in the service of the Mission or in the employ of some non-Christian body. It is right and good that our pastors in parishes of such stations be men of equal education, pious, filled with the Holy Spirit. We want educated and consecrated pastors in the Church in India.

A word as to how these different groups are selected may

be of interest. The Junior Bible grade students are selected by their respective Field Church Councils. Each field is given a quota number because accommodation and finances are limited. This quota system is not altogether satisfactory because we do not always get the best men in the Church. The time will have to come when boys are selected irrespective of taluks, and then distributed according to the needs of the whole Church. The selection for the seminary class is according to a 'red tape' system. A questionnaire is prepared which seeks information as to secular and spiritual qualification, service rendered, family, etc. The Field Church Councils select candidates and fill in the form prepared; the names are submitted to a special committee of the Church, to scrutinise the applications, and after careful and prayerful sifting, sends the names to the Executive Committee of the Church, which after some more examination, puts its seal of approval upon the men to be admitted. For this class we take only men who have passed the high school course, passed normal training and who have had experience somewhere in the Church. The students for the theological college are selected by a specially appointed joint committee of the Church and the Mission. They are recommended by missionaries and Church Councils. All this 'red tape' is a necessary evil, but the procedure has as its aim to secure the best material for the institution. The system seems to work fairly well.

The main text-book in all three departments of the institution is the Bible. The purpose is to make the students at home in the Word, the one weapon with which to combat the evils within and without, and to bring Christ to Christians and non-Christians.

A glance at our syllabus and timetable makes clear where we place the emphasis in our teaching. I will briefly summarise our courses of study to make clear the spirit of Lutheranism. The students of all departments, during their period of study here, are inducted into the whole library of God's Word, the Old Testament and the New Testament.

Every book is read in connection with the respective studies; they become acquainted with the author, the origin, the authenticity, and above all with the contents of each book, its living and livable message. The junior grade use Buchrucher's *Bible Histories*; with the seminary students the Old Testament and New Testament problems are discussed as far as this is necessary with their understanding; whereas the college students get an acquaintance with the teachings of 'modernism', which in so many instances is the deformed child of speculation and imagination, or imagination and intellectual curiosity wedded. They are made acquainted with the various phases of Biblical Criticism. We believe that, in spite of all critical study, in some mysterious way God is in His Word. To attempt to vivisection God in His Word is a serious matter. All classes receive a course in Christian teaching, usually designated dogmatics, or

systematic theology. The junior grade students use Stump's *Bible Teaching*; the seminary students receive the teaching in lectures but are required to follow up the lectures in Dr. Jacobs' *Elements of Religion*, and Stump's *Christian Dogmatics*. The college students likewise have no textbook. They receive the Christian teaching in lectures and are referred to various dogmatics, Lutheran and non-Lutheran, and to articles in magazines like Hastings' *The Expository Times*, *The Lutheran Church Quarterly*, etc.

There can be no doubt that, apart from Biblical teaching, chaos will reign and bring ruin upon the Church. The divisions in the Church are largely the Church's own fault. She departed from the foundations laid by Christ and His Apostles. What has kept our Lutheran Church from being split into endless denominations like the Reformed Church, is that she, though divided chiefly on practical issues and not on doctrinal questions, has faithfully and loyally adhered to the Bible as the Word of God, and to the foremost Confessions of the Reformation: Luther's *Small Catechism* and the Augsburg Confession. It is, therefore, of the utmost importance that we are faithful in the interpretation of the Old Testament and the New Testament exegesis, from which we draw our doctrinal position, and retain the spirit of our Church. We have reason to be grateful that so important a subject as New Testament interpretation is in such scholarly and able hands as our Rev. M. H. Schramm.

The Old Testament is well cared for and in no wise neglected. Whilst we are bound to be simple with the junior grade, we give much more thorough exposition in the seminary class, and still more detailed exegesis to the college students, they having to some extent mastered New Testament Greek, and so are able to do some exegesis. They read in Greek a synoptic Gospel, and also are expected to study in the original at least the Epistle to the Romans. The New Testament is our guiding star for Old Testament interpretation. Christian teaching and New Testament interpretation are followed by a course in Ethics. If our Church's teaching differs on many vital points from that of other Churches, it quite naturally follows, we differ on important ethical matters. The Roman Christian is asked by his Church to live a life of obedience to the standard of rules she has set up; the Reformed Church Christian, by this I mean non-Lutheran Protestant bodies, accepts the New Testament as his code of laws according to which he is to live a life of obedience under the law; the Lutheran Christian believes the love of God which we experience in faith creates love for God, which alone means an ethical standard of life under grace, freed from the Law. We must also take note of non-Christian ethics. The Hindu is under the influence of karma, willed activity, and dharma, right activity or duty; the Moslem's view of life is rooted in his fatalism. This leads to the conclusion that ethics, Christian and non-

Christian, in their own peculiar way put an exaggerated emphasis upon works, good works.

We need to put the person first, and the work second. If the person is born again by the Holy Spirit, good behaviour and good works follow as a matter of course. I assure you it is not easy to teach the Truth. Another matter which belongs to ethics, and which is easy enough to talk about but not so easy to get across is the meaning of service in the Church. Service must be done for service sake. There is a vital relationship between the worker and service. The spirit of secularisation identifies service with a profitable income. This is from our standpoint, heresy.

If the love of Christ constrains us, we view service in the light of our salvation. How many preach and teach for the sake of doing that respective work? The result of the service is a by-product; the aim of the service rendered is to make money for something else. Many a Christian worker preaches and teaches not so much to save souls, but to make a living, saving souls is something which happens on the way. But how difficult to combat this spirit of secularization, which is the spirit of the world in the Church. Our students must learn to know the truth and live the truth. It is possible to preach the Gospel, and yet be lost. Theology and ethics are joined by God. The junior grade students receive this course in ethics according to Stump's *Ethics*, connected with his Bible Teachings; the seminary class uses Stump's large book on *Ethics*. The college students receive the course in lectures.

Symbolics is taught in all classes. The junior grade is made acquainted with the teachings of Churches in our Mission field; the seminary men get a more detailed course, whilst the college students get the teaching on the basis of Klotsche's *Symbolics*, Guenther's and Walther's *Symbolics*. The urgency of such a course is self-evident. Our boys certainly must know why they are Lutheran. They come so close to various denominations in the field, that there is the temptation to think and say: 'We are all Christians, it makes little difference with which Church we are united.' Recently a Christian said to me: 'The New Testament says nothing of denominations, why should you?' Perhaps it is a weakness in the Hindu make-up to wipe away differences. It would be downright wrong for us to keep silent; it does make a difference.

Church History too is taught in all classes. The junior grade receives this instruction on biographical lines; the seminary students use Sohm's *Church History*; and the college students receive the course in lectures. As a textbook they have Walker's *Church History*. All classes also study the story of the Christian Church in India from its earliest times up to date. This includes biographies of men and women who have had something to do

with the building of the Kingdom of God in this land. There is some useful literature available for such teaching.

Remembering that our students become teachers and preachers it goes without saying that Practical Theology finds a large place in our curriculum. The care and cure of souls, what is of greater moment in our work! Faithfully preaching and teaching taught by the Holy Spirit, is there anything which brings greater and richer blessing! Jesus the Good Shepherd is the Model, and the Gospels are studied to learn from Him how to deal with souls. The so-called Pastoral Epistles are studied with much detail in all classes.

Then courses in preaching are given. Students are taught to analyse the Word and write outlines. For the present we believe the expository method of preaching should be used, bringing greater blessing to both the preacher and his congregation.

Liturgies also has a place in our study courses. The junior grade and seminary students use the *Explanation of the Common Service*, while the college students receive lectures in the history of liturgies. Students are also given opportunities to conduct the services.

Evangelism is taught by our Indian teachers to the junior grade students. The seminary and college students are given a very excellent course by Dr. Dolbeer, who is especially gifted to instill a zeal for the Lord and His Kingdom. It should also be remembered that Luthergiri is a parish, having four villages in which there are small congregations, and many non-Christians. The students look after all the work in these villages. Pastor Paradesi in charge of practical theology, supervises them in the pastoral care of this work; and Pastor Satyanandan is in charge of the evangelistic work of the villages. This makes these villages practising schools for our student. Some place is also found in our study courses for the Religions of India. Some very good literature is available for this study. But besides acquiring a book knowledge, which may largely be theoretical, our students at some time in their study will go into the neighboring villages to study the temples, their worship, and their influence upon the village life. The result is reported to the class for study. This also gives an opportunity to study methods of approach to the worshippers of strange gods. The course in Apologetics is largely confined to the seminary and college students. Movements like communism, atheism, agnosticism and allied thought are studied.

Lastly, I would refer to Christian Education, sometimes called religious education. This is studied chiefly from the psychological angle—the application of the principles of psychology, as far as this can be done without infringing upon the truths we hold, to preaching and teaching, the care of souls, whether old or young, Christian or non-Christian.

It is not so difficult to teach our students to know something of Jesus, or about Jesus, but to know Him, is quite another matter.

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Here we put our trust in the Holy Spirit to do His work through the Word we teach and the work we do. There are more remnants of Hinduism in our students than we ordinarily surmise. This becomes clear from some of the questions we are asked; they find it difficult to understand the Gospel truths. Then too many of our junior grade students are really unfit to enter our school, because they have so little knowledge of Christianity. This weakness is partly due to the lack of intensive teaching in our village schools. They also lack in Christian experience. Naturally Christianity is not easy for any of us. There is for instance the Christian teaching of the Person of Christ that He is 'very God of very God', God become flesh, which in spite of the popular ideas of Hindu incarnations, is not easy to grasp, because Incarnation means something radically different in Christianity. Christian and Hindu ideas are as opposite poles. Then along with the teaching of Christ goes the teaching of man. The picture the Apostle Paul draws in his letter to the Romans, chapters i to iii, of man's total depravity, his utter inability to help himself is not palatable to students who have grown up surrounded by Hinduism. Nestorian and Arian ideas with regard to the Person of Christ crop up, Pelagian and semi-Pelagian thoughts are hard to shake off.

We need to stick close to Revelation to teach the Truth concerning God and man, and His appointed Way of salvation. Christianity is contrary to the natural man, it is against all our thinking and willing. To learn to think the thoughts of God, and to make His ways ours, it requires the indwelling of the Holy Spirit, Who alone makes us willing. Indian religions believe in salvation by works, the Hindu may speak of a bhakti-marga and a ganamarga. How hard it is to rid ourselves of the view that we are not saved by works even in some small degree, we know from experience; how much more difficult for our Christians who after all are new Christians, mostly second generation Christians.

A few years ago I listened to a broadcast from the Vatican City, in which the speaker said the Reformation was started against Rome because she stressed salvation by works. The Reformation stressed salvation by faith alone. But the speaker went on to say, behold how the situation has changed! Rome teaches salvation by faith, and the Protestant Churches teach salvation by works, if not in theory they do so in practice. We may not accept the speaker's statement with regard to his first clause, but is the second not too true? I repeat it is a serious and difficult task to teach the Gospel of God. It can only be done with the indwelling Spirit of God. Two more courses we should like to offer if we had the money, Hebrew and Sanskrit.

Connected with our school is also a Bible training section for women, the wives of the students, irrespective of department. The courses correspond to those of our Bible training schools

for women in Guntur and Rajahmundry. These studies are to make the wives fit to assist their husbands in the service of the Kingdom.

In conclusion we must say a word about our theological college department and the future of this institution. This department is in its third stage. It was in Madras, then in Guntur, and now is located here, and we hope for good. The students are comfortably lodged; they have their own lecture hall. They seem happy in their association with the other students with whom they mingle freely. It is wholesome for them to be thrown into so large a Christian community as we have here. They are one with the rest. They attend all the various services, and have opportunities to make addresses in Telugu and in English. Perhaps the weakest part of our institution is our library. We are nearing 4,000 volumes; thanks to Gettysburg Seminary which has just contributed 600 volumes and thanks to Mt. Airy Seminary which also gave us 200 volumes. We greatly appreciate these gifts. Our theological college is affiliated with the Gettysburg Lutheran Seminary which gives the students who qualify a chance to have the B.D. degree conferred upon them.

I need not repeat the theological courses offered these students are in the nature of post graduate courses. All are offered in lectures. Collateral reading is encouraged. I feel sure all of us in charge of the various theological disciplines try to give the students the very best, the first and last word in Lutheran theology, and theology in the general sense. It goes without saying we give the teachings from the Church's confessional viewpoint, at the same time introducing the students to the various problems which arise out of a critical study of the Old Testament and the New Testament. In all our teaching we aim at a Christ-consciousness, and a Church-consciousness. If these men are to become pastors and teachers in our Church, in due course to take the place of missionaries, they must be both good Christians and loyal Lutherans. If we fail in the latter we might as well quit, and unite with some union institution outside of the Mission. God grant us a vision of our responsibility to His Church, the Church of the Reformation, the Church of His Word.

We also hope this theological college will become the All-India Lutheran theological college. We believe, if we are not to repeat the story of theological education in America where seminaries produce their own peculiar spirit, this is the only way out—one institution.

Geographically, we are the most centrally located of the Lutheran churches in India. The Luthergiri location is ideal, with forty-one acres of land where any number of buildings may be erected to serve a united Church institution scheme and purpose.

I venture to predict that not so far in the future our new missionary recruits will take some of the courses offered, such

as Indian religions and their ethical teachings, customs and manners of the people; evangelism, theoretical and practical; methods of approach to non-Christians with the Christian Gospel. Such are our aspirations and ambitions for a United Lutheran theological college here at Luthergiri.

This then is the spirit of Luthergiri: the Spirit of Life, the Spirit come forth from the Father and the Son; the Spirit of the Lutheran Church, God's rescued and restored Church through His servant, Martin Luther, manifested in her faithfulness to the means of grace, the Word and Sacraments, and her loyalty to her Confessions; the spirit of Evangelism, in obedience to the Lord's command to herald forth, and teach the Gospel of God, Jesus Christ, the power of God unto salvation; the spirit to become all things to all men, that we may by all means save some; an Indian theological institution for the Indian Church; the spirit of progress, to grow into a first grade Indian Lutheran theological college, uniting our beloved Lutheran Churches in this land of India into one Church mighty in God and for God, witnessing to the saving power of the Gospel of God in Jesus Christ, our Lord.

14. MARKAPUR-CUMBUM FIELD

REV. AND MRS. ROBERT S. OBERLY.

The Markapur-Cumbum field, one of the largest charges geographically, includes parts of Markapur and Cumbum taluks in Kurnool district, and of Darsi, Kanigiri and Podili taluks in Nellore district. The terrain, especially in Kurnool district, is very hilly and in order to reach some villages it is necessary to penetrate the inner valleys of the Nallamalla mountains.

Some streams which drain the eastern slopes of these mountains have been dammed thus making tanks for irrigation purposes. The largest of these is the Cumbum tank which is about thirty-five miles in circumference with a capacity of thirty-six million cubic feet. It drains an area of over four hundred square miles and irrigates thousands of acres of land. A traveller's bungalow located on the embankment affords an ideal place for a quiet rest with a superb view of the seven hills which rise from the tank and the mountains in the background. Tradition has it that this tank was built many hundreds of years ago by the sage Jamadajui. Local folklore includes an account of a break in the dam in the fifteenth century causing a serious flood after which the Vijayanagar princess, Varadarajamma, had it rebuilt.

Except for the irrigated land, the country is dry and arid. "Dry farming" is carried on, depending entirely on rainfall which at best is only about 26 inches per year. If a monsoon fails the crop fails and the result is near starvation, if not actual famine. The great famine of 1876-78 caused a considerable decline in the population. Many times since then the area has suffered from adverse seasons.

This is the hottest area in the Mission especially from March to July, but because of the dry climate it is usually more pleasant in August and September than the eastern taluks. It is reputedly malarial and insalubrious and people from other parts of the Mission do not like to go there to work. The western part of the area is covered with jungle which is inhabited by panthers and tigers. Peafowl and various kinds of deer are also seen as one drives along the roads to certain of the villages. It is considered one of the best fields for hunting.

For many years this section formed the western part of the Narasaravupet field and was known variously as the Narasaravupet-Kanigiri and the Narasaravupet-Cumbum field. For more than twenty years there was a question as to whether or not separate work should be established. The American Baptists were working all through the Nellore and Kurnool districts. Why not leave them to do the work here while the Lutherans covered

the Guntur district? For many years it was hoped that such comity could be effected. However, in the end the Baptists followed their leading to go into Guntur District, establishing work and erecting permanent buildings.

The Baptist work had been started among the Madigas or leather workers, while the Lutherans were working mostly among the Malas who are weavers and agricultural laborers. Although both groups belong to the outcaste section of the population, they will have little to do with one another, observing the caste principles of refusing to inter-dine or inter-marry.

We look back fifty years and wonder, if the missionaries had had the patience to let Christianity break down caste barriers, whether today we would not find Mala and Madiga Christians worshipping side by side in harmony and love everywhere as they are doing in a very few places. We cannot tell. We must not judge. We can only believe that the Baptist missionaries were sincere in feeling that they must care for their people in the Guntur district and that Dr. E. H. Mueller was sincere in deciding that he should follow up the converts and care for the inquirers in the villages beyond the bounds of the Narasaravupet field. These converts were practically all from the Mala community and it was his firm conviction that, although they were eager to embrace Christianity they would never become Baptists because that naturally threw them in with the Madiga community. Such is the strength of caste in India. Such is the condition today. There are Mala Christians and the Madiga Christians. The people speak of the Mala missionary and the Madiga missionary. Although the Baptist and the Lutheran missionaries are the best friends, thus setting an example for the people, it is a very exceptional person whose Christianity is stronger than the bonds of caste. It is one of the greatest burdens on the hearts of missionaries of both Missions.

Here is Father Heyer's account of his connection with this field:

On Sunday, March 14, 1850, two men called on me, as a kind of deputation from the south-west, about forty miles from Gurjal. These men stated that they had received some information about what was going on in the Palnad—that so many people had embraced the Gospel, and they had come on purpose to tell us that in their region of country many were desirous to hear the Gospel, and desired to have their children instructed. Would I not send them teachers? Could I not come myself to see them and teach them? This, of course, is an interesting circumstance, and may perhaps lead to the extension of the church in that direction. Two or three of our native Christians will shortly go to visit that part of the country, and, the Lord willing, I may perhaps after a while be able to go myself. Forty miles is no great distance, but there are intervening hills and mountains to cross, which render the travelling rather difficult.

In March 1852, Father Heyer sent Appiah, Joseph and Jacob into this territory. They visited Triparantakam, Yerrapallem,

and went as far as Rentapalem in the Cuddapah district, returning through Kurichedu and Vinukonda.

A later account tells about the actual beginnings of our work in this field:

About 1888 two families from Kanigiri taluk spent some time in Narasaravupet taluk. They became interested in Christianity, were instructed and baptized. After a time they returned to their homes in Kanigiri taluk. Although living twenty-four miles apart they managed to meet together for worship from time to time. Without plan but in a quiet way they spread the 'good news of the Gospel' and by 1890 several hundred people professed an interest in Christianity. That year a catechist and sub-catechist were sent out by the congregation in Guntur to work among these people. By the end of the year, 374 people desired baptism with many more enrolled as inquirers.

During the decade following the Mala people in many villages in Markapur and Cumbum taluks also became interested and desired to have work done among them. After ascertaining that the S. P. G. Mission had not extended its work across the Nallamalla range into this area and that the American Baptists had no congregations or inquirers in the palems in question, in November 1901, the missionary in charge of the Narasaravupet and Kanigiri fields was instructed by the Conference to "receive the people from villages in Markapur and Cumbum taluks as inquirers, arrange for work among them and make it a part of his field". At the same time a new missionary for this field was asked for. In 1907 it was decided that the work was too heavy for the one man living at Narasaravupet. Unless a missionary could be appointed to care for the western part of the field it was considered that it would be better to close the work and hand over to the S. P. G. or A. B. Mission the 1222 baptized members together with the nineteen schools, fifty-five villages, twenty-seven congregations and twenty-three prayer houses, the result of fifteen years labor. The matter was deferred until Dr. Mueller returned from furlough when a committee consisting of Drs. Uhl, Mueller and Cannaday was appointed to investigate the matter thoroughly and bring in recommendations for final action.

This committee toured the field for ten days starting on December 25, 1909. They found that the work had grown and that there were 1,514 baptized members in 37 villages. Because of lack of roads the Kanigiri section was the least accessible and would be the most expensive and hardest to tour. However, there were indications of promising results if the field were properly worked. The growth of the work in the Markapur and Cumbum taluks was the most surprising. The Mala palems were large and contained many people who were not yet Christians. The Sudras showed great friendliness. There were some inquirers among the Cencus, a hill tribe.

After careful deliberation the committee recommended the division of the Narasaravupet-Kanigiri charge and suggested that a missionary be placed in charge of Markapur, Cumbum and

a part of Podili taluks and that Kanigiri and adjacent parts of Podili taluk be constituted a pastorate under the supervision of the missionary in charge and that the Mission station be located at Tarlupadu rail station in Podili taluk, Nellore district, about half way between the towns of Markapur and Cumbum.

On December 3, 1910, the ground breaking took place with the Rev. Messrs. Becker, Cannaday, Mueller, Mrs. Mueller and the Misses Brewer and Thomas taking part. For two years the Muellers lived successively in the tent, kitchen, and satram for workers and the unfinished rooms of the bungalow. Finally on December 12, 1912, the bungalow was ready for occupancy.

When the work was divided, Rev. Murari David was released from the Guntur congregation to accept a call to the Kanigiri pastorate. When Dr. Mueller left for furlough in 1914, Rev. M. David was transferred and the Kanigiri pastorate was made an integral part of the Markapur-Cumbum charge.

The original site for the bungalow was purchased from several different owners. Subsequently other plots were purchased until at present the compound consists of seventy acres. The Maharaj of Venkatagiri upon payment of the equivalent of twenty years taxes granted the original piece of land as a freehold without further taxes except road cess. To this day there is no public road connecting Tarlupadu and the Mission station with any other part of the world. The road which has been built in the Kurnool district to connect Cumbum and Markapur via Tarlupadu has no existence over the five-mile wide "pan handle" of the Nellore District which it has to traverse. In dry weather it is possible to get out across the fields but in the wet season it is necessary to keep the car in Markapur.

During the five years beginning 1920, a comprehensive building program was carried out. By the end of 1921 a school building, a house for a doctor, and a small hospital accommodating eight beds with necessary office, dressing and drug rooms were completed. In place of the temporary satram which the workers had used when they came to the monthly meetings at the station a permanent satram, a gift from the Finefrock family which is known as the "Finefrock Memorial" was erected. Later a hostel building for school children was completed. Finally in 1925 a twelve room satram for the patients who came to the hospital completed the list. Unfortunately a few years later this hospital satram was stripped of its pan roof, stone floor slabs and doors, so that at present it is only a group of stone walls. However, the rest of the buildings are in generally good condition and greatly appreciated.

When Dr. Finefrock left for furlough in 1927 he was succeeded by the Rev. George Rupley. At this time the training school for masters was transferred from Guntur to this station principally because the place offered the necessary buildings. In 1933 it was transferred again and joined with the Rajahmundry School.



TARLUPAD HOSPITAL

Rev. Mr. Rupley left for furlough in 1931 and Rev. C. H. Swavely was assigned to this field. He lived here until 1933 when he was transferred to Guntur for work in the college but continued in charge of the field and administered it until the return of Dr. Finefrock in 1935.

Upon his return, in addition to the Markapur-Cumbum field, Dr. Finefrock was given the building work of the entire Mission, which included the new Augustana Hospital, at Bhimavaram, and major projects at Samalkot and Rajahmundry. In 1936 a severe cyclone demolished or damaged many buildings throughout the Guntur side of the Mission. This work together with the construction of the new buildings for the College in Guntur, constituted a full-time assignment. Therefore, Dr. Finefrock was relieved of the field and turned it over to the Rev. Robert S. Oberly in January 1939.

The field at present consists of 113 congregations with work in 163 villages. The 6442 baptized members are cared for by fifty-two gospel workers and teachers supervised by the missionary, three pastors and two supervising catechists. Because it is a backward district and the people are bent under the load of a grinding poverty, school work has been very slow. Due to recent Government requirements several of the schools have been closed, so that only eighteen remain, in which about 900 pupils are being taught. It continues to be a most expensive field to tour because of the great distances and the paucity of roads.

The hospital has been enlarged from eight to eleven beds and serves a community within a radius of 25 or more miles. The station school was recognized as a complete higher elementary school in July 1937. The boys' hostel of about eighty boys is operated with the aid of Government grant.

Prior to 1939 no regular systematic work had been done among the women, only occasional visits by the women missionaries from Narasaravupet had been made. In July 1939, two Bible women were assigned to this field under Mrs. Oberly's supervision. At present there are five Bible women working in this field and supported by funds of the Women's Missionary Society. The women have also recognized and are supporting a small hostel for girls which is maintained primarily for the girls from villages which have no schools and as a feeder for the Narasaravupet Girls' School. There are usually from seventeen to twenty girls in this hostel, and they are sent on to Narasaravupet after completing the fifth standard.

No account of this field would be complete without making mention of the faithful work done by several of the Indian men. Mention has already been made of the Rev. Murari David who worked in the Kanigiri pastorate for several years. Sub-pastor Murari Nathaniel worked most faithfully for a number of years and was instrumental in establishing a large number of congregations. Especial mention might also be made of Catechist



TARLUPAD BOYS' HOSTEL

Dasari Abraham, Rudrapaty Samuel, and Kotte Isaiah. These are all workers who were here years ago. Down through the years others have worked faithfully and at present there are some who have been working as catechists for many years. Younger ones have taken the places of those who have passed on before. It is impossible to name them all. They all have had a share in making this field what it is today. They together with Dr. Mueller, "rest from their labors; and their works do follow them".

15. NARASARAVUPET-VINUKONDA FIELD

DR. H. H. MOYER

In its beginnings this work was connected with the work in Markapur, Cumbum, Ongole, Kanigiri and Darsi. The area covered is so vast that it is not a wonder that these fields are among the backward fields of our Mission. The miracle is that as much has been accomplished as we see to-day, in the three charges of Markapur-Cumbum, Tripurantakam, and Narasaravupet-Vinukonda. This charge covers an area of 1659 square miles and has Christians in 191 villages. It thus has more Christian centers to be visited than any other charge in the Mission, and if not first is second in the geographical area to be covered. In the beginning at times Narasaravupet and Vinukonda were under separate missionaries and once a missionary lived in Vinukonda which geographically would have been a more natural center than Narasaravupet, which is only twelve miles from Sattenapalle taluk headquarters.

Narasaravupet Taluk

The area of this taluk is 712 square miles, most of which is rocky soil. Narasaravupet, the taluk headquarters, was built by Zamindar Narsarayudu and is situated about three miles from Kottappa Konda. In the southern portion of this taluk are the Veertikondalu amidst which the Reddis had built impregnable forts. The French finally conquered them by besieging the defenders and preventing any supplies from reaching them. The taluk came into possession of the English in 1788 and the Zamindar is receiving a pension from the Government which has taken possession of most of his lands.

People tell a strange story about a rushi, a shepherd, and a Mala woman called Venkatamma. There is a cave of the rushi, and images of the shepherd, and Venkatamma, which are visited and worshipped by thousands of pilgrims annually. The temples housing the images are about 600 feet from the base of the hill. Leading up to them are spacious steps. These temples are said to have been built 266 years ago.

The taluk offices are in Narasaravupet through which the Masulipatam—Goa. railway line runs.

Vinukonda Taluk

This taluk is west of Narasaravupet and is 643 square miles in area. The chief town Vinukonda is the taluk headquarters situated at the foot of Vincardikonda from which it got its name.

Tradition has it that when Ravana carried away Rama's wife, Sita, as Rama and his brother were pursuing they heard the sad story from an eagle which had been wounded on this hill as it attacked Ravana. In this taluk there are many temples dedicated to Rama. The fort on this hill fell to the English at the end of the 18th century and was demolished. There is also a large Mohammedan mosque here.

Ongole Taluk

Part of the Punnur parish lies in this taluk covering an area of 48 square miles. There are two schools and two large congregations at present in this taluk.

Darsi Taluk

This taluk is south of Vinukonda and across the unbridged Gundlakamma River, unless one considers the bridge on the Madras—Calcutta highway which is almost at Ongole. The Agraharam parish having seventeen villages with congregations is in this taluk besides many untouched villages.

Unfortunately when one thinks about the growth of this work the sources at the writer's disposal are few and the report will naturally be a skeleton-like.

From the records in the office it would seem that the first congregation was established at Kammavaripalem, Narasaravupet taluk, in 1885, that the second congregation was Pichikalapalem, Vinukonda, 1889. The Nichols Memorial bungalow was built here in 1892. There must have been stray Christians earlier.

From 1866 to 1870 Dr. E. Unangst was in charge of all the Mission work in the Guntur field. From 1870 following, the work in Guntur, Palnad, Repalle, Sattenapalle, Bapatla and Narasaravupet taluks was in charge of Dr. Unangst.

It had been planned that Rev. Mr. Nichols should be in charge of Narasaravupet, but he died suddenly in December 1886. The young people of America contributed the funds with which a bungalow was constructed as a memorial to him at Narasaravupet in 1892.

In 1891, Dr. Uhl, with the help of Rev. M. Nathaniel looked after the work of Narasaravupet and later of Vinukonda also. Miss Kistler occupied the first bungalow built for Women's Work from 1888 to 1895.

Rev. John Aberly, who was ordained in India on December 13, 1891, was assigned to the Narasaravupet-Kanigiri charge, and served from 1892 to 1894.

During the Silver Jubilee tour which began March 4, 1893, and ended July 31, 1893, six villages in Vinukonda and thirty-one in Narasaravupet, out of a total of 192 were visited. This gives an idea of the proportionate growth of this charge and the rest

of the Guntur field, about 20% of the villages visited being from this charge.

Rev. Mr. Yeiser, the first missionary to live in the Nichols memorial bungalow, worked here for four years, 1894-1898. Because of ill health during the latter half of 1897, Rev. Mr. Kinsinger helped him with Vinukonda, and at the end of the year took over charge. Rev. Mr. Yeiser because of ill health returned to America in 1898. Mr. Kinsinger, while looking after Vinukonda-Kanigiri charge lived in an Indian house in Vinukonda for two years.

In 1900 Mr. Kinsinger went to Guntur, and Dr. Harpster besides looking after Guntur and Sattenapalle taluks, was also given Narasaravupet taluk. From October of 1900, Dr. Mueller was given Narasaravupet, Vinukonda and Kanigiri taluks. When he went on furlough in 1907, this work was given to Dr. Cannaday in addition to his work in Guntur taluk.

In 1898 upon Dr. Mueller's return he was given the Narasaravupet-Cumbum charge which at that time had 236 villages with Christians, and was 5,000 square miles in area. In the missionary tour of 1900, 23 congregations were visited. In 1901, 67 congregations were visited. In 1902 in the tour notes we find 28 additional congregations; in 1903, 5 additional congregations; in 1904, 13 additional congregations; in 1905, 15 additional congregations; in 1906, four; in 1907, three; in 1908, one; in 1912, four; in 1913, six; 1914, six. These, besides those visited in Kanigiri, Cumbum and Ongole taluks were visited. This seems to imply that even as early as 1915 there were 175 congregations in the present charge.

In 1910, the Guntur conference decided to divide the Narasaravupet-Cumbum field into three parts: 1. Narasaravupet, Vinukonda, Ongole, Darsi taluks; 2. Markapur-Cumbum and a small part of Podili taluks; 3. Kanigiri and the rest of Podili under an Indian pastor with a missionary supervisor. Rev. M. E. Thomas was put in charge of Narasaravupet-Vinukonda, the first division, and Dr. Mueller took the Markapur-Cumbum charge. When Rev. Mr. Thomas went on furlough in 1916, in addition to Markapur-Cumbum, Dr. Cannaday looked after Narasaravupet-Vinukonda taluks.

In 1916 Dr. J. E. Graefe was associated with Dr. Cannaday in this field, and had full charge from 1917 until 1921, living at Narasaravupet until 1921. He was succeeded by Rev. H. R. Spangler who remained only one year, after which he was called to Ranchi. In addition to the Markapur-Cumbum field, Dr. Finefrock then looked after this charge. Dr. Dolbeer was associated with him in 1921 and worked in this charge until he went on furlough in 1928. He was succeeded by Rev. C. P. Tranberg who went on furlough after six months, when Miss Jessie Thomas looked after the field until Dr. Dolbeer returned from furlough in 1930.

From 1930 until his furlough in 1937, Dr. Dolbeer was at Narasaravupet. He was succeeded by Rev. R. L. Cunningham who also had Sattenapalle. When Dr. Fink returned in 1938, he was given Narasaravupet-Vinukonda field in addition to the Palnad until the writer took over charge in January 1939. This is a brief history of the missionary personnel working in the field.

The field is very much handicapped by lack of churches, only about 1/3 of the congregations having any kind of buildings at all. Of these only 13 are substantial church buildings. When we consider that there are 191 villages with Christians in them and that there were 175 as early as 1915, I believe this may be one of the reasons for the backwardness of congregational life.

The field has been experiencing for some years a Sudra movement towards Christianity, especially among the lower Sudra castes. Last year's statistics give us 1,425 of the 8,123 in the entire Church. Economically it is among the poorest and many Christians migrate for six months of the year to more fertile parts in order to eke out a bare existence. How often we have heard the story: "Rains again have failed us; there is no grass for the cattle; wells are going dry; water must be carried two miles; our poor people have nothing to eat but are digging up roots and hunting wild berries." Offerings cannot be expected and this leaves the poor worker in distress since part of his salary is based upon the offerings. And yet in spite of it all, opportunity for evangelism is pressing upon us.

To reach the 340,000 souls in this charge, besides the missionary there are seven pastors, four evangelists, four catechists, and 64 teachers, or one for 4250 people who are scattered over a vast area. How inadequate our staff is to cope with the evangelistic opportunities! Truly, "the fields are white into the harvest; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest".

The following statistical summary will indicate how the work has increased through the years:

Year	Population	Christians	Villages	Congregations	Workers	Per capita
					G.W.	E.S. offerings
920	2,51,040	4,903	187	122	39	31
926		11,475	197	130	53	26 Rs. 0 5 8
930	3,20,000	12,915	193	149	43	36 0 6 4
934		13,889	185	154	39	69 0 3 10
938		14,791	194	161	39	61 0 3 3
940	3,40,000	13,915	180	159	51	65 0 5 2

16. PALNAD FIELD

DR. J. R. FINK

The history of the Palnad is divided into the following periods:

1. The first efforts of Mission work by Father Heyer, the Rev. Messrs. Walter Gunn, C. W. Groenning, and others, 1843-1853.
2. The period of trials, 1853-1892.
3. The revival of forces, 1892-1914.
4. The formation of the Church, 1914 to the present.

I. Early History, 1843-1853

The first Protestant missionaries to visit the Palnad in 1844 were Father Heyer, and Rev. L. P. M. Valett of the North German Mission Society. This tour took them to Polepalli, which later became the scene of much encouragement. It was on this journey that the Word of God was preached through an interpreter, and the seed lodged in good ground. Before Father Heyer left on his first furlough, a man from Polepalli came to Guntur and visited him. Father Heyer was much encouraged, and happy that one of these inquirers should call, he gave him a Telugu book. Upon another visit to Guntur, this man was very much encouraged by the teaching of the Word of God. While Father Heyer was on furlough, this man from Polepalli returned to Guntur and was baptized by Missionary Gunn on January 3, 1847. He received the name of John at baptism. His house name was Malaparti.

There is a traditional story which folks repeat in the villages surrounding Polepalli that Father Heyer's first visit to Polepalli was prompted because the Malas of the village were engaged in a case in the courts at Guntur. This fact was intimated to him by Collector Stokes, who gave much encouragement and assistance to Father Heyer during the first years of his work in Guntur. Missionary Gunn, accompanied by Missionaries Heise of Rajahmundry, and Beer of Narsapur, made a tour to the Palnad on January 12, 1848. In one of the letters of Mr. Gunn the account is given that the trip between Macherla and Polepalli, a distance of six miles, was made by foot. Before the tent was set up, they stopped in the house of Malaparti John, and many people were

called in from nearby villages to hear the preaching. Rev. Mr. Gunn, in his notes of this tour through the Palnad says:

"The time that I spent among the simple-hearted people, was one of the happiest that I have experienced in India. Yet as far as we could then judge from appearance, and from personal conversation with the parties, we had reason to believe that there were at least ten persons before us who were only impressed by the truth of God, and sincerely desired to be numbered among the followers of Christ."

The tour into the Palnad lasted seven days. Due to illness of Mr. Beer, one of the party, they hurried back to Guntur, travelling through Durgi and Narasaravupet. Rev. Mr. Gunn referred in his letters to the fact that in 1848, all the children who joined the old Guntur school were pariahs. In the *History of the Telugu Christian*, by Rev. R. C. Paul, an eminent Catholic, he quotes from the notes of Father Bonnard, who arrived in Phirangipuram 1827. In connection with the Palnad Simas, he wrote:

It is difficult to convert the pariahs here; it is waste of time to preach to them, seeing especially that much greater good can be done among the Sudras.

In the *Catholic Expositor* for 1846, they gave credit to the American Lutheran Mission for the establishment of work:

The American Lutheran Mission keeps a school at Guntur in which the Bible is explained to the heathen. In 1842, the American Lutheran Mission sent one of their emissaries to Guntur. The present incumbent has a congregation of 28 souls. This is the only Protestant congregation throughout the Mission of Phirangipuram.

In 1849, God, in a most unexpected manner, opened a door of opportunity to Father Heyer, and he was permitted to enter it and began the most fruitful period of his work as a foreign missionary. On 22nd January of that year, he left Guntur on a tour of the Palnad district, where he spent about a month visiting village after village; preaching the Gospel and distributing Bibles and tracts. When he returned to Guntur, he reported having baptized twenty-two persons who had received some instruction in the Christian religion from Malapati John, whom Gunn had baptized while Father Heyer was in America. Twenty of them belonged to five families, all of the weaver caste, and were residents of Polepalli.

When Mr. Strokes heard of Father Heyer's success, he advised him at once to establish a station in the Palnad district, and offered to build a house for the missionary. Father Heyer accepted the advice, and the offer, and moved to Gurzala, on April 12, 1849, thus establishing the second station of the American Evangelical Lutheran Mission in India. On the Sunday after his arrival in Gurzala, he organized a congregation there, and on the last Sunday in May he baptized eleven adults and

children living in Polepalli. Schools were started in Gurzala and Polepalli, and in Dachepalle, where a previous attempt had been made. Each of these schools started with about twenty boys. (Drach and Kuder, *The Telugu Mission*, p. 79.)

In connection with the founding of the Mission station at Gurzala, Father Heyer proceeded with great care. In all considerations, his decisions came only after much time spent in prayer. The following extracts taken from the *Lutheran Observer*, of July 27, 1849, and July 26, 1850, show the mind of the grand saint:

Until the 6th of March 1849, I felt undecided about commencing a new mission on so far as the interior of the country as to border on the Hyderabad, or Nizam's territory. On the morning of that day, however, after prayerful consideration of all circumstances connected with the undertaking, I resolved in the fear of the Lord, to commence operations in that part of the district, and made arrangements accordingly. Whilst reading and meditating on Deut. i: 21, "Behold the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged", a letter was handed to me containing the information that Nullamuthu, a catechist from the American Mission in Madras, had accepted the invitation to become an assistant in our Mission. This will decide the question about my going to the Palnad and commence a new missionary station.

Notwithstanding the statements which were made about the excessive heat during one part of the year, and the unhealthiness of the climate during another part, I resolved in the fear of the Lord, to commence the work, stating, however, to the Executive Committee that I would not promise to remain longer than one year, thinking it unfair that a missionary should continue at a station which is more difficult and trying than those which the brethren occupy. In such cases the missionaries should take it in rotation, so that each may get his share of the sweet and bitter part of the work.

The feeling that Father Heyer had are the sentiments of missionaries of the modern day, that all should have a taste of all types of Mission work.

Father Heyer remained four years in the Palnad, in spite of his previous decision to remain one year only. In 1853 he was succeeded by the Rev. and Mrs. C. W. Groenning. The time which Father Heyer spent in the Palnad was a period of sowing the seed, and establishing the Kingdom of Jesus Christ.

The real beginning of the work, the birthday, may be said to be April 12, 1849. Before two weeks of residence at Gurzala had passed, he assembled the first congregation in Gurzala, on April 22, 1849, and a constitution was written. This constitution was found attached to the first baptismal register of Father Heyer. It was the practice of Father Heyer in establishing congregations in America to adopt a simple constitution. This practice he brought with him to India. In the Articles of Association of the Andhra Evangelical Lutheran Church, Art. II. Sec. 1, we now have almost the exact wording of the simple constitution drawn up by Father Heyer for the Gurzala congregation, Sec. II. "Rule of Faith and Practice", "The only rule

of faith and practice which the congregation receives is the Word of God, as contained in the Old and New Testaments, Eph. ii. 20".

The first constitution was as follows:

Article 1. Name.

First Evangelical Christian congregation in the Palnad.

Article 2. Rule of Faith and Practice.

The only rule of faith and practice which this congregation receives is the Word of God, as contained in the Old and New Testament Scriptures. Eph. ii. 20.

Article 3. Members.

1. It is required that all who are, or wish to become, members of this congregation should at least know the Ten Commandments, the Creed, and the Lord's Prayer.

2. Besides this knowledge, it is required, that all members shall prove the sincerity of their profession by leading Christian lives, and thus testify against idolatry, and help to establish the Kingdom of Heaven throughout the land.

Article 4. Children.

The lambs of the flock, or children of the congregation are to be trained up in the nurture and admonition of the Lord, by the pastor, school teachers, and parents.

Article 5. Council.

The council of the congregation is to consist of the ministers and two or more elders and deacons.

In accordance with the fifth article, two elders and two deacons were appointed to serve during the term of one year.

The period between 1849 and 1853 was one of much encouragement to poor, ignorant people, and to those who suffered much because of sickness. Before the day of modern medicine, the Palnad was known as a place of much fever. Father Heyer had taken a short course in medicine. When he established his work in Gurzala by distributing medicines, he wrote:

I am getting into quite an extensive medical practice. The news is spreading that advice and medicine can be had at the Gurzala Mission house without money and without price; patients are coming from the different villages around.

It is interesting that in spite of the fact that most of the land acquired in Gurzala, which later was resumed by the Government, on the site where Father Heyer tried to establish a Christian village, the Government have established a village dispensary and a large high school. Although not in the hands of the Mission to-day, yet the land consecrated and dedicated to God has now become useful in that education is given freely to all poor people, and that medicines are being distributed to one and all in the same spirit that prompted the man of God in 1849.

It is well to mention something about the house built at Gurzala. The money was given for the construction of this house by Collector Stokes. Its dimensions were 25 by 40 feet, with eight outside doors (*Lutheran Observer*, April 4, 1851, p. 467). The furniture he used was very simple in style costing about thirty rupees. In that day, the site of the Mission was a bit

t from the village. Most of the village then was located of the present Macherla-Rentachintana road. Father Heyer to break up the barrenness by building a Christian village. his plan never materialized, and after the Mission site was ed, it became a regular jungle—but to-day the Government ri, the district board high school and hospital-dispensary y the old Mission site.

Leading into the compound is a road way; on either side are of tamarind trees. Father Heyer wrote that he planted ange and other trees. It is believed that the present trees his land were planted by Father Heyer. The well which dug by Mr. W. S. Nesbitt of the East India Company is on a site owned by the Mission, and a banyan tree which be a shoot of the first tree about which he wrote in one of sters.

1 Father Heyer's letters found in Mt. Airy Seminary Library, esting accounts are given of the beginnings at Polepalli and ala. In one of these letters, he wrote about the coming ther of the Christians for meetings at Gurzala; they slept r the tree near the well, presumably at noon. By the end 1849, he had established a chain of congregations in epalle, Adegoppula, Durgi, Rayavaram, Atmakur, Polepalli Veldurty. He toured these villages during the first year, and ne of his letters he writes about a tour by foot, a distance of iles to Veldurty. He took possession of a plot of two acres. the plot was a Hindu temple. This site is now used by the sion, and on it are located the Church, which is built over the idations of the first house built by Father Heyer; two old kers' houses, one in which Rev. K. Ezra lived nearly ten years, a new pastor's house for which funds were provided by ce Lutheran Church, Baltimore, Md.

The total baptised membership of the Palnad at the end of 9 numbered 42. Another point of interest for the modern sionary movement is the fact that on November 25, 1849, the t communion service was held with 14 communicants; four 1 and two women of the Sudra caste and eight weaver caste 2. This is the first statement to appear that Sudras were eived into the Church. This may be the real root cause for fact that more Sudras during the present era in the Palnad Christians than in any other field in the Mission. The first ple to become Christians from the poor peoples were the las. However, the Malas who became Christians in the lages already named were never very strong in character or as tnesses. They guarded their rights very jealously. Conse- ntly today in several of the villages named, the Malas speak re about their ancestry than they do about the true and living urch.

The first boarding institution to be established in the Mission was started at Gurzala. The school was started in February 1851. Father Heyer took four or five girls and a small number of boys from three different villages to Gurzala. The first three boys who were prepared as workers were Matthew, Paul, and Barnabas. All became workers later, and followed Father Heyer to Rajahmundry. Later Barnabas lost his life by drowning in a tank in Rajahmundry. This first boarding institution was supported by Miss Harriet Weyman of Pittsburg, Pa. Two boys from a group of 12 children were trained, as proteges of the English Lutheran Church Sunday School of Pittsburg, whose names were, John Martin Luther and William Barnabas Passavant. They were set aside as students for service on May 31, 1851.

The work in the Palnad from 1849 to 1853 had progressed very rapidly. From village to village the good news had spread. Father Heyer used all of his talents in showing his interest in the ryots at the annual time of settlement of rents and taxes which occurred in the month of May. He attracted their attention by showing to them the magnet, the microscope, the magic lantern, the galvanic battery and a Yankee clock. Father Heyer showed them that the clock was constructed in a simple manner and not the work of magic, and so he removed the hands and the face of the clock, so that the wheels were exposed. They exclaimed, 'You are gods'. He also demonstrated the use of matches. These were new things, and consequently it must have been a real joy to him and to His Lord, that the way had opened to preach the Gospel in this auspicious manner.

The fame of the Palnad Mission had quickly spread to other centers. On March 8, 1850, Missionaries Sharkey and Darling of the Church Missionary Society visited Father Heyer in Gurzala. These brethren from Masulipatam wondered and adored on account of what they heard and saw among the people; saying that it surpassed the reports which they had heard, and the statements which they had read. Mr. Sharkey wrote Father Heyer, "We felt that we were witnessing the beginning of great things."

During the year 1851, in the village of Adegoppula, the first opposition was experienced. Up to the present time, the village of Adegoppula is governed by an Ayyangaru, whose word and authority must always be considered seriously. He refused to allow the teacher to remain in the village. He drove him away even though the teacher temporarily conducted his school under a tree. This matter was brought before the District Collector at Guntur, and judgement was given against the Karnam and the entire matter was settled. Because of the custom in India for the continuation of the village officials posts in the same family as long as there are heirs, it is certain that the present Karnam's family are direct descendants of the Karnam who lived in Adegoppula in Father Heyer's time. The present Karnam is

very respectful; and shows his respect by attending all meetings when the missionary visits the village. The Karnam has studied the English language, so his views are very much larger than his ancestors. Father Heyer, too, experienced difficulties in 1851 over caste troubles. Because he had employed a man from the Madiga caste to work in the kitchen, the Malas as a group were offended. This problem has continued, although not as serious as in the early days, yet it still exists. Today the movement is not launched as it was then by the Malas, but by the Madigas.

Father Heyer remained in the Palnad with headquarters at Gurzala until January 1853. However he had not remained all of the time in Gurzala. He spent at least one full year in the village of Polepalli, probably parts of the year 1850 and 1851. The letters and accounts, too show that he was engaged in a large work in the villages surrounding Polepalli. People from Polepalli too say that he stayed in their village for some time. The walls of the Polepalli prayer house, in which he lived still are to be seen. The report goes that he would give medicines on the front verandah of the house each morning. He secured land in Polepalli; part was given to Christians to establish a Christian hamlet; part was kept for a graveyard, and is still used; and the other portion was used for the Church and the well. The people to whom the sites were given, later withdrew from the Lutheran Mission and became Catholics. These Catholics then separated their portion of the land from the Lutherans by building a small wall, but the Karanam's records show that nothing was formally transferred, and the Mission is paying tax for the whole area. Collector Stokes after his transfer from Guntur, promised to support Polepalli and was ready to make a grant in money to build a house for a second missionary. But because there was no missionary available the order was withdrawn. A proper memorial to be erected in Polepalli is now being considered by the Field Church Council. Conditions have changed very much in Polepalli since the time of Father Heyer. The houses were shifted to higher places, because the Government erected a minor irrigation system for the villages of Atmakur and Polepalli. Consequently, the lands adjoining the old site became useful for wet cultivation, and houses located near the wet lands and the old site were very much infected with disease germs, so the land is not of much practical use to the Mission today.

While Father Heyer lived in Gurzala, he was prepared for all that might happen. He had a coffin made in Guntur and kept it in his house at Gurzala. He was not sick a single day while in the Palnad, and on leaving Gurzala, he burned the coffin, filled in the grave, and standing over it, triumphantly exclaimed: 'Oh, death, where is thy sting? Oh, grave, where is thy victory?'

The fine results for the period of 1849 to 1853 are seen in the figures as follows:

Name of Village	Date	Number of persons baptized
Polepalli ...	February 12, 1849	... 22
" ...	May 27, 1849	... 11
Veldurty ...	September 23, 1849	... 4
Gurzala ...	October 5, 1849	... 2
Polepalli ...	December 15, 1850	... 29
Kolagotla ...	December 15, 1850	... 22
Veldurty ...	December 17, 1850	... 44
Macherla ...	December 19, 1850	... 30
Polepalli ...	April 13, 1851	... 1
Gurzala ...	April 27, 1851	... 4
Veldurty ...	February 20, 1852	... 1
Polepalli ...	February 22, 1852	... 8
Gurzala ...	June 27, 1852	... 18
Adegoppula ...	August 29, 1852	... 19
Macherla ...	September 26, 1852	... 13
Gurzala ...	December 29, 1852	... 6
Polepalli ...	January 15, 1853	... 9
Total ...		243

Of this number one had reverted to Hinduism and Moses of the Gurzala Boarding died. The number then at the end of January 1853 was 241. This was a great accomplishment. In the twelve years of work in Guntur only 104 were baptized. The explanation of this is, that the missionaries in Guntur did not get out to preach the Gospel but were tied down to their school work, while Father Heyer was a great village preacher, always touring the villages. It has its effects on the Mission work up to the present.

II. The Period of Trials, 1853-92

Father Heyer returned to Guntur, January 30, 1853, for a conference with other Missionaries. Messrs. Groenning, Heise, Cutter, Synder and Father Heyer met on Monday morning, January 31, 1853, and resolved to organize a Synod under the name of "The First Evangelical Lutheran Synod in India". Father Heyer was elected President and Mr. Snyder Secretary. The Synod recommended that Father Heyer be transferred to Guntur and Rev. and Mrs. C. W. Groenning to the Palnad. Other matters of importance were considered. The revision of Luther's *Small Catechism*, and the Liturgy in Telugu were discussed. While Father Heyer was in the Palnad he was trans-

lating Luther's *Small Catechism* into Telugu from the Tamil. Other matters of importance coming from the three Mission stations of Guntur, Rajahmundry and Gurzala were considered. The proposals for the formation of the first Synod in India were accepted by the Evangelical Lutheran Church of the United States. The Synod continued to function until 1858 when it held its last meeting. Father Heyer, its first President, was broad in his outlook, and saw a vision of all Lutherans in India united into one Synod. He may be said to be the founder of a movement for the uniting of all Lutherans in India.

The Rev. and Mrs. C. W. Groenning lived in Gurzala for one year. After they left the Palnad, there was no resident missionary for 18 years. However Missionary Groenning was in charge of the Palnad from 1853-1863 with the assistance of Rev. W. E. Snyder for a part of time. Groenning carried on the work with great ardour and zeal but ill health caused him to return to Guntur and because of the lack of missionaries looked after the work of Guntur and Gurzala. He was on furlough from 1858-1861. During this time, Rev. W. E. Synder returned from furlough and took up the work of Guntur and the Palnad. In the accounts given by Dr. L. B. Wolf, "But in the midst of his usefulness and labours he was cut off. Hardly a year passed after his return when the end came like a flash out of the clear sky. After a long tour in the Palnad, under the influence of which he sent a most cheering report to the Executive Committee, he returned to Guntur, was seized by cholera and in twelve hours had passed away, deeply mourned by his family and friends of the Mission, a great loss to the little band of Missionaries." In the old Baptismal Register is the signature of Rev. W. E. Synder signed on February 6, 1859. The work was then under E. Unangst during the year 1860 until Mr. Groenning returned from furlough in February 1861. He continued to care for the field until the close of 1863. It was during this time, that all Mission Fields, Guntur, Rajahmundry and Gurzala were undergoing difficulties in carrying on the work because of the Civil War in the United States. Funds had ceased to come through, and it was considered necessary to negotiate with other Societies to take over Rajahmundry. Indeed the field was almost lost.

The number of baptisms for the Palnad from the time of the departure of Father Heyer to 1880 was as follows:

1853	...	3	1861	...	801
1854	...	8	1862	...	1
1855	...	1	1863	...	Nil
1856	...	7	1864	...	6
1857	...	11	1865	...	Nil
1858	...	Nil	1866	...	42
1859	...	78	1867	...	29
1860	...	8	1868	...	25

1869	...	120	1875	...	292
1870	...	571	1876	...	158
1871	...	Nil	1877	...	150
1872	...	247	1878	...	270
1873	...	598	1879	...	142
1874	...	97	1880	...	260

The total baptized membership by the end of 1880 had reached the figure of 3,529 which was 575 more than Guntur at this time.

In the period under study, the baptized membership had grown from 243 to 4,903 in the year 1890. The work had spread from the beginning in eight villages to approximately 44 villages, east to west within the bounds of the taluk as it now exists. The taluk work was very encouraging, and pastors, both missionary and Indian were incessant in the visits to the villages, at any time in the year.

The missionaries who were in charge of the field in the period were:

- 1853-54. Rev. & Mrs. C. W. Groenning, resident at Gurzala.
- 1854-58. Rev. & Mrs. C. W. Groenning, resident at Guntur.
- 1858-59. Rev. W. E. Snyder, resident at Guntur.
- 1860-61. Rev. E. Unangst, Guntur.
- 1861-63. Rev. C. W. Groenning, Guntur.
- 1864-71. Rev. E. Unangst, Guntur.
- 1871-72. Rev. R. E. Cully.
- 1872-75. Rev. John H. Harpster.
- 1875-90. Rev. B. John.
- 1891-92. Rev. E. Unangst.

In the list of pastors, missionary and Indian, it is very easily seen how uncertain conditions were. The physical conditions of the missionaries, their losses; the conditions created because of the Civil War in the United States when no missionaries were sent, and when money too, was sent very sparingly, were reasons why the work had almost come to a stopping point on several occasions. Then between the years 1870 and 1890, with the exception of the four years when Rev. J. H. Harpster lived in the Mission house at Dachepalle, the work was carried on by Rev. R. E. Cully and Rev. B. John. Rev. R. E. Cully was a Eurasian Catechist who was secured to work in the Palnad. He began his work in October 1862. He was fortunate to be associated with such a successful missionary as the Rev. C. W. Groenning and continued under Dr. E. Unangst. He took over charge in 1871 from Rev. and Mrs. Unangst who went on furlough in May. Dr. Unangst returned to India alone because of the exigencies of the work after a period of nine months. Mr. Cully did a very fine piece of work and lived in the villages of Veldurty, Patlaveedu and probably at Gurzala. For Father Heyer wrote upon his return to India, in 1869, that he arrived in

Gurzala on November 16, and found some of the converts whom he had baptized. The bungalow which he built was still standing and he occupied it again for a few days with devout feeling of gratitude. "The Catechist, Cully, welcomed him most cordially and told him of the progress of Christianity in the District when the Christian community numbered 600."

Mr. Cully was ordained to the ministry in October 5, 1873. However he did not remain very long, but resigned his post during the year 1874. Immediately after Rev. J. H. Harpster went on furlough in 1875, two Indians were licensed; B. John was licensed to administer the sacraments, and he was assigned the eastern division and lived at Dachepalle. Mr. Nathaniel was licensed April 14, 1876, and was assigned to the western division. He probably lived at Veldurty and Macherla. Pastor Nathaniel did not remain in the Palnad very long but was shifted to the Narasaravupet and Vinukonda fields. Misunderstandings had crept into the work between the two leaders, and the congregations suffered because of them. Rev. B. John did an outstanding piece of work. The baptized membership reached 4,903 in the year 1890. For fifteen years he had been in sole charge of the field but had planted the seed or the Word in the hearts of men. Rev. B. John is the father of Mrs. P. B. Paul, now in Lutherghiri.

The workers in the Palnad are planning to fix a proper memorial in Dachepalle on the scene where Mr. John labored. The walls of the old Church still are to be seen in Dachepalle. The remains of one of Mr. John's children were interred in the cemetery on the mission land.

This was a period of trial, but it was the will of God, that soon a new period of encouragement should be ushered in and a new missionary was sent from America.

III. The Revival of Forces, 1892-1914

The chapter in the history of Palnad, is one of great encouragement. Dr. George Albrecht received his appointment from the Board of Foreign Missions, April 28, 1892. He took on to the Telugu language very easily, as he was a born linguist. He was associated with Dr. E. Unangst during the year 1893, and took over charge in 1894.

The following missionaries worked in the Palnad in the period under consideration:

- 1. Dr. E. Unangst ... 1892-1893
- 2. Dr. George Albrecht ... 1893-1900
- 3. Dr. E. Mueller ... 1900-1901
- 4. Dr. Albrecht ... 1901-1906
- 5. Dr. V. McCauley ... 1906-1907
- 6. Dr. I. Cannaday ... 1907-1908
- 7. Dr. George Albrecht ... 1908-1914

During the period under review, the following outstanding advancements were made:

1. The moving of the Mission house from Dachepalle to Rentachintala, and the building of the present bungalow.
2. Establishing a Boarding School.
3. The building of the beautiful church in Rentachintala in 1903.
4. The establishing of Women's work.
5. The opening of the School for the Blind by Mrs. Albrecht.
6. The beginning of the Medical work, and the construction of a medical bungalow.

There is very little in the reports to show why it was necessary to move the mission station from Dachepalle to Rentachintala. However, these reasons have occurred to the writer, who has heard the stories over and over again.

1. Dachepalle was not a very healthy place. Fevers were prevalent.
2. The Christian community had not developed as rapidly in these parts as in others.
3. The most important point was that, Dachepalle as a center was situated too much on one side of the field.
4. Rentachintala village work was more promising. Villages nearby showed great interest, and Sudras, too, from the beginning took to the new venture of Dr. Albrecht. He was a man of faith, prayer and courage. He was equal to every occasion. For 21 years Dr. Albrecht was the champion of the cause of Christ in the Palnad.

In moving from Dachepalle, things from the old bungalow, and the old Church were carted to Rentachintala. The doors, windows, and frames of the present old church on the central compound are the materials used in the first building at Dachepalle, which was probably built by Dr. John Harpster. Therefore, the old church building on the compound has many attachments to it; it is used regularly as a meeting hall for nelasary and special meetings.

According to the record, the bungalow was built and completed in 1897. The bungalow was built very substantially, and today is one of finest and best equipped bungalows in the Mission. In the days of Dr. Albrecht, all was beautiful on the compound. He took a great pride in gardening; employed many people to see that all was kept in beauty. Mrs. Albrecht was a great helper and indefatigable worker.

When the boarding school was transferred from Dachepalle to Rentachintala, a forward step was made. It was during the early days that more concessions were shown to boys of Sudra origin. In the early days a separate hostel, separate cooks, and separate quarters were maintained for Sudras. The present servants' quarters formerly were used as a hostel for the Sudras. However, it goes without saying that some of the first Sudra

converts were the direct result of this early effort. I think of the names of people who have had much influence in the villages; many are no longer living. The names of Karpurapu Manikyam, Orsu Peter, Mahankalli Isaac, Mr. Muthuswami Pillai, Purugulla Anandayya, Bapanapalle Narayya, Upputholla Gnanayya and many others—although these men have had a very limited education, yet their influence throughout the field, in planting the seed was very great. Purugulla Seshayya or Anandayya who is still living, did very much to further the interest of Christ among the Kammas.

The reason for this taluk to have such a fine start among Sudras, which cannot be compared at all in other taluks is due to several things:

1. More concessions were offered to them in the beginning. Separate facilities were shown to them, thus allowing the boys to come in to get an education. Today, we have one hostel for boys of all castes, with Christian Sudra cooks. All eat together in one line; all have their duties to perform without any difference or favour.
2. Efforts from the beginning were made to draw in the Sudras. They came. It is possible that the conditions of the Palnad, in which the Brahmin influence had not been so great, gave rise to, and encouragement to people to become Christians. It must be said also that many were followers of Raja Yoga, which in a sense was a preparation as the first steps in becoming a Christian. One of the finest converts who came from the Raja Yoga was Bhavanam Gnanaratnam. He died in 1933, but has left a great influence among the Reddies.

The foundation, and cornerstone for the beautiful Christ Church was laid in 1903. The church was completed and dedicated in 1904. The church up to that time was the largest in the Guntur District. The plans were drawn up by Mr. J. A. Dempwolf of York, Pennsylvania, who was known to the writer; a fine old man, a member and for many years the Sunday School Superintendent of Christ Lutheran Church, York, Pa. Dr. and Mrs. George Albrecht put their life and heart into the construction of the Church. The finest of the material was used in the construction. In fact, it can be said that the whole building, is a building of marble. Every piece of stone was finely cut and placed in the walls. The stones were quarried in the fields less than two miles from Rentachintala; some blocks still remain on the site from which they were removed. A beautiful pulpit, and baptismal font were made from polished marble slabs. A man was secured from Madras who introduced Rentachintala to the present marble industry. He showed the people how to do it, and today Ludh Reddy prepares polished marble slabs for churches and buildings as corner stones. The Heyer Memorial marker in Guntur on the site of the old Mission house was prepared in Rentachintala. Ten years ago, the following additions were made to the Christ Church in memory of Rev. Harry Goedeke. The polished marble altar, a communion railing and kneeling stone,

and polished slab-steps to the pulpit which had been lowered. The stained glass windows placed in the Church, and the beautiful bell, which were secured from Germany by Dr. Albrecht are truly memorials to him for his fine work and large vision of what a church should be like in which to worship.

The dedication was an event which will not be forgotten. Many people came from distant places to worship and to rejoice with the Christians. Many came from Nayudupet, Rajahmundry, and Jeypore. Mrs. Albrecht had taken pains to prepare the choir for the occasion. The choir was gowned and the service which was used by the Mission in those days was used. Hours of practice had been spent. But it was a glorious sight to see what could be accomplished. This service was used until the day when the Telugu lyrical service was introduced, in 1933. The preacher for the occasion was Dr. J. H. Harpster. The Christians listened with great ardour, and to this day, the church building is considered as one of the great landmarks of Christianity in the Palnad.

Women's Work

The opening of the School for the Blind took place in 1910. It was started by Mrs. George Albrecht who had been devoted to the cause. She had thought about it, and prayed over the matter. She had learned about the work as carried on at Palamcottah by Miss Askwith. With her presence and advice at the opening, the school was started. One boy was admitted into the school. A Telugu girl who had learned Tamil and English was sent from Palamcottah to assist in the beginning. From the beginning the moon system was selected as it was most suitable to the Telugu language. A primer was embossed and put into use immediately. Very shortly the moon system was found to be impracticable, and Mrs. Albrecht began to adopt the Braille system to Telugu. The present system in the school is the only one in the Andhra country.

The School for the Blind was recognised by the Government in the year 1915, and had been carrying on successfully ever since with their help. The Government too, have taken every occasion to extend help and sympathy in every way. Even public servants will plan to stop over and spend an hour in the school when visiting these parts, showing always that they do have an interest in the institution. In 1935, the Government granted Rs. 1,340 from the Silver Jubilee Fund to help the institution, in any way found necessary for the advancement of the institution. Consequently, a class room for cane instruction was built, and side verandas so that the children would be protected from the hot sun and pouring rain.

The institution fills the need for work among the Blind in the Andhra country. The Andhra Christian Council support the institution by sending children whenever available. Missionaries of other Missions have been supporting the School by gifts either personal or from funds in the home country. The school for the blind is supported in the following manner:

1. A subsidy from the Central budget of the A.E.L. Church
2. 20% of the Merciful Work offerings each year.
3. Gifts from Samajams and friends either in India or America.
4. A teaching grant from Government.
5. Sales of articles made.
6. Fees from outside children.

The school has been highly successful, carrying on its regular curriculum in six standards according to the present Government educational syllabus. The school carries on an industrial section, in which every child must learn the various crafts such as rope-making, tape-making, weaving mats, cloth and basket preparations, and must accomplish a reasonable degree of success, to be released at the end of the sixth or seventh year equipped to maintain a living by the skill acquired in the school. The S. P. G. Mission are taking responsibility for their children, and are carrying on with them, so that the children do not resort to begging. Many of the brighter children become Bible workers. Their witness is always acceptable and is received gladly. The school has an evangelistic team, who have been an invaluable help to the missionary in camps, and festivals and special functions.

The present strength in the school is 34. The number of teachers is six.

The baptismal membership for the Palnad in 1890 was 4,903. This figure had increased to 9,142 in the year 1914, or the end of period under review. During the period, the fact that there was a resident missionary on the territory helped to inspire people very much. Their old fears had vanished, their hold on idol worship had ceased, and a new allegiance of Jesus Christ was launched. Dr. Albrecht came at a time when the taluk was on a low ebb; it can truly be said that the success of his work was due largely to his touring by bullock cart, horse-back and an American buggy drawn by ponies. He was the first missionary to import a motor car to the Guntur District. Mrs. Albrecht did very much for the women of the district in addition to her efforts in the schools, and her love as shown towards the blind, in which she taught them to sew. There are those who still remember her love and toil for the uplift of women and children in the Palnad.

IV. The last period is the formation of the Church, 1914 to the present

The following missionaries laboured on the field as follows:

- (1) Dr. & Mrs. R. M. Dunkelberger ... 1914-1918
- (2) Dr. & Mrs. J. Roy Strock ... 1918-1919
- (3) Dr. & Mrs. R. M. Dunkelberger ... 1919-1926
- (4) Rev. J. Russell Fink, Sattenapalle ... 1926-1927
- (5) Rev. & Mrs. George A. Rupley ... 1927-1928 July
- (6) Rev. & Mrs. Harry Goedeke ... 1928-1932
- (7) Rev. & Mrs. J. Russell Fink ... 1932-1936
- (8) Rev. & Mrs. J. C. Peery ... 1936-1938
- (9) Dr. & Mrs. J. Russell Fink ... 1938-
- (10) Rentachintala AELC Office 1932-1934. 1940-

The baptized membership of the Church has grown from 9,142 in 1914 to 16,530 in 1941. They are as follows:

Year	Baptized membership	Year	Baptized membership
1914	9,142	1928	12,826
1915	9,475	1929	13,054
1916	9,794	1930	13,460
1917	10,066	1931	14,768
1918	10,143	1932	14,995
1919	10,180	1933	15,315
1920	10,177	1934	15,455
1921	11,290	1935	15,818
1922	10,925	1936	15,819
1923	11,429	1937	15,806
1924	11,924	1938	16,082
1925	12,095	1939	16,433
1926	12,267	1940	16,479
1927	12,620	1941	16,530

In the figures shown it is clear that a mass movement was at work in the years 1921 and 1931. The first real movement occurred in 1921, when the cooperative movement was at work, and many poor people were given lands in the villages of Karempudi, Kolagotla, Mutukur, Pawsemula, Mandadri, Kandlakunta, Jettipalem and Krothapalem. Dr. R. M. Dunkelberger helped the poor people to acquire much land which was distributed to the people according to the share capital they possessed in the societies. The societies still exist, and the land is under the management of the societies. A few people may have sold out their rights, but the land remains in the name of the societies. During these days, had it not been for the efforts of Collectors Fairbank, Rutherford, Duff and Strathie, the state of Christians would be very unfortunate.

The writer must acknowledge the labour of Dr. and Mrs. J. Roy Strock when they were in the Palnad. Those were the days when there were no motor cars. Dr. and Mrs. Strock travelled around from place to place with a motor cycle. However, the efforts of the Strocks revived the people, kept them from losing their faith and hope.

The year 1918 was the year of much cholera. Many people died in the Palnad because of the dreadful disease. Rev. Dasari Zechariah, his wife and one child were taken by the disease while at work in Guttikonda. Another feature in the large growth during this period came in 1931 under the leadership of Rev. H. Goedeke. This was the opening of the period, when large numbers of Sudras began to come into the Church, the doors had been opened to them. On Thanksgiving Day, 1931, 261 were baptised in the village of Adigoppula. Many of the people came from the Vaddera community. Since that day the growth of the field has not been in any sense spectacular but has been progressing in a normal way. For years the Palnad was leading in the baptized membership of the Mission. In 1923, Bapatla and Tenali Taluks, in a large populated area, went ahead. They have maintained the lead since then. For years, the Palnad lead too in the matter of offerings, but today it has dropped to the bottom of the list of charges in which offerings are raised. The explanation is easy to understand. The only source of income to the Palnad comes from the sale of grains, ground nuts, hides, cotton, stone and wood. There are no industries at all, consequently, many people must migrate several months to the East to earn a living. Unless this is done, the poor people will have very little to eat. The principle of stewardship has not been assimilated as yet. The basis of giving to the causes of the Church, is not on a very firm basis. It depends very much upon the pastors and workers, and their ability to keep the Christian in good spirits. In case of factions or difficulties the work suffers. In 1917, at the time of the Jubilee tour, people were inspired to give liberally for the purposes outlined. 295 meetings were conducted in the Palnad and about Rs. 1,400 was raised from congregations and friends of the Mission. The Indians are still accustomed to give liberally on special occasions. This is a custom that has been in use from ages in India. Consequently, when the missionary tours, it is very easy to raise offerings, but it can hardly be said that it is not with the real spirit of giving, and other motives play in the minds of the givers. The Church is inaugurating a system of stewardship; a regular weekly giving in accordance with the New Testament injunction. The benevolence for all purposes in the year 1941 was Rs. 3,433.

The work in the field has grown in other ways. In 1921, the old hostel building which was built by Dr. Albrecht in 1897 near the central compound well with some of the materials which were used in the old Dachepalle hostel and carted to Rentachintala

was demolished, and the present Hostel building was built with funds collected at the time of the last Jubilee in America. The building has stood very well, but now extensive repairs are necessary. Some of the material used was of inferior quality, consequently urgent repairs are needed now.

The Church as it functions in the Palnad is of interest to each one. It has taken upon itself the evangelistic task of spreading the Gospel to all classes and castes in this area. Christians have come from 31 different castes. Therefore, no longer does the barrier of caste stand in the way of a seeker to become a Christian. The number of baptized Christians from the Sudra numbers 3,143. There are 937 inquirers on the lists who are preparing for baptism. It is interesting to note that in the Communion Service first conducted by Father Heyer at Gurzala, six Sudras, four men and two women attended. It is probable that these Sudras came from the Telaga community, as Gurzala has more than 300 Telaga houses. There are no difficulties in the way for them to become Christians. The only difficulty that exists, is the matter of weddings and the selection of couples. Since these concessions have existed from the beginning, the Sudras do have some difficulties in finding partners who are Christians when making up their matches. However, we have accomplished many things.

There are two pastors of Sudra origin in the ministry in the Palnad. One of the sons of the Palnad is the pastor of the Sattenapalle Congregation and one is finishing the Theological course at Luthergeri. There are 22 workers of Sudra origin now working in the field, some are teachers, some are catechists, and some are evangelists and two are pastors. Each of them takes full responsibility for Christians. The Sudras are not wealthy in the Palnad, but do possess a little more land than the other outcaste Christians. Once they have learned the need to give to the Lord, I believe the work of the Church will be on a firm basis. The Church has well considered its task to be witnesses, and to establish it among all people. The Week of Witness as it is observed in the Palnad is a real encouragement.

The Church as it is now reorganized, has placed more responsibility upon the village pastor. Today there are nine parishes in the Palnad with centers at:

1. Piduguralla
2. Mallavolu
3. Dachepalle
4. Oppicherla
5. Durgi
6. Veldurty
7. Gurzala
8. Rentachintala
9. Tummurukodu

In one of the Annual Reports, Dr. Albrecht appealed to the Mission that more men be set aside, to be ordained, to assume the heavy work of a missionary. During the past ten years, much thinking and praying has been done on behalf of these old supervisor's divisions which have been converted into parishes with pastors now at the head of them. Much has been gained by this new set up. The Christians now have their pastor in their midst, and the Means of Grace are being extended more frequently than the missionary was able to give them while on tour.

There was a time when the village Christians did not have access to the Lord's Supper and Baptism but once a year. Now that situation has changed. The parishes are properly constituted and are following a Constitution and Bye-Laws. For the present each parish is responsible to the Field Church Council in this charge, but it is the hope and dream, that the day will soon come, when pastors will be responsible entirely to Synods for the affairs of their congregations; that as long as foreign funds are necessary that pastors must draw their subsidies from a Central Treasury. Therefore, the celebration of the Centenary should lead all to a consciousness that this is absolutely necessary. Each parish has an average Christian baptized membership of 2,000. Distances are great in the Palnad, but it is seen that a pastor can care for the congregations much better than the missionary whose work is so heavy.

Field Church Council

These organizations have been working in the Church and Mission from the beginning of the period under study. There was a time when the missionary only made decisions, and acted upon cases in a single capacity. But it was soon realized that virtually each missionary was becoming a dictator. Very soon democratic principles were inaugurated in Councils, Committees and Synods. Therefore, the Field Church Council of the Palnad was properly organized by Dr. R. M. Dunkelberger in 1919. Since then the Field Church Council has been functioning with regularly elected Officers, and properly constituted Committees. This body is responsible for the preparation of its budget, the entire expenditure of funds both local and foreign in accordance with the rules and practices established. Meetings take place regularly each month when all matters relating to the Gospel work and elementary schools are brought before it for consideration. Each matter must come to the Council with the consideration and permission of the pastor concerned.

The Church Council President is the Paymaster, receives all funds, either offerings or grants and expends money only on the order of the Field Church Council. However, the prayer and hope of all is that this form of Church Government will be replaced by the Parish Council, with a pastor at the head, and a

Panchayat associated with him. Then, it is believed that order and discipline will be maintained perfectly in the village. The Field Church Council as a body has functioned very well, but its day is being superseded by the Parish Council in centers, where such influence should exist. The Palnad Field Church Council consists of 17 members for the present. It has five regular Standing Committees consisting of the (1) Gospel Work Committee, (2) Elementary School Committee, (3) Building committee, (4) Budget Committee, (5) Panchayat Committee.

The History of the Palnad would be incomplete, if no mention was made about Christ Lutheran Church Congregation. Rentachintala. The following pastors have served the parish :

(1) Rev. K. Ezra	...	1919-1924
(2) Rev. R. D. Ph. Augustus	...	1924-1928
(3) Rev. Philip Leisenring	...	1928-1930
(4) Rev. P. B. Paul	...	1930-1935
(5) Rev. K. Rajaratnam	...	1935-1938
(6) Rev. B. I. Moses	...	1938-

The Congregation became a Self-supporting Congregation in 1924. Rev. R. D. Ph. Augustus was instrumental in bringing about a fine state of cooperation in the congregation in all departments of work, as found on the Central, Girls and Medical compounds. However, it must be said very plainly, that it is the interest and hard work of the members living on these compounds, which give the title to it as "Self-supporting Parish". Otherwise, Christ Church would be far from its ideal of being self-supporting. The offerings at the Christmas and Harvest festivals each year are very encouraging functions.

The people of Anandapuram have not entered into the spirit of the congregation very heartily. Every pastor has had his difficulties with his flock. Mrs. Albrecht wrote about the condition of the Palem Christians in 1912, with the note "the condition of the Palem Christians is not what we would desire it to be". From that day, conditions have improved very slowly; poverty still exists but there is no reason why members must be urged and threatened to be more regular in their attendance at prayers. Missionaries and pastors have been discouraged in the past because the Christians have not desired to cooperate. The baptized membership of the congregation numbers 704. The total receipts during the past year was Rs. 1,126 and the total expenditure is Rs. 876-7-0, which includes the salary of the pastor, sexton and a part-time Bible woman.

The Palnad is rich in historical data, being the seat of the Buddhist University located at Nagarjunakonda. Later in the 10th and 11th centuries, the rich tracts of land, situated between Gurzala and Macherla had become the battlefield of the Reddy kings. Today, the Palnad has earned a place in the affairs of men,

that the Lutheran Church has been established in villages. What an influence these congregations have wielded in each place. Just as in the days of old, when Father Heyer without respect for persons or his health, planted the seed in faith; and in the days of Dr. Albrecht, when all were treated alike, all depended upon him, he fearlessly went ahead, placed catechists and teachers in each place; and in the days of missionaries Dunkelberger and Goedeke, when the love for the people was shown to the villages by their hard work, trials and efforts for the establishment of Christ's Church, so we should not lose courage, but should feel encouraged that the seed has been planted. God will add the increase to His Kingdom. We hear the voice of the Angel say, "Well done, good and faithful servants, enter thou in the joy of thy Lord."

17. PALNAD MEDICAL WORK

DR. CH. S. JOHN

An old teakwood almirah stands in one of the rooms of the bungalow of the district missionary at Rentachintala. This chest used to be full of patent and other medicines till the middle of 1914. Dr. George Albrecht used to make a free use of its medicines both for the Mission boys and workers according to the limited knowledge of medicine he had in those good old days. A preliminary dose of castor oil followed by a pinch of quinine was his favourite treatment for an attack of malaria. During epidemics of cholera, he used to make every one in the compound drink a tumblerful of a weak solution of potassium permanganate every morning until the scare died down. The present medical bungalow was finished before Dr. Albrecht left India for good in March 1914. Until then there was no organized medical work in charge of a doctor.

It was Dr. R. M. Dunkelberger that actually laid the foundations for organized medical work in the Palnad. Soon after taking charge of district work in the Palnad in 1914, Dr. Dunkelberger arranged with the doctor at Gurzala, Dr. Kshirasagaram to pay weekly visits to Rentachintala and look up sick people in the compound on a payment of Rs. 25 per month. This arrangement was not satisfactory and so in the year 1916 a full-time doctor was employed.

Dr. Jabaratnam Pillay, a retired sub-assistant surgeon, was the first full-time doctor employed by the Mission at Rentachintala in November 1916. The late N. Narasayya was the first compounder to assist him. The old church house in the district missionary's compound was partitioned and the dispensary was held there. It was at this time that Dr. Dunkelberger walled off the hospital site and the medical bungalow and built a gate into the compound. The first hospital building known as the maternity ward was built and was occupied in the year 1917. This was used as the dispensary building for a long time. A month after working in the new building, Dr. Jabaratnam Pillay left the Mission for good for health reasons.

The year 1917 is memorable in the medical work in the Palnad, for the first American doctor arrived here in the person of Dr. Pfitsch. Dr. and Mrs. Pfitsch were welcomed to Rentachintala and it was a great thing to see in those days a graduate of Johns Hopkins University to come to work in the benighted Palnad. While Dr. Pfitsch was learning the Telugu language, he had an able compounder and interpreter in the person of the late J. Jubilee, who helped him to understand the complaints of people who came

for medical aid. It was at this time that Dr. K. Sundaram, L.M.P., was taken as an assistant to Dr. Pfitsch. In the year 1918, Miss Szember, the first American nurse, took charge of the nursing side in Rentachintala hospital.

Medical work flourished under Dr. Pfitsch and an out-dispensary had to be opened at Durgi, a village 16 miles from Rentachintala, and Dr. Sundaram was put in charge of it while another doctor by name Dr. Geoffrey, L.C.P.S., was taken to help the work in Rentachintala Hospital. When Dr. Sundaram left the Mission work in the year 1924, Dr. Geoffrey was transferred to Durgi out station dispensary. This dispensary was later abolished for want of enthusiastic workers.

The year 1924 saw the departure of the American doctor for good and the medical work was put in charge of an Indian doctor, Dr. David Athisayam, under the general supervision of the district missionary.

The main hospital building known as the Miller Memorial was begun in the year 1924 by Dr. Dunkelberger and was completed in the year 1925. This was erected by Mr. and Mrs. John Elsie Miller of Philadelphia, Pa., in memory of their parents. It was known as the extension.

From this time the medical work was carried on by Dr. David with the help of the American nurse and other assistants. Misses Viele, Blair and Martin successively carried on the work on the nursing side and managed the Nurses' Training School in addition to their other duties.

The next important landmark in the history of the Medical Work in the Palnad was the arrival of Dr. and Mrs. Zigler in July 1929, to take charge of the medical work. From now on, the work flourished and was organized on a sound basis. People from all over the Palnad, and from the Nizam's Dominions beyond, flocked to Rentachintala and had the satisfaction of having the attention of an able 'white doctor' and careful nursing as well. The local panchayat board was good enough to give a liberal contribution every year as a mark of appreciation of the services of the hospital for the people of the village.

The next important addition in the matter of buildings was due to the strenuous work of Dr. Zigler during his furlough in America, and this resulted in the erection of the new administration block known as the "Gift of the U. L. C. Epiphany". This modern and up-to-date building contains an operating theatre on modern lines, the store rooms and the drug and administration rooms. A long felt need was at last supplied and every one is happy to work in such a fine building. This was begun in December 1939 and was completed by October 1940, a very short time indeed in India. It is due to the untiring and able guidance of the great Mission builder, Dr. J. C. Finebrock. The administration buildings, and the splendid assembly hall in the Andhra Christian College premises and the Noble and Heyer Halls in

Guntur are the standing memorials to the able workmanship and untiring zeal of Dr. Finefrock. We had the rare privilege of having this new block dedicated by Rev. Dr. Moll in October 1940. What a wonderful gift, Rs. 22,000, for the alleviation of suffering in India through the U. L. C. Epiphany offerings!

July 1, 1940, is a red letter day in the history of the Indian Church. For the first time in the history of the Mission, a hospital was put in charge of an Indian doctor. Dr. John was made the medical superintendent and the physician-in-charge of the Rentachintala Hospital. Dr. Zigler left Rentachintala in the same month to take charge of the U. L. C. M. Hospital, Rajahmundry.

The year 1941 saw the addition of other buildings to the main plant, a dispensary building, a nurses' home, and a tuberculosis ward. The tuberculosis ward was made possible by the efforts of the nursing superintendent, Miss L. L. Martin during her furlough in America. This is a much needed building as tuberculosis is very much on the increase in Rentachintala and in the Palnad.

Dr. David Athisayam left the Mission in August 1939 after a splendid service of 15 years. He it was who kept up the reputation of the hospital during the long absence of an American doctor from Rentachintala. The names of other doctors, Judson, Mila Samuel, P. Samuel, U. Ratnam, Russolm, Sugundam, Simon, and lady doctors, Chinniah, Mrudubhashini, are also associated with hospital work for varying terms in Rentachintala. Dr. T. C. Varghese, M.B., B.S., a Syrian Christian medical graduate, was added to the staff in October 1939, and he is continuing his able service to date.

Improvements such as electric lighting and water system have been installed during the present year, and are very much appreciated both by the patients and the staff.

The present Hospital has a capacity of more than 60 beds. Much operative work of a major character is done here and the hospital is indeed a blessing to the people of the Palnad and the surrounding places.

18. HIGH SCHOOL, PEDDAPURAM

MR. V. MOSES, B.A., L.T., B.D.

Peddapuram is an attractive town of about 20,000 population. It is one of the revenue divisions of East Godavari District; it means this is the headquarters of a deputy collector. So, it has considerable prominence in the district. In East Godavari, there are only three towns where there is municipal administration and Peddapuram is one of them. The municipality has been functioning in this town for over 25 years. Peddapuram is about 10 miles from Cocanada which is the district headquarters. It is not connected by any rail road but the nearest railway station, Samalkot, is about 3 miles from this place. This town is situated on an elevation and as such commands a good view of the surrounding fields and villages. There is a good road (26 miles) running between Rajahmundry, the centre of our Mission field on this section, and Peddapuram. There used to be bus service till it was recently closed on account of petrol rationing. The forests reserved by the Government and the East Godavari agency tracts are about 30 to 40 miles from this place and the agency produce such as timber, wood, tamarind and fruit are brought in large quantities to this place for sale.

There are many uplands and unfertile areas in Peddapuram Taluk. It is considered dry and backward. There is not much wet cultivation in this taluk as there is in some of our deltaic taluks of West or East Godavari or Guntur. There are some irrigation tanks and when there are good rains, the tanks are filled with water which is used for cultivation. About three-fourths of the taluk has dry cultivation. The labouring class of people forming about 75% of the population, have no work at all for the greater part of the year. The farmers, the labourers and the coolies are poverty-stricken. So, generally speaking, the people in this taluk are backward in many respects. There is a large proportion of ignorance, superstition and distress. In this section our Mission planted an educational institution, to serve these people.

This Mission High School owes its origin to the self-sacrificing efforts of some early missionaries who strove very hard to bring enlightenment to this backward tract. The early pioneer missionaries did very well in selecting this area which by its very backwardness and remoteness seemed to be one of the most proper places for their labours. The first missionary to perceive the need of a school in this town was Rev. E. Edman, M.D., who was then in charge of the Samalkot Mission field. He started in

1891, a small primary school in the heart of the town. That was, of course, 50 years ago. The teachers must have all been high-caste people, Brahmins, for learning was their possession for ages. The pupils also must have come from the highest communities, admission being denied to the low caste children. It was therefore a caste school to begin with. The school did good work during the four years it was under his management.

It was then handed over to his successor in this Mission field, Rev. H. E. Isaacson, D.D. The school soon attracted many students and in his hands thrived very well and attained to the status of a lower secondary school having been recognised by the Government. There was then in existence in the same town, a Board school which tried to cater to the educational needs of some sections of the people in the town. For some time there was unhealthy rivalry. There was a regular tug-of-war between the two institutions, each vying with the other in its efforts to secure strength, efficiency and high recognition. The school started by Christian missionaries was always looked upon with suspicion. There was for some time great opposition to the continuance of this Mission school; this was organised by some orthodox leaders and influential citizens of the town. But this opposition gradually wore off and people began to see the difference between this Christian school and the Board school and several big people of this town rallied round the missionary and gave him support. In this connection, mention should be made of Sri Maddirala Ramarao Pantulugaru, who later on served the institution as its headmaster for several years. He was connected with the school from almost its very beginning and it was through his untiring efforts and personal influence that the Mission school could stand all kinds of weather. The public also began to put confidence in Mr. Ramarao. Slowly the rival school was removed from this place and the Mission institution was placed on a firm foundation. In 1899, the Fourth Form was opened, and in 1900, the school was recognised by the Director of Public Instruction as a full fledged High School. Until 1903, it was probably not strictly a mission institution and the work was carried on by the individual efforts of Dr. Isaacson. The school was taken over then by the Mission Board in America which has ever since continued its support. This High School was one of the four High Schools in the district about that time and won a good name for efficient instruction and brilliant results. It attracted crowds of pupils and several of them came from distant places to receive instruction in this promising institution.

The classes of this High School were held in a rented building in the middle of the town from its inception till 1906 and then the present Branch School building was bought at a cost of Rs. 3,400. This was originally a dwelling house but has been re-modelled since, so as to make the class rooms more airy and better ventilated to meet the needs of growing strength. It fell short,

however, of the requirements of a good school building, with its closed compound and unventilated, small size rooms. In 1911 preparations were made for the construction of a pucca school building in a decent locality. At the eastern end of the town a nice compound of over 6 acres in extent was purchased and under the guidance of late Rev. K. L. Wolters, plans and estimates were prepared and the corner stone of the present structure was laid on November 25, 1911. The building was completed and dedicated on October 29, 1912. The Mission spent about Rs. 30,000 and the Government gave a building grant of Rs. 10,000. Of the Rs. 30,000, Rs. 25,000 were the proceeds of the sale of Haas lands of Bhimavaram taluk, West Godavari District. The donor was Mr. John G. Haas, an American philanthropist, whose memory the public of this town ever cherish gratefully for having given them one of the finest buildings in this place. This building is built of stone and is in the form of 'H'. There is a spacious hall built upstairs over the cross row of rooms.

The compound where the missionary bungalow now is, once belonged to the Canadian Baptist Mission. About the year 1910 our Mission and the C. B. Mission came to an understanding by which the Baptist people withdrew their activities from Peddapur proper and this compound was sold to our Mission.

The present headmaster and manager was a pupil of this High School during the 3 years, 1911-14; and was graduated from this High School. I would like to give a picture of the hostel life then. Our Mission had only one High School for boys about that time, namely at Peddapur. Some missionaries who were very keen on High School education for the young men of our Mission, made an effort to send to Peddapuram a batch of young pupils selected from all over the Mission field; I was one of them. During the first year, we (22 in number, I think) all stayed in Dr. Isaacson's compound (now Whitteker School) and walking 6 miles every day up and down attended the school in the town; the new building was then under construction. Then the following year, we all shifted to the compound in Peddapuram where the missionary bungalow now is. The present chapel was our hostel room. It is interesting to mention that for most of the time we were there, we had no missionary as the manager of the hostel. Rev. Mr. Schaefer was there for some months; and then there was no warden but I still remember very well how we the hostel boys behaved ourselves. We had our prayers both morning and evening. From this place, we attended Church services regularly at Samalkot three miles away. We managed our own cooking. Everything went on nicely and smoothly and it is gratifying to think that almost all of this first batch of hostel students became useful to our Church and Mission. I think it would not be out of place to mention some of them who have become leaders in our Mission and Church.

1. Rev. Boosi C. Peter, General Secretary, Young People's Work.
2. Sodadadi Jeevaratnam, Pastor, Mahadevapatnam Parish, Bhimavaram Taluk.
3. „ Manukonda C. John, Pastor, Kothapeta Parish, East Godavari District.
4. „ Gidla Satyanandam, Teacher, Bible Classes, Luther-giri, Rajahmundry.
5. „ Bethala John, China Miram Parish, Bhimavaram Taluk, West Godavari District.
6. Mr. Pidakala C. Moses, M.A., L.T., Lecturer, A. C. College, Guntur, died 24-8-41
7. „ Pidakala Satyanandam, M.A., L.T., Lecturer, A. C. College, Guntur.
8. „ P. M. Luther, B.A., L.T., now headmaster, Board High School, Undi, West Godavari Dt.
9. „ Sabbithi Moses, B.A., B.ED., Assistant Teacher, U. L. C. M. High School, Guntur.
10. „ Tuluri Devasahayam, B.A., B.ED., sometime headmaster, Higher Ele. School, Narasaravupet, now Assistant teacher, U. L. C. M. High School Bhimavaram.
11. „ Adidela Sundararao, B.A., Assistant Teacher, U. L. C. M. High School, Bhimavaram.
12. „ Nittala Prakasarao, B.A., Headmaster, U. L. C. M. H. E. School, Dowlaiswaram.
13. „ Tuluri Prakasam, sometime Headmaster, U.L.C.M. H. E. School, Narasaravupet; now Assistant Teacher, U. L. C. M. High School, Peddapuram.
14. „ Palaparti Joshua, now Asst. teacher, U. L. C. M. High School, Guntur.
15. „ Karra Reuben Moses, Govt. Customs House Dept. a member of our Church Council, Rangoon.
16. „ Garikimukkula Joseph, teacher, U. L. C. M. Training School, Rajahmundry.
17. „ Palaparthi Adam, L.M.P., Doctor, Berhampore.
18. „ V. Moses, B.A., L.T., B.D., in charge of U. L. C. M. High School, Peddapuram.

Is it not wonderful and miraculous that out of a group of 22, He has chosen as many as 18 to be labourers in His Vineyard in some capacity or other !

In the above paragraph, I made a reference to some missionaries who were very keen on High School education. I shall be failing in my respect, if I do not make mention of two of those missionaries, the late Dr. C. F. Kuder, and Dr. E. Neudoerfler who is still labouring in the Mission field. I cannot forget how interested they were in showing facilities for our education. Pupils who were not keen on continuing their studies were sought

out and these missionaries encouraged them to prosecute their studies further. Much money was spent upon our education. Once a month, Dr. Kuder came to our hostel and gave us money for books, for clothes and for sundry expenses. And now as I look back to those good old days, I cannot help but say that money was very liberally given. I always admire their forethought and foresight; they laid the foundation for an educated Lutheran Church.

Let me write a few lines about the hostels here. At first a few sheds were constructed and the Christian pupils were accommodated in these ugly houses; and as this is a place notorious for white ants, much damage was done not only to the roof but to the wooden articles, books, etc., belonging to the pupils. Some outstanding missionaries had been in the past, Managers of the High School as well as the Christian Hostel. A list of Managers of this High School and Hostel is given on the next page.

Some of those missionaries took very keen interest in the development of this Hostel. About the year 1925, Rev. F. J. Fiedler constructed a block with tiled roof; some people here call it Fiedler block. Close to this line, a fine mango garden was raised under his direct supervision and now this garden looks very attractive. A well for the use of the hostel pupils was constructed about that time and it must have cost the Mission nearly Rs. 1,500. Later on, during the time Rev. A. F. Schmitthenner was the manager of the hostel, another block was built, about 1932, for the use of hostel pupils. It is said that Dr. Coleman handed over a few hundreds of rupees and that gave Rev. Schmitthenner some encouragement to begin their work. When this building was completed, it was named Coleman's Hall. These two hostel blocks give accommodation for about 100 students. At one end of one of these blocks are a couple of rooms where the warden of the hostel resides. Between these two rows is spacious ground about two acres in extent and the hostel pupils use this as play ground. The hostel boys do not have a separate prayer house, but they use the chapel, generally in the mornings, where the congregation has Church services on Sundays and festival days.

During the time when Dr. F. L. Coleman was in charge of this High School and hostel, he obtained funds for the construction of a hostel for non-Christian pupils. This he felt was a dire need and so a hostel for Hindu students was constructed at a cost of about Rs. 10,000 about the year 1920. The purpose for which it was constructed was not achieved. It did not attract non-Christian pupils. It remained unoccupied for 3 years or so. Finding that the Hindu pupils were not desirous of using this block, it was later decided to close it as a Hindu hostel and those rooms were let out to Christian members of the staff.

The following is the list of missionaries and Indians who served, and are serving, as Managers of the High School. The

two men mentioned last are Indians. No. 14 and 15 served as Manager as well as Headmaster.

1. Rev. E. Edman, M.D. (Founder).
2. Dr. H. E. Isaacson.
3. Rev. F. W. Wackernagel.
4. Rev. F. W. Schaefer.
5. Rev. H. H. Sipes, Ph.D.
6. Rev. F. L. Coleman, D.D.
7. Rev. F. J. Fiedler.
8. Rev. C. S. Hayner.
9. Rev. H. H. Moyer, D.D.
10. Rev. C. B. Caughman.
11. Rev. C. P. Tranberg.
12. Rev. R. L. Cunningham.
13. Rev. A. F. Schmitthenner.
14. Mr. V. Ch. John.
15. Mr. V. Moses. (Present incumbent).

I should, in this connection, mention the names of two Indian men who served the institution as Headmaster:

Mr. Maddirala Rama Rao (9 years).

Mr. M. Samuel (9 years).

Mr. Samuel is one of our own men and is now the Manager and Headmaster of the U.L.C.M. High School, Bhimavaram.

It will not be possible for me to state the contribution they have made and describe the part they have played in the progress and development of the School during the past 40 years or so; it will not be possible to take up each period and present a picture of that regime in all its aspects. It was the good fortune of the school, and God's blessing as well, that educationalists as well as those deeply devoted to the cause of Christ, served the institution in the past. There are some very outstanding among them who did meritorious services either in one or the other of the phases of activity mentioned above. As I already stated, I was here for three years as a High School boy and now I am here having gained considerable experience in life and maturity of judgment. I am in a position to offer a few remarks concerning the influence which the school has exerted here and in the neighbouring villages.

This is primarily as every one knows an educational institution. The chief emphasis no doubt was therefore placed from the very beginning on secular education. In this respect, the school had won a name. About 25 to 35 students are declared eligible for University studies every year. The teaching of various subjects has been recognised as being more efficient than in any one of the neighbouring High Schools; but all the Christian headmasters and managers I have no doubt had a far greater aim. They and all the Christian teachers knew that this is a Christian institution built to be an agency to convey the Gospel

message and during the past many many years, I want to stress, all the Christian managers kept this in their minds and tried their utmost to develop it into a really Christian institution; it is needless to say that some were more zealous in this respect than others. Scripture instruction has always formed a very important part of the school curriculum. Bible is taught both to the Christian pupils as well as non-Christian pupils, in a systematic manner. Some pupils stay here for 7 or 8 years or even more and these boys get this religious education for several years. Every year about 50 to 100 students on the average leave this institution. At this rate we can imagine the number of pupils that have gone out. All of them hear about Jesus Christ and about His saving grace. This has brought about a great change in the understanding and outlook of all the people in Peddapuram and in the neighbouring villages. The caste system which was very deep rooted in my boyhood days is disappearing. This Christian school has become very dear to all the people. There are hundreds of parents who prefer to send their children to our High School rather than send them to a Board School. This change was brought about by the untiring labours of the managers of this High School, of the Christian workers here and in the neighbouring places and of the missionary Zenana ladies stationed at Samalkot. Every home here was visited by our workers, men and women. In talking to several people here, I gathered some information and people very gratefully remember Miss Oswald, Miss M. S. Borthwick, Mrs. M. Samuel, Miss L. A. Miller, and Miss H. M. Kaercher. There have been conversions from the caste people and one of the pastors recently ordained, a convert from a very high caste, was a product of this High School.

What results have been achieved? That is a very relevant question. Some of our old boys have become prominent in the public eye. Some are occupying big positions in life. One or two have become Collectors, some Deputy Collectors, one or two are now in the Indian Medical Service; one has become the Principal of a First Grade College and so on. But thinking of our own men, I like to emphasize the fact that this Mission High School has been a training ground for our workers in the Church and the Mission. As I make a general survey, I am pleased at the thought that Peddapuram High School has produced very good results. Let us first think of our pastors. At present, there are about 40 ordained men belonging to the Rajahmundry section of the Mission field. Of these, not less than 20 have gone out of this High School; roughly about 10 of them have studied in Bhimavaram High School and the remaining men in neither. It is true that Bhimavaram High School was started much later than Peddapuram High School and yet one can appreciate the training given to our own men here in Peddapuram. Then think of the hundreds of Christian pupils who have gone

out of this High School and who are working in our villages as school masters, evangelists and catechists; I should say there are hundreds. Certainly the Church would have been much poorer but for the education which our Christian pupils received in Peddapuram High School.

I do not know how it was some years ago but now maintaining this School is not a very expensive proposition for the Mission. For seven or eight years after the depression in 1932, the American subsidy for this one High School was about Rs. 2,500 annually. In the year 1940, the cuts imposed on all Mission workers were removed and from that time onwards the Council has increased the Mission subsidy to about Rs. 4,000 annually. Out of a sum of about Rs. 25,000 expenses, every year the Mission contributes only Rs. 4,000 and the remaining amount is Indian receipts. The Mission spends comparatively very little on High School education.

The School celebrated its Silver Jubilee with great rejoicings in the year 1937 when my predecessor was here as the Headmaster and Manager of this High School; it was of course, 25 years after the opening of the new building. God has blessed this institution richly during the past and on that occasion the voices of many devout souls were lifted towards God Almighty in deep gratitude for the manifold blessings received at His hands; prayers were also offered then that God may continue to shower His blessings on this High School in the years to come. May God's blessings flow unceasingly for His own glory and honour.

19. RAJAHMUNDRY TOWN

DR. M. L. DOLBEER.

I

At the end of the century of Lutheran work among the Andhras, Rajahmundry can look back on a history crowded with events, and interesting personages.

The work here was not begun by Americans as that of Guntur, but by German missionaries of the North German Missionary Society of Hamburg (later Bremen). The pioneer was Rev. Louis P. Menno Valett, (India service 1843-1859) who sailed from Hamburg May 26, 1843, reached Madras 2nd October, and in January 1845 settled in Rajahmundry. The intervening time he had spent partly with Father Heyer in Guntur. The great Godavari anicut at Dowlaishwaram, one of the first major irrigation projects in India, and still one of the largest, irrigating 1,200,000 acres of land in the rich delta of the river, was then in process of building under the direction of Sir Arthur Cotton. Cotton was a great man and one who did not hesitate to proclaim himself a Christian in a heathen land. He and other Englishmen in Dowlaishwaram and Rajahmundry welcomed Mr. Valett and pledged both moral and financial support. Missionary Valett at once began preaching services in English and Telugu, and started two schools, one Anglo-vernacular and one purely Telugu.

Rev. Charles W. Groenning and Rev. Ferdinand August Heise arrived in Rajahmundry July 22, 1846, also sent out by the North German Society. Missionary Groenning (1813-1898; India service 1846-1856) who was of Danish birth, proved to be the most successful of the early missionaries. Missionary Heise (1818-1895; India service 1845-1862) was also a capable missionary. The two new men were ordained by missionaries Valett and Gunn soon after their arrival. Mr. Valett worked in Rajahmundry from 1845-1851, when he left to enter the service of the London Missionary Society. Mr. Groenning laboured in Rajahmundry from 1846-49, in Ellore 1849-50, in Guntur 1850-54, 1861; Palnad 1854-58, and again in Rajahmundry 1862-65. Mr. Heise worked in Rajahmundry 1846-55; and 1857-62, when he left India for Germany.

Mr. Valett acquired from Government on a 99-year lease what is now the Church Compound; and in 1846-47 erected the first mission building on the spot now occupied by St. Paul's Church. The history of the mission work in Rajahmundry centers around this sacred spot. The first building gave accommodation for four missionaries, as well as a large room used as a common living room, school room and place of worship. It was replaced in

1876-78 by St. Paul's Church, dedicated Christmas Day, 1878. It is interesting to note that this church, built for a Christian community of seventy souls, is still after 64 years serving a Christian congregation of 1,200 souls, not to mention the daughter congregations sprung from this center.

In 1848, Mr. Valett married the sister of missionary Bowden of the Plymouth Brethren Mission (English) at Palcole. For them, a bungalow was begun. Mrs. Valett died within a year of her marriage and was buried in an old cemetery on the river bank near Riverdale Compound. Mr. Valett left Rajahmundry March 9, 1851.

II

The second period of the work begins with the year 1850 on the transfer of the work from the North German Society to the Foreign Missionary Society of the Lutheran Church in America (General Synod). The actual transfer was dated January 1, 1851. The first American missionary was Rev. William J. Cutter (1820-1898, India service 1852-1855). Mr. Cutter was in charge of the Anglo-Vernacular school at Rajahmundry (1852-54). He is the first missionary from Wittenberg College. After a brief stay in Guntur, he returned to America. Mrs. Cutter began the first girls' school in Rajahmundry.

Mr. Heise, corresponding with the Foreign Missionary Society on April 7, 1851, states that Rajahmundry was then a town of 14,000 inhabitants. He reports the visible fruits of missionary labour as meagre. Only four adults had been baptized. There was an English school with nineteen on roll, and a Telugu school at Muramanda with twelve pupils. Staff, one teacher. No Indian Christian preachers. After Mr. Cutter's arrival in 1852, the work grew to five schools and 175 pupils.

On January 1, 1854, the first Synod was convened at Rajahmundry. Present were Father Heyer, the Rev. Messrs. Groenning, Valett, Heise and Cutter. A great band of stalwarts! And fourteen native Christians.

Father Heyer served in Rajahmundry from 1855-1857, and again in 1869-71, his famous last trip as an old man of 76, made, rather than agree that his beloved work here should be closed for lack of a missionary. The story has often been told and is always thrilling in the telling. This grand old man is still the outstanding figure of American Lutheran Missions, and known all through the Andhra Lutheran Church as 'Father' Heyer. Heyer established the first boarding school for boys in Rajahmundry in 1855, with five boys, three of them brought over from Guntur.

This marks the first decade of work in Rajahmundry. Progress had been comparatively slow. This was due to the small force of foreign missionaries and the meagre financial support of the

Church in America. In 1854 only about Rs. 300 came from America for the Rajahmundry work. The balance of the expenses of that year totaling Rs. 1,300 came from the interested English residents in the city. The work also had been practically confined to the town, and little work done in the surrounding area. The missionaries were obliged to look after their school work and rarely went out into the villages to preach. There were also no competent Indian helpers for such district work. Father Heyer, therefore, was working on a sound plan in beginning a boarding school, as it was absolutely necessary to raise up, train and employ a band of Indian Christian helpers. But years were to pass before these schools really began to meet the need for workers. In the town there was some preaching in the bazaars, but the missionaries relied chiefly on educational work as an evangelizing agency. Nevertheless results were as good as other mission work in the Andhra area in those early days.

III

The first Brahman convert came in 1856. This was followed by hostility from the Brahman community and thirty pupils were withdrawn from the English school. Government grant for school aid was first accepted in 1858, though there was opposition to this new policy from the American side, and the practice given up for a while, but permanently accepted from 1890. Since that day the policy has continued and the mission has received from the Government an aggregate sum of many thousands. One Indian Christian helper began colporteur work, selling and distributing Bibles, Testaments and tracts. The girls' school in 1856 had two teachers, both Christian women, and thirty-two pupils in three classes.

Mr. Heise returned from furlough in January 1858. Father Heyer had already left for America in May 1857. An Englishman, Captain Taylor, nobly kept the work going for nine months. There were twenty communicants on the roll, eight schools and thirteen teachers. The total Christian community numbered 120. A new reinforcement was coming in the person of Rev. Adam Long (1825-1866, India service 1858-1866). Mr. Long remained in Rajahmundry only ten months, then moved to Samalkot on January 31, 1859. Mr. Heise resigned in 1862 because of ill health; Mr. Groenning coming from Guntur to Rajahmundry. Mr. Groenning was successful in his work, baptising 54 persons in 1863-1865. He left for America, however, in 1865, and never returned, a real loss to the work. A son, William, however, returned to India in 1885, working in Rajahmundry from 1885-1889. The death of Mr. Long in 1866 left the Rajahmundry work entirely without a missionary. The work was kept going by Catechists Thota Joseph (1839-99), and Nelaprolu Paulus (1842-1897). Joseph and Paulus became the first ordained pastors (1878)

on the Rajahmundry side. Neither of them was a native of Rajahmundry, both coming from the Guntur field. Dr. Unangst came to Rajahmundry on a visit in July 1866.

IV

The crisis for the Mission which occurred between 1866 and 1869 has often been described. American support practically ceased. On the advice of Dr. Unangst, the Home Board decided to transfer the work to the Church Missionary Society. Dr. Unangst's appeal, however, written from Guntur December 5, 1868, reached America in time. Father Heyer in Germany heard of the proposal. Conferring with Groenning he secured the services of Rev. Hans Christian Schmidt (1840-1911, India service 1870-1903) and Rev. Christian Frederick Johan Becker (1845-1870, India service only three months in 1870). Father Heyer and Schmidt reached America just in time to attend the annual meeting of the Pennsylvania Ministerium at Reading, May 1869. This was the turning point of the crisis, as Father Heyer's fervent appeal secured the support of this active body and resulted in the General Council taking over the Rajahmundry work, August 27, 1869. Intrepid as ever, Father Heyer though seventy-six years of age, returned to Rajahmundry in December, 1869. The C. M. S. had actually supported the work from May to December of that year. The expense incurred by them was refunded later. Father Heyer's first communion service on Christmas Day 1869 was attended by forty-nine communicants. The staff consisted of Joseph and Paulus and five school teachers. Mr. Becker arrived February 1, 1870, only to die on May 8, 1870. Dr. Schmidt reached Rajahmundry August 4, 1870, and from then on for many years was a mainstay of the work. Father Heyer's stay was short, one year and two months only, as he returned to America in 1871, with the satisfaction of having saved the Rajahmundry work for the Lutheran Church. During this short time however he had baptized over 100 persons, mostly in outlying villages. On Christmas Day, 1870, seventy persons communed. Tota Joseph who had been in Rajahmundry since 1854, and Nelaprolu Paulus who came some time later, were there to train Mr. Schmidt in the work and also Rev. Iver K. Poulsen (1846-1913; India service 1871-1888) who arrived from Denmark January 22, 1871. Mr. Poulsen was ordained by Father Heyer at Rajahmundry four days after his arrival with Mr. Schmidt preaching the ordination sermon in Danish. Father Heyer left almost immediately, sailing from Cocanada January 30, 1871. What great memories he had as he saw the shores of India receding for the last time, thirty years after his first arrival!

V

The years 1871-78 are represented by Dr. Drach and Dr. Kuder (Chap. IV) as difficult years, a 'struggle for existence.' Funds were insufficient and difficulties many. Messrs. Schmidt and Poulsen divided the work between them, Mr. Schmidt taking the district and Mr. Poulsen the educational work. Of the 241 Christians reported in 1871, only 30 were in Rajahmundry Town. Three boys of promise were in High School in Rajahmundry who were to do yeoman service later. They were Jerriprolu William Henry, (1855-1934, ordained 1899) son of J. Henry and Ruth; Sirikotla Richard James; (1857-1928, ordained 1900) and Cornelius son of Tota Joseph.

A conference of Telugu Missionaries met in Rajahmundry in 1873, and undertook the revision of the Telugu Bible. Dr. Schmidt was a member of this Committee until 1898. Dr. Schmidt was married at Madras, January 1, 1874. Mrs. Schmidt became a great helper in the work and the founder of the Rajahmundry Lace Industry. The first lace was sent from Rajahmundry to Philadelphia in 1878. By the close of 1874, the two hundredth person was baptized in Rajahmundry. The financial expenditure for the year was Rs. 6,506, not all, of course, spent in Rajahmundry town. The salary of a missionary was \$1,000.

The years 1875 to 1877 were crowded with disheartening difficulties. Famine and cholera were prevalent. Both Mr. Schmidt and Mr. Poulsen suffered from jungle fever. Little progress was made in the work. In 1876, Mr. Schmidt wrote: 'We do little more than keep the mission alive'. Seventy-two Christians, representing fourteen families, were connected with Rajahmundry congregation in 1876. The old mission house began by Mr. Valett in 1845, was in a state of decay. Mr. Schmidt began the building of a new church on the same site. The foundations of the original buildings are however visible to this day. Mr. Schmidt built the first mission house boat also in 1876.

Pamidipani Venkataratnam, (1851-1917, ordained 1902) a prominent figure in Rajahmundry for many years, was baptized by Mr. Poulsen in July 1877. He was a man of some education, who had been a government teacher. He was successively Telugu teacher to Dr. Schmidt, in charge of the Rajahmundry school, 'headmaster, 'Caste Girls' School, and pastor at Dowlaishwaram, Kothapet, Samalkot and Rajahmundry. Such a convert is proof that even difficult, relatively fruitless years, have their positive results.

St. Paul's Church was consecrated with great rejoicing on Christmas Day 1878. It had been intended to build it as a memorial to Father Heyer, who bequeathed money in his will for its erection, but this was not done. Strange to say the intention of this legacy of Father Heyer has not been fulfilled at the end of a century of work. T. Joseph and N. Paulus were

ordained at the dedication service of the Church, the first Pastors of the Rajahmundry Mission. The work of these two men has borne rich fruit, and has continued in their sons and grandsons.

Rev. Augustus B. Carlson (born in Sweden 1846, died Madras 1882; India service 1879-1882) arrived in Rajahmundry in January 1879. He came as a representative of the Swedish Augustana Synod, the first of a splendid series of missionaries given to India by that body. The Mission Conference of Rajahmundry was formally organized February 3, 1879, consisting of the Rev. Messrs. Schmidt, Poulsen, Carlson, and the new pastors Joseph and Paulus. The work was divided among them. The pastors entered into their work with enthusiasm and proved to be a 'power for good in the mission that can scarcely be overestimated'. (Drach and Kuder, page 189). In Rajahmundry town P. Venkataratnam was catechist. The statistics for 1879 reported 86 Christians (44 communicants) in Rajahmundry town and 249 in the district (127 communicants). Expenditure had risen to \$4,436 from America, supplemented by considerable sums received in India. The mission property consisted of the church compound, with St. Paul's church and Mr. Carlson's bungalow, and Riverdale compound, (purchased for 400) where Schmidt built Riverdale bungalow (1880).

Mr. Poulsen after nine years of uninterrupted service in Rajahmundry left on furlough in 1880. This marks the close of another period of Rajahmundry history.

VI

FRUITFUL YEARS, 1880-1888.

Mr. Carlson, after studying Telugu, worked out a plan for the development of the educational work in Rajahmundry, including a training school for workers; but his failing health prevented this development. He removed to Samalkot, suffered a sunstroke in September 1881, and died in Madras 1882.

But Rev. Horace G. B. Artman (1857-1884, India service 1880-1884) had arrived in Rajahmundry October 1880. He took over the educational work for which he was eminently fitted, and continued it till his death in Rajahmundry September 18, 1884. Mr. Artman added an upper department (V-VIII standards) in Rajahmundry School (1882) and the next year raised the school to matriculation. Mrs. Artman opened a girls' boarding school in June 1881. They reported as living in the bungalow on the church compound, which may be the present church bungalow, no record of the building or purchase of which I am able to find. A new departure, what is now known as Zenana work in the houses of caste women, was begun in August 1881. Mrs. Schmidt and Mrs. Artman began to visit the district munsiff's family and to instruct the wife and daughters in Telugu, English

and fancy work, as well as Bible history. This work has continued for sixty years with results no one can measure. I have been in a home where the grandmother, mother and daughter have all been under the influence of the Gospel message imparted in this way. Can such sowing of the seed fail to result in great fruit in the second century ahead?

The Church Book was translated into Telugu in 1881. At the close of that year, the missionaries held a conference attended by two native pastors and fifteen agents. The baptisms during the year had numbered 170. In January 1882, the Hindu Caste Girls' School was opened in Riverdale compound with P. V. Ratnam as Headmaster. This is now a higher elementary school. Mr. Poulsen returned from furlough January 1882, but removed to Samalkot. Rajahmundry was stirred in March, 1882 by the arrival of Revs. Messrs. Pohl and Bothman, the founders of the Breklum mission work in Salur (1883) and Jeypore.

On January 28, 1883, Rev. Franklin S. Dietrich (1853-1889, India service 1883-1889; died Rajahmundry June 11, 1889) arrived in Rajahmundry to find the missionaries and pastors revising Luther's Small Catechism in Telugu. St. Paul's Church bell also arrived from Philadelphia and was hung in the tower. Dr. and Mrs. Schmidt left on furlough March 1883 after thirteen years in India, to return to Rajahmundry on August 9, 1885.

The annual Conference in January 1884, discussed several important matters. With regard to caste the policy was laid down of recognising no caste distinction among Christians. On January 1, 1884, Mr. Artman formally opened the Mission High School for boys, with seven teachers and fifty students, of whom ten were Christians. Seventy-four boys were in boarding school. Mr. Artman, who was amazingly zealous, began the first Mohammedan work January 10, 1884, with three teachers and thirty pupils, all Mohammedans, with Messrs. Artman, Dietrich, and J. William giving an hour's instruction daily in Bible. This was followed by a Mohammedan Girls' School, July 1, 1884. In connection with these developments in work among girls, Mr. Artman sent an appeal to home to America for a "lady who will be able to devote her whole time to schools and zenana work." This in time was to bear fruit in the coming to India in 1890 of Miss Agnes Schade (1857-1920, India service 1890-1925) and Miss Katharine S. Sadtler (1849-1929; India service 1890-1902) our pioneer women missionaries, the first of a splendid group of devoted single missionary women who have laboured in Rajahmundry.

Mr. Artman was leading forward the work thus enthusiastically when he was stricken with hill fever and died on September 18, 1884, at the age of 27. This was a terrible loss to the Mission and one which had sad consequences in the educational work of the Mission. Mrs. Artman left for America with her two children in May 1885.

Rev. Frederick James McCready (1862-1920, India service 1884-1906) who had been sent by Mr. Artman to Philadelphia for theological training, returned to Rajahmundry in October 1884. Mr. McCready proved a valuable missionary and was largely responsible for opening up the Tallapudi (now Kovvur-Polavaram) field, and was mission builder of the Girl's Central School and the Luthergiri buildings in Rajahmundry, as well as the Church and bungalow at Vegeswarapuram (Tallapudi).

The death of Captain Taylor on August 20, 1885, removed one of most consistent friends and supporters of the work in Rajahmundry. Captain Taylor was nearly eighty, had lived in India sixty years, and had been a friend of the mission since 1857, (or even earlier), as Father Heyer thought him worthy to take over the work of the mission in Rajahmundry on his sudden departure in that year.

Rev. Wm. Groenning (1852-1889, India service 1885-1889) son of Rev. C. W. Groenning was called to take over the work left vacant by the death of Mr. Artman. He arrived in Rajahmundry December 6, 1885. The Board at home did not entirely favour Mr. Artman's higher educational work, preferring emphasis on evangelistic and pastoral work. In November 1884, the Board had voted to give up the High School. Missionaries were forbidden to teach in the High School and directed to send boys to Government High School instead. But all the missionaries, except Mr. Poulsen, contended for the retention of the High School. The Board in September 1885 voted that Mr. Groenning should study the whole educational program, especially the High School, the Mohammedan schools and the caste Girls' Schools and their relation to the mission. Financial difficulties at home forced the Board to this attitude as the support of the Home Church was lagging behind. Mr. Groenning on taking up the work decided to add higher grades to the Christian schools with some instruction in theology so as to develop preachers of the Gospel. The High School and the Mohammedan schools were left out of his program. The High School was severed from the mission in 1886, in February 1888 combined with two other Rajahmundry High Schools, and in 1893 was merged in the Government School. The leaders of the Christian community in Rajahmundry express even today their deep regret that the High School was abandoned. The Mohammedan boys' school was given up March 1888.

February 5, 1886, marked the opening of the Mission Press in Rajahmundry which continued for about forty years. Dr. Schmidt at this time was giving almost all his attention to industrial work he had started, lime kiln, brick yard, carpenter shop, blacksmith forge and saw-yard. He was very proud of his industrial school, but as with almost all efforts in India to make industrial missions worth while and self-supporting, it was not an overwhelming success. In 1896, the Board at home refused

to support it, and discouraged the development of such work. The financial embarrassment of the Board from 1886-1890 was very severe, and extreme economy was pressed upon the missionaries. Mr. Groenning was receiving some help from Schleswig which he used for urgent repairs and needed supplies.

VII

1888-1900.

Mr. Poulsen left the Mission in April 1888. This was a serious loss, but was followed by even more severe blows which within two years left the mission badly crippled. The first was the death of Mr. Dietrich, June 11, 1889. He had been working in the hot sun of an Indian June, laying the foundation of the bungalow at Dowlaishwaram (not the present bungalow built later by Mr. Arps) and was struck down by fever and chills. He had served well for six and one half years. Mr. Groenning was carried off less than a month later, July 9, 1889, by cholera. Dr. Schmidt at the grave side said the Mission had lost a 'force the like of which we never had before and may not soon have again.' Mrs. Groenning left on August 22, for Germany. To replace this serious loss Dr. Emanuel Edman (1857-1930; India service, 1890-1903) was sent out, arriving Rajahmundry January 18, 1890, the second missionary of the Augustana Synod. Rev. Mr. Pohl was borrowed from the Salur field for three years 1889-1892 in Rajahmundry, and 1893-1897 in Samalkot and Bhimavaram. His service was good and resulted in raising the school to lower secondary grade in 1891.

We have seen how women's missionary work was began by Mrs. Schmidt and Mrs. Artman in 1881. Miss Agnes I. Schade who was to do so much in this line, and to mother so many Christian girls of Rajahmundry and the whole mission, arrived together with Miss Katherine S. Sadtler on December 20, 1890. Rajahmundry then had Messrs. Schmidt, Pohl and Edman resident. There were 201 Christians on roll in St. Paul's congregation, 95 communicants. The Zenana Home on Riverdale compound was built for the new women missionaries. Miss Schade took charge of the Mohammedan Girls' School in April, and Miss Sadler of the Caste Girls' School in July 1891.

The Rajahmundry School graduated twenty-one students in 1891 who were all installed as mission workers. The work was evidently developing to absorb such a large group of workers at one time. Rev. Calvin F. Kuder (1864-1935; India service 1891-1916) arrived Rajahmundry November 14, 1891. Here the mission gained a man noted for his work in the Boys' Central School and Bible School, 1892-1898, and later his work in translating the Church Book into Telugu (1913). Dr. Kuder took charge of the Seminary, as the Rajahmundry school was now

called, on March 1, 1892, and found it is a considerable institution of 10 teachers, 150 pupils, of which 74 were boys in boarding and 26 girls in boarding. Dr. Edman, who had studied medicine in America and possessed a physician's certificate, was beginning some medical work and advocating the establishment of a Mission hospital. This hope was not consummated until Dr. Lydia Woerner (1860-1930; India service 1899-1912) began medical work in 1901, and founded the Rajahmundry Hospital, opened July 20, 1911. It is interesting to note that funds for this hospital were being raised in America as early as December 1894.

The force of ordained missionaries was increased in 1893, by the arrival on December 26, 1893, of Rev. Paul August Carl Baehnisch (1863-1931; India service 1893-1896; resigned on account of wife's health). Rev. Rudolph Frederick Alfons Arps (1869-1941; India service 1893-1915) and Rev. Hans Eric Isaacson (1861-1914; India service 1893-1914; buried in Rajahmundry December 1, 1914). Mr. Isaacson was the third Augustana Synod man sent to India. None of these men worked in Rajahmundry itself. Their work is reported in the history of other fields. New missionaries from 1893 on were made free to study Telugu for one year or if possible two.

On January 5, 1894, nine Danish Lutheran missionaries visited Rajahmundry. It was a gala occasion, the whole group going on a river excursion up the Godavari to the famous gorge of the Godavari 40 miles north of Rajahmundry. Dr. Schmidt left on furlough in March 1894; Dr. Edman was forced to resign by his wife's ill health, leaving Rajahmundry on April 6, 1894, leaving Pohl in charge of the whole work. Dr. Isaacson and Mr. Arps were still studying the language.

1895 was a year of Jubilee celebrating the 50th anniversary of the work in Rajahmundry. A three days celebration was held in Rajahmundry in November. Dr. Schmidt's 25th anniversary was celebrated at the same time. Dr. Schmidt presented the mission with a tract of land containing thirty acres just north of Rajahmundry, now known as Luthergiri, the center of theological education for the now greatly developed Andhra Evangelical Lutheran Church. Dr. Kuder began building work here, but Dr. Schmidt objected to the plans, and the projected Bible Seminary was postponed. The work was resumed in 1904. (See below section IX, 1.)

Corresponding to this development Miss Schade began a separate Girls' School, June 18, 1895, in a rented building. This was removed to the present Erie Compound on October 31, 1898, and is now grown into a fine Girls' High School, now named the Schade Girls' School. Miss Charlotte Swenson (1870-1908; India service 1895-1908; died Rajahmundry July 20, 1908) arrived Rajahmundry September 5, 1895, to assist Miss Sadtler in Zenana work. She was the first woman missionary from the

Augustana Synod and her name is memorialized by the 'Swenson Memorial Bible Training School' in Rajahmundry built by the splendid gift of the Augustana Women's Societies.

The Jubilee year, with all its splendid events was unfortunately followed by a period of difficulty in the Mission (1896-99). Mr. Pohl withdrew from the mission in 1897 to return to Parvatipur. Mr. Baehnisch had gone. The Board called Rev. Edward Hans Mueller (1875-1923; India service 1896-1915) and Rev. Peter Holler (India service 1897-1901). Neither of these men remained in Rajahmundry long enough to render any real service. Mr. Mueller left India August 19, 1901.

Dr. Woerner arrived Rajahmundry November 29, 1899, for the time being taking charge of the Girls' Boarding School while Miss Schade was on furlough. The five buildings of the Central Girls' Schools and its dormitories (hostels) had been built by Miss Schade in 1897-98. The land was a grant from Government under the usual alienation rules. Miss Schade contributed from her private purse the sum needed for the main school building (Rs. 5,700 less Government building grant of Rs. 1,900), while the hostels cost the Mission Rs. 8,100.

The faithful and stalwart pioneer pastors were called home during this time. Rev. N. Paulus on May 25, 1897; Rev. T. Joseph, March 26, 1899. Rev. Paulus in eighteen years of service had baptized close to 5,000 persons. Even today we can say 'Amen' to Dr. Schmidt's remarks on this loss: 'Oh, that we had more native pastors.' The Rev. Jerriprolu Henry William (1855-1934) ordained in Rajahmundry January 8, 1899, was called to fill the vacancy. How rapid has been the pastoral development of the Indian Church is shown by the comparison of six men ordained prior to 1900, and one hundred and thirty-one since the turn of the century. The opposition to Mr. J. William's ordination on the part of several missionaries may seem at this date strange in view of Rev. William's long and faithful service. Let that be as it may, the unfortunate result was a serious altercation with the Board, which had directed the Mission to ordain Mr. William prior to the missionaries in Rajahmundry taking any such action, which resulted in the resignation of four missionaries, Messrs. Kuder, McCready, Mueller and Arps, who resented to the Board's nullification of the authority of the Mission. Mr. Arps withdrew his resignation, but the Board accepted the resignation of the other three men. For some reason the Board followed up the matter by suspension of the Mission Council in India, and cabled the news of its suspension, an action that would be regarded as almost out of the question in later days. This left the Mission in a sorry state, with but Messrs. Schmidt, Isaacson, Arps, Holler, Miss Schade and Miss Sadtler.

VIII

1900-1905.

Reconstruction began in 1900, by the arrival in India, October 20, 1900, of two new men and two women missionaries. They were 1. Rev. Earnest William Neudoerffer (1877—; India service 1900—) now the senior missionary in point of service in Rajahmundry; 2. Rev. Gomer B. Matthews (1872-1923; India service 1900-1801; resigned for reasons of health, June 1, 1901). The women were Miss Martha Strempler 1933; India service 1900-1903) and Miss Emily Weiskotten (1872—; India service, 1900-1938). Miss Weiskotten's father, Rev. F. W. Weiskotten, was also commissioned and sent out by the Board to visit, study and report, with authority as well to 'give instructions, decide questions, and settle disputed points.' Inspector Weiskotten accompanied the new missionaries and spent thirty-six days in the mission. Unfortunately he died at sea, December 15, 1900. One result of his visit was that the Mission properties in Rajahmundry and elsewhere were ordered transferred to the Trustees of the General Council, instead of in the name of individual missionaries. This was done, though considerable difficulty was incurred in the transfer of properties held by Dr. Schmidt, and an unpleasant controversy developed. In May the General Council in Convention ordered the recall of Dr. Schmidt. Dr. Schmidt severed his relations with the work and retired to Kotagiri, 1903.

February 20, 1902, the ground on which the Rajahmundry Hospital stands, eight acres, was purchased for Rs. 13,000. The old bungalow on the site was fitted up as a residence for the medical missionary and is called 'The Medical Home'.

Mr. Neudoerffer in charge of the Boys' School in Rajahmundry succeeded in raising it to a High School, April 1, 1902. On Christmas Day, 1902, arrived Dr. John Henry Harpster (1844-1911; India service Guntur 1872-1876, 1893-1901; Rajahmundry 1902-1905) who was commissioned by the Board to be 'Temporary Director' of the Rajahmundry Mission. With him came a group of new missionaries (1) Rev. Andrew S. Fichthorn (1859—, India service 1902-1904, resigned May 1, 1904); (2) Miss Hedwig Wahlberg, (India service 1902-1908), the first trained nurse for Rajahmundry medical work; (3) Miss Susan E. Monroe (1848-1925; India service 1902-1923); (4) Rev. Frederick William Wackernagel (1871—; India service 1902-1907). With group were also Rev. and Mrs. Arps. Dr. Harpster was Director of the Rajahmundry work until 1905, and rendered the Mission a great and lasting service. The Mission organization was reconstructed on new lines and new regulations laid down.



IX

DEVELOPMENTS 1903-1941.

It is impossible in limited space to report the coming and going of missionaries to Rajahmundry after this date. (See list appended to this article). By 1905, the work in Rajamundry consisted of a central congregation, St. Paul's; a Boys' High School, a Girls' Middle and Training School, the Training section was added January 25, 1904; several Hindu Girls' schools, Elchem, Lakshmivripet, Aryapuram and Riverdale; and the continuing medical work of Dr. Woerner. It is better from now on to deal with the major developments of the station. Each of the institutions will of course be fully treated in other articles.

Luthergiri Bible Training Institutions. The additional acres of land were purchased in 1904, and here in 1904-1906, Mr. McCready erected a main building, a dormitory and a missionary's dwelling. This institution has become the premier theological school in the Andhra area, with a student body in 1941 of eighty prospective teachers and catechists; 20 candidates for the ministry, L.Th. Grade; and four candidates for the ministry, B.A. Grade. Three missionaries full time, one part time, and three Indian teachers make up the staff. After the merger of the Guntur and Rajahmundry missions, the Seminary and Bible Training School at Guntur was transferred to Rajahmundry. The Theological College for graduates, (All-India Lutheran Theological Seminary held in Madras 1931-34; transferred to Guntur 1934-37) was moved to Luthergiri in 1939. The proposal to declare this the All-India Lutheran Theological Seminary is under consideration. A development of equipment and needed buildings is planned as part of the Centennial celebration.

2. Medical Work. Dr. Woerner completed the Rajahmundry Hospital in her second term of service, and retired in 1911. Other women doctors have carried on this work nobly: (1) Dr. Julia Van der Veer (India service 1905-1915, married Dr. E. Neudoerffer, January 22, 1907); (2) Amy B. Rohrer (1877—; India service 1908—; married Rev. A. F. A. Neudoerffer, December 3, 1914); (3) Betty A. Nilsson 1878—; India service 1908—), who has been in charge of the medical work in Rajahmundry almost continually for 31 years; (4) Dr. Elizabeth N. Reese Wilkins 1887—; India service 1921-23). The hospital has a splendid main building. The Nurses' Training School was opened in 1919. Funds are partly in hand for a new building for the Training School, and also for a new Men's Ward. Dr. Virgil E. Zigler (1898—; India service 1929—) is now in charge of the hospital. We also must not forget the fine list of missionaries who have given service as nurses and superintendents of nurses in training.

3. *Industrial Work for Women.* This work began by Mrs. Schmidt in 1881 has been developed into the wide-spread Rajahmundry Lace Industry, by Miss Charlotte B. Hollerbach (1885—; India service 1915—). The Rajahmundry center of this work is known as the Bethany Home and Dorcas Home Industrial work, established 1927 on a site shared with the Bible Training School for Women.

4. *Bible Training for Women.* A splendid development has been the giving of Bible Training to Women with the opening in 1927 of the Charlotte Swenson Memorial Bible Training School in the southern edge of town on a site of 10 acres purchased in 1924 for Rs. 43,200. Miss Ruth Hildegard Swanson (1896—; India service 1924—) has been the efficient head of this institution, 1928-30, 1931-37, 1939-41. The school graduates a class of about forty each year.

5. *The Reading Room.* Another splendid venture was the opening of a Reading Room in 1923 and the purchases of a large building in the center of the city in 1925 for its use. This was the work of Rev. August Frederick Albert Neudoerffer, (1881—; India service 1912—, brother of Dr. E. Neudoerffer) who was in charge of Rajahmundry town work 1913-1919; 1921-28. The present efficient secretary of the Reading Room, V. Surya Narayana Paul (born 1909; baptized 1930), a Brahman convert of exceptional Christian character is doing a fine piece of work among the Caste Hindu Community of Rajahmundry. The building provides dormitory accommodations also for Christian and Hindu young men taking College and Post graduate work in Rajahmundry. A Bible Book Sales Room was added in August 1940, which is finding an encouraging sale of Bibles and Christian Literature.

6. *Visrantipuram Tuberculosis Sanatorium.* This was another great venture of faith. Opened in 1926 with a gift from the Rajahmundry congregation and on land granted by Government on a hill top north of town, it has had a really remarkable development into a hundred-bed sanatorium with ten main and various subsidiary buildings. A lovely chapel was erected here in 1937 in memory of Miss Selma Anderson (1888-1934; India service 1920-1934) who was in charge of Central Girls' School 1922-1917, and died in Rajahmundry, April 19, 1934.

7. *The Training and Middle School.* The school for Christians mentioned so frequently in the history of Rajahmundry is today an important institution combining three schools; (1) A Normal Training School preparing teachers for work in village schools. The students are of the High School-failed to Grammar School-passed grade, (2) A Boys' Middle School teaching up to Third Form, (3) A Model School of standards I to V, used chiefly as a training school in methods for the normal students. This institution since 1934 has been a charge of Indian management. Mr. V. Moses, B.A., L.T., B.D., was Headmaster and Manager

from 1934 to 1939. The present efficient manager is Mr. M. Devasahayam, B.A., B.Ed., B.D. The staff of 15 are all thoroughly Trained Christians, except one Hindu pandit.

8. *Schade Girls' School.* The Girls' School founded by Miss Schade in 1895, is today a Girls' High School and Middle School, with attached boarding accommodation for 250 girls. After Miss Schade's illness and retirement in 1923, the school has been led and developed by Miss Agnes Christenson (1888—; India service 1915— date) from 1921-1922, and 1938—date, Miss Selma Anderson from 1922-27; and 1928-1933; Miss Hildegard Swanson 1927; Miss Jessie Mae Cronk from 1933-36, and Miss Frances Marie Segner (Mrs. G. K. Gesler), 1936-1938. Miss Christenson is now manager and headmistress. The staff is entirely Christian except one Hindu pandit.

9. *Caste Girls' Schools.* The Caste Girls' Schools and Zenana work must not be overlooked. This is a charge of importance and almost boundless opportunities for Christian service. There are now seven Caste Girls' Schools two of which are of Grammar School grade. Miss Emilie L. Weiskotten gave most of her long service to this work. Miss Jessie M. Cronk is now in charge.

10. *Pastoral and congregational Work.* St. Paul's Congregation had its beginning with the first baptism in Rajahmundry. The four Christians of 1851 have grown into a congregation of 1,200 members. The congregation became self-supporting in 1911 and called as its first pastor the Rev. Pantagani Paradesi, (1878— now the senior pastor on the Rajahmundry side. Subsequent pastors have been Rev. Mahlon Franklin (1886—) a son of Rev. J. William, from 1926-1931; Rev. E. Prakasam (born 1897—) from 1931-36; Rev. A. D. Kinsinger (1886) from 1936-1941. The present pastor is the Rev. M. R. Joseph. The congregation carries on an extensive work throughout the city, with regular services in various centers including the Government Central Jail. Eleven Sunday schools are conducted with an attendance of about 1,500 in all.

The growth of the Christian Community in Rajahmundry has made necessary the division of the pastoral work. Gloria Dei congregation was organized in 1931 and a church, the Von Gerber Chapel, was erected on the hospital grounds, and dedicated January 27, 1927. This parish serves the Industrial Home, the Women's Bible Training School, the Hospital patients and employees, and the Olcotts' Garden area in general. The pastors have been: (i) Rev. P. V. K. Prasad Rao Ratnam, 1931-36; (2) Rev. V. Prakasam, 1936-1941; (3) Rev. T. C. Krupadanam, 1941—).

A parish for the northern end of the city, especially for the Luthergiri Institutions has also been established. The pastor is the Rev. P. Paradesi, of the staff of Luthergiri Seminary.

The Rajahmundry Town work as a mission charge has been under the charge since 1900 of (1) Dr. E. Neudoerffer, 1901-2; (2) Rev. F. W. Wackernagel, 1902-1908; (3) Rev. Kuder, 1908-1913. (4) Rev. A. F. A. Neudoerffer, 1913-1919; 1921-1928; (5) Dr. R. M. Dunkelberger, 1928-1933; (6) Dr. F. L. Coleman, 1933-38; (7) Dr. M. L. Dolbeer, 1938—.

Thus the work in Rajahmundry grows on to its first full century with well established centers for evangelism, congregational work, education, theological education, medical and industrial work. A large and congenial group of missionaries, totalling twenty adults and nine mission children, are resident in the city. Rajahmundry is certainly one of the great centers of Christian activity in India. This is fitting in view of the historical importance of the city as a literary and cultural center of the Telugu country and its splendid location at the head of the rich Godavary Delta, one of the garden spots of India. May the city become a garden watered richly by the 'river, the streams of which make glad the city of God'!

Yet how much remains to be accomplished! A city of 75,000 souls, and only three thousand of them Christians, including the many students resident in the various institutions. Even of the depressed classes living within the city limits only about one fifth are gathered into the Kingdom. The second century therefore should see a great and rich harvest in the field already ploughed and sown. The day must come soon when the Caste Hindu Community will accept Christ openly and begin to take the Kingdom of Heaven by force. When that day comes the Andhra Evangelical Lutheran Church and its institutions in Rajahmundry stand ready as an instrument of the Holy Spirit, who having 'begun this great work will continue it unto the day of Jesus Christ'.

LIST OF MISSIONARIES WHO HAVE SERVED IN RAJAHMUNDY,
WITH PERIODS OF SERVICE.

1. Rev. L. P. M. Valett, 1845-1851, Mission Pioneer
2. Rev. F. A. Heise, 1846-1862
3. Rev. C. W. Groenning, 1846-1849, 1862-65.
4. Rev. Wm. J. Cutter, 1852-1855
5. Rev. Rev. Adam Long, 1865-66, later in Samalkot
6. Rev. H. C. Schmidt, 1870-1903
7. Rev. I. K. Poulsen, 1871-80
8. Rev. A. B. Carlson, 1879-1881
9. Rev. H. G. B. Artman, 1880-1884
10. Rev. F. H. Dietrich, 1883-1885
11. Rev. F. J. McCready 1804, 1898-1904, later in Tallapudi
12. Rev. Wm. Groenning, 1885-1889
13. Rev. E. G. G. Pohl, 1889-1892, later in Bhimavaram
14. Rev. E. Edman, M.D., 1890, later Samalkot Field

15. Miss Agnes I. Schade, 1890-1922. Educational
16. Miss K. S. Sadtler, 1890-1922, Zenana Work
17. Rev. C. F. Kuder, 1891-1913
18. Rev. P. A. C. F. Baehnisch, 1893-95
19. Rev. R. F. A. Arps, 1893, later Dowlaiswaram charge
20. Rev. H. E. Isaacson, 1893, later Samalkot Field
21. Miss Charlotte Swenson, 1895-1908, Zenana Work
22. Rev. F. H. Mueller, 1896-1898, later Guntur
23. Rev. Peter Holler, 1897-1901, Educational Work
24. Dr. Lydia Woerner, 1899-1912, Medical Work
25. Dr. E. Neudoerffer, 1900-2, 1923-26, 1931-41
26. Rev. A. S. Fichthorn, 1902-1904
27. Rev. J. H. Harpster, 1902-1905, previously in Guntur
28. Miss Martha Strempler, 1900-1903, Zenana Work
29. Rev. G. B. Matthews, 1900-1901
30. Miss Emilie Weiskotten, 1900-1938, Zenana Work
31. Miss Hedwig Wahlberg, 1902-1908, Medical Work
32. Miss Susan E. Monroe, 1902-1921, Zenana Work
33. Rev. F. W. Wackernagel, 1902-1908
34. Rev. E. H. Trafford, 1903-1908
35. Rev. Karl L. Wolters, 1904-1907, 1919-24
36. Dr. Julia Van der Veer, 1905-1907
37. Rev. Rev. O. L. Larson, 1906, later Tallapudi and Dowlaiswaram
38. Rev. O. O. Eckhardt, 1906-16
39. Dr. Amy B. Rohrer (Neudoerffer) 1908-1915, Medical Work
40. Miss Sigred Esbern, 1908-21, Zenana Work
41. Dr. Betty A. Nilsson, 1908-35, 1936-1940, Medical Work
42. Rev. T. R. Beussel, 1910-1911
43. Rev. O. V. Werner, 1911-1914, later Tadepallegudem, etc.
44. Rev. F. W. Schaeffer, 1911-1913
45. Miss Margaret C. Haup (Werner) 1911-12
46. Miss Agnes M. Tatge, 1911-1914, 1927-28, Medical, Zenana
47. Rev. A. F. A. Neudoerffer, 1912-1919, 1921-28
48. Rev. T. A. Holmer, 1912, later Dowlaiswaram
49. Rev. I. F. Witting, 1912-13
50. Miss Mary Borthwick, 1912, Educational
51. Rev. H. H. Sipes, 1921, Educational Work
52. Rev. F. L. Coleman, 1914-17, 1930-31, 1933-1941, Theological Training
53. Rev. E. A. Olson, 1915, later Tadepallegudem Field
54. Miss C. B. Hollerbach, 1915-1941, Industrial Work
55. Rev. C. P. Tranberg, 1915, later Samalkot
56. Miss A. C. Christenson, 1915-1919, 1921-22, 1938-1941, Educational Work
57. Miss A. E. Rohrer, (Neudoerffer) 1915, 1928, Medical Work

58. Miss Christiana Eriksson, 1916, 1925-30, Medical Work
59. Miss Hilma E. Levine, 1915-25, 1932-33, 1938-40, Medical Work
60. Rev. J. E. Graefe, 1922-1930, Theological Training
61. Rev. W. F. Adolphsen, 1919-21, later Parvatipur
62. Miss Eleanor Lange, 1919-24, Educational Work
63. Miss A. J. Nickel, 1922-23, Industrial Work
64. Miss Selma Anderson, 1920-33, Educational Work
65. Rev. R. M. Dunkelberger, 1928-1933
66. Miss Metta K. Blair, 1931-39, Medical Work
67. Dr. Elizabeth Reese (Wilkins) 1922-23, Medical Work
68. Miss Viola Steigerwalt, (Irschick), 1921-23, Medical Work
69. Miss Maida Meissner, 1921-1934, 1940, Medical Work
70. Miss Verna Lofgren, 1923-29, 1937-40, Medical Work
71. Miss Hildegard Swanson, 1924—, Bible Training for Women
72. Dr. Grace Moyer, 1928-1937, Medical Work
73. Miss Hilda M. Kaercher, 1929-39, Industrial Work
74. Miss Jessie M. Cronk, 1930—, Zenana and Bible Training Work
75. Miss Amelia Brosius, 1933, 1940, Medical Work
76. Miss Frances Segner (Gesler) 1936-37, Educational Work
77. Miss Myrtle Onsrud, 1937-1941, Medical Work
78. Rev. M. L. Dolbeer, 1938—
79. Dr. Virgil Zigler, 1940—, Medical Work

LIST OF MISSIONARIES BURIED IN RAJAHMUNDY.

1. Mrs. Valett, 1849
2. Rev. Adam Long, 1866
3. Rev. H. G. B. Artman, 1884
4. Rev. H. F. H. Dietrich, 1885
5. Rev. Wm. Groenning, 1908
6. Miss Charlotte Swenson, 1908
7. Rev. H. E. Isaacson, 1914
8. Dr. Julia Van der Veer Neudoerffer 1915
9. Rev. Karl L. Wolters, 1924
10. Miss Selma Anderson 1933
11. Miss Pauline Whitteker, 1933
12. Mrs. Francis S. Gesler, 1941.

20. RAJAHMUNDY MIDDLE AND TRAINING SCHOOLS

M. DEVASAHAYAM, B.A., B.Ed., B.D.

Rajahmundry

Rajahmundry is situated on the banks of the sacred river Godavari. It is an ancient town being connected with Rajaraja Narendra who lived in the 10th century. For all these centuries it was growing and thriving in civilization, culture and commerce. But it had not heard of the story of Jesus and His overflowing Love for many many years. It was indeed a blessed thing to the townsmen of nearly a century back in 1845 when Rev. Mr. Valett first stepped on its soil.

The early beginnings

The early beginnings of our school go back to the founding of the Lutheran Mission by the North German Society that landed here to enlighten the orthodox Hindus of these parts. Soon after Rev. Mr. Valett settled down here, he started an Anglo-vernacular school in 1845. The purpose and functions of the school from then till now are twofold. There is one Middle school. There is one Training school—Anglo-vernacular. Pretty soon, we may have to celebrate the centenary of the school! This school was shaped and guided and ably run by eminent missionaries: Revs. Messrs. Groenning and Pohl; Dr. Schmidt and Dr. Kuder, whose memories only remain with us now.

The changes of the school

As far as available records show, this humble school founded by the pioneer missionary slowly developed into Lower Secondary School which is equal to the present Middle school standard.

On 4-3-1891, Rev. Pohl treated a section of the school as Seminary and trained up some Christian youth to serve as Evangelists and Catechists. That was fifty years ago.

Later on Dr. E. Neudoerffer fought tooth and nail in the Mission Council and struggled hard with the Government in raising the Lower Secondary school to a full blown High School by 1-4-1902. This was the first High School started in our Mission on the Rajahmundry side. For some time, the school went on nicely and smoothly and in 1909, the High School was closed and the Lower Secondary School was shifted to Luthergiri. A man with foresight and vision would not let go things! Such

was Dr. E. Neudoerffer that he convinced the Mission Council and the Government of the necessity of a Normal Training School and the loss of the High School was soon made up by the opening of the Normal Training school on 1-2-1909 in two grades; lower grade and higher grade.

From 1909 to 1915, there was only one school, namely, the Training school. Again on July 6, 1915, through the unstinted labours of the younger Mr. Neudoerffer, the Middle school was started once again and both the Middle school and the normal training school continue to be a source of inspiration and hope for many until the present day.

Thrice blessed

This institution is said to be thrice blessed in that it was founded by Rev. Mr. Valett and had a natural growth till 1909 when it was almost closed. In 1909, Dr. E. Neudoerffer founded the normal training section with prayers and blessings. In 1915, the middle school supposed to be lost was revived again and has celebrated its Silver Jubilee in July 1940.

Mother of many schools

This school has almost a century of record and might even boast of being the first Lutheran Mission School on the Rajahmundry side. Almost all the schools on Rajahmundry side have traced back their origin to this school. For until the two high schools were started recently, this was the only Mission school which has met the need of the Mission in preparing and educating the required men for its work. The senior most Pastor of our Mission, Rev. P. Paradesi, B.D., and the Manager of Bhimavaram High School Mr. M. Samuel, B.A., L.T., were students of the school in their younger days. Many of our Pastors were brought up here under the Managers of this school. Suffice to mention that Revs. V. Prakasem, T. Joseph, Teli Joseph and others have come out of this school.

A bit of arithmetic

The records from 1845 to 1909; some of them are lost sight of because of the white ants and because of the kind of paper used then. As such the previous numbers are lost and only scrap papers are shown in the archives. One who is interested to dive deep into the past might find some interesting events and would find it pleasant past time and good research work for a Ph.D. degree.

The total admitted into our training school for the past 32 years is 1,568, an average of 49 per year. The Middle school admitted in the past 26 years 2,448 and the average annual admissions were 94.

The Outcome

The outcome of the schools is twofold. The training schools forms the backbone of our Mission. Every year it admits fifty students and prepares them for the teaching profession, four-fifths of the admissions are made from our Christian youth, married and unmarried. They stay here for two years and get out to the various taluks of our vast Mission field and enlighten the young minds to minimise the percentage of 92% illiterate Indian men. Besides that, they are used not only as secular teachers but also as teacher-catechists. This view is never lost sight of by the headmasters or the managers and hence they are given an intensive Scripture course also alongside of the secular lessons.

One might say: after all a Middle School! Yes, good foundations laid stand for long; many drops make an ocean. So also this middle school can boast of being the *Alma mater* of many teachers, doctors, engineers, inspecting officers, lecturers, business men and pastors all of whom are serving over the Presidency in the capacities they have.

A Unique Institution

The Mission has three high schools for boys and two high schools for girls. But only one Middle school! We offer co-educational privileges. In spite of discouraging girl students' admissions, on the pressure of the parents we have quite a few girls and they are spread over all the classes. The presence of the other sex gives the boys good training to respect womanhood. For our Mission which is nearly two lakhs strong this is the only Normal Training for masters run by our Mission. The students leave the portals and serve in schools in five districts, practically the whole of Andhra Desa.

Present strength for 1941-42

Strength for 1941-1942	Total
Training Section :—Seniors, 54; Juniors, 45	99
Middle School :—III Form, 40; II Form, 38; I Form, 34; V Class, 27; IV Class, 20.	159
Model School :—V Standard, 21; IV Standard, 21; III Standard, 26; II Standard, 25; I Standard, 23.	116

The grand total of the institution as a whole is 374. Rajahmundry in the recent past has grown in all respects. The number of schools have considerably multiplied. We have schools all round us but in spite of the odds, our strength has always been more than 350 on average. This speaks for itself without any comment.

One day's work

The school begins work at 9-30 a.m. For the first half hour, all the classes will have Scripture instruction except on Fridays when they meet for general prayers. School work begins at 10 a.m. All the students attend the Scripture classes without any compulsion. After three periods they are let off at 12-35 p.m. With an interval of one and a half hours, they gather at 2 p.m. and work till 4-35 p.m. and for half an hour participate in games, after which they are let off. Thus one day is spent.

Three Departments

1. We have the higher-grade training department where about 100 students learn how to teach and what to teach.
2. In the middle school, the student is introduced to know the beauties of literature, Telugu and English, and their mental horizon develops slowly but steadily.
3. The practising department or the model school; the pupil-teachers practise here and teach the younger ones and learn by doing, how to become efficient teachers.

Extra-curricular activities

We have a small library numbering 800 in the Training school and 1970 in the Middle school and the staff and pupils have access to it all day long. Excursions form part of our life. Scouting is another activity. We have a Luther League which has a membership of more than 100. Literary association and debates are a regular feature. Junior Red Cross work is a side issue. Games and tournaments are not neglected. The history of these is a lot but suffice to say that the work moves on well.

Our Finances

The school has two resources to tap. The Government stipends and Government grants on one side and the American subsidy on the other. The Government stipends help the students to pull on with their training and the Normal Training students are to execute a written bond to serve in the school department for at least three years, failing which the students are supposed to return the money they have received from the Government. Annually we receive nearly Rs. 6,000 by way of stipends and nearly Rs. 4,000 by way of Government grant. The Mission subsidizes to the extent of Rs. 6,000.

What is its return?

This is a pertinent question. After tilling the soil, the farmer expects good produce in turn. After spending money, one is

expected to know its result. Yes, the result is to be measured in terms of human beings and their character. The non-Christian Hindu goes out with a good Christian knowledge and principles and the Christian gets out fully equipped with the method and approach of the teaching profession. Is that all? Not so. The teachers go out and teach the youth of India and help the progress of civilization and the cause of mankind—intellectually, morally and spiritually. This is worth spending indeed!

Past quarter-century managers

1. Rev. A. F. Neudoerffer	...	From 1915—June 1919
2. Rev. T. A. Holmer	...	July 1919—Jan. 1921
3. Dr. H. H. Sipes	...	Feb. 1921—June 1921
4. Rev. A. F. Neudoerffer	...	July 1921—Dec. 1927
5. Dr. R. M. Dunkelburger	...	Jan. 1928—Feb. 1933
6. Dr. E. Neudoerffer	...	Mar. 1933—Sept. 1933
7. Dr. F. L. Coleman	...	Oct. 1933—June 1936
8. Sri V. Moses	...	July 1936—June 1939
9. Dr. M. L. Dolbeer	...	July 1939—Dec. 1940
10. M. Devasahayam	...	Jan. 1941—

The Staff for 1941-42

The school has a staff of about sixteen. There is good *esprit de corps* among them and the management is happy to find such energetic workers to work in this institution.

Training School

- Mr. M. Devasahayam (HM).
- " P. J. Sundararao B.A., B.Ed. (1st Asst.).
- " J. Isaiah, B.A., B.D., B.Ed. (2nd ").
- " C. Visweswarudu (Telugu Pundit).
- " P. David (Physical Instructor).
- " Y. John Elisha (Music Teacher).

Middle School

- Mr. P. Charles, B.A., B.Ed., (1st Asst.).
- " P. D. Subhamani, B.A., B.Ed., (2nd Asst.).
- " G. Joseph (3rd ").
- " C. S. McGiel (4th ").
- " K. S. Paul (5th ").
- " Ch. Sannayya Sastry (Telugu Pundit).
- " B. Prakasarao (Drawing Teacher).

Model School

Mr. K. Cornelius (HM).
 „ D. J. Chiranjivi (1st Asst.).
 „ T. E. Sahayam (2nd „).
 „ N. Muniswamy (3rd „).
 „ T. Elisharao (Clerk).
 „ Anandarao (Typist).

Conclusion

For all this institution is worth, we praise and adore our Lord and Master, Jesus Christ, Who has been guiding us and helping us in all ways. We pray that He might shower His blessings upon us to be of help to our neighbours in every way we can.

21. REPALLE FIELD

REV. J. C. PEERY

Repalle is the youngest of the fields of the U. L. C. Mission, in India, but it has enjoyed a very rapid growth. This field is located on the coast of the Bay of Bengal, south and south-west of the mouth of the River Krishna. Although the land along the coast is sandy and barren, most of the taluk is watered by a fine system of canals, and the rich soil, where irrigated, is ideal for the rice crop. The Mission work in Repalle field is so joined with that of Tenali and Bapatla fields that to get the early history of this field alone is practically impossible.

For the first sixty years there was never more than one missionary to look after all three of these fields. Until 1896 the so-called Repalle Taluk included the present Tenali taluk. From 1897 until 1911, both the present Repalle and Tenali taluk areas were known as Tenali taluk. Not until 1923 was the Mission bungalow built in Repalle, and therefore, a missionary was not set aside for this field until then. The Christian work here in early stages was slowly developed, and to give a true history of the early growth in the present Repalle field alone is difficult.

There are archaeological ruins in this field dating back five times as far as the white man has known America. About fifty years ago there was unearthed at Bhattiprolu in this taluk, 8 miles north of Repalle, an old Buddhist stupa, circular in shape, and with a base 148 feet in diameter. Since the dome of the stupa is of solid brick, and since the historical documents found within are written in a form of alphabet previously unknown, the authority on South Indian archaeology, Dr. Blikler, writes, 'The Bhattiprolu inscriptions cannot be placed later than 200 B.C.' These Buddhist temples were not built for worship, but to enshrine a valuable relic. In the centre of this large stupa, eighteen feet below the surface was found a carved stone receptacle six inches deep, having a tightly fitted lid. Within this stone receptacle was found a three-inch crystal phial, and several gold flowers. Within this crystal phial was found a smaller relic casket cut from pure beryl, three-fourths of an inch high. Within the one-fourth inch cavity in the beryl casket was found a small piece of bone. Was this piece of bone of Buddha, or else why was it so protected? Below the relic casket was a perfect swastika made of small coins. Thus it seems that the symbol used by German Fascism was borrowed from the ancient orient. During the centuries immediately preceding the time of Christ, Buddhism was supreme in the Andhra country, but today I do not know of a single Buddhist in all these parts. Bones are the signs of

death, and yet the Buddhists took so much trouble to preserve the bones of their religious leader. How glad we are that Christ left no bones, and that we have the joy of serving a living risen Lord.

This whole area was ruled by the Andhra kings till about A.D. 225. The Pallavas of Kanchi then seized these parts, and lost it again to the Eastern Chalukyas about A.D. 615. From them it passed to the Cholas in A.D. 1070, under whom the Venanandu Chiefs flourished in the area south of the Krishna River. From their capital, Tsandole, these chieftains ruled over some 6,000 villages. Tsandole is in the western part of the Repalle field located on what used to be the old trunk road north and south along the eastern coast of India. If one digs among the ruins there, very old pottery and occasional gold coins are still found. About sixty years ago when the canal was being dug at Tsandole, at a considerable depth, an immense treasure of gold was found. The masses of gold were in size and shape like bricks, and taken by the poor finders to be brass. It was sold in the bazaar at the ordinary price of brass.

There have been Christians in Repalle taluk for over 200 years. In 1743 the army of the Nizam of Hyderabad destroyed the Church and drove out the missionaries from the area now known as Cuddapah, Kurnool and Anantapur districts. These Christians, mostly of caste origin, emigrated to Guntur and Nellore districts. In the year 1752 the Nawab of Golkonda gave away Guntur district to the French Government in India. At that time the Christians were persuaded by the priests to band themselves together in small settlements under the French. Thus they migrated to the villages of Oleru, Phirangipuram and Thumuru-kota in Guntur district, and lived happily there. Other Christians coming to this district gathered at these three places making permanent residence there. The Church of Oleru in Repalle taluk is the first Church building built in the Andhra country. It was seventy feet long with wings on each side of the main nave. A part of that very same church is still to be seen, but over half of it is in ruins. A Roman Catholic congregation of 120 members continues in Oleru, being of depressed class origin only, at the present time.

In 1849 the Roman Catholic Bishop Bernard, working in Guntur and Nellore districts said, 'The Malas and Madigas are in no way disposed to embrace Christianity, and it is a waste of time to preach to them.' The outcaste groups thus considered unfruitful at that time, were being given the Gospel by our pioneer missionary, Father Heyer, and the faithful preaching of God's Word to these groups has borne abundant fruit.

From 1875 a great change came over this part of the country. Engineers harnessed the Krishna River, and barren sandy soil practically useless for cultivation was turned into valuable rice lands. Water began to pour through the net-work of canals.

giving new life, and changing the country side into a fruitful plain.

The Christian work in this field is carried on, and has been carried on, mainly by the Lutheran Church. Probably due to inaccessibility, and difficulties of travel, the work in Repalle was begun late.

Although there were Roman Catholics in Repalle taluk before other missions came to these parts, they did not organize any congregations, but only gathered their Christians in the village of Oleru. To the south-west of Repalle taluk the American Baptist Mission is labouring, and to the north-east, across the Krishna River, the Canadian Baptist Mission is spreading the Gospel, but as far as information is available there are no organised Baptist congregations in this field. However, even before our Lutheran Mission did any effective work here, there were a good number of Baptist Christians to intermarry with the people of the west side of the Krishna River, and their faithfulness awakened the interest in the Gospel message. There was work carried on by the American Baptist Mission in Tsodayapalem, Piratlanka, and Nallur previous to 1900, but no missionary came to visit the Baptist Christians there after Rev. C. N. Thomson left India. Not being shepherded properly, these people joined our congregations when work was begun in those parts. The Baptist missionary when first requested about this by letter, gave no reply. The Baptist Christians then went to Bapatla to see him, and brought back a letter stating that their names were not found in their records. Later, about 1900, the Salvation Army began some work on the western part of this field. Often when there is a misunderstanding or party spirit in one of our congregations, the discontented members joined the Salvation Army or Roman Catholics. However, the Salvation Army has some good congregations, and in almost every case the Gospel work is carried on amicably by the two missions.

It cannot be proved from records available who became the first Protestant Christian in Repalle taluk, or in which villages the first baptisms took place. According to the original mission baptismal register, the first baptisms in this field were Arambaka Abraham of Dhulipudi and his four children. This was the 1054th baptism in the Mission, so we cannot claim to be among the first. This baptism occurred on March 1, 1875. Abraham's wife was an inquirer. The next recorded baptism for Repalle field was the 3874th in the Mission, six years later. However, upon the evidence of Rev. K. Rajahratnam, who was a worker in Repalle taluk in 1910, and whose father was catechist in this field before him, Gorikipudi Abraham of East Repalle was the first Protestant Christian in the taluk. Maybe he was baptized in some other taluk and came to these parts. As his children were baptized in East Repalle on November 19, 1886, there is good evidence that their father, Abraham, was our first Christian. Therefore,

whether Arambaka Abraham or Gorikipudi Abraham was our first Christian, we at least know that his name was Abraham. It is very interesting to note that the first person baptized in so many of the congregations was given the name Abraham. This is very fitting indeed, for Abraham was the father of the faithful. In at least seven of the first fifteen congregations of this taluk the first person baptized was named Abraham.

When a study is made of our early congregations, it is practically impossible to give the chronological order of their coming into existence. As there is no record of Rev. Unangst, Rev. Schnure or Pastor Nathaniel visiting Repalle East congregation, and performing ministerial acts, it is believed that Gorikipudi Abraham of that place was a Baptist Christian who moved to these parts. His children were all baptized at one time, which seems to show that he had his doubts about infant baptism before 1886. Through a study of the original Mission baptismal register, it would seem that the origin of congregations in Repalle field are in the following order: Dhulipudi, 1875; Ratsur and Peteru, 1881; Bethapudi, 1883; Bobbaralanka and Piratlanka, 1884; Reddipalem, 1885. The next record we have of new congregations is in 1890, when Uppudi, Surepalle, and Agraharam are listed. We may be sure, at least in the case of Surepalle, that there were several baptisms in other villages before the year 1890. It seems that Rev. Schnure began his service in Bapatla and Repalle taluks by January of 1883. Due to some internal difficulties in the Mission, Mr. Schnure's services were dispensed with by the Board about 1885. Most of the Mission workers in the southern parts of these two fields were persuaded by Mr. Schnure to carry on independent work with him. This procedure went on for a few years until the misled workers realized that no help was coming from America for their support as Mr. Schnure had promised. The independent Mission soon went to pieces and the congregations and workers began to come back to the mother Mission during 1888 for support. One of the results of this incident was to lose the records for those years, so that we do not know who were baptized between the years 1885 and 1890.

There were 175 recorded baptisms in five congregations up-till 1885. In the 1888 statistics, in the same territory known as Repalle field of the present time, only Dindi is listed with five Christians and Old Reddipalem with one Christian. There was not a single worker listed under the Mission to look after the villages of this field at the beginning of 1888. It must be true that there were a few new congregations and yearly baptisms, but we have no records of the same.

In the very early days of the Mission, Father Heyer would take a rest from the heat of the plains during the hot season at the Kondaveed Hills in the central part of Guntur district, about 1,400 feet above the sea level. During the latter part of the 19th century the eyes of the missionaries turned to the cool sea breezes

of Repalle taluk for restoring strength during the hot season, in 1887 Rev. Wolf and Rev. Unangst came to Dindi, by the sea, and purchased a tract of 13 acres and 74 cents from Mr. Daniel Collier for about Rs. 8,000. There were a large and a small bungalow, an out-kitchen and a separate office building. From 1888 Dindi became the regular summer resort of our missionaries. Before this time there was not satisfactory rail transportation to a cooler place, and no living facilities and convenience on the hills of southern India. The main railway line from Bezwada to Madras was opened in 1899. This made it more convenient to go to better places of rest. Even to get to Dindi was a hardship requiring 3 or 4 days for most of the missionaries. Camp necessities were brought down the Nizampatnam canal, and from there by bullock bandy to Dindi, or the journey was made entirely by bullock bandy. From 1900 Dindi became less popular, until the upkeep of the place became a burden. In 1910 the Dindi bungalows were dismantled, and the timbers were used in the construction of Tenali men's work bungalow. The Dindi property was later sold.

The physical status of the taluk is also much improved. The shape of Repalle taluk is nearly that of an equilateral triangle, with each side about 25 miles in length; the area being 334 square miles. The taluk is bounded on the east by the river Krishna, on the north and west by Tenali and Bapatla taluks, and on the south by the Bay of Bengal. The soil is mostly a sandy loam, which has become fine rice lands due to the large irrigation system. Along the river is a strip about four miles wide of black cotton soil, which is very rich, but turns into a sticky mire during the rains. A strip of land on the coast averaging three miles in width, is only salt and sand, and useless for cultivation. In the south-west corner of the taluk at Nizampatnam, there used to be an old salt factory. The sea water was allowed through low dykes onto a flat hard surface covering several acres, and left to evaporate. The factory was closed down in 1922, and the brick and stone building dismantled. Now salt is harvested by individuals in a small way under Government supervision.

In 1911 when Repalle taluk came into existence, as separate from Tenali taluk, the population was 139,812, but now the population has increased to about 200,000. At that time there were no taluk offices, but now there are three nice Government buildings. Thirty years ago there was only nine miles of gravelled road, usable throughout the year, but now, although our roads seem so inadequate, we have 36 miles of metalled road. There was only four miles of metalled road from Penumudi through Isukapalle thirty years ago, but now the stretch is lengthened to 7 miles. Along the northern edge of the taluk the road was metalled from Vellatur for five miles to Kanagala bungalow, but now the road is metalled all the way to Bapatla. From Bhattibrolu there was no connecting road to Repalle, which made it impossible

to get from the northern side of the taluk, even to the central part of the taluk during the rainy season, except on horse-back or on foot. Now this nine miles is completed. Thirty years ago there was no railroad to Repalle either, so no wonder we look back with great respect to Doctor Uhl, who toured this field so faithfully from forty to fifty years ago on his horse. The railway was built in 1913.

Many hardships have come to some of the poor Christians. In August 1896 there came such a flood that most of the houses in Ratsur were washed away. Just five months later the remainder of the houses, and all that had been rebuilt, were destroyed by fire. In 1897, due to lack of rain, there was a severe famine. The houses are built only a few feet apart, so when a fire or contagious disease comes, all must suffer. It has only been recently that the anti-cholera injections and vaccination against smallpox has come to bring much relief. In 1911, although there were eleven Christians in Peteru, the work was stopped because the palem was full of lepers. But Christ meets the needs of lepers also, so now we have a nice congregation there. Although we meet lepers frequently, and administer communion to the Christian lepers, there is no case of leprosy noticed recently in Peteru. Physical hardship is often interpreted as a curse of the gods, and new Christians who meet severe sickness are tempted to think that their new religion does not agree with them. When cholera came, our weak Christians used to fall back upon superstitious practices, and pay a Brahmin a rupee to make them a charm to ward off cholera. 1919 was the year of influenza, and of our few Christians 766 died within the year.

The economic and social uplift of the poor classes has been remarkable. This was not the main aim of Christian missions but a by-product of what God does for his people. Thirty years ago the outcaste children were not admitted at all to the Board schools, but now they are admitted. Then the outcaste could not wear sandals or carry an umbrella, and had to tie up his clothes above his knees, but all of that is gone now. They were not allowed in the canal boats or on the ferries that cross the canals, but now they are. Before and during the famine in 1900, the missionaries were able to get large numbers of our Christian people coolie work, building the railroads and digging canals. Thirty years ago there was only one III Form school in the taluk, but now there is a nice high school and two middle schools. The poor used to be bound as servants to the money-lenders due to high rates of interest, but now they are free, and can get necessary funds from their own Christian Co-operative Societies on small interest. The houses of our Christians are now usually clean; windows have been inserted, and the walls are often white-washed. Christian pictures can now be seen in the homes instead of idols. In 1900 the salaries of teachers ranged from Re. 1 to Rs. 4-8-0, or from 30

cents to \$1.50 per month, but now the scales have more than trebled. Thirty years ago none of outcaste origin were admitted to public offices, such as clerks in Sub-Registrar's Office, Post Office or Dispensary. Last year the Deputy Collector, the next to the highest Government official in the whole district, was a fine true Christian. Our present Tahsildar, the man responsible for the collection of all Government Revenues in this taluk, is a Christian. Five of the clerks, and three peons in the taluk Offices are Christians. The Lady Doctor in charge of the Government Dispensary in Repalle is a Christian. It is a fact that practically only the Christian girls received education through the 8th standard, and were trained. Although thirty years ago, no Mala or Madiga children were admitted to Board schools, today, the Board schools have to draw on our Christian girls to teach in their schools. Our local pastor has been asked to serve as honorary Bench Magistrate in the court. The times, the economic and social conditions have completely changed through Christ Jesus.

Early Mission workers serving in this field had to be brought in from Tenali and other taluks since this was the youngest of our Mission fields, and no one was available locally. In 1883, Rev. M. Nathaniel toured among the first Christians here, strengthening them, and administering the sacraments. In 1888 there were only three workers in this whole area. They were Rudrapati Mark, serving at Uppudi; Danapati David at Dindi, and Karlapudi Jacob at Kuchinapudi. In 1901, Chikkala William, who had been in Mission service since 1863, passed on to his reward, leaving five of his sons to enter Gospel work. One of these sons, Chikkala Paulus, was promoted, until in 1893, he became sub-pastor. In 1898, it is reported that Paulus was responsible for the work in 41 congregations in this field. In 1904 Maddirala Gnanavati died, after a long service as a very efficient teacher. It was through her influence that sixty persons from Kuchinapudi were brought into the Church at one time. As far as information is obtainable, in 1904 there seems to have been 8 sub-catechists, 9 helpers, and about 13 teachers in Repalle charge.

In 1919, when the mission statistics for Repalle field were first given separately from Tenali field, there were one pastor, five supervisors, 15 catechists and fifty teachers serving in this taluk. The largest number of teachers employed at one time was from 1933 to 1936 when there were about 110. A sudden drop in their ranks was then found, due to Government's new stringent requirements for the schools, and due to the demand for qualified teachers. The untrained teachers were dismissed and many inefficient schools were closed. In 1941 we had 91 teachers; the Gospel workers have also had retrenchments. The climb in the number of Gospel workers was rather gradual until 1925, when many unqualified workers were given leave, and work

was readjusted. After that sudden drop there was again a climb to 48 workers in 1935. At this time, due to a big debit in the taluk budget, the number of workers was drastically cut. At the present time there are 39 Gospel workers in the field, including pastors, supervisors, evangelists and catechists. In 1901 Dr. Uri wrote that the best qualified workers that he could get then, were men of not more than third grade education. Now, with the exception of about 8 men, all of our 130 workers have at least passed 8th grade, and are Bible or secular trained. Many have finished high school and are trained.

The early history of some of the congregations is very interesting, for it shows their hardships and temptations, and yet their victories. Surepalle is one of these congregations concerning which we have fairly accurate history. Kativarapu Geratayya (meaning 'eagle') was a staunch Hindu and a leader of Ramabhajana. He troubled the preachers that came, and tried to break up any prayer services. Later on he repented and became a Christian, and married a Christian girl of Repalle, daughter of Gorikapudi Abraham; the first Protestant Christian of Repalle taluk. When Geratayya became a Christian, he took the name of Joseph. This staunch Hindu had become the best type of Christian, and his faith attracted the people of the surrounding palem and villages. Kodavali Johan of Chinapulivarru, Tenali tauk, often came and preached to the people of Joseph's palem. Tsandole John, Penumala David, and Kativarapu David were among the first to believe in Christ. Later a school was started for them, and Ellamati Robert and Pusuluri Lazarus were the teachers. The rich ryots in the village, of Velama caste, soon became angered, and started to persecute the new believers in Christ. The cattle of the Christians were not allowed to use the ordinary paths, and the cattle were often taken and locked up until a fine was paid. Their water supply was cut off, but they dug their own well, and the water was used by both the people of Mala and Madiga palem. About 1900 there was a great epidemic in the village, and many people died. The people were all commanded to put on red caste marks and bow down to the idol, but Joseph, his mother, and younger brother David refused to worship the idol, although most of the others did. Joseph's family members were labourers under the Velama land owners on the system of annual payments. Joseph realized that faithfulness to Christ might mean the loss of his whole year's earnings, and that he would be left to starve, and yet he stood true. After that time, neither he nor members of his family were allowed to come into the fields of the Surepalle land owners, but Joseph went to the next village and became a servant to a Brahmin. Joseph earned the name of being the most honest servant in the village. Dr. Burger, the missionary at that time, heard of the faithfulness of a few members of the congregation. Even the young people, who were born later in

that place, know what Dr. Burger preached about, forty years ago. The sermon was about Shadrach, Meshach and Abednego, who had not bowed down to idols at the king's command, and who were saved from the fiery furnace, because of faithfulness to God. Seeing the faithfulness of the Surepalle Christians, Dr. Burger pressed the application with tears, with the result that from that day, there's been no idolatry among the Christians.

After twelve years of remaining true to God, at the cost of foregoing a livelihood in his own village, Kativarapu Joseph was invited back to Surepalle by the land owners, to work for them. He not only came back, but witnessed to the power of Christ, and preached to his masters the way of salvation. Since that time Joseph saved enough money to get a piece of poor land in the southern part of Repalle taluk, which he improved and lived upon, not needing to rely on any other, save God alone. His second son, Satyanandam, is now studying in college. Joseph's brother David with only primary school education, became a Mission worker long ago. Although he is retired from active Mission service, he continues to faithfully witness. Behind his house there is a little thatched prayer room used for his personal devotions, and much of his time is spent there. Besides David, there are now two trained men teachers and two women teachers who have come from that congregation. Surepalle is a faithful congregation to this day, and they have hopes of building a permanent Church in the near future.

The congregational growth after 1890 in this taluk was very rapid. In Uppudi, in 1892, we read that there were 18 backsliders. In 1894, 17 members of the Uppudi congregation were excommunicated. Even after such action, as they showed an unchristian spirit, in 1895 the whole congregation was closed. However, after once tasting of Christ, they realized as Peter did, 'Lord, to whom shall we go?' In 1898, repentant Uppudi congregation was restored, after leaving off all its heathen practices. In 1906, we read that Uppudi gets a good teacher, and becomes a good congregation. Unto this day it has kept that good name. These facts are recorded to show that a compromise with heathenism never works to make a good Christian congregation, but that there must be a clear break with the idolatrous practices of the past, and a building upon the true foundation of Christ, as our early missionaries tried to do. A consecrated worker nearly always has growing around him, a faithful congregation.

The history of Morthorta congregation is also interesting, for the development there is characteristic of many congregations, and will be frankly narrated in the words of an early worker, who was then just out of the Seminary class. 'It was in 1910. We started out in the houseboat *Altoona* and came as far as Penumudi with Dr. Burger. The missionary went to Pallapatla on tour, and left me and my co-worker to do Gospel work, without any instructions or money. We were told to preach and

live off the people. We sat with despair and sorrow under a mango tree by the canal inquiring about the surrounding villages and paths, from passers by. A man of Morthota inquired about us and invited us to his village where the elders arranged food and a place to stay. That night in the middle of the bazaar, a meeting was arranged. All came to hear as we sang the hymn, 'What is the use of worshipping the idols?' The Gospel story was told, and they listened attentively as we spoke of Christ. The next morning we went about the palem and found a Christian woman from Dhulipudi. Her relatives in Morthota brought her, to teach school on a self-supporting basis. There was one Baptist family found, that had migrated across the river. Also a Christian woman had been brought from another village and married to a non-Christian. The Morthota people, who were often driven from their homes due to floods, wished to move inland from the river bank. Their elders gathered and said that 'if the missionary requested the Government to give them house sites away from the river bank, they would all become Christians.' After finding out from the karanam how such lands should be secured, the names of the people were recorded as inquirers, regular prayer services were conducted, and they were taught the Catechism. Thirty men started out and requested the missionary to come to their village. After asking many questions, Dr. Burger agreed to go to Morthota the next day. A dozen young men went to Penumudi to pull the boat down the canal with song. Quickly a flat shelter was arranged of river grass and decorated with paper, so that the meeting could be held in the shade. The village band and drums were used in escorting the missionary from the house-boat to the palem. A ram, chickens, eggs, and some milk were presented to the missionary as a present. After having a nice service, the request concerning house sites was made, and Dr. Burger promised to help. The matter of Baptism was postponed, and a regular catechist was sent there to instruct the people more in the Christian way of life. Several of the young people of the palem went to Dhulipudi, fifteen miles away, as it was the only flourishing school nearby. Dr. Burger came later and baptized the Morthota people, but they did not get their house sites until the time of Rev. Haaf. Morthota became the centre from which work was carried on in all the surrounding villages. A school was started later. In 1932 a large permanent brick church was built by the canal, and gives witness to the growing Christian life in the congregation. Financial help for this Church was given by the Rev. Mr. Hayner, in memory of his wife who died in Rajahmundry while in Mission service. Taking the Gospel to Morthota opened the way for Christian work in all that part of the field.

In 1894, Dr. Uhl wrote that many of the Christian girls were being given to non-Christians in marriage, and consequently swallowed up by heathenism. However, this did not prove to be

the case. Many of those girls remained true to Christ, and gave their witness to His saving power to those round about. Doors were opened to the preaching of the Gospel, and today, in most of those places, are nice congregations. The leaven of those young girls had leavened the whole lump. As the people marry young in India, it was the custom in these parts that no unmarried person should be admitted to communion. This interesting custom has passed away, but it is true that practically every one in this country gets married. There are no forlorn spinsters or lonely bachelors, for the parents attend to that. Due to the rule of caste in India, down through the ages, the individual does little thinking for himself, but does as caste dictates. This mass psychology has its effect upon the conversion of the people. When a leader becomes a Christian, often others will join him in embracing Christianity. In 1897, when the school teacher and his wife at Dhulipudi were baptized, twelve other members of the palem also accepted Christ. In many villages the elders requested the missionary for a teacher, and the door was opened to the preaching of the Gospel. Where the Gospel has been faithfully preached in these parts, there always seems to be a little congregation. In 1901, after the famine, there was a great ingathering of Christians. The love of God was made manifest to them in a practical way through a race of people foreign to them, from a far country. There were not just words, but many were actually saved from death by receiving small amounts of corn from America. Naturally they listened about the fuller love of Christ, who came from heaven for them also. As many followed Christ in that day for the loaves and fishes, there were some of the same type in India about 1900; but many who heard, received the bread of life, and lived for ever.

Before 1890, there were only ten congregations in this Repalle field. During the next decades this number was increased by additions as follows:

1891—1900	...	...	19	Congregations
1901—1910	...	...	51	"
1911—1920	...	...	26	"
1921—1930	...	...	22	"

According to the 1941 statistics, after several nearby congregations were amalgamated, we have the round figure of exactly 150 congregations in this field. The Word of God has been preached, and has brought forth abundant fruit. In nearly every village in this taluk, the good news of Christ has been proclaimed, and in nearly every hamlet there are a few believers to be found.

In 1914, the year that we began to get statistics separate from Tenali, in Repalle charge there were 3,506 Lutheran Christians. By 1924 there were 7,159 Christians, or over 100 per cent growth in the one decade. During the ten following years another 5,388 believers were added to the Church here, making the total for 1934 as 12,547. This is a 75 per cent increase in

membership during the decade. Since 1934 the percentage growth has not been so great in numbers, but the growth has been steady and gradual. We hope the growth in the future will not only be outward, but deep; and we see some evidence that our prayers are being answered. It is believed to be true that well over half of the outcaste groups have accepted Christ. The door to the great middle section of the people of India, namely the Sudras, has not been opened in these parts, although there are some believers here and there among the Sudras. We pray and labour that this great field may also be conquered for Christ. In no part of the United Lutheran Church, or Mission thereof, according to information available, was there a faster growing body of this size, than the Repalle charge, with hundred per cent increase in the decade from 1914, and 75 per cent increase during the following decade from 1924. We can only glorify God in all humility as we survey 'WHAT GOD HATH WROUGHT'. In this same area the communicants have increased from 1806 in 1919, to 6181 in 1939. The percentage of adults who are communicants has gradually climbed from 62 per cent in 1920 to 73 per cent in 1941, but the percentage rise during the present year has been much more marked.

The evolution in village Mission schools in Repalle taluk is very interesting. In 1888 there was not a Mission school in Repalle field, and very few schools of any kind. Soon thereafter there were a few schools started, after forty-six years of Mission work, for in 1894 we find that Ratsur, Bethapudi and Uppudi Schools were closed due to shortage of funds. In 1896 the teachers of Repalle-Tenali field were fined Rs. 41-5-0 for deficient teaching of the Bible in the schools. In 1897 we read that 'South Tenali (meaning Repalle field) is a reign destitute of good schools'. The Government grant for the 66 schools in the Tenali-Repalle charge was Rs. 706 in 1899, being less than Rs. 11 per school. Since the schools on the south side were poorer, we imagine that the grant earned here was next to nothing. In 1910 there was not a school in the Repalle-Tenali field with more than three standards. In Repalle field, the fourth standard was added to the Repalle school first, and next to Kuchinapudi school, in 1912 and 1913 respectively. In 1914 there were 25 schools in this field; in 1919 there were 47; and in 1924, 72 schools. The peak was reached in 1930 with 88 schools, at which time the Government rightfully started to cut down the inefficient and uneconomical schools, by applying strict rules enforced by cut of funds and removal of recognition. During the two years from 1932 to 1934, twenty-one schools were removed. Again in 1936 the requirements were stiffened, and during the next three years, and additional fourteen schools were removed. Now in 1942 the schools seem to have about become stabilized with losses and gains the same, on the round figure of 50 schools. The Government requirements have helped in other ways. In 1938 there were

only 19 complete elementary schools out of fifty-six; meaning that only 19 had the first five standards. In 1939 there were 24 complete elementary schools; in 1940 there were 34, and in 1941 forty-two of our 51 schools are complete.

In 1938 there were sixty-three trained higher elementary and secondary teachers, but it is not known how many of these had failed training. That same year there were 18 teachers untrained or of lower grade training. In 1941 every teacher is trained, and 80 have passed H. E. training and four secondary training. One teacher is lower grade trained, and other six of our 91 teachers are H. E. trained but failed. Although the Government is demanding higher qualified teachers and better work, they are also spending more money to make India literate. In 1923 the Government grant aid for 69 Mission Schools in Repalle field was Rs. 2732, or Rs. 39 per school. In 1931 the grant received for 88 schools, excluding the Higher Elementary schools was Rs. 7918, or Rs. 90 per school. In 1941 for the fifty-one schools, was received Rs. 9274 or Rs. 182 per school. Most important of all, from an education view point is the amount of permanent literacy achieved. A child who has studied in fifth standard is considered to be permanently literate, whereas those who studied only to the third or fourth standard often drop back into illiteracy. Therefore, it will be enlightening to see the percentage of the children in the first standard who finally reach the fifth standard. In 1931 in all the 84 schools of this field, there were only 16 pupils in the fifth standard, whereas there were 1,510 pupils in the first standard. This means that only one per cent of the first standard children were reaching fifth standard and becoming permanently literate. In 1936 there were 28 pupils in the fifth standards of 66 schools, meaning that 14 per cent of the first standard pupils had reached fifth standard. For the next five years the progress in this respect has been most unbelievable. In 1937, 2 per cent of first graders reached fifth standard; in 1938, 4 per cent; in 1939, 9 per cent; in 1940, 13 per cent; and in 1941, 20 per cent. We thank the Government, and praise God.

To give a nicer and more optimistic picture of the work would mean, 'Don't mention benevolences', but this would not give a true picture. In 1888 in both the present Tenali and Repalle fields, the total offering amounted to Rs. 10-12-2 in cash, Rs. 22-4-0 in kind. The average offering per adult Christian for the combined two fields was six annas. This is about the same as offering given per adult Christian in 1941. In 1901 Dr. Uhl reported that the offerings in Bapatla, Repalle and Tenali fields averaged Re. 1-7-7 per communicant member for the year. Whether the communicants were few in number in comparison to baptised Christians, or whether fees paid to boarding schools was counted as benevolence (a practice followed in early statistics), is not known, but the figure seems rather high. In 1906, the

missionary was very pleased with the offerings, when the 6,413 baptised Christians in these three eastern fields contributed in actual cash benevolence, Rs. 1,122-8-0. According to the practice for recent years of figuring benevolence per average baptised Christian, the offering in 1906 would be two annas, nine pies per Christian. In that same year Rs. 2,234-9-9 was spent towards Gospel work in this same area, meaning that the benevolent offerings amounted to 50 per cent of the cost of the Gospel work. Until 1922 the rise in offerings seems to be rather gradual, but in that year, the year that the missionary was able to get government lands for the Christian people, there was 76 per cent upward jump in giving. The next high spot in giving was at the harvest festival in Repalle on April 30, 1925, when 2,000 Christians gathered and gave Rs. 500 offering. Mr. Karra Bhushanam, whose son is now in work in this field, came from his village, Kuchinipudi, with a bandy loaded with paddy. When asked what congregation gave such a large offering, he replied that it was not from a congregation, but his own offering. Two weeks later the bad Repalle cyclone came and wrecked the homes of many, leaving them without shelter. During the rainy season, the rains were so heavy that the crop was practically all spoiled. Nevertheless, that same year our poor people gave a 40 per cent increase in cash benevolent offerings. With the one exception of the year Rev. Dickey died in 1926, there continued to be a rise in offerings until 1930. In 1930 the benevolence given by 11,652 baptised Christians was Rs. 5,675, or seven annas eight pies per person. The years 1929 to 1931 were the years that several churches were built, and it has been explained the contribution of those congregations, to build their churches was entered as benevolence. Later the congregation's contribution in labour and cash towards their church building, was removed from the 'benevolences'. From 1930 until 1938 there was a gradual drop, until the low ebb was reached, being Rs. 3,228, or only three annas eight pies per baptised Christian. This seems to be due partly to the removal of church building money from benevolence; but the main reason seems to be that when cuts had to be levied on workers salaries, due to reduced funds from America, and to clear off the debt that had accumulated in the field, the workers became discouraged, lost some of their spiritual vitality, and consequently the drop in reported offerings. The policy put into force by the workers of cutting from their salaries each month their quota of offerings necessary for the work (whether such offerings were received or not) worked as a great hindrance to free-will giving. The idea of giving to God out of thankfulness, was forgotten in the policy of 'pay the worker'. For the past two years the free-will offering basis is in effect, and God has blessed our efforts to the extent that Rs. 481 more was given as cash benevolence in 1941 than in 1940. Even this is only four annas six pies per baptised Christian, and only 40 per cent of the amount

spent in 1941 for actual Gospel work. We shall trust in God to help us rectify this great error, and keep in mind the goal of self-support.

Brick walled, tiled roof churches are termed permanent, whereas mud walls with thatched roof is truly temporary. One year there may be fifty such prayer houses, and a little cyclone comes and blows half of them away. Therefore, there was no profit in keeping a record of how prayer houses came and went in the early history of Christian work in Repalle Taluk. However it is known that there were no prayer houses in 1888. In 1892 there was a prayer house built at Ratsur, but we do not know that it was the first structure of its kind. The first church that was built of any solid material, was in the village of Repalle, about one mile east of our Mission compound. In 1913 Dr. Burger advanced money several times to the worker at Repalle totalling Rs. 231 for the erection of a brick walled, tiled church. In 1918, it was written that the only permanent Mission building in Repalle taluk was the nice brick church in Repalle. However it is regrettable that the first permanent building is no more to be seen. There were no further attempts at permanent church buildings until 1930, about which time Addepalle and Uppudi Churches were built. They remain in fair state of repair, although both congregations have outgrown their buildings. In 1932 Mantripalem Church, forty feet long and fifteen feet wide, was better built, and is in good state of preservation. In 1938, were dedicated two even nicer Churches, one at Morthorta, and the other at Pudivada. For each of these Churches about Rs. 1,200 of American help was received. Both of these churches are about 40 by 20 feet interior measurement. In 1939 nice large substantial church buildings were erected in Tsodayapalem and Dhulipudi. These buildings are 50 x 20 feet interior. Pamidimarru church, of smaller dimensions, but well built, was completed in 1940. In each about half or more of the actual cost of the churches was subscribed in labour or cash by the people. There is now a great desire in many places to build permanent churches, and it is hoped that by the kindness of friends in America, through the centenary funds, that about eight more permanent churches will be built during the next few years. From reports, Kaithepalle, Addepalle, Yazali and Pullimeraka will build the next churches. In 1920 there were twenty-one prayer houses, and now according to 1941 statistics, besides the eight permanent buildings, there are 84 prayer houses. Practically every congregation of over fifty members has a prayer house, valued at about Rs. 30, or \$10, on the average. In 1920 there were no Mission houses for workers, but now there are 57.

The Repalle field is divided as follows into parishes at the present time, 1942. There are eight parishes including the missionary parish. Most central, and nearer self-support, is Repalle 'B class' Parish, with Rev. R. D. Ph. Augustus as pastor.

As this is the parish at the central station, with additional responsibilities due to the higher elementary school, the number of Christians is less. There are sixteen congregations in the parish of 1,377 members, all within a radius of three miles of Repalle town. South of Repalle is Tsodayapalem parish with 22 congregations and 2,275 Christians; the pastor being Rev. Mukuri Ratnam. The parish consists of the fertile area along the Krishna River, about eight miles long and three miles wide. North of Repalle, in the north-eastern corner of the taluk, is Addepalle parish, with Rev. T. Jacob, pastor. This is considered to be the most fertile part of the taluk. The twenty-three congregations containing 2,171 Christians lie within a radius of six miles of Addepalle. Along the northern edge of Repalle field are three parishes, the central of which is Arambaka, with Rev. K. E. Daniel, pastor. This parish lies between the Repalle main drain and the Pudivada drain. It consists of thirteen congregations, with 1,656 Christians. In the western part of the field is Kazipalem parish, which is actually in Bapatla taluk, but in Repalle charge, due to the larger number of Christians in the older field of Bapatla. Rev. A. Joshua is pastor of this parish, consisting of 13 congregations and 1,969 Christians. In the central part of the taluk between Repalle and Arambaka parishes is Dhulipudi parish, with Mr. Soupati Lazarus, recently from the pastors' class, assigned as the new pastor. This is the only parish of the field in which the majority of the members are of Madiga caste origin. In this parish are 15 congregations with 1,869 Christians. The new Kuchinapudi parish has been recently recognised, and was a part of the missionary parish as previously constituted; lying in the south central part of the Repalle charge. The boundaries are Battibrolu drain of the east, the Repalle-Nizampatnam road on the north, and the Nagaram drain in the west. This newly constituted parish contains 26 congregations and 1,952 Christians. The new pastor is Tsukka Prakasham, recently from pastors' class. The missionary parish remains lying between the Pudivada and Nagaram south drains on the east, and Nizampatnam canal on the west. There are 18 congregations in this little parish with 999 members. Mr. P. Purushottam is supervisor of the northern portion and Mr. Gali Joseph of the southern section.

In 1800 there were six priests laboring in Guntur district, with Christians in nine villages, but not a Protestant. Dr. Unangst seems to have been the first Lutheran missionary to tour in these parts. He came to this field several times before 1881 from Guntur, performed the first baptisms in the taluk, and administered the sacraments. Rev. Schnure was assigned to the Bapatla and Repalle charges from 1883 to 1885, and continued until about 1888. Dr. Uhl was in charge of this field from 1889 until 1901 continuously. However, for part of this time, he was in charge of not only Repalle field, but Bapatla, Tenali, Nārasaravupet,

Vinukonda, Ongole and Kanigiri taluks as well. He said 'The sweat of the missionary is the growth of the Church.' He often toured throughout the hot season, and as he could seldom visit a congregation twice during the year, his talks to the people did not average less than two hours each. Although he did much work on the revision of the Telugu New Testament and other important work, it is Dr. Uhl that is considered the man through whom God opened up this great field.

Next in charge was Dr. S. C. Burger who toured Repalle from 1902 until 1906 from Guntur. While Dr. Burger was on furlough, the field was in charge of Rev. E. C. Harris in 1907, and Dr. Allen O. Becker in 1908, although neither of these men were able to tour in this taluk. From 1909 to 1915 Dr. Burger was again in charge, and looked after this field these years from the new bungalow at Tenali. This time he was able to tour from the new Mission house boat named *Altoona* which was completed in January 1909. Rev. George R. Haaf was the missionary to look after Tenali and Repalle fields from 1915 to 1919, and again from 1920 to 1923. It is through his efforts that Mission property was purchased in Repalle, and a separate Mission station started. He also did much to help the economic uplift of the poorer classes, starting co-operative societies and securing river islands for our Christians during his service. While Rev. Mr. Haaf was on furlough, Dr. M. Edwin Thomas was in charge from Bapatla. Rev. Harry E. Dickey was the first missionary to be assigned to this Mission station from 1923 to 1926. Rev. L. W. Slifer served here from 1926 to 1931. He did much to train up a group of young men, sons of this taluk, and prepare them for Mission service. He did much to strengthen co-operative societies, and laboured for the spiritual uplift of the people. Rev. Leon E. L. Irschick was in charge of the field from 1932 to 1935, and seems to have taken a special interest in bringing the Gospel to the high caste people of the taluk. Dr. Victor McCauley, at present our senior missionary, was in charge of Repalle field from 1931 to 1932, and again from 1936 to 1939. He came to the field in 1936 where there was little unity among the workers and started off with a large debit balance, but in his patient and methodical way was able to turn the tide for good. Mrs. McCauley did much to improve the schools in the taluk. Dr. McCauley did much to train the workers and congregation elders in better Christian service. Since 1940, Rev. John C. Peery has been laboring here.

Repalle taluk was the last field on the Guntur side of the Mission to have its own missionary. In 1912, the year that the Tenali missionary's bungalow was completed there was a plea that a Mission station be opened in Repalle as well. In 1916, Rev. Haaf proposed that the Mission station in Repalle be opened at once. Even before the Board sanctioned such action or sanctioned funds for the purchase of land, some of the missionaries took the initiative and purchased several acres of land for a

bungalow. In 1918 the whole present site of fifteen acres for the men's work compound was purchased for Rs. 15,000.

In 1923 the Christians of this field rejoiced that they were to have their own missionary, and happily received Rev. H. E. Dickey. He came and lived in a thatched hut while the building of the bungalow was in progress. A year previous, only bare walls arose in a wilderness, but in 1924 there appeared a finished bungalow in a garden. In July of that same year a school for boys was opened in the compound, having an enrolment of seventy boys in six standards, with a staff of five teachers. In 1925 Mr. Dickey received a gift of a Ford car for the work in this charge. That was the year of the big Repalle cyclone, in which practically every Mission building in the taluk was destroyed, except the buildings in the station, built of stone walls on firm foundation. Although the cyclone came during the hot season, Rev. Dickey hurried from the hills, built a new thatched school building, and boarding hall also, thus turning defeat into victory. There were 52 boarders admitted and of the 127 pupils in school, 100 were Christians. All were saddened by the news of the passing of Rev. Dickey in 1926, just three years after he had so nobly begun the work here. Repalle taluk lost their first missionary, and there has not been a missionary to remain a full term since then. May those who follow Mr. Dickey, continue in his labours to build upon that firm foundation that he so faithfully laid. It is regrettable that in July of 1936, not having enough pupils to meet the Government requirements, the higher elementary school for boys in the compound had to be closed. The boys of the first five standards were sent to the Girls' higher elementary school in the adjoining compound, and the boys of the higher standards were sent to Tenali higher elementary school for boys. As the sending of the older boys to Tenali did not seem to be the practical solution of the problem, the boys of sixth and seventh standards since 1941 are continuing their studies in the Girls' higher elementary school in Repalle, and will proceed from there to the third form in Guntur High School. Repalle Mission compound is considered by many to be the most beautiful in the Mission. The groves of beautiful casuarina trees, the broad expanses of grass, interspersed with various coloured crotons are a joy to behold. The arbors of jasmine, boganvilla, temple trees in full bloom, and many varieties of flowers, add their perfume and beauty. The fruit trees are beginning to supply the missionary and others with luscious fruit. God has added many blessings to those who give their lives in His service.

A lady missionary was stationed in Repalle to improve the education and spirituality of the Indian women even before an ordained missionary was stationed here. Previous to 1921 the year when Miss Schuff came to reside in Repalle, only a small amount of work was carried on among the Indian women, in the charge of Miss M. E. Lowe and Miss Louisa A. Miller. Soon

after her arrival Miss Schuff saw the need for a girls' boarding school. The house boat *Illinois* was made available by the Women's Missionary Society of Illinois, for the women's work in 1921. During 1922-23 the spacious and well-built ladies' bungalow, and a nice large hostel for the girls was completed. In 1924 the girls' higher elementary school was opened with 50 boarders and 40 more day pupils. By 1926 the girls' higher elementary school had 195 boarders and 35 additional day pupils. Miss Louisa Miller, while in America on furlough was able to raise funds for the much-needed school building. This building, separate from the hostel, was constructed in 1930, after Miss Miller had taken charge in 1928. Miss Christie Zimmerman was in charge from 1932-35, and again from 1941-42. Miss Lilith Schwab served here from 1935 to 1940. The Gospel work and education work have continued to grow during these years, and the doors of many caste homes have been thrown open to the Gospel message. It is a joy that the women's work and general work are going forward together in such a spirit of co-operation and helpfulness.

The medical practice of Dr. Ch. Joshua Dhanamma in Repalle has been much appreciated. She was a member of the first class of graduates from Vellore Medical School, and immediately joined the staff of Kugler Hospital, where she gave many years of valuable service. Desiring to start a practice of her own, Dr. Dhanamma, for a short time, practised in Guntur town. Out of appreciation for what the Mission had done for her, she did not desire to have a competitive practice with Kugler Hospital, where she had served since 1922. Knowing the need for intelligent medical practice in the villages, and having a desire for the uplift of her people, Dr. Joshua Dhanamma came to Repalle in June, 1935, and opened up her own hospital. Higher educated Indians usually desire to remain in the larger institutions in the cities, and Dr. Dhanamma is to be commended for going out into the district, where the need is greater, to establish her practice. Her hospital is ample to care for the needs in Repalle, and is near the Mission compound, nicely located in an attractive garden. For some time there were twelve members on the staff, and the hospital was run on Mission lines. To have a Christian and a sympathetic doctor nearby, to care for our hostel boys and girls has been a blessing. No American funds were used in the enterprise, and although the fees are not very large, Dr. Dhanamma has carried on by supplementing her collections with private income from her fields. Maternity and surgical cases are cared for in the hospital, besides the practice she carried on in the nearby villages. Mission workers and the poorer classes have been usually treated for the cost of the medicines, and sometimes free. We regret that for the past two years, due to poor health, Dr. Dhanamma has had to curtail her work. We hope

that she will soon be strong again, and be able to continue her useful service.

The bringing of the Gospel to the great middle class groups in this field has scarcely begun. There is a letter of Dr. Uhl, dated July 8, 1911, in which he introduced to Dr. Burger one Balla Kotayya, a man of the goldsmith caste, of Dhulipudi, who desired baptism. Dr. Uhl doubted if the inquirer had enough faith to leave Hindu practices, and join in worship with the small Christian congregation in Dhulipudi. Balla Kotayya was later baptised and it is believed that he was the first man of caste origin to accept Christ. We are sorry that Kotayya has seemed to be on the fence all these years, and last year when he came to the missionary in his old age for some financial aid, he was wearing a zutu (tuft of hair on the back of the head which is a sign of a Hindu). Kotayya readily agreed to having his zutu removed, but he seems more interested in material things than things of the spirit. If he had been better shepherded, maybe this would not have been the case. The Christian community is larger than the Brahmin or Muslim communities in the taluk, and over half of the out-caste communities have accepted Christ. The great middle classes or Sudra groups constitute 71 per cent of the total population in this field, and it is only when these, often very friendly people, begin to come to Christ, that the Christian Church will again begin a rapid expansion. In 1932 there were many of this Sudra group who were baptised. Most of them were Yanadis, of the thieving castes. They were wanderers, and always under the custody of the police. In that one year the number of Sudra Christians jumped from 28 to 213. The Yanadis are an emotional people, and sing very beautifully, from the heart. The missionary helped them to settle down and try to live a better life, and was able to get many of them land for house sites. Some of them fell away later on, but the number of Sudra Christians has remained at about 200 for the past eight years. These groups are again beginning to come into the Church, for there have been 47 net additions during the past two years. Of the higher Sudra castes such as Kammas, Reddies, and Telagas, there have been very few conversions so far, probably less than twenty in this field. The Gospel is being preached to them, but not to the extent that it should be, and many are hungry for the Word of God. The Bible women, working in the homes of the caste women, have done their work well, and it is bearing fruit. May God make us more earnest in our zeal to lead these 'other sheep' also into the fold of Christ.

22. SAMALKOT FIELD

The Samalkot field is the northernmost field of the Mission. Beyond this field lies the territory of the Canadian Baptist Mission, which has a station in the town of Samalkot. Except the town of Samalkot, however, there is no common territory and both Missions are working harmoniously in adjacent fields. Samalkot field is also one of the smaller fields of the Mission, but in spite of the fact that work has been going on for many years, there are still many untouched villages to be reached, where work should be started.

The early history of the Mission has left a clear impress on the Samalkot-Peddapur field. In the first two decades of the history of the field, one finds reflected the hardships and discouragements, the lack of missionaries, and the loss of missionaries that characterized our early efforts in the Rajahmundry Mission.

Rev. Adam Long, soon after his arrival in India, was the first missionary set aside for this field. He came to Samalkot on January 31, 1859, and soon the first school and Telugu Sunday School were started. At the time Samalkot was still a cantonment town, with a regiment of English soldiers and also many native troops. Several hundreds of acres of hard level ground still remain, but the last vestige of their buildings have disappeared.

Mr. Long seemed to find Samalkot stony ground from a missionary point of view, and although he was able to buy a beautiful piece of land, fourteen acres in extent, and build a bungalow, he had only two adult conversions in the six years of his residence there. The land which he bought is now the site of the girls' school, and bungalow for women missionaries. In 1886 he went to Rajahmundry to take the place of Missionary Groenning, but died soon after of smallpox.

For some years the Mission was much undermanned and received little support from the home church. Father Heyer visited Samalkot in 1869, and found nothing but the bungalow that Rev. Mr. Long had built. Not until twelve years later, in 1881, was another missionary stationed at this place, and then with the arrival of Rev. I. K. Poulsen the work was started afresh.

In the first year there, he baptized nine adults and three children and soon established seven village schools with 43 pupils. In 1884 there were 195 Christians in the Samalkot field and an attempt was made to start a boarding school, but after some time this effort was given up, for little interest was shown in education.

District work was very difficult in the early days; there was much persecution of Christians and progress was very slow. After being in Samalkot for a little more than six years, Mr.

Poulsen withdrew and for some years Missionaries Dietrich, McCready and others tried to manage the work; but after four years, Rev. E. Edman, M.D., came to Samalkot. Sickness compelled him to go home four years later, but Dr. Edman had by that time begun the school. Dr. Isaacson, who followed him, obtained recognition for this school as a high school in 1903 and in 1904 an enrollment of 475 pupils definitely put the high school on its feet and it has now become one of the outstanding high schools of the district. Since that time the history of the Samalkot field is closely related to the high school at Peddapur.

In 1912 permanent buildings were constructed at a cost of Rs. 25,000 and it is to the credit of Dr. Isaacson that these buildings were so well built that they still outrank all of the high school buildings in the district. Dr. Isaacson also built the beautiful Augustana church in Samalkot with a gift of \$2,700 from the Foreign Missionary Society of Augustana College and Seminary, Rock Island, Ill. Dr. Isaacson's work in the district was very fruitful, but after his death, missionary followed missionary in Samalkot, some remaining a few months only, some four or five years; hence it was difficult to do real constructive work and it is felt that this is one of the reasons for the backwardness of the field. Missionaries who have had a part of the work, or all of it for some time, were the Rev. Messrs. Schaefer, Eckhardt, Holmer, Sipes, Coleman, Moyer, Fiedler, Tranberg, Werner, Caughman, Hayner, Cunningham, Schmittner, and Benze.

The work in this field has been up hill from the very beginning, and is difficult even among the outcastes. There has never been a mass movement in this region and the forces which tend to keep people from coming to Christ are most active. There used to be much open opposition, but one seldom finds it now. However, there is a good deal of secret opposition, which makes itself felt in many ways, not only among the caste people, but also among the outcastes themselves. Among the outcastes there is a great deal of caste feeling and some of this has come into the Church—those Christians of Madiga extraction oppose those of Mala extraction and *vice versa*. What makes it difficult to overcome this friction is the fact that in all the villages in which these are congregations, the Christians are in a minority and usually a very small minority. Much of their livelihood depends on co-operation with their fellow outcastes and they have not therefore freed themselves from their old bonds as yet. Quarrels are often settled according to the customs of the non-Christian community, and Christians under pressure often pay contributions to the village idols and take part in Hindu ceremonies. Much of the work with the Christians is an effort to help them to follow the admonition of the apostle: 'Come out from among them and be ye separate', and it is work toward this end which will be effective in making the church in this region a witnessing church.

Another obstacle is the poverty of the land and the people.

Most of this region is upland, crops depending entirely on the rainfall. Lands are not very rich, and dry land farming, as everywhere in India, is a constant struggle to make ends meet. Christians, coming as they do almost entirely from the outcastes, are for the most part coolies and servants to the caste people and are kept in a sort of bondage, which actually prevents them from becoming Christians. It is a curious fact that in most regions occupied by the Mission, progressive work can be more generally seen in the irrigated regions where crops are good and people are more prosperous, rather than in the dry and poor areas.

In former years there was a great lack of teachers in this field. Men who were not educationally fit to teach were put in charge of schools and congregations, for want of better men. At various times teachers were imported from other fields, but most of them came with the desire to earn a living rather than the desire to do consecrated work and this too accounts for some of the lack of growth. Most of these men have left the field. The few who remained are good and faithful workers, who have accomplished much for the development of the congregations in their keeping. In recent years more and more workers have come from this field and in a short time there will be trained workers in all the schools, men who are from this field and have the welfare of their own people at heart.

Soon after the time of Mr. Long, the Canadian Baptists occupied parts of this territory. They continued their work alongside of ours and conditions were most unsatisfactory. Various attempts were made by the two Missions to make a settlement of territory agreeable to both. A compromise was effected in 1912 and the territory partly divided, with one large area designated as common territory. At this time the Peddapur bungalow was purchased and has since been occupied by the Lutheran missionaries. Samalkot bungalow and compound was set aside for the women missionaries. In 1931 a new adjustment of territory was made with the Baptist Mission and there now exists a sharp line of division with no common territory but the town of Samalkot itself. Time will justify the wisdom of this step, for all opportunity of competition is now definitely removed and each Mission has an abundance of territory for further expansion.

For years aggressive evangelistic work has been carried on in the zenanas of the towns of Samalkot and Peddapur and also in some of the villages, supervised and directed by the women missionaries. Although there are few baptisms to report up to date, the way is being prepared and there are numbers of secret believers. Samalkot has been the center of this work since about 1912. Miss Borthwick began the boarding school for girls and in 1925 put up the fine buildings which comprise the school and hostel. This school continues to the eight grade and prepares girls for entrance to teacher training, Bible training and nurses'

training. There are about 125 girls in the school from Tallapudi, Rajahmundry, Dowlaishwaram, Yeleshwaram and Samalkot fields. Miss Borthwick was in charge until 1931. Miss Whitteker served in Samalkot as district worker from 1922, and also as manager of the school after Miss Borthwick left. She died suddenly in 1933. Her life was a beautiful example of love and her death a great loss to the work. Miss Anderson, who took up the task where she left off, died suddenly in 1934. Miss L. A. Miller succeeded Miss Anderson. She has a sincere interest in the people and carries on her work with much enthusiasm and love.

Work among caste people has been carried on in Peddapur with some success. There are a number of families from different Sudra castes who have been baptized. They have stood firm in spite of many hardships and persecutions. The first family was baptized in 1925 and is still being persecuted in some ways. Recent converts have the same difficulties, far greater than we can understand. Much of the credit for the work in the zenanas is due to Mrs. Oswald, who has had a wonderful influence in the town.

The high school is also a real evangelistic agency. Of the 700 boys and 600 are non-Christian. Some of them have had their viewpoints changed entirely by the religious instruction that they have had in the high school. Mr. V. Ch. John was the first Indian headmaster and manager, and he has been succeeded by the present manager, Mr. V. Moses.

In 1941 there were 3087 baptized Christians in our Samalkot-Peddapur field, living in about 80 different villages.

*Adapted from *Helpers through Prayer*.*

23. SATTENAPALLE FIELD

This field contains many interesting places. The ruins of the Buddhist monastery at Amaravati are as interesting archaeologically as those in any other place in this part of India. The monastery had beautifully carved white marbles and dated back to at least A.D. 150. The entire place was excavated, and the most beautiful carvings removed to the British Museum, but a trip to Amaravati is still worth while for the sculptures remaining on the site.

Upon the mountain, Bellamkonda, in this taluk, and the Kondavides, bordering on this taluk, which rise about 1,500 feet from the plains, are interesting fortifications. These strongholds played a very important part in the Mohammedan wars. At the foot of the Kondavides is a Hindu temple in which the Mohammedans killed the last of the Reddi kings by deceit, after failing to take the fortification by force.

It is said, and it seems with some justification, that the large Kollur diamond came from Kollur hill in the northern part of Sattenapalle taluk. The mines have long since been abandoned, nearly surrounded by the Krishna river, and the locality is now frequented by deer, tigers, leopards, and occasional bison.

The history of the U. L. C. A. Mission in Sattenapalle taluk is very interesting. There is nothing spectacular about the work, but a gradual growth, as is the growth of the blade to the ear. Father Hoyer performed his first baptisms in and about Guntur, then passed through Sattenapalle taluk, and toured in the Palnad taluk, where his efforts brought forth much fruit, and where many were baptized. The Lutheran faith was established next in Tenali, and several people received baptism there. Sattenapalle came next, for the first baptism was performed by Rev. W. E. Snyder, in 1859.

There is an interesting story of Yelampalli John's coming to Christ, and of the example he set in real Christian living. John had been a Hindu priest among the people of the Mala caste, and was more or less of a witch doctor until 1857. During that year he took a trip to Madras, and there heard the story of Jesus. Although he understood very little of the strange teaching he went back to his village determined to stop dealing in idol worship and to search more for the Christ. How happy he must have been when one day three Christian men came to Lingapuram (John's village) and sold tracts and parts of the Bible in Telugu. He invited the three, Peter, Joshua and Joseph to his home, and made them tell him more about Jesus and explain their wonderful book. He immediately gave up his bad customs and became a farmer. This sincere Christian was baptized on the ninth of January, 1859. Did John then sit down and become a nominal

Christian No. Even a year before his baptism he told others what he knew of Jesus. In less than six months after his baptism he had two more men, of changed life, trained for baptism, which they received in June of the same year. And thus the story continues until John peacefully passed on to his reward. From that year onward the Christian Church in Sattenapalle taluk has steadily grown.

The story of the early history of the work in this field is an inspiring one, and tells of the untiring efforts and faithful labors of the men who toured the taluk enduring many difficulties. Some of them were Rev. W. E. Snyder, Rev. E. Unangst, D.D., and Dr. L. L. Uhl. Some of the older Christians have a vivid remembrance of the work since the coming of Dr. J. H. Harpster to this field in 1893. He decided that Sattenapalle town was the place in which to put the Mission station. Rev. A. O. Becker made plans for the bungalow and its site. During the time of Dr. Victor McCauley, the Harpster Memorial Bungalow was built, and from that time a missionary resided there. This was in 1903, at the beginning of Dr. and Mrs. McCauley's nine years' of service, in Sattenapalle. A higher elementary school was started during the six years of Dr. and Mrs. Cannaday's service. During the time of Rev. and Mrs. T. E. Dickey, 'mountains' of stone were gathered for the erection of the church and a pukka higher elementary school building. During the service of Dr. and Mrs. J. R. Fink, the beautiful church was completed, as well as the stone school building. Rev. and Mrs. C. B. Caughman are remembered by the people for many kindnesses and Christian leadership. Rev. and Mrs. Peery were in charge from January 1, 1934, and they were followed by Rev. and Mrs. R. L. Cunningham and Rev. and Mrs. L. W. Slifer.

Approximately one half of the Christian population of Sattenapalle taluk is Lutheran, about one-third Roman Catholic, and the remaining are members of the American Baptist Mission. About 60 per cent of the outcaste groups in the taluk have become Christian. The Lutherans in Sattenapalle field have come from no less than twenty-one different castes. There are 14,354 baptized members of our Church in Sattenapalle taluk in 1941.

More than a thousand of our church members are from the higher castes. These Sudra castes constitute the backbone of the population and activity in the entire Guntur district. Many of the village headmen and leading Government officials have accepted Christ as their Saviour and are leading large groups to the Master.

Adapted from Helpers through Prayer.

24. TANUKU FIELD

DR. L. A. GOTWALD

The Tanuku field of the Mission is composed of two taluks, in West Godavari district, namely the Tanuku and Tadepalligudem taluks, containing 16½ sq. miles. Tanuku taluk is one of the most thickly populated sections of the world, having more than 1000 persons to the square mile. These two taluks differ greatly. Tanuku taluk benefits from the canal system of the Godavari River, while Tadepalligudem is scarcely touched at all, except along the southern edge, south of the main Ellore Canal. The uplands of Tadepalligudem are, for the most part, forest reserves and poor land, with a sparse population. There is therefore a great difference in the economic condition of the people in these two parts of the field. In Tanuku proper practically the whole of the countryside is under irrigation, and during most of the year rice fields, sugar cane, cocoanut and palmyra palm trees, beautify the countryside. Tanuku taluk is also traversed by four canals of the West Godavari Canal System. The largest and busiest is the canal from Nidadavolu to Narsapur; another goes along the south river bank of the Godavari; a third wanders in a very crooked manner through the center of the taluk, and is known as the Gostanadi Canal, going just in front of the missionary bungalow, at Tanuku; and a fourth is the canal to Attili, running two furlongs to the west of the mission compound. Many motor roads also traverse these two taluks, connecting with the Grand Trunk road, at Nalljerla on the north, and with Bhimavaram and Narsapur, on the south, with Tanuku near the center of the field.

• The beginning of the work in this area is linked with the very beginning of our Lutheran work, for Father Heyer himself, on his third term in India, began the work here. Early in 1870, Father Heyer living alone in Rajahmundry, sent the first Lutheran Mission worker to the West Godavari district. He was Jeremiah, a native teacher, who was sent to Taylor's petta, near Narsapur, and thus the work began. In August of that same year a delegation from Velpur visited Rajahmundry and requested Father Heyer to start a school in that village. Father Heyer, aged 77, started out at once to investigate. Travelling in an ox-cart, he came to Velpur, and arranged for beginning Christian work.

In the fall of the same year (1870) Father Heyer set out, accompanied by his two faithful helpers Joseph and Paulus of whom we shall hear a great deal more later. Captain Taylor had loaned him a palankeen for the journey, and a friendly government official at Narsapur sent a house-boat to meet him, six

miles from Narsapur, and also had a tent ready for him at Narsapur. On Sunday morning, October 9th, he held a service in Narsapur baptizing 19 men, women and children and administered the Lord's Supper, and married an Indian Christian couple. The next day he visited Agartipalem, where there were inquirers; and on the next day, after visiting Jagganathapuram, he went to Peravalle by canal, and then seven miles from there by palankeen, to Velpur. Here he baptized the first Christians in this field, 25 adults, who during the preceeding six months had porbably been instructed by Jeremiah, coming from Narsapur. Returning to Peravalle an incident occurred, which Heyer related, as follows:

"I heard people calling after me and was told that seven other candidates had come from another village desiring Holy Baptism. Not wishing to disappoint these people, who had come so far, I halted and baptized them, as Philip did the eunuch, near the road, close by a tank."

After an absence of a week Heyer was back in Rajahmundry. He considered this one of his most successful tours in India. It was one of his last, too. For after the arrival on the 22nd and ordination on the 26th of January, 1871, of Rev. Iver Poulsen, in Rajahmundry, Father Heyer sailed from Coconada on January 30, 1871; saying farewell to this land, where he had spent 14 years, during the previous 29 years of his life. So the beginning of the work in the West Godavari district, and Tanuku taluk, was one of the last acts of our pioneer missionary, Father Heyer.

In the report of the Mission to the General Council for 1871, we find Dayam Nathaniel was the teacher at Velpur and he reported 16 Christians, and 14 pupils in the school. Indeed a small beginning, and yet a promise for greater things to come in this center.

After Father Heyer left, two young missionaries, Rev. Mr. Schmidt and Rev. Mr. Poulsen, resident in Rajahmundry, were looking after the Mission work. In 1876 Dr. Schmidt inaugurated a pet project of his, purchasing land for the endowment of the congregations. He began by securing some land (5 acres) at Velpur and permitted the Christians to cultivate it, with the understanding that they were to pay for their several portions in three or four years. Also a portion was set aside for the pastor's house, and quarters for the school. This same year (1876) Dr. Schmidt and Mr. Poulsen agreed upon a division of the field. Dr. Schmidt chose Paulus as his catechist, and was given charge of the work in the present West Godavari district, where the statistics show 32 Christians at Velpur.

On Christmas Day 1878, at the time of the consecration of the new Church at Rajahmundry, Catechists Tota Joseph and Nelaprolu Paulus were ordained to the Holy Ministry, the first pastors in the Rajahmundry field of our Mission. The following February (1879) a Mission Conference was formally organized, and pastor Paulus was stationed at Velpur. By the first of May

he had baptized 25 persons, and he was given charge of all the work on this side of the river, including Mallipudi, Jagganathapuram, Mahadevipatnam, Agartipalem, and Narsapur. The following year the work here had grown, and in 'Pastor Paulus' parish we find in 6 villages, 5 school teachers, 96 Christians, 47 communicants, and 49 boys and girls attending the five schools.

At that time the workers were:

Velpur—H. Alfred

Mallipudi—Ethakota John, father of Rev. E. Prakasham

Bathlamungutur—K. Prakasem

Jagganathapuram—C. Matthew

Mahadevipatnam—Namburi Stephen, father of Rev. N. Devadanam.

In March 1881, Dr. Schmidt took the new missionary, Mr. Artman, in the houseboat *Dove of Peace*, for his first tour through the canals of the delta. Rev. Artman's comments on this trip make interesting reading. He says, among other things,

After stocking the mission-boat with provisions and other necessities sufficient for a number of days, we set sail from Rajahmundry on February 21. The passengers besides myself were Rev. and Mrs. Schmidt and their little daughter, Dagmar, Rev. N. Paulus, Jeremiah the colporteur, Jacob the cook, and his assistant. Zachariah was at the helm and with the help of four boatmen attended to the navigation of the boat. We soon entered the system of canals which spread like a network over the delta of the Godavari, and moved along steadily in a south-easterly direction, sometimes using the boat's sail; and, when there was no wind, being pulled along by the boatmen who ran along the tow-path, or being propelled by means of long bamboo poles in the hands of the men. We sailed on steadily for the first three days without making any long steps, in order to reach the most distant village before the canal would be closed. Now and then we would pass a village which always presented a lively scene—women coming with jars or chatties to carry water to their homes, balancing them gracefully on their heads; washermen beating away lustily at their clothes; here and there a Brahmin carefully and piously attending to his ceremonial ablutions.

"The vegetation along the bank was very beautiful, consisting of large mango orchards with their partly coloured leaves and blossoms, stately palmyras and graceful cocoanuts, while the banks of the canals throughout were lined with valuable shade trees. When the brightness of the sun would not let us enjoy the outside world, we spent our time in conversing, writing, reading or studying. In the cool of the evening it was extremely pleasant to sit on the top of the boat in the bright moonlight or to take a little run on the canal-bank for exercise. On the evening of the second day we came very near to the mouth of the Godavary, so that we could plainly hear the waves of the Bay of Bengal breaking on the shore; and a number of dolphins which had strayed in from the sea passed our boat."

There follows a description of visits to Agartipalem, Palkole, Jagganathapuram and Vodali. Mr. Artman then continues:

"This morning, March 3rd, we arrived at Velpur, which serves as headquarters for Rev. N. Paulus and the teachers and sub agents belonging to the villages of his district. For the accommodation of the native pastor and his family a large and roomy house has been built, one portion of which is used as a place of worship by the congregation and as the village school-house. Government has given us a grant of land along the canal-bank and most of the Christians of Velpur have built themselves houses adjoining

that of their pastor, thus forming a little colony of their own. Most of the inhabitants of the town are Sudras. In the evening we went out into the village and preached and sang hymns at three different places. Crowds came to listen each time. Under the wide-spreading branches of a huge tamarind tree in the village the message of salvation had often been proclaimed by Father Heyer and other missionaries, and here also the oldest Christians of Velpur were baptized. It is undoubtedly the largest tree I have ever seen. In walking around it I took twenty-six steps."

The total number of baptisms in the Rajahmundry field reported during 1882 was 262, of which 160 had been performed by the pastor N. Paulus, in the Velpur district. And the parochial reports of the next year also show, that the work on the Velpur district under the direction of Rev. Paulus was making much more rapid progress than in any other district on the Rajahmundry field. Pastor Paulus reported 139 baptisms during the year, 106 communicants, 25 villages in which Christians or inquirers resided, and 177 children in 13 village schools. The next year Velpur district reported 360 communicants. By the close of 1884 the number of Christians had risen in the Velpur district to 900. But he had his antagonists, too.

Pastor Paulus writes :

"On the Sunday after Christmas, 1884, while we were making preparations for our morning service in Velpur, certain enemies of Christianity, mischievous devotees of Hinduism, calling themselves the 'Rama Dandu' amounting to nearly two hundred in number, came all of a sudden and fell upon me. I frightened them away somehow and escaped their hands by the grace of God. The conspirators call themselves the army of Rama. They seek to force those whom they meet to utter the word 'Govinda', which is one of the names of Krishna, their God. The conspirators made every effort to seize me and force me to join their army. They, with much passion uprooted the young plants and small trees, and destroyed the palmyra verandah of our church. In the afternoon they made another attempt to reach our house but were forced to go away by our friends. I wrote to the police for help and three constables were sent. Nevertheless, in the evening they made a third attempt to harm us, but the constables and some Hindu friends prevented them. They are troubling our Christians everywhere and doing all sorts of mischief. In one village they burned the Bible and some school-books at night and also destroyed the school-house. In another village they destroyed some of the houses of Christians."

By the end of 1885, there were 40 villages in which Christians resided, and about 300 pupils in school.

During the month of February, 1886, Dr. Schmidt toured in the Velpur district. Extracts from his account of this tour are here given because they furnish an insight into the methods of district work.

"The huts of the Christians are very small and have generally only one opening which serves as a door, so that it is impossible to conduct services in them. We have, therefore, no alternative and must frequently conduct divine services in streets, lanes and yards. I have found it very awkward under such circumstances to administer the Holy Sacraments. Paulus, however, manages it very well. It does not seem to disturb him if a calf runs through the audience or a bird flies over our heads. He waits quietly

until order is restored. No bells are rung to gather the people, for the simple reason that there are none. In some places, like Velpur, the teacher blows a whistle a little while before service begins. The people are generally lacking in punctuality, and several opening hymns must be sung so as to allow the stragglers plenty of time for gathering. On Sunday morning the service of our *Telugu Church Book* is used. I naturally consented in every place to preach to the congregation as my visit was a kind of inspection; but because Paulus is the pastor, I never baptize any of the people in his field. The Christians must be taught that there is no difference between the office of a missionary and that of a native pastor, in spite of our difference in nationality, education and other respects."

By June 1890 Velpur district (West Godavari district) reported the following, which show a steady, and very encouraging growth:

Villages	...	55
Christians	...	1,580
Communicants	...	420
Baptisms for 6 months	...	178
Schools	...	26
Teachers	...	25
Pupils	...	393

This growth in the work in the present West Godavari district, led the Mission Council, at its meeting in July 1893, to take a very important forward step. The following resolution was passed:

"Resolved, That we suggest to the Board that two stations be opened, one at Pittapur, nine miles north-east of Samalkot, the other at Tadepalligudem a railway station half-way between Rajahmundry and Ellore."

Pittapur was never occupied, but Tadepalligudem became a regular station several years later.

During the first two weeks of February 1894, Rev. and Mrs. E. Pohl, with their children in a hired boat, accompanied Dr. and Mrs. Schmidt in the *Dove of Peace* on a tour of the Velpur-Bhimavaram district. The following extracts are taken from Rev. Pohl's diary:

"Unikili, February 5th. day before yesterday, the wind being favourable, we reached Velpur. Directly after sunrise on Sunday a boy went out along the canal where the Christians live in their huts, ringing a small bell, which was a signal for a public service in the little, unadorned chapel. Several Christians came from neighbouring villages, and the chapel was filled to its capacity. We preached of the wonderful love of God in Christ Jesus. In Arjunapalem, where five families had been baptized since I last went there, we held an evening service.

"This morning Brother Schmidt and I went to Mallipudi, where as yet we have no school. Meanwhile the school children from Velpur and Arjunapalem had come to the boats to be examined and receive their Christmas presents of jackets, dolls and pictures. Quite a number of adults had come with the children, and while the children were being examined in the boat, Brother Schmidt attended to the sick who had come for medicine. At one o'clock in the afternoon we sailed farther down the canal in our boats

and reached the locks at four o'clock. Brother Schmidt and I at once walked over to Konitivada, a distance of four miles, over crooked and rough roads. It was late and dark when we returned, and it was fortunate that we carried a lantern, for several of the ditches which had been dry in the afternoon were filled with water, and we were obliged to walk around them. In Konitivada we have only a few Christians but are sowing the seed in hope. We visited the zemindar to ask for a school-site and a parcel of ground to be used as a cemetery. If we only had a sufficient number of efficient native workers we could make much better progress everywhere.

"February 6th. A busy day lies behind us. At sunrise Christians from Unikili arrived. They had been on their way to work in the fields when they spied the mission boat in the canal and, dropping their hoes and spades, came over to us. In the village we have a school but not a school-house. Three years ago there was not a single Christian in the village. M. Lazarus was our first teacher there, and he did his work quietly and faithfully. Now we have quite a good congregation in Unikili, and all of them gathered this morning for service. We crossed the Gosta Nadi on two tree-trunks bound together and laid across the stream. We went to Kinerapur, where we have a few Christians but no school. The yards of the Christians were much better kept than those of other Malas. They brought mats and spread them on the ground for the audience. We spoke especially to the non-Christians. The Christians of Kinerapur accompanied us to Kanzamur, carrying us on their shoulders over a number of wide ditches filled with water. After a long search a shady place was found in Kanzamur, where we could hold a service.

"Weary and hungry, we got back to our boats at two o'clock in the afternoon. The school children of Unikili and Konitivada were waiting to be examined. It was 4 o'clock when, finally, all of the children had been examined and received their presents. Then we went to Vandra, where at 8 o'clock we conducted a service in the roomy schoolhouse, forty Christians being present. It had been a busy day, and yet we felt that much more should have been done; but how could we have found time to visit the other villages or to preach to the higher caste people in the villages we did visit? 'The harvest truly is great, but the labourers are few: pray ye; therefore, the Lord of the harvest that He would send forth labourers into the harvest'."

Rev. E. Pohl, a missionary of the Schleswig-Holstein Society, was loaned by that Society, to our Mission, to help with the work, after the death of Rev. Groenning, in 1889. He began his work in Rajahmundry in November of that year. After Dr. and Mrs. Schmidt left on furlough in March 1894, Rev. Mr. Pohl, was in charge of most of the Mission work, from Samalkot to Bhimavaram. He made his headquarters in Rajahmundry, for superintending this work. However, in September of 1895, when the Schmidts returned, Rev. Mr. Pohl was now free to carry out the project of opening up a new Mission station in Tadepalligudem. He went there, and labored long and hard for the construction of the missionary bungalow, chapel and other buildings. Building work was very slow. He had to personally supervise practically every step of the building, from the cutting of the trees for the woodwork, to the making of the lime, and bricks, too. In this work he was busily engaged during the year 1896. Miss Sadtler went on a visit to Tadepalligudem in February 1896 and wrote the following interesting account of the first service held in the Chapel.

"Building is slow in India, especially as our missionaries have usually had the bricks and tiles burned, the logs sawed and then made into doors

and windows under their personal supervision. This was the case with Mr. Pohl. When work was first begun on the site he sometimes lived in a small boat which he had fitted up, and later he slept in a shed with a palmyra-leaf roof. Still later he occupied the church which was the first building finished. During my visit Mr. and Mrs. Pohl and their children were living there. While the necessary supervision of the work went on, the Christians of neighbouring villages were visited. It was odd to see the ingenious contrivances which were made to answer the purpose of necessary furniture. The box, for instance, in which the church bell came from Philadelphia, was converted into a table. During my visit we were only one day in the church, when Mr. Pohl proposed that we move to the kitchen. We moved Saturday afternoon and took possession of the three small rooms in it. The new bungalow is conveniently arranged, differing from most houses in having gothic arches above the windows and on the verandahs, which greatly add to its appearance. The iron trusses which support the roof have just been placed, and as soon as the necessary carpenter work is done the tiles can be laid. After we moved from the church it was all cleaned and prepared for the service next day. Mr. Pohl had just had the altar, made of teak wood with carving on it, brought from Rajahmundry. This was put in its place. On Sunday morning the new bell from Philadelphia, which has a clear, pleasing ring, called the people from Tadepalligudem and a neighboring village to service. A few benches were put in the rear and so placed as to allow room for the school-children and women, who prefer sitting on the floor. The altar cloth sent by Miss Emma Endlich was used, and Mr. Pohl wore the gown. A white gown is used during the hot season. It was the first service at which all was in order. The *Telugu Church Book* was used, the carpenter boys from Rajahmundry rendering good assistance in the singing. Mr. Pohl spoke to the congregation in the form of a catechisation, as this method suited the comprehension of the people better than a regular sermon. The church was well filled with Christians, and he made the parable of the Sower very plain to them. At three o'clock he held a Sunday School for the children. At 4.30 p.m. I accompanied him to Pentapad, four of our Christian carpenters going with us. Reading the place, we walked through the bazaar or market place, where grain, tobacco, cloths and other materials were for sale. Tracts, Telugu and English, were given to the people who could read and would take them. Mr. Pohl, the Christian boys, and I, seated on a chair, were soon hid from view by the crowd of men and boys who listened to the singing of our hymns and Mr. Pohl spoke earnestly to them. There was no disturbance. Occasionally questions were asked. It was quite dark when we again reached the house. At eight o'clock in the evening Mr. Pohl again held a service in the church, some Christians from a distant village being able to come then better than in the morning. After church, at 9.45 p.m., while we were seated in the house conversing, half a dozen men came to talk to Mr. Pohl about religion. He took a chair and a candle and went into the unfinished bungalow and talked with them until nearly eleven o'clock. They were earnest inquirers and wanted a teacher to be sent to their village, but their request could not be granted because, at present, instructions from the Board tell us not to undertake any new work. Do you not call this a full Sunday's work?"

It was hoped by our Board, and by the Mission, that Rev. Pohl might stay indefinitely here in our Rajahmundry field. However, the Schleswig-Holstein Society, after extending the time of his services again and again, beyond the original 'one year', finally recalled him. He left our field to go to Parvatipur, Vizag district in August 1897.

Before Rev. Pohl left, the work in this section suffered a very great loss. Rev. Nelaprolu Paulus, who had lived and worked in Velpur, since 1879, died May 25, 1897. He was a pioneer

Indian pastor. He had laboured for about 18 years here in Velpur. To him the church in West Godavari owes an immense debt of gratitude.

Concerning him, Dr. Schmidt wrote:

"He was a remarkable man and one of the most influential native pastors in these parts of India. He dated from olden times when education was at a low ebb in India, especially among his class of people. He could not write English well enough to compose glorious reports, else the Missionary journals would have printed them and not forgotten to record that this native pastor in little more than eighteen years baptized close to five thousand persons, not to speak of other ministerial acts. He was a good speaker, had a powerful voice, and his language was plain and easily understood, even by the most ignorant. The secret of his success was his love for the people, even the poorest. He worked with great self-denial and to his end never grew tired of seeking the lost. He would go to the Mala quarters and preach to them, and when they were friendly he would go into one of their houses, put up with them for the night, sit on their cot and tell them of God's wonderful plan of salvation. That was his mode of working even after his ordination and to his very end. Pastor Paulus never was discouraged in his work and would often say, 'It is only a question of time. They will all come. We must only wait a little.' For eight years he worked under me as a catechist, and when he was ordained at Christmas, 1878, he took charge of a large part of my field, where I considered him as the *Pastor loci*. Although it remained part of my work and I came twice a year to visit the Christian villages, examine the schools and congregations, still I never performed ministerial acts or interfered with his work, except as supervisor. He always consulted me on important matters, and he never did anything without my consent. He managed the work remarkably well and showed as much sound judgment as if he had grown up in congregational work at home. He paid all the teachers and preachers between fifty and sixty of them, and looked after the building and repairs. I always found that he got more help and labor out of the Christians than a missionary could have done. But he was principally an evangelist and understood how to bring the people into the Church."

The passing of Rev. N. Paulus was the end of an era for the Tanuku charge. It was more than twenty years before there was another resident Indian pastor in this charge. The field was supervised by missionaries, some of whom lived in Rajahmundry and gave long-distance supervision; and others, after the occupation of the Tadepalligudem bungalow in 1896, lived there and took personal supervision of the work.

In December 1897, Rev. and Mrs. E. J. H. Mueller, who had been in India just a little over a year, took charge of this field, and moved to Tadepalligudem. Here they lived until January 1899. Then for four years the missionary bungalow at Tadepalligudem was unoccupied and supervision of the work in the West Godavari district was done by Dr. Schmidt living in Rajahmundry. Rev. E. Neudoerffer in March 1903 moved to Tadepalligudem and took charge of this field. Here he worked until his furlough in April 1909. This was a period of growth in many phases of the work.

From May 1909 until December 1916, Rev. Karl L. Wolters was the missionary. He lived in Tadepalligudem. He toured this

field extensively, and made a great contribution to the building up of the congregations.

Rev. and Mrs. Oscar V. Werner moved to Tadepalligudem in January 1917, and until March 1920 had charge of the work. Their successor was Rev. E. A. Olson, who had charge here only one year, until his death in the hot season of 1921. During the supervision of Rev. Mr. Werner, an Indian pastor, Rev. P. Benjamin, was called to Velpur Parish, and the work of this field. He labored there from 1918 until 1926.

During 1922, for some months, Rev. A. F. A. Neudoerffer, living in Rajahmundry was in charge of this field. However, the next resident missionary at Tadepalligudem, was Rev. A. F. Schmitthenner. He came with his bride in January 1923, and spent six years in developing the work. During his period of supervision, quite a number of churches were built and dedicated. Vaddur, Bobbarazupalem, Penumantra, Gummampadu, and Kasipadu all dedicated *pukka* church buildings between 1923 and 1928. In passing we must mention that the church at Velpur was rebuilt in the village proper, in the year 1920. During these years, too, Penumantra parish was organized, and Rev. G. Samuel called as its first pastor in 1924. Unikili Parish, too, was constituted in 1927, and Rev. M. Thomas came there for a five year term.

After Rev. and Mrs. Schmitthenner left on furlough, Rev. L. E. L. Irschick, resident in Tallapudi (Vegeswarapuram), was in charge of this field for a half year; and then from July 1929 Dr. and Mrs. J. C. Finefrock were assigned to this field. During his time, a very important change in the taluk center took place. Taking advantage of a generous offer the Mission Council agreed to sell the whole Mission compound, bungalow, etc., in Tadepalligudem. With the proceeds, about 12 acres of land were purchased, one mile south of Tanuku, on the road to Velpur; within two miles of the site of the original Mission lands of Velpur purchased by Dr. Schmidt in 1876. A bungalow was built by the indefatigable efforts of Dr. Finefrock. He continued here in Tanuku until his furlough in 1934.

Tanuku field was 'blessed' during the next few years with a number of missionaries. Rev. and Mrs. Slifer resided in Tanuku from October 1934, until January 1936. Rev. and Mrs. Irschick lived here for three years from January 1936, to December 1938. Dr. and Mrs. J. Roy Strock residing in Vegeswarapuram were in charge from January 1939, to January 1940. Dr. and Mrs. L. A. Gotwald have been resident in Tanuku since that time.

In addition to the three parishes already mentioned, three more have been constituted, making a total of six, exclusive of the missionary parish. The following pastors, in addition to those mentioned above, have served in this field; Rev. P. Samson; Rev. N. Devadanam; Rev. B. John, Rev. J. M. Franklin; Rev.

Jesuratnam; Rev. G. Devasahayam; Rev. S. Krupadanam; Rev. V. Prakashem; and Rev. G. Nathan. Since 1926 while missionaries came and went, the Tanuku field mission writer has been Mr. Ganji Abraham.

During recent years, additional churches have been built, and dedicated. We must mention Velagalivaripalem (1929); Nelamur (1929); Unikili (1931); Mallipudi (1939); and Munipalle (1939).

So Tanuku field continues to grow. Its needs are many. The Mission compound still lacks *pukka* buildings, except for the bungalow, servants' quarters, and motor shed. However, situated mostly in the thickly populated delta of the Godavari, God's promise will not be in vain. Consecrated servants of His will reap if they faint, 'for the harvest truly is plenteous'

25. TENALI TALUK

DR. VICTOR McCauley.

Little information is available in regard to the early history of this taluk. The Buddhist Stupa at Bhattiprole in Repalle taluk, just across the border, indicates that, along with other parts of what is now Guntur district, the Buddhist religion attained great prominence in this region two millenniums ago. Some of the present Hindu temples, while not as old as the remains of the Buddhist buildings, yet claim a history of many centuries. And here, as in other parts of India, the Hindus both preceded and succeeded the Buddhists. The cave monastery at Undavalli just across the border to the north and the ruins at Bhattiprole to the south stir the imagination, without revealing many details, as to what may have been going on in this area two thousand years ago.

In a more recent era, counting back in hundreds rather than thousands of years, the area that is now Tenali Taluk heard the tramp and felt the shock of contending forces in the wars that took place between the kings of Warangal and Tsandole. Now the glory of both has departed and there is little evidence at Tsandole that there was ever any royal or military pomp centered here, though the relatively large Mohammedan population are a significant reminder of the overthrow of Tsandole by Warangal and of the latter in turn by Delhi.

Tenali is the smallest taluk in the Guntur district, but on the other hand it is the most populous. The census figures for 1941 have not yet been published, but in 1931 it had a population of 56,600, or 870 to the square mile. The reason for this density of population is irrigation, for the taluk is in the Krishna delta and practically the whole of it is irrigated by canals spreading out like a fan from the big dam at Bezawada. In the upland areas a man never knows when he puts in a crop whether it will grow or wither away and die. It all depends upon the rain, and that is a very undependable quantity. Not so in Tenali. It seldom or never happens that the rains fail throughout the whole Krishna basin. And so the delta areas have water, though there may be a famine elsewhere. And water means life. It also means the removal of a great fear from the minds of the people. That is why they move away from the dry western taluks into the delta. Here they make offerings to propitiate the gods who withhold the rain. Here they curse the Government that provides the canals and charges a water tax to dig them and keep them in repair. But still they come, and the man who owns ten acres of 'wet land' is a man of importance, even though he does rumble about the tax.

From the beginning of July to the end of November each year every village in the taluk is an island, entirely surrounded

by the water in the rice fields. A few villages have macadamized roads running to them, and some are on the banks of the canals and are consequently accessible by boat. But the majority are inaccessible during that period to any one wearing shoes. One of our pastors who moved to this region several years ago said that since coming here he had had to learn 'frog-ology', that is, he needed to know both how to jump and to swim.

Rice is the chief crop, though sugar-cane, saffron and bananas are raised to a very small extent.

A vast bed of sand lies only a few feet below the surface throughout most of the taluk, and it would not take a very learned geologist to make a fairly good guess that it was once the bed of the Krishna River, which flows along its eastern border. The Krishna is not ranked as one of the great rivers of the world, but I once read the statement from an irrigation engineer that it brings down more water every year than does the Nile. Whether this statement is correct or not, any one who has seen the river in flood can get some idea of the vast quantities of soil that are brought down in its muddy waters. Though the floods are now controlled and the distribution of water regulated to meet the needs of man, yet the deposit of silt is still going on, and one wonders how much additional average elevation will be added to the taluk during the next thousand years. Whatever may be the next result, it is interesting to see geology in the making at the present time.

Into this area, marked as it has been by ages of conflict between the rival forces of nature, of religion and of empire, there came a little less than a century ago a new religion, the herald of another conflict, a conflict this time of ideas and ideals. It came in the person of a representative by birth of one of the down-trodden classes, but a herald of the liberty with which Christ sets men free. His name was Simeon, but in the register in which it is recorded that he was baptized at the age of about 35 on January 29, 1849, at Jonnalagadda in Guntur taluk by Rev. Walter Gunn, not even his family name is given. Were it not for a later interlineation in pencil it would not be known today that the Simeon who was the first Christian teacher to live and work in Tenali taluk bore the family name of Battu. It is also recorded that on September 19, 1850, Elizabeth 'a sister of Stephen and eldest girl in his school, was baptized, and was married upon the same occasion to Simeon'. These two came to *Moparru* in this taluk, for under the designation of that place their son Daniel was baptized on July 2, 1854, with the simple remark 'son of Simeon and Elizabeth'. That is the first baptism recorded as of this taluk, but it probably actually took place in Guntur, and the parents were not natives of Moparru. However, it was not long until the fruits of his labor began to manifest themselves, for on August 5, 1855, four adults belonging to Moparru were baptized, their names being given as Reuben, Zechias, Elias and

Debora. These four seem actually to have been the first inhabitants of this taluk to become Christians. *August 5, 1855 and Moparru!* A date and a place that stand for the beginning of Church History in this part of the Guntur Mission field. If Simeon could have been told on that day that at the end of 1941 there would be more than five hundred Christians in that one village and more than 24,000 in the taluk, it would no doubt have staggered even his robust faith.

Moparru is about twenty miles south-east of Guntur. There were no railways or canals in those days, and even today there is no all-weather road to the village. Why Simeon and his young bride came to this particular village, in a direction just the opposite to that in which small beginnings had already been made, we do not know. There probably was some human reason, some deciding factor, that planted them there rather than in any one of the hundreds of other villages scattered all over the Guntur district. What that factor was no one now knows. But what matters it what the reasons were when we can see the fruits that God has brought forth out of that humble beginning? The 'grain of mustard seed' and the 'tree in which the birds are able to lodge' are a faint comparison with which to picture the 'great tree' that has sprung from that early planting.

There is no record as to how long Simeon and Elizabeth stayed at Moparru, but by the middle of 1859 they were gone, for we learn from the baptismal register that on June 5 of that year 'Isabella, wife of Zaccheus, teacher at Moparru', was baptized. And the next month Maria, mother of Zaccheus who was from the Palnad, was also baptized. In 1869 Gera Silas, later for many years a catechist in Guntur, was at Moparru, for a daughter of his was baptized there that year. Who came in between these two and who succeeded Silas we do not know. But we do have the record that, including the relatives of the teachers, there were thirty-one souls baptized in that one congregation before there was a single baptism in any other village in the whole taluk, and that it was not until June 1872, or nearly eighteen years after Simeon's son Daniel was baptized, that the first baptism outside of Moparru took place. This was at Varahapuram, in the center of the taluk, where five people were baptized on June 23, 1872. From that time on the Gospel seemed to spread, and we have the record of congregations having been started at Vemur in 1873, at Tumulur, Ipur and Kollur in 1875, at Kuchipudi and Pyaparru in 1876, and at Chavaripalem and Amartalur in 1877. These were the first ten congregations in the taluk, the first started thirteen years after Father Heyer reached Guntur, and the last after the Mission had been in existence thirty-five years.

In answer to inquiries among older members and Mission workers now living in the taluk as to early workers, two men are mentioned as those primarily responsible for the spread of

Christianity beyond Moparru in the seventies. These two were Murari Samuel and Govatoti Luke.

Murari Samuel was baptized in Guntur in 1858, several years after the beginnings had been made at Moparru, and he seems to have continued to live in Guntur all the rest of his life. But while his home remained in Guntur his spirit and his body roamed afar, urged on by a Paul-like zeal and an unquenchable spirit that neither heat nor rain, nor hardship or persecution could stop. He is said to have preached the Gospel in many of the villages in this taluk, lodging in the quarters occupied by the Madigas or Malas alike, without any distinction in regard to caste, the curse of the Church then as at the present time. What he gave to the Church in this taluk cannot be tabulated, for it is not known what baptisms are to be attributed directly to his efforts. But he has left a precious legacy to the Church in his own children and grand-children, in whom the same zeal that drove him from village to village and from taluk to taluk on his evangelistic tours has come down to his children's children, unto the third generation. He was the father of Sarah, who married Philip Benjamin, and of Nathaniel and David, two of the pillars of the Church in the old Guntur Mission.

The oldest of these three, Sarah, was widowed at a comparatively early age, but not before she had given to the Church two sons, Philip and Paul, who were destined to become leading pastors and Seminary professors in the third generation. All through her long widowhood she was 'Bible woman', otherwise woman evangelist, in Guntur, and especially in the Hospital, where the sweet aroma of her Christ-like life as well as the tactful zeal with which she presented the Gospel won many a woman to a better understanding of what this strange new religion meant. Of her in her younger days it is written in the Quinquennial Report for 1875-80: 'Philip Sarah, who was always a modest, earnest girl, is the help-mate of a choice teacher. By her perseverance and his encouragement she has built up the best school among all our thirty'.

Samuel's third child and second son, David, was for a decade and more before his death the outstanding pastor and evangelist on the Guntur side of the Mission, unequalled in his day as a preacher both to Christians and non-Christians, a man to whom all listened not only on account of his eloquence but because they realized that his inner life corresponded with what he preached.

What a heritage from this patriarch of nearly a century ago! What a gift he bequeathed to the Church in the persons and characters of his children! Sarah, Nathaniel and David and his grand-son Philip have long since gone to be with him, but his work and theirs live on, and the influence of his family will be felt as long as there is a Church in the Guntur district.

The thirtieth person to be baptized at Moparru, and consequently the thirtieth in this taluk, was a young man twenty-

three years of age named *Govatoti Luke*. He lived on until the beginning of the present century, rising to the rank of supervisor in an age when we had no Indian pastors, and in which to become a 'sub-pastor' was the highest attainment an Indian agent of the Church could reach. The consensus of opinion among the meagre traditions that have been handed down from two generations ago are that he and Murari Samuel were the chief human factors in the establishing of the Church in these parts. While Samuel was a touring evangelist, Luke lived among the people he served, showing them by example as well as by word what Christian living means. He too disregarded caste and is said to have been instrumental in establishing a number of congregations among the large group of outcastes among whom he did not happen to be born. Only one who has lived among and dealt with the people coming from these two groups of sub-Hindu society and has seen the bitter rivalry, antagonisms and feuds that exist down to the present day—only one with this experience can understand what it meant for this servant of the Lord to disregard the claims of caste and the persecutions of his own community. Like Paul, the friend of that other Luke, he did not believe that caste ought to have any place in the Christian Church. He too has gone to his reward, and one cannot but wonder how much he knows of what is going on now in the field where he worked, or what degree of sorrow finds a place in that heavenly abode over the divisions that still split the Church that he strove to unify.

Two other family names are outstanding in the history of the Church in Tenali taluk, namely *Chikkala* and *Penumala*, both of these families coming, at least in part, from Moparru.

Chikkala William was the seventh native of Moparru to be baptized, and among the remarks entered at the time of his baptism it was noted that 'he also reads Telugu a little'. That no doubt meant very little as to actual literary attainment, but it meant a great deal in the shaping of his life, for it meant that he was that much superior to his fellow villagers and consequently worthy of employment as a catechist. He never rose very high in Mission service, but he had five sons, all of whom became workers in the Church. Paulus, the oldest, became a sub-pastor and three others rose to responsible positions as supervisors over a number of congregations. A grand-daughter is now head-mistress of the Girls' Higher Elementary School in Narasaravupet, another is teaching in the school for Hindu Girls in Tenali, and a grand-son is an evangelist in Repalle taluk. Other grandchildren are in positions of responsibility both in the Mission and under Government.

Jangam Reuben was one of the first four baptized in Moparru. He had several children, one of them being Sarah, who was baptized October 6, 1867. Ten years later at Amartalur, two miles to the east, *Penumala Abraham*, a young man of eighteen, was

baptized, and Sarah, then or later, became his wife. In the Quinquennial Report already referred to it is recorded that Sarah who had had the advantage of studying in the Mission Boarding School taught her husband to read and write. He became a catechist of a lower grade, but two of their sons became pastors, one of whom is still living, and a grandson graduates from the Theological Seminary this year. Abraham in his old age was operated on for cataract, and it was a touching sight soon after that to have him show his hands and declare with great joy that now he could see them and what they were doing, which he had not been able to do for eight years—the gift of physical sight to him in return for the spiritual sight which had come through him to others. These two also are gone, but those they gave to the Church are carrying on where they left off, with better training and equipment than they ever knew.

The following are the first ten congregations in the taluk, with the names of a few of the first members and the dates of their baptisms. Moparru itself is now one of the largest congregations, but Intur, Aitanagaram, Mandur, Kodiparru, Munnangi, Attota and Tsundur, which are now also among the largest, were not among the first ten to be established.

No.	Date of Baptism	House Name	Given Name	By Whom
1. Moparru	... Aug. 5, 1855	Jangam (?)	Reuben	C. W. Groenning.
	"	" ? ?	Zechias	"
	"	Moparti (?)	Elias	"
	"	"	Debora	"
2. Varahapuram...	June 23, 1872	Gaddam	Reuben	E. Unangst
	"	Chebrole	Zechariah	"
	"	"	Elizabeth	"
3. Vemur	June 1, 1873	Vemuru	Philip	E. Unangst
	"	"	Elijah	"
	"	"	David	"
4. Tumulur	... Jan. 3, 1875	Kumpati	Luke	J. H. Harpster
	Mar. 4, 1875	Bandikallu	Abraham	E. Unangst
	"	Kuraganti	Adam	"
	"	Pilli	Zechariah	"
5. Ipur	... Mar. 3, 1875	Peddapalli	John	E. Unangst
	"	Rudrapati	Mark	"
	"	"	Peter	"
	"	Tumati	Matthew	"
	"	Chintala	Zaccheus	"
	"	Tumati	Abraham	"
6. Kollur	... Oct. 3, 1875	Soppara	John	E. Unangst
	"	"	Reuben	"
7. Kuchipudi	... Apr. 24, 1876	Gadeleti	John	M. Nathaniel
	"	"	Abraham	"
8. Pyaparru	... Oct. 1, 1876	Songa	Lazarus	E. Unangst
9. Chavaripalem	... Jan. 25, 1877	Kondamudi	Jacob	A. D. Rowe
	"	Turumella	Devaprakasam	"
	"	Kondamudi	John	"
	"	Badugu	Abraham	"
	"	Penumala	Paulus	"
	"	Devarapalle	"	"

Missionaries in Charge. In the early days when there were only one or two missionaries for the whole Mission, and the Church had not yet been really established, no one could be said to have been in charge of any particular field. However, the first baptism in the taluk, that of the teacher's son, was by Rev. William E. Snyder, who also baptized two people in 1858. The first four native members at Moparru were baptized by Rev. C. W. Groenning. After that, beginning with April 1859, just one year after he reached India, practically all the baptisms administered in the taluk were by Rev. E. Unangst until Rev. A. D. Rowe took charge of the three eastern taluks in 1877. The first baptism by him in this taluk was on January 14, 1877, and the last before going on furlough was in March 1880. From then on the list of those in charge is as follows:

1880-81. Rev. E. Unangst.

1882, until his death in September of that year, Rev. A. D. Rowe.

1883-85. Rev. C. Schnure. The last baptism recorded as having been given by him was at Intur on February 22, 1885.

1885-89. Rev. E. Unangst, who with the assistance of Revs. B. John and M. Nathaniel had charge of practically the whole Mission. During this period there were almost no baptisms in the three eastern Taluks, though there were many in the western and central parts of the Mission. This may be designated as the period of the great depression on the east side, following some unfortunate dissensions during the early eighties.

1890-1902. Rev. L. L. Uhl, who lived alone, with his family in America, during these twelve years, and toured the three eastern Taluks on his faithful horse Nizam, disregarding the hot winds of May and the floods of October. He underwent what would have killed almost any other man and reestablished the disorganized work in this region.

1903-14. Rev. S. C. Burger.

1915-27. Rev. G. R. Haaf.

1928-34. Rev. Victor McCauley.

1935-39. Rev. R. M. Dunkelberger.

1940- Rev. Victor McCauley.

In 1903 when Dr. Uhl went on furlough the eastern field was divided, Tenali and Repalle being assigned to Rev. S. C. Burger and Bapatla to Rev. E. C. Harris, who moved into the new bungalow at Chirala that year. While land was bought in Tenali

Town as early as 1904, it was not until 1912 that the bungalow was built and occupied by Mr. and Mrs. Burger. Until that time they lived first in Guntur and for a time at Chirala, overseeing Repalle and Tenali from those centers. These two taluks continued to be one charge until 1919, but even then they were separated only statistically, for Mr. Haaf continued to be in charge of both until Rev. H. E. Dickey took over charge of Repalle at the beginning of 1924.

It was not until 1917 that any Indian pastors were located in the taluk. Beginning with that year the following pastors have lived and worked in it:

1. Rev. Philip Luke, 1917-27.
2. „ Penumala Zechariah, 1917-19
3. „ Kuchipudi Rajahratnam, 1917-21
4. „ Bandaru Solomon, 1923-34
5. „ Yellamati Aaron, 1923-34
6. „ Jangam Moses, 1923-32
7. „ Gadde Rajahratnam, 1928-37
8. „ Teli Matthew, 1931-41
9. „ Amudala P. Prakasam, 1931-36
10. „ Battula Premayya, 1932-37
11. „ Sudarsanam M. Benjamin, 1934-
12. „ Kakarlamudi Luke, 1935-36
13. „ Kukkamudi Ezra, 1936-39
14. „ Kattupalli Jeevaratnam, 1936-
15. „ Buradagunta Satyanandam, 1937-
16. „ Lam Moses, 1937-
17. „ Gollapudi Samuel, 1937-
18. „ Nelaturi Hans, 1937-
19. „ Geddam Daniel, 1939-
20. „ Valaparla Satyanandam, 1941-

Since the statistics of Repalle and Tenali were not given separately until 1919 it is not possible to give any record of the growth of the work in Tenali as a separate entity previous to that year, but the following tables will show the growth in the two taluks combined by decades for the last fifty years, and in Tenali taluk by five-year periods for the last twenty years.

MEMBERSHIP BY DECADES MEMBERSHIP BY FIVE-YEAR PERIODS

REPALLE AND TENALI		TENALI	
Year	Baptized Members	Year	Baptized Members
1891	1,170	1921	10,869
1901	2,725	1926	16,026
1911	8,950	1931	18,923
1921	17,017	1936	21,598
1931	31,008	1941	24,108
1941	38,372		

Through all the centuries from A.D. 1 to A.D. 1854 there was not a single follower of Jesus Christ native to this taluk. Now there are probably ten thousand belonging to the Baptist and Roman Churches and the Salvation Army in addition to the twenty-four thousand of our own Lutheran faith. Nor must we forget the many thousands more who during these last ninety years have entered through the Church in Tenali into the Church Triumphant.

When the missionary now in charge of the work in this taluk came to India at the end of 1898, the three delta taluks of Bapatla, Repalle and Tenali were looked after by Dr. L. L. Uhl, without the help of a single ordained Indian pastor. In fact there was not then a single pastor in active service in the whole Guntur Mission. Now there is a missionary in charge of each of the three taluks, with four single women missionaries in charge of other activities. At the end of 1898 there were 98 Mission workers of all grades. At the end of 1941 there were more than five hundred, twenty-one of whom were ordained. Then there were only 3,766 members in this whole area. At the end of 1941 there were 60,939, an increase of more than 1500 per cent! And Dr. Uhl is still living to learn of this growth, and joins with us on the field in spirit, if not in body, as we approach our Centenary and marvel anew at the wonders that God has wrought. Truly the grain of mustard seed has grown into a great tree.

26. YELESHWARAM FIELD

REV. A. F. SCHMITTENNER.

Yeleshwaram field is large. It is a comparatively new field also and to a large extent an undeveloped field. Most of the territory is in the mountains and living is different from that on the plains; the people are different and problems arising out of the work among them, are also different.

The Country. Mountains, hills and forests extend for miles and miles, terminating in the hill walls of the 'Eastern-Ghats' which border on the 'Deccan'. Most of the country is undeveloped and difficult to reach, for roads of a better sort do not go up very far. The forest department has set aside large tracts of land as 'reserve forest' from which all sorts of lumber is exported, such as teak and rose wood, and also many thousands of cartloads of bamboo yearly. But the tracts of forest are so vast that one hardly sees the effects of selling all this wood, and the bamboo springs up again in no time. In the rainy season the forest is a riot of colour and heavy with the scent of many blossoms and shrubs. The trees are full of birds and butterflies, deer lurk in the thickets, wild boars come into the cultivated fields at night and spoil the crops, the peacock calls from the hillside and pheasants and jungle fowl haunt the paths. Now and then a tiger makes a tour through his territory or a panther comes into a village at night and runs off with a calf or a dog; and far upon the slopes of the highest mountains, the wild bison hold forth.

There is also plenty of water in this country; rivers, brooks and springs that do not go dry during the dryest hot season. Where a stream does dry up, the people can always get water by digging holes in the sandy bed of the stream. Although mountains and forests predominate, there are many villages scattered through this region. Some are small but around these are cultivated fields of maize and a few other grains that do not need irrigation; cultivation is rather haphazard. A tract is burned over, some of the trees are cut, the land is farmed for a few years, and then abandoned for another tract. The forest soon encroaches again. People too are not permanently fixed in the villages. They move frequently, go to new places and leave their houses to the wind and weather, which soon reduces them to nothing. Altogether there are about 400 villages in the Yeleshwaram field, most of them in the hills and only 30 outside of the hill tracts on the plains.

The Government. The British Raj has not taken complete possession of these tracts for administrative purposes. They are still called 'Agency tracts', the Collector, or Governor of the

district, being the Agent in control of the whole area. The Agency has not been completely surveyed. Taxes are not collected as in other villages on the plains, and the whole system of control is rather loose, though Government is making preparations for complete survey of the Agency for the purpose of tax collection; and after some years, much of the Agency territory will be settled. Land tenure varies according to the locality. In settled or surveyed areas, the land owner must have a deed to this land, but much of the Agency is still unsurveyed and men have merely squatters rights over the land. When Government takes possession of a village and surveys the lands, those in possession will be given deeds for the same. Some years ago, huge tracts of land were given to men, who then became zamindars, called Muttadars. These Muttadars pay an annual tax to Government and then in turn collect taxes from those who farm their lands. These men are almost like little kings and do much to keep order in their Muttas. In this vast Agency tract there is one law court, two police stations and a few forest officials, and the people are, as a rule free from the restraint that one finds on the plains and are more apt to take things into their own hands.

The People. Here one finds many differences from the plains. Of course there is caste, lots of it, and just as much pride in it as on the plains; but one seldom finds the higher castes in the hills; only a few in Government positions, or merchants. Most of the people are low caste Sudras, hill tribes and hill Malas. The further one goes into the hills, the more primitive the people become, the more hardy they seem, and the more independent is their nature.

The Mala, who is one of the lowest people on the plains, is often a leader in the Agency communities, a land owner, a trader, for whom the hill tribes work. This makes him rather free and independent and quite proud. The Christians so far, are from this Mala community, but they are as yet rather few in number. The low caste Sudras are mostly people who have come up from the plains and have lost much of their culture.

The hill tribes are of two kinds, Kois and Reddis. The Kois inhabit the foothills and the Reddis, are back in the deep forest. These are aboriginals. They have lived in the hills for many generations, before the advent of the Aryans. The Reddis are perhaps the descendants of the Reddi kings. One old Reddi told me that the first Reddi was born in the mouth of a large snake on the shore of the ocean. The snake shot him out of his mouth and he landed in the hills and has been there ever since. These people have all sorts of taboos, but they know little of Hinduism. They have a big festival yearly at which they worship a god called 'the God of the Mountains', and put up sticks and stones around the villages, which they worship. They also fear all manner of evil spirits, but there their religion ends.

They do not steal and every traveller in the Agency can vouch

for that but they are most indolent and unreliable, when it comes to keeping promises. It is the duty of both Koīs and Reddis to keep the paths open, to accompany travellers and to carry their luggage; but many a man has all sorts of trouble getting them to come in time to start. They are wonderful travellers, however, and can carry great loads for long distances, with the greatest of ease. They do not seem to know the value of money and really hate to work more than necessary for their bare maintenance. Contractors building roads in Agency tracts have to hire people from foreign parts to come in and do the work, for it is impossible to get anyone in the hills. The people are fine hunters and live from the forest much of the time. Their weapon is the bow and arrow and they are always ready for a hunt. Tamarind trees supply them with 'charu'. They dig roots in the jungle from which they make curry, tender bamboo shoots supply them with food for a season. Berries of certain kinds they find and the wild mango trees provide them with an abundance of fruit. Most of all they look to the sago palm, not for food, but for drink. During the hot season they have little good water but they drink sago palm wine, which they get fresh from the trees each day. It ferments very easily and one often finds them stupid from drinking, even women and children too. They have cows now and then, and are very clever with their hands, weaving things out of bamboo, making rope from the bark of trees, and gourds from the long necked squash in which to carry their palm wine. They are never lost in the forest and are unafraid of animals, for they have their bows and arrows and their machettes.

Their life is crude and rough but they have learned to care for themselves in a remarkable way. They are polygamous, according to their means, most of them having two wives. They seem to have little consciousness of sin and are quite fatalistic.

The Malas and Christians are in some respects higher in the social scale than the jungle tribes who are so numerous in the Agency. They listen more readily to the Gospel. They work harder than the hill tribes and are much more dependable, but they too are deep in sin and superstition, and the Gospel call has not been accepted by them in large numbers.

The Fever. Malaria is very prevalent in the Agency and very much dreaded. People from the plains get it very easily and dread going into the Agency. It is pitiful to see the enlarged spleens that the Agency children have; little bellies swollen to twice their normal size, little stomachs so cramped, that they can hardly take enough nourishment on which to grow. In the cold season the nights are very chilly and one finds the people shivering, huddled around fires to keep a bit warm and it is then that they come down with malaria. Malaria has kept the country from being more settled, has kept out the Christian worker from the plains; and accounts in part for the slow progress of mission

work in the Agency. This has been a problem in the past, but is now approaching a solution.

History. Government has had a difficult time in really getting control of the Agency. Since 1850 there have been periodic rebellions, mostly among the Reddis. In more recent years, sporadic uprisings of individuals have taken place, the last one being in 1921. A rebellion is called a 'feturi'. The last feturi ended when the brigand, Sitaramarazu, was captured and then shot by zealous policemen before he could be brought to trial. This was in 1921. The men who were most helpful to the Government in these various feturies, were made Muttadars and they or their descendants have these lands to-day.

How the work began. Mission work seems to have begun in Agency in the year 1888. Before that time, missionaries were interested, and sent up men now and then on preaching tours. In 1885 the 'Rampa Fund' was started. Collections were made from the salaries of workers and was hoped that individuals would be found who were willing to go these regions. An attempt had been made to begin this work in 1871. Dr. Schmidt visited the Koīs and Reddis; far up the Godavari river, and brought back such glowing accounts that four Indian workers volunteered. But the fever claimed them. One died, one lost his reason and the other two returned broken in health. Twenty years later Dr. Schmidt visited Rampa-Chodavaram and baptized a few people. In 1888 about twenty from the region above Yeleshwaram came to Rajahmundry and were baptized. In 1893 Rev. Emmanuel Edman, M.D., visited Addatteegala and found a congregation of about fifty people there. During these days the Church Missionary Society, which has its headquarters at Dummugudem, 120 miles above Rajahmundry on the Godavari, also worked in the Agency and it was Mr. Cain of the C. M. S. who really started the congregations at Addatteegala and Rampa-Chodavaram. Later he relinquished them in our favour.

• For many years the Agency work was carried on from either Rajahmundry or Samalkot. Rev. O. O. Eckardt did much pioneer work in these areas and many an old resident of the Agency speaks of him with respect. It was not until 1924 that a separate Mission district, known as Yeleshwaram, field, was set apart and in 1925 the present bungalow was built at Yeleswaram by Rev. H. H. Moyer, who became its first missionary. He was succeeded by Rev. Theodore Benze, who went home in 1931. As no missionary was then available for this work, it was put under the management of Rev. A. F. Schmitthenner, who was in charge of the Samalkot-Peddapur field also. He remained in charge of Yeleshwaram field until he went on furlough in 1937. For the next year and a half Dr. F. L. Coleman was in charge of the field, which he looked after, along with other work in Rajahmundry. Since the latter part of 1938, Rev. A. F. Schmitthenner, has again been in charge.

The problem. An inadequate supply of teachers and catechists sums it up. This has distressed missionaries in the past, and is being wrestled with at the present time. For years men have been sent up from the plains and have been unable to carry on. Some were carried off by fever; some lost their wives, their children and all of them suffered from fever as long as they were there. They could not eat the Agency grains, could not stand the separation from their relatives, nor the cold and the attitude of the Agency people. Another curious thing is that the Agency people sicken on the plains and so it has been of little use to send the boys to Peddapur or to Rajahmundry to study, for almost invariably the fever bug, which is quiescent in their blood for years in the hills, attacks them with tremendous energy on the plains. The few older men who are scattered about in the field are such as survived their school life on the plains. It was therefore a place of real missionary statesmanship to start a school in Yeleshwaram and a hostel also, so that a supply of teachers would be forthcoming. This was started in 1921 and is now a complete higher elementary school. After this the boys need a further course of Bible Training and teacher training, to fit them for any school in the Agency. The first class of six finished in 1932.

And since that time there has been a class graduating each year and most of the Christian boys finishing and receiving 8th standard certificates have started work as teachers. Since 1932, 72 boys have finished 8th grade in the school. Of these 64 are Christian. Of the Christian boys 47 are already working as teachers or are in teachers' training or Bible training. Several have died, several have gone to High School and at present only a few are without work.

For the most part these boys are still quite young, but after a few years, when they have married and matured, they will be excellent teachers and it is hoped that many will be trained within the next few years, to replace untrained teachers and to start work in new villages. Yeleshwaram school has now about sixty Agency children, fifty boys and ten girls; the rest of the pupils are day pupils from Yeleshwaram and the surrounding villages. They number about 200. It was found possible to interest a few Kois and Reddis to send their boys to the boarding school. There are also seven boys from the low caste sudras. They share alike with the Christian boys and take part in all religious activities also. In this way the problem in supplying workers has been partly met, and in the years to come the needs of the field will be entirely met.

Centers of work. The field is very extensive, being 60 miles long and anywhere from 15 to 35 miles wide. In this area are found about 400 villages, most of them small, having from 20 to 100 houses. There are now Christians in 70 villages, but in many of these seventy villages there is only one family that is

Christian, sometimes only one member of a family. The chief centres of work for the plains are Jaggampet and Yeleshwaram which are pastors' parishes. Other centres of work are Jaddangi, Addatteegala, Nellipudy, Ducharthy, Chavatidibbalu and Raja-Ommangi. Far to the west beyond the first range of mountains is a large area of about 35 villages which is still quite untouched with no schools and no congregation and as yet no worker has been appointed to work there. There are nice church buildings at Mallavaram, Jaddangi and Yeleshwaram. The rest of the buildings are semi-permanent or temporary, built of bamboo and leaves. In this vast area there are no more than a dozen Government schools and thirty Mission schools. It is therefore apparent that for a long period of time the work can be expanded and more and more schools started through the young men that leave the Yeleshwaram school.

Type of work required. There are as yet neither the means nor the men available for a tremendous campaign of evangelistic work. There is much territory to cover, but the simple proclamation of the Gospel is not sufficient to bring men into the church. They may show interest and desire, but before they are ready for baptism, they must have a facing about, a redirection of their whole lives. This is accomplished by patient teaching and by the example of holy living. Hence there is necessary individual work rather than work with whole villages or groups. From a study of the work done in the past, this seems to have been the type of work most effective. There is no feeling of mass movement among the hill Malas as yet. It may come in time, and then work with groups can be begun effectively.

No doubt there has been development in the usual way namely, working wherever people show interest and desire. But it is necessary to go into some of the more strategic centres to begin work; into the market towns, and into the larger Agency towns, whose influence is felt in surrounding areas. As men are available a definite effort will be made to put workers into such places, in order to cover the whole Agency area, at least in centres. It is further necessary to emphasise at the outset, the development of a Christian consciousness. Caste rules in the Agency are very strict. Because of the shifting of the population, relationships are widespread and exclusion from caste operating in one village applies to the whole agency. Where Christians are few and scattered they are almost bound to conform to these caste rules, if they want to get on economically; but this often leads them to acquiesce to very unchristian compromises, especially regarding marriages. There is a danger that these rules will come into the church, unless the Christians are freed from them at the very beginning, hence it is necessary to work especially with them that they may become free from the caste bonds of the non-Christian and keep their lives uncompromised. The hill tribes also need special consideration. The Kois and Reddis need to be studied,

men must be trained to work with them and among them. They seem to lack the capacity for spiritual life, seem to have no consciousness of right or wrong, no thought of death or fear of death and have the nature of children, for they are children of the forest.

Yeleshwaram field is also preparing to celebrate the centenary in a fitting way, even though it can look back to only 17 years of history as a separate field. However it is an important part of the larger work and in itself is a promising field. The problems connected with evangelism here differ radically from those in other parts of the Mission, and the workers for the most part are young and inexperienced, but the opportunities for expansion are truly great and as our church in India enters the second century of her existence, we look forward to her growth in this field from a slender sapling into a mighty tree.

27. THE GUNTUR SYNOD

REV. C. R. GOPAL, B.D.

The Guntur Synod which embraces the field of the present East Guntur Synod, Central Guntur Synod and West Guntur Synod, was organized on Monday, October 29, 1906, in the first Lutheran Church (Stork Memorial), Guntur, and after living a useful life of 22½ years merged into the Andhra Evangelical Lutheran Church on Thursday, April 25, 1929, in St. Matthew's Church (the new Stork Memorial), Guntur.

The late Rev. L. B. Wolf, D.D., the president of the ministerium of the Guntur Conference, issued the call. In response to it nine ordained missionaries, two Indian pastors and eleven lay delegates were present at the first meeting of the Guntur Synod. The venerable Rev. Dr. L. L. Uhl preached a stirring sermon on Titus 1: 5; I Peter 1: 1; Rev. 1: 10, 11, taking as his theme 'The organization and government of the groups of congregations for the work of the Church'. It will be interesting to note that at the last meeting of the Synod there were present ten missionaries, 32 pastors and 47 lay delegates, including two lady delegates, Miss Thomas and Miss Miller.

In the first meeting of the Guntur Synod the following were elected officers: Rev. L. L. Uhl, Ph.D., D.D., president; the late Rev. P. Abraham, vice-president; Rev. E. C. Harris, D.D., secretary; Rev. J. Aberly, D.D., LL.D., treasurer; three missionaries and one Indian, while the last officers of the Synod were: Rev. C. R. Gopal, B.D., president; Rev. R. D. Ph. Augustus, vice-president; the late Mr. S. Bhushanam, secretary; and Rev. L. W. Slifer, treasurer; one missionary and three Indians. Thus the growth of the Lutheran Church in India is richly manifested.

The other Indian pastors who served as presidents were, the late Rev. M. David and Rev. P. Philip Leisenring. The former served also as the Synod historian from 1910 to 1926, and after ascertaining according to the direction of the Synod, the history of various congregations, he wrote the History of the Guntur Lutheran Mission, published in 1924. Dr. Uhl served as the president from 1906 to 1912. Doctors Albrecht, McCauley, Cannaday, Dunkelberger, Strock and Thomas, and the Rev. G. R. Haaf were also presidents of the Guntur Synod. Of the 22 members who signed the first constitution of the Synod only two missionaries and one pastor, namely Dr. McCauley, Dr. Cannaday and Rev. B. Solomon are on the field, and others are either on furlough, or sleep in the Lord. The Synod was held semi-annually till 1910 and afterwards annually. It was from 1932 that the Church conventions are held biennially.

also on actual experimental investigations of leaders, who bring to such a work the necessary aptitude and capacity from previous training or karmic affinity. Theosophy is acceptable to every type of individual, because it does not force any rule or idea on anybody except the willing aspirant, and is authoritative only from the standpoint of his inner conviction and conscience.

The Society, which is its modern symbol and embodiment, has worked for just 50 years and is proving its worth and value in our midst. All the religions are represented on its platform, all the sciences utilized and explained in its writings, and all grades of society, class, and nationality are helped by its practical methods of propaganda. The world is becoming smaller at this time of its history, and nations are brought together in mysterious ways by modern methods of swift travelling. Let us mark among the results, that the *Bhagavad-Gita* finds numerous readers even in the Transatlantic continent of America, and that British and American-made motor cars tear through and tear up every one of our public roads. The East is blending with the West and the civilizations are mixing with each other.

And now a new age is coming upon the world. Hitherto in the past history of the world, many a civilization has crumbled into dust when the time came for a new stage to be introduced therein. No reconstruction was possible of the old structures remaining. They had to go and new foundations dug for further construction. For where do the prehistoric Egyptian and Atlantean civilizations exist now, except in the memoried past and mummied remains of underground burials? But now, as things would appear, the New Age is breaking upon us as quietly as possible, with the old notions and customs, fashions and ideals, being gently remoulded into new ones; the dreamy East and the practical West are coming together without much of clash, and existing religions and denominations, are noiselessly coalescing and mingling, clubbing and comradng with each other in joint celebration, without much of their old rancour, their wonted fire and fume of long sworn enmity and antagonism. All these, and much more, prove beyond doubt to every careful observer, that a new day or minor *Yuga* for the world is being ushered in amongst us, and that, if the High Gods can help it, the existing civilizations and the results of their work will not be allowed, as of old, to break into pieces before a new one is fairly born. It is

6. Sadhu Sundar Singh, the great Indian Christian saint, was invited by the Synod in 1924. About 8,000 people from the Synod area were present to hear his simple Gospel message from November 17 to 19 of that year. He spoke on Love, Truth, Liberty, Prayer, the Kingdom of God, and the Rich Young Ruler, taking his illustrations from his own original observations of nature as Christ did with regard to His parables. His personality and message left a lasting impression on the minds of the vast concourse of people.

To trace the growth of the Guntur Synod from 1906 to 1926, the following table, prepared by the vice-president, Rev. R. D. Ph. Augustus, is taken from the last Minutes of the Synod, with slight modifications:

	1906	1929
1. Taluks	...	8
2. Christians	...	36,009
3. Communicants	...	13,521
4. Villages	...	720
5. Congregations	...	498
6. Self-supporting congregations	...	1
7. Parishes	...	2
8. Missionaries	...	9
9. Pastors	...	2
10. Lay delegates to Synod	...	11
11. Standing committees	...	5
12. Gospel workers	...	275
13. Teachers	...	323
14. Schools	...	250
15. Christian pupils	...	3,500
16. Budget for Gospel work	Rs. 3,000	Rs. 76,650
17. Contribution from Church	Rs. 3,000	Rs. 22,864

28. RAJAHMUNDY SYNOD, 1921-29

MRS. G. K. GESLER.

The Rev. S. C. Burger, D.D., first President of the Andhra Evangelical Church, in an article written in 1928 says:

"The past centuries of Indian history have acquainted the people of this land with the necessity for, and the benefit of, organization. Language, religion and social customs, have been kept inviolate by rigid adherence to principles and precepts, originated and laid down by teachers and rulers of the past. Civic affairs, as well, have been thoughtfully planned, and problems of the town and village have been directed and irregularities dealt with, invariable degrees of severity by elders of each community who, by heredity, have been permitted to exercise such authority. There is more than a fragment of this age-long tribal rule apparent in this land today. And, for our purpose, it is advisable that we recognize that we are in a country, and among a people who are accustomed to, and able to appreciate, law and order. Therefore, we find within this Mission area at the present time three main Mission organizations: 1. A Mission Council composed of all Missionaries appointed to work in India by the Foreign Mission Board of the United Lutheran Church of America. 2. The Rajahmundry and Guntur Synods conducted by all ordained Indian pastors and missionaries, and lay delegates. 3. The Andhra Evangelical Lutheran Church, a delegated body elected by the members of the Synod, and co-opted-members."

The Rajahmundry Synod to which reference is made, was organized about 1921, after the Merger, to follow the lines of the Guntur Synod, which had been in existence for some years. Previous to the formation of this new Synod, there had existed, alongside the Rajahmundry Mission Conference, a Ministerium, which transacted such business as related to the pastoral and non-institutional work of the Mission. In the minutes of the Rajahmundry Mission Conference in 1919, we find an item which instructs the Conference, the Women's Work Committee, and the Ministerium to clearly define the spheres of work of each. Thereafter, in each section of minutes of the conference, we find reports of certain matters referred from the Ministerium to be approved or otherwise by the Conference. Thus, from early years, there was a recognition that while certain matters belonged more strictly to the Mission Conference, other matters needed a wider representation which was obtained at that time through the Ministerium which contained all ordained men, both Indian and missionary.

The crowning event of this Ministerium, we might say, occurred in the year 1920, the Jubilee Year of the Rajahmundry Mission. At this time the member of the first class of theological students ever to be graduated from Luthergiri, six in number, was ordained. The ordination was performed by the Rev. E. Neudoerffer, D.D., President of the newly merged Council, and by Rev. O. L.

Larson, Chairman of the Ministerium, assisted by the Rev. Messrs. Cannaday, Holmer, Adolphsen, and others. In October of that year the Ministerium turned its various committees over either to the Joint Council or to the Rajahmundry Synod; and itself became a part of the Synod, which functioned from the following year.

This Synod comprised all of the charges on the 'Rajahmundry side', east and west of the Godavari. Its meetings were held semi-annually at St. Paul's Rajahmundry, in Bhimavaram, Luthergiri, or Dowlaiswaram. The work carried on resembled very much that of the later day synods; i.e., they were concerned with elementary education and religious education; with the Gospel work in its various phases; with church publications; with annual examinations for workers; with provident fund and merciful work; with established parishes, diaspora, and home mission work.

In 1929, after the organization of the Andhra Evangelical Lutheran Church, the Rajahmundry and Guntur Synods were absorbed into the newly formed church, and six Conferences were established which took over some of the work previously done by the two Synods, the rest of the matters being handled by the Andhra Evangelical Lutheran Church proper. With further re-organization of the Church the present five Synods were set up, as all fields had grown considerably in the meantime.

Thus the Rajahmundry Synod played its part in the forward march of the Lutheran Church in the Andhra Desa. Perhaps it should be said of organizations as of the individual soul:

'Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.'

29. THE ANDHRA EVANGELICAL LUTHERAN CHURCH

DR. J. RUSSEL FINK.

In the minutes of Council of the India Mission, April 1926, it was recognised by the Mission that the visit of Secretary Dr. George Drach, to India was at a most opportune time 'when the Mission was concerned with the formation of the Andhra Lutheran Church with its question of relationship between the Indian Church and the Mission, the establishing of the United Lutheran Seminary in Madras, and the formation of the United Lutheran Church in India'.

The history of the first Synod or Synods in the Mission is very brief. The First Synod was organised on January 31, 1853, in Guntur and was named 'The Lutheran Synod in India'. Five ordained missionaries attended. The second session of the Synod met January 1, 1854, when five ordained missionaries and fourteen native Christians partook of the Lord's Supper. Father Heyer, the first President, in his report at the second meeting of the Synod recommended that steps be taken to include all Lutheran missionaries in one General Synod. It is probable that this 'Synod' became a Conference of the missionaries which carried on in two sections of the Mission field, one in Guntur and the other in Rajahmundry. However, it was not until October 29, 1906, that the Guntur Synod was organised, and 1921 that the Rajahmundry Synod was organised.

The first stage of the Synods was an interesting period. The ordained Missionaries and a few ordained pastors, and an equal number of lay delegates constituted the organisation. The names of ordained missionaries and Indians who were members of the first Synods are as follows:

ORDAINED MEN OF THE SYNODS:

Guntur Synod in 1906.

Dr. L. L. Uhl
Dr. L. B. Wolf
Dr. J. Aberly
Dr. S. C. Burger
Dr. V. McCauley
Dr. A. O. Becker
Dr. A. H. Mueller
Dr. E. C. Harris
Dr. Isaac Cannaday
Rev. Peravala Abraham

Rev. M. David
Mr. S. Satynandam
Mr. G. Isaac
Mr. S. Joseph
Dr. E. Neudoerffer
Rev. O. L. Larsen
Rev. H. H. Sipes

Rajahmundry Synod in 1921.

Rev. A. F. A. Neudoerffer
Rev. F. L. Coleman

Rev. C. P. Tranberg
Dr. K. L. Wolters
Rev. O. V. Werner
Rev. T. A. Holmer
Rev. E. A. Olson
Rev. W. F. Adolphsen
Rev. J. Henry Williams

Rev. P. Paradesi
Rev. P. Benjamin
Rev. J. M. Franklin
Rev. N. Isaac Jacob
Rev. V. Prakasam
Rev. Timothy Palus
Rev. T. Shadrach

Others were ordained earlier, but the ones whose names are here mentioned were the ordained members of the first 'Synods'. The object of the Synod as adopted by the Guntur Synod on October 29, 1906, was

"To promote the work of Christ in India by establishing self-supporting and self-governing Evangelical Lutheran congregations; by constituting charges among the individual congregations; by licensing and ordaining suitable candidates for its ministry, and exercising discipline over its members; by hearing appeals for all Church Councils and special Conferences, reviewing, reversing or confirming their decisions; and by distributing or supplying all funds constituted by the Congregations or entrusted to it by the American Lutheran Mission Conference or otherwise."

The first Synod had a number of Standing Committees which dealt with all matters of business falling within its province. The Synods were deeply concerned from the beginning about the planning of the Church, its organisation, work and congregational life. The Standing Committees were as follows:

- (1) Committee on Credentials and Excuses.
- (2) " Correspondence.
- (3) " Examination of Candidates.
- (4) " Ways and Means.
- (5) " Workers.
- (6) " State of the Church.
- (7) " Auditing.

The Synods continued to function and carry on in the regular way until 1926 with the following additional standing committees: Synod Publication, Workers' Conference, Nomination, Budget and Home Mission. But it was apparent that while the Missions consisting of Guntur and Rajahmundry had united, which was possible because of the merger of the United Lutheran Church in America, yet the Synods were developing along two different lines and there was very little real uniformity. Consequently the matter of workers, their scales and salaries was the first distracting element in the work of the Church. The matter of Church discipline, the uniformity in practice with regard to ordination of pastors and the reception of inquirers into the Church, were strong reasons why ordained missionaries and pastors looked forward to a United Synod of Guntur and Rajahmundry Synods. The Guntur and Rajahmundry Synods received all candidates for ordination who graduated from Luthergiri in 1924 and 1927. The

Synods had complete jurisdiction over all field Church Councils, self-supporting parishes and other parishes under the Synods. All Gospel work and the supervision of elementary schools came within their province.

The Board of Foreign Missions of the United Lutheran Church in America were very much interested in the matter of one Synod. Consequently upon their recommendation to the U.L.C.A. Convention in Richmond, Virginia, 1926, the Convention passed the following action:

"That the United Lutheran Church in America rejoices to learn that the Guntur and Rajahmundry Synods are uniting to form a general Church body in the Andhra country of India.

That the proposed constitution and by-laws of the Lutheran Church in Andhra country, as submitted be approved with a few minor changes, suggested by the Board.

That this Church in India be recognised and enrolled as an associate Synod of the United Lutheran Church in America.

That this associate Synod be entitled to two delegates who shall have a seat and a voice in the conventions of the United Lutheran Church in America."

The Synods continued to function as bodies until April 1927. The first preliminary meeting arranged by the Executive of the Council of the India Mission in which the delegates were duly elected by the Rajahmundry Synod under the leadership of Rev. T. A. Holmer, and by the Guntur Synod under the leadership of Rev. G. R. Haaf. A special committee of Council and the Andhra Evangelical Lutheran Church, with Dr. L. A. Gotwald as the Chairman made the preliminary arrangements for the first meeting.

The first meeting which took place April 19 and 20, 1927, met in St. Matthew's Lutheran Church, Guntur, with regularly elected delegates numbering forty-six, and three co-opted members. In this meeting it was resolved that the Synods hand over all work completely to the A. E. L. Church as from January 1, 1928. In the first meeting, the following departments of work were given to the Church:

- (a) Bible Training Schools for men and women
- (b) Elementary Schools (men & women)
- (c) Buildings. Houses of Worship, Elementary school houses, Workers' houses including pastors' houses and satrams
- (d) Annual Examinations of Workers—men & women
- (e) Publications
- (f) Inter-Church Activities, including the appointment of representatives to the Andhra Christian Council, Lutheran Section of the N. M. S., All-India Lutheran Publication Committee, one representative on the Missionary Educational Council of South India, and representative on District Educational Council.



OFFICERS, ANDHRA EVANGELICAL LUTHERAN CHURCH, 1942

After one year's work, and after a formal adoption of a model constitution for all parishes, the Church had begun to function; ten standing committees and other special committees had been appointed. The first regular President of the A. E. L. Church was Dr. S. C. Burger. He served for a period of two years. In the period under discussion, April 1927 to July 1937, the following served as Presidents:

- | | |
|----------------------------|-----------|
| 1. Dr. S. C. Burger, | 1927—1928 |
| 2. Dr. R. M. Dunkelberger, | 1929—1932 |
| 3. Dr. J. R. Fink, | 1933—1934 |
| 4. Dr. E. Neudoerffer, | 1935—1936 |
| 5. Dr. J. R. Strock, | 1937—1938 |

It was during this period that the Church had begun to function in village life. The Church was alive and everywhere evidence was seen of the grace of God as revealed through the ministers of Jesus Christ. In the passing of Synods, five Conferences were organised. The duty of the Conference was to care for the interests and the development of the Church and its Schools within its area; and to develop a higher level of Christian life among the members of the Congregations. These Conferences were able to take up many vital topics and discuss them. In this manner many people, lay-men and lay-women were able to profit from discussions which up to this time had only been enjoyed by ministers and a few lay workers. In these Conferences it revealed the extent each individual member of any congregation played in the shaping of the character of every congregation. Problems of far-reaching importance had come into the discussion and had emanated from them. The Church grew very rapidly in this period; national conditions had changed so rapidly that the main structure of the Church had to be reconstructed in order that the Church may truly become indigenous and truly self-governing.

The second period of the Andhra Evangelical Lutheran Church's history and life has been very interesting. During this time, the constitution and by-laws of the Church were remodeled to some extent. Thus all Conferences formerly under the Andhra Evangelical Lutheran Church had now become Synods, and the Andhra Evangelical Lutheran Church convention had become a smaller body and its former powers were delegated in part to the new Synods. During the first period, time and again, it was revealed that a convention consisting of 250 delegates was very difficult to handle. According to the democratic procedure, discussing, and debating of issues on the floor of the convention had not been without abuse. The elections, too, had become a source of trouble and heart-aches. Therefore, these considerations led leaders of the Church to consider the advisability of reducing the convention in size, and of delegating all of the Gospel work.

Elementary Schools and Houses of Worship and Pastors' Houses to Synods. These proposals were considered, and favourable actions were taken upon them in the Andhra Evangelical Lutheran Church Convention 1936. Thus the size of the Convention was reduced; some of its work delegated, and five Synods were organized. The Synods which were organized in July 1937 were:

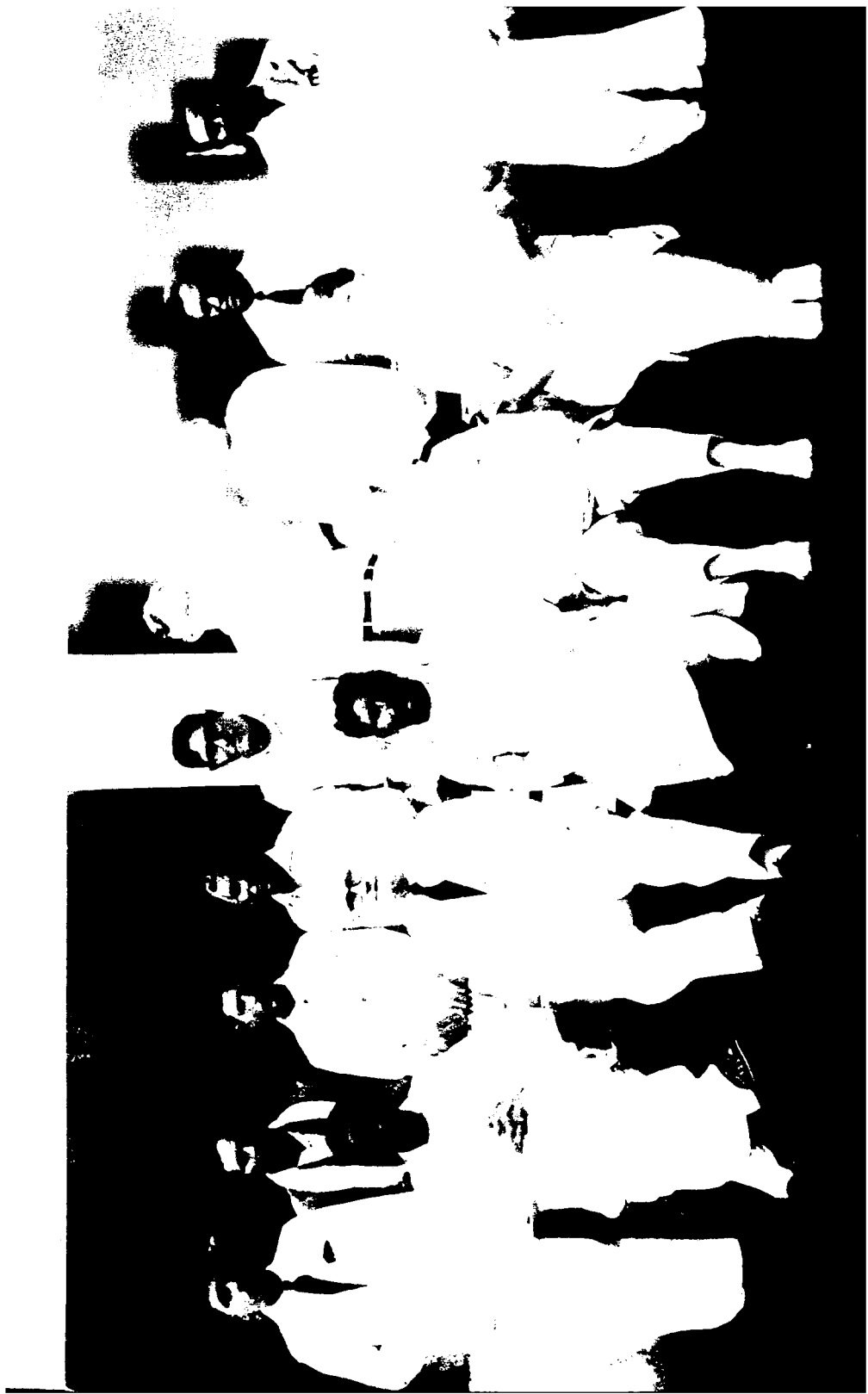
1. East Godavari Synod, consisting of Yeleshwaram, Samalkot and Peddapuram, Korukonda, Rajahmundry Town, Rajahmundry Home Field and Dowlaishwaram charges.
2. West Godavari Synod, consisting of Kovvur-Polavaram, Tanuku, Narsapur and Bhimavaram charges.
3. East Guntur Synod, consisting of Tenali, Repalle, and Chirala charges.
4. Central Guntur Synod, consisting of Guntur Town, Guntur Taluk and Sattenapalle charges.
5. West Guntur Synod, consisting of Narasaravupet, Palnad, Markapur-Cumbum and Guntur Home Field charges.

The by-laws of the Church were so modified, that the convention instead of convening annually met bi-annually. The spheres of work of the body include:

1. The Theological Seminary.
2. The Bible Training Schools for Men and Women, and the Converts' Homes.
3. Literature for the whole Church.
4. The Work of the Ministerium of the Church; including the ordination and reception of fitted men to the holy office of the Ministry of the Gospel, and the suspension and deposition of those who dishonour it by false teaching.
5. Annual Examinations for Scales I and II workers.
6. Inter-Church Activities and Diaspora Work.
7. General direction of the Merciful Work of the Church.
8. Coordination of the work of the Synods.
9. General oversight of the work of the Home Mission Boards of the Church.
10. Determination of principles and rules for the work of the Church and the Synods.

In the manner as authorised in the objects and duties, the Church through the Executive Committee and the Convention has functioned very satisfactorily. In fact, it can be said that the Executive Committee has been the body which has transacted a large amount of business under the rules of the Church. The convention of the Church has become a meeting in which its delegates not only get a taste of voting upon reports of Committees and passing upon principles and rules for the guidance of the whole Church, but they are given inspirational talks, and





speakers of other Churches and outside Missions are invited to address the Convention. The conventions usually hold meetings covering a period of ten days. During this period, there have been three Conventions.

1936	Dr. J. Roy Strock, President
1938	Rev. L. W. Slifer, President
1940	Dr. J. Russel Fink, President.

In the convention which was convened at Bhimavaram, 1940, some outstanding resolutions for the reorganization of the Church were considered. Some of these suggestions were in the shape of a request of the Mission Council to hand over a larger sphere of its work to the Church. In the general statement prepared by the Joint Committee on Appraisal of Work and Policies, the position was clearly set forth. 'This proposed reorganization of the work of the Mission Council and the Church will make all our work more truly Church-centric, avoid unnecessary duplication, increase efficiency, and prevent the splitting of our whole work, which is essentially a unit.' The Church through the Executive during the biennium, 1940-42, has studied the whole scheme. It appointed an enlarged Executive Committee which met for two days in December 1941 to consider the advisability of any change; the nature of such changes; the size and work of the proposed Executive Council of the Church and constitution and duties of the proposed Boards of the Church.

The Boards of the Church as proposed will consist of:

1. The Board of Finance
2. The Board of Inter-synodical Relations
3. The Board of Evangelism and Missions
4. The Board of Theological and Religious Education
5. The Board of the Andhra Christian College
6. The Board of Secondary Education
7. The Board of Elementary Education
8. The Board of Publication
9. The Board of Medical Work
10. The Board of Industrial Work

The following standing Committees too will function:

1. The Committee on Property and Construction
2. The Committee on the Provident Fund
3. The Committee on Nominations and Credentials.

It is also suggested, too, that in a time of national crisis such as the one which the Japanese Lutheran Church had to face, it would be an advanced move to consider the handing over of more work to the Church now under the control of the Mission, and also that the Andhra Evangelical Lutheran Church should consider very seriously whether the time has not come for the election of an Indian as its presiding officer.

30. ANDHRA CHRISTIAN COLLEGE

I. Beginnings

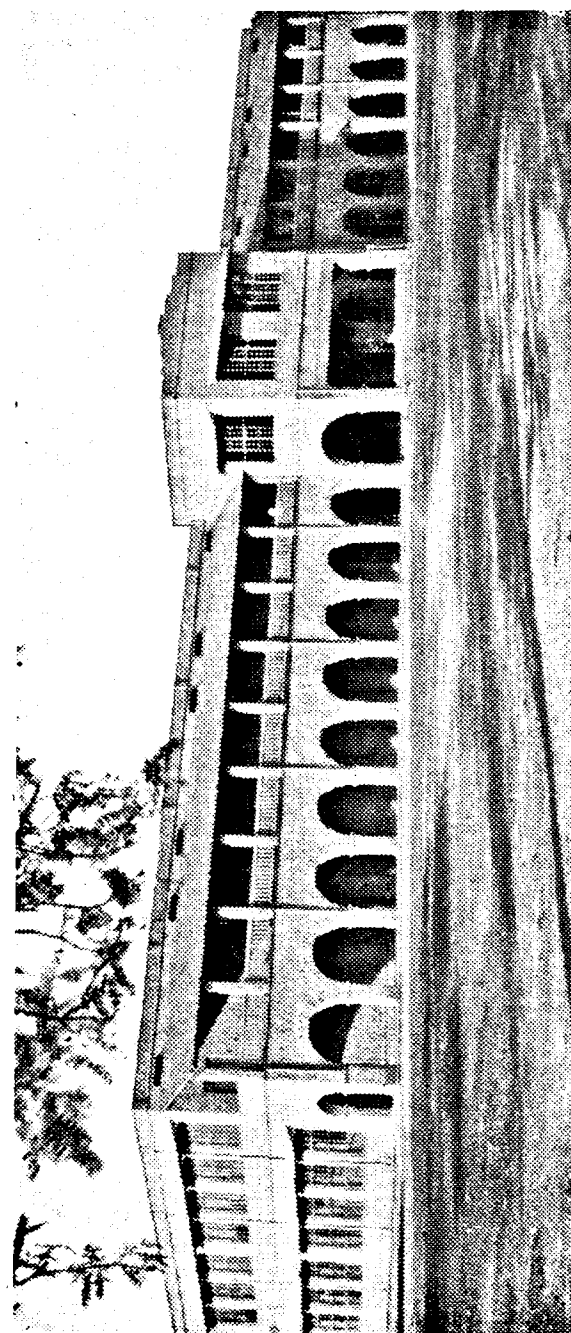
The educational system which was ultimately to produce our College can be seen in its beginnings in the English-vernacular school which was transferred by the District Collector, H Stokes, Esq., to Father Meyer, the founder of our Mission in 1842. On June 30, 1844, this English school was moved to what is now known as the Gunn compound, and continued to be under the patronage of Collector Stokes and other English friends. Here English, History, Geography, Mathematics, Translation, the Bible and Luther's Catechism were taught. The school continued to progress, but was seriously affected by the American Civil War which broke out in 1861. Financial difficulties had to be faced, consequent on the withdrawal from Guntur of the English friends of the Mission, and in 1863 the school was closed.

With the arrival of the Rev. Lemon Leander Uhl in 1873, a new lease of life was granted to the institution. Mr. Uhl was keenly interested in education, being a scholar and teacher by temperament. He reorganized the school and re-opened it in 1874. He had to face, however, the apathy of the Home Board, and in 1875 the Mission Board resolved that 'the English department of the High School be discontinued and that the Rev. Mr. Uhl be sent into the Palnad District'. Mr. Uhl, however, preferred the desk to the pulpit and the sombre scenery of Guntur to the attractions of the Palnad, wisely realizing the value of an educational institution in the cause of the Kingdom. His admission of non-caste boys into the school caused another crisis. But he stuck to his principles and the strength of the school rose to 127 the year after he reopened it.

Late in 1883 Rev. Luther B. Wolf, a graduate from Gettysburg, reached Guntur and was appointed to assist Mr. Uhl. When the latter went home on furlough, Mr. Wolf took charge as Principal and raised the school to College grade in 1885. The first stage in the history of the institution was passed and its life as a College had begun.

2. A Second Grade College

The new College was called the American Evangelical Lutheran Mission College, and was affiliated to Madras University. Two optional groups were provided: Mathematics, Physics, Chemistry; Ancient History, Modern History, Logic or Languages. Meanwhile Mr. Uhl had begun to collect funds for the College and raised \$18,000 in America, a large proportion



ANDHRA CHRISTIAN COLLEGE ADMINISTRATION BUILDING

of the amount being contributed by the Watts family. A new site (the site on which the College now stands) was acquired in 1889, the ground broken, and the corner stone laid by Mr. A. T. Arundel, the District Collector. On March 17, 1893, the building was completed and was opened by Lord Wenlock, Governor of Madras, and it was occupied in October 1893. It is known as the Arthur G. Watts Memorial building. The tower and the hall and the lower floors were there, but the upper storeys on either wing had not yet been put up. The staff was now strengthened by the arrival of Mr. John Aberly of Fairview and Gettysburg, and he acted as Principal during the period when Mr. Wolf was away on furlough or on other duty. During the absence of Mr. Aberly, Rev. Victor McCauley was the manager of the institution. Mr. Aberly could not devote his years to teaching at the College. He was a trained theologian and pressing demands were made on him for service in the congregation and seminary. Yet he rendered great help to the College, particularly in Scripture teaching and in the management of hostels.

The story of the institution during this period is one of steady growth and increasing influence. The High School had not yet been separated from the College. Confining our attention to the first Arts Class, we find that there were but 19 students in 1890; next year the number rose to 21. All the staff members who were at work in 1885 were still in service. In 1893, with an enrolment of 29, the College secured 50 per cent passess at the University examinations, whereas the average for the Presidency was 27 per cent. In 1895 there was one Christian student in Class I. The number of students rose steadily if not rapidly until in 1903 the figure 64 was reached, and next year the Government Inspector reported that 'the College bids fair to be the best in the Northern Circars'. The passes that year were 70 per cent.

Rev. Lemon Uhl, who had been awarded the degree of Doctor of Philosophy by Johns Hopkins University, now returned to India, and assumed charge of the institution in 1907. It was thirty years before that he had rehabilitated the small Anglo-vernacular School of his predecessors. A Committee of Management was formed. The second storey was added to the east wing. Dr. Wolf now retired. He had served the College for eighteen years. He was the first Principal, and on him had rested the responsibility of guiding the faltering footsteps of the new institution. As a fellow of the Madras University he had kept in close touch with the academic life of the Presidency, and laid his wisdom and knowledge at the disposal of the College. Two years later the new Intermediate courses were opened.

The Rev. John Roy Strock, a science graduate from Dickinson

College, was now sent to assist Dr. Uhl. He re-organized the laboratory and in 1911 was appointed Vice-Principal; two years later he succeeded Dr. Uhl as Principal.

The modern era might be said to begin here. India, which had been waking up politically for some time past, was now fully aroused. In Europe rumblings were heard which were soon to develop into the great World War. It was at this moment that the old boys rallied to the side of their *alma mater* and the Old Boys' Association was formed. In 1914 the College classes contained 201 students, nearly twice as many as there were in 1911, and of these two were women. One of the senior lecturers who is still with us, Mr. Venkiah, joined the College at this stage. Dr. Uhl was appointed Principal Emeritus in 1915, and took charge of Scripture teaching in the College. Mr. Strock left on furlough in 1916, and for three years Rev. George A. Ruplev was in charge as Principal. Sympathetic, efficient and intelligent, his unostentatious service in the College was highly appreciated. He acquired an athletic field for the College and in 1917, the year of the Diamond Jubilee of the Mission, he arranged for the celebration on July 30th of the School and College Day. In April 1921, Dr. Uhl was relieved of regular work in the College. He needs no special tribute, for the history of the institution is itself evidence of the services he has rendered, and we are happy that as Principal Emeritus he still keeps in touch with the scenes of his consecrated labours.

Meanwhile steps had been taken by Mr. Strock with a view to the establishment of a United Mission College for the Andhra area. It was felt by many that a strong Christian College, supported by all the mission agencies at work in the Telugu country, and located at a central place, would be of great service to the youth of the land, and more effective in the work of God's kingdom than denominational Colleges, each ploughing its own furrow, and perpetuating perhaps unconsciously, differences which were increasingly felt as having lost their significance. This hope is the outstanding feature of College history during the period 1913-35. It was on account of this that plans for the independent development of our College were postponed. The first practical step towards the amalgamation of the Guntur and Masulipatam Colleges was taken when the Church Missionary Society invited Dr. Strock to act as principal at Masulipatam when the Rev. William C. Penn would proceed on furlough. Dr. Strock assumed charge of the Principalship of Noble College in 1922. From 1924 to 1926 he conducted a campaign in the United States and collected nearly three hundred thousand dollars. The raising of the Guntur College to first grade had been put off because of the hope of establishing a united College.

Numbers increased, however, in spite of the inadequacy of the buildings, but little permanent work along building lines could be done from the uncertainty of the situation.

When Dr. Strock left for Masulipatam, Dr. Victor McCauley, who had been connected with the institution twenty years before, was appointed Principal and Mr. M. John, who had served as a lecturer for seven years, was appointed Vice-Principal. He took over from Dr. McCauley a large part of the burden of administration. Those were difficult days for the College. The boycott of Government aided institutions had been advocated by popular leaders in 1920, and in March 1922, when Mr. Gandhi was arrested, the country was seething in political discontent. The College weathered the storm and found itself stronger than before when it had blown over. To Dr. McCauley's wisdom and character the College is indebted in more than one way.

3. A First Grade College

The raising of the College to the first grade synchronised with the foundation of the Andhra University. For forty-one years the College had been part of the Madras University, conforming to its standards and accepting its policies. In 1926 the Andhra University Act was passed incorporating the Colleges in the Telugu area, and this young University started on its career with high hopes of cultural and scientific leadership. The College had been an Andhra institution since its inception and did not hesitate to accept the new standards and ideals which were now presented. Mr. Sipes continued in charge of the College till the end of the year. The three College classes now contained 455 students, more than twice as many as there were in 1914. On Mr. Sipes' leaving on furlough, Dr. Strock resumed charge. The numbers continued to rise from 600 in 1927 to 824 in 1932, and the number of Christian students reached 142. The College, had arrived at a stage where, as the Andhra Christian College, it could look back with pride on its achievements.

The task of self-examination and planning for the future was much lightened by the timely help of the Lindsay Commission which visited the College in 1930. Manned by eminent educationists the Commission was able to give impartial advice on the better administration of the College. It endorsed the union scheme already referred to and recommended the participation of Indian members of the staff in college administration and in the shaping of its policy. In 1933 Dr. Strock left on furlough and Dr. Sipes resumed charge as Principal until March 1936, when Dr. Strock again took his place. During this period courses were opened for the Bachelor of Science

degree of the University, and a class to prepare men for the degree of Bachelor of Divinity was established which continued for three years.

In 1937 the negotiations with Government were successfully completed and the District Munsiff Court site was purchased for a sum of Rs. 71,000. From July 1, 1937, the merging of Noble College, Masulipatam, with Andhra Christian College became an accomplished fact and the long-hoped-for united institution a reality. In 1937 the long-delayed building programme was initiated with construction of the first units of Heyer and Noble Halls. In January 1939 Mr. V. Ch. John, M.A., L.T., was appointed as principal to succeed Dr. Strock. Dr. H. H. Sipes again became principal in 1941. During the past two years the building programme of the College has been carried out under the supervision of Rev. John C. Fine-frock, D.D.

Hostel accommodation of the most modern type has been provided for 150 students at a cost of Rs. 1,50,000 (about \$50,000) and the new administration building and assembly hall erected at a cost of Rs. 1,25,000 (about \$42,000) was occupied from July 1941. A hostel for about 45 women students has also been provided.

There is a splendid Library containing 15,000 volumes and a Reading Room supplied with eighty periodicals, besides forty college magazines received in exchange. Apart from the teaching activities of the College there are Departments of Physical Education, and of Research. Besides, there are various societies and unions functioning within the College. The College Magazine was founded almost as soon as the institution was raised to the first grade and occupies a prominent place in student journalism.

The hopes and dreams of the pioneers have taken shape in this noble institution, the Andhra Christian College, and it will continue to grow in so far as its true purpose is recognized and furthered by every one associated with it.

The purpose of a Christian College in India is to present Christ in and through its regular academic work. Believing as we do that in Him are hid all the treasures of wisdom and knowledge it is our duty and our privilege to show that in lecture hall or laboratory, playing field or common room, wherever students meet in the pursuit of truth, strength and happiness, Christ is there, prepared to enter into fellowship with them and reveal His glory to their wondering mind. That the College will pursue this ideal is our hope and prayer. For to give up the task of Christian higher education is to abandon the field to the forces of secularism and in so doing to miss the most glorious opportunity that has ever been offered of winning the young men and women of India to Christ and His way of life.

31. VISRANTIPURAM SANATORIUM, RAJAHMUNDRY

REV. A. F. A. NEUDOERFFER.

The rapid spread of tuberculosis was the chief reason that moved us to do something for those suffering from this dread disease. The progress of the patients we had sent to Arogyavaram Sanatorium, and their consequent cheerfulness, was an added reason. The need of the local Christian community to exhibit their love to God in a practical way by serving others brought forth the thought in the mind of the Rajahmundry town missionary, 'give them something to do'. The idea of a sanatorium for the care of tubercular patients was presented to the Church Council of St. Paul's congregation in October 1925, and it was accepted unanimously as their project.

A resolution that the Harvest Festival offering of the next month should be given for this purpose was passed unanimously at the congregation meeting attended by 123 members in January 1926. The offering amounted to Rs. 1,000; the most ever offered at any previous harvest festival was Rs. 250. With this first contribution the work was begun.

The present site was visited, and we stood amazed to find such a suitable and beautiful place so near Rajahmundry. Mr. G. T. H. Bracken, District Collector, visited the place, and was much pleased with the undertaking. He acquired for us twenty-one acres of land, and made annual personal contributions until he left the country.

The first ward was built of wooden posts, a slab floor and a thatched roof. It was ready on May 1, 1926. Two patients had arrived and the Sanatorium was officially opened. The first physician was Dr. Samuel John, M.B., B.S., who temporarily carried on until a man from Arogyavaram, qualified in tuberculosis work was secured. Two other doctors had short terms of service. Our present resident physician, Dr. S. Jothiraj, L.M.P., has been with us continually from January 1931. N. P. Devadason, M.B., B.S., served a term of five years as the medical officer.

The first nurse was B. Kanthamma, a graduate of our Rajahmundry hospital nurses' training school. She contracted tuberculosis and was cured at Arogyavaram. She continued there for one year as one of the nurses. Because of her experience at Arogyavaram, she was able to guide us through the first difficult years. After three years of service she died. The largest of

our wards was erected by the Andhra Evangelical Lutheran Church as a memorial to her.

Miss Blair, who had some years of experience as head nurse at Arogyavaram under Dr. Frimodt Moeller was appointed nursing superintendent. During her time of service Miss Blair went on furlough twice. Both times Miss Levine became the superintendent of nurses. Later she was appointed superintendent of nurses at the Baer Hospital, Chirala, and Miss Brosius became our superintendent of nurses, and now holds this position.

Many prominent people have visited Visrantipuram. All who came have gone away pleased, and convinced that the place is the right one, and that the patients are making steady progress. Dr. Frimodt Moeller, visited us several times and has given us most helpful suggestions. He also secured for us our first nurse and all qualified doctors.

We must not forget to mention the services of Mr. B. Paradesi, who during these fifteen years has given us valuable help in the purchase of land, in doing practically all our building work, and in making personal contributions.

We mention with respect the late Venkatachalam Pantulu, B.A., B.L., the first man co-opted by the Board from the public. He took keen interest in the work and attended the meetings regularly.

In 1936 St. Paul's Church, Rajahmundry, transferred the Sanatorium to the Andhra Evangelical Lutheran Church, under whose control it has been ever since. It is managed by a Board of Directors amenable to the Andhra Evangelical Lutheran Church.

An annual maintenance grant is received from Government. Several District Boards, municipalities and many individual donors, give support to the Sanatorium through their gifts.

About 200 patients are admitted during a year; the average length of stay of patients is about four and a half months. The number of beds available at the Sanatorium is 80. There are three general wards, two for men and one for women. There are ten special wards, each with a set of rooms and kitchen attached. A clinic in Rajahmundry town is carried on every Tuesday and Friday.

In 1937 the Selma Anderson Memorial Chapel was completed; in 1940 the nursing superintendent's bungalow, a gift from the women's missionary society of the United Lutheran Church in America, was constructed.

The Sanatorium now has 25 permanent buildings, costing about Rs. 70,000.

32. LITERATURE

REV. I. CANNADAY, D.D.

From the very beginning of work in the old Guntur Mission, literature has played its part in the great enterprise of making known the Gospel. In the first years of his work Father Heyer made use of Bibles and tracts, furnished by the Bible and Tract Societies. Tracts written and locally published were also used. There seems to have been no regular publication, either in English or Telugu, for the first few decades. Later a quarterly publication known as *The Guntur Mission News* was published for some time in English, the first issue being dated January 1886. This publication was intended for the use of people in America. *Luther's Smaller Catechism* was first translated into Telugu by Father Heyer in 1851. For the most part practically all literature consisted of books and tracts written in English by missionaries and others and translated into Telugu. For a long time there was not much indigenous literature, but Christian lyrics for church worship were composed in the early decades.

The Sunday School lessons in Telugu seem to have been the first regular publication in the former Guntur field. Dr. Aberly and others edited these lessons. The lessons and the actions of the old Guntur Mission Conference pertaining to Indian workers were published in a monthly Telugu paper called *Mission News*. Later on this monthly publication was changed into a larger journal under the name of *Kraistava Bodhakudu* ('Christian Teacher'). Other Telugu Lutheran missions joined in this enterprise. Notable among those who helped in this endeavour was missionary Harms of the old Hermansburg mission at Nayudupet. Ten or twelve years later the *Telugu Lutheran* was begun at Guntur to serve the needs of the Guntur Synod which had been organised in 1906. After the merger of the Guntur and Rajahmundry missions the *Telugu Lutheran* was taken over by the *Kraistava Bodhakudu*, and this monthly magazine with the new name of *Andhra Lutheran* became the official organ of the Andhra Evangelical Lutheran Church. It is now a well-edited journal with a circulation of about 2,000 copies. Its publication is under the guidance of an Advisory Committee, which is a sub-committee of the Literature Committee. Among those who have edited this paper in recent years are: Rev. P. Paradesi, Rev. G. Samuel, Rev. E. Prakasem and Rev. K. Rajahratnam (the present Editor). Along with the *Andhra Lutheran* are published also the Sunday School lessons and another supplement known as the *Topics of the Auxiliary Societies*.

The *Telugu Lutheran Almanac* was begun 37 years ago and has had many editors. Later on the *A.E.L.C. Diary* (in two editions) and the *A.E.L.C. Calendar* in Telugu were begun. All these publications are printed at the Mission Press in Guntur and enjoy a good circulation. Other Telugu papers, such as the *Messenger of Truth*, the *Bala Mitra*, the *Ravi*, etc., also are subscribed to by our mission and church people. Some years ago the late Mr. S. Bhushanam began the publication of a monthly journal for teachers, known as the *Grama Gurupadesini* ('Village Teacher'). This paper soon attained considerable influence and popularity and was widely subscribed to in the missions and churches of the Andhra area. The journal ceased publication at the time of Mr. Bhushanam's death in April, 1939, but was started again, after a few months, under the editorship of Mr. M. Devasahayam.

It should be mentioned here that *The Gospel Witness* was started at Guntur in August, 1905, as the organ of Lutheran missions in India. It is a monthly magazine printed in English. Its first Editor was the late Dr. L. B. Wolf. Later on *The Gospel Witness* became the official organ of the Federation of Evangelical Lutheran Churches in India. Its circulation has never been large and therefore it is a subsidised paper, but its subscribers are found among both missionaries and Indian Lutherans in all the different bodies in India; some copies also go to foreign countries. The present Editor is Rev. C. H. Swavey. In this connection it is not out of place to mention the work of the Board of Publication of the Federation. This Board has been functioning for about 15 years and, although its funds have always been limited, it has been able to bring out a large number of books and other publications in English and it also published four editions of the triennial *Year Book* of Lutheran Churches and missions in India. The edition for 1942 has been held up on account of war conditions. Notable among the publications of the Board of Publication are: Soederblom's *The Passion of Christ*, *Luther's Catechism* edited by Dr. Froelich and the *Federation Liturgy or Book of Worship*, with which is combined the *Cantica Evangelica*.

About ten years ago the A.E.L. Church Publishing House was established at Guntur with a Branch House at Rajahmundry. This enterprise is under the direction of the Literature Committee which is given a subsidy every year from the Church's budget. By means of this subsidy and with the help of funds from other sources the Publishing House has been able to bring out a large number of books and tracts, mostly in Telugu. The House also handles large quantities of church and school supplies and is the local depot of the Auxiliary Bible Society and the Christian Literature Society in Madras.

The Publishing House has been in rented quarters from the beginning, but money for the erection of suitable quarters are likely to be available from Centennial funds within a year. Plans for a Publishing House, to be located near the Mission Press, have already been drawn up and approved.

In September 1930 a new monthly publication in English was begun at Guntur; this is known as *Helpers Through Prayer*. Beginning with 1940 this publication was changed into a quarterly. Its founder and first Editor was Rev. G. A. Rupley; its present Editor is Mrs. Cannaday. The purpose of this journal is to enlist the prayers of people in America and other countries for the India mission. To accomplish this end interesting articles are published showing the work of the Mission, in its various departments, and the progress of the Gospel in our Mission Field.

As noted above, the Publishing House stocks books, pamphlets, tracts, church and school supplies; also Bibles and portions, hymn books and books of worship. Recently a new line of books has been put in stock, namely books and Bible portions printed in large type for adults who are learning to read. This is a part of the Adult Literacy campaign being carried on in the Telugu country. In this way and in other ways the special needs of different classes of the Christian and non-Christian communities are met.

The demand for books of worship and hymnals is large. Long ago the greater part of the English *Common Service Book* was translated into Telugu and published for general use in all our congregations. It has become a well-known and popular book. For a long time both Telugu lyrics and hymns translated from English have been used, but the use of translated hymns is growing less and less, and Telugu lyrics are being more widely used. Many of these lyrics have been composed by Lutheran Christians. A notable advance in the use of Telugu music was made about ten years ago when Dr. M. L. Dolbeer, at the request of the Andhra Evangelical Lutheran Church Convention, composed settings in Telugu for most of the services in the *Common Service Book*. These Telugu services, sung responsively in some congregations by Pastors and people, are now very popular. It is hoped that great developments along this line will be made when educated Indians with musical genius take it up in earnest. A book of *Ministerial Acts* in Telugu is now going through the press. In this and the *Common Service Book* are printed some of the *Occasional Services* also.

About 1887 a small mission press was started in Guntur by Missionary Swartz, with funds from the General Synod South. The press was first located in the old Gunn compound, but about

1904 it was removed to the 'Orphanage' compound at the northern end of Guntur, now known as Brodiepet. The equipment of the press, though still inadequate, has greatly improved in the last decade or so. A larger plant and more equipment would enable the press to take care of all mission and church work and more outside work. As it is, it is doing a thriving and profitable business; several magazines are printed for non-Lutheran missions, also considerable work is done for local governmental departments. 'The U.L.C.M. Power Press' as it is now called is an indispensable institution for the Mission and Church; it is the only Mission press of any size in the whole Telugu country.

What of the future? It is hoped that within a few years the Publishing House, after being located in its own building, will be doing a much bigger and more effective business. Likewise it is expected that the Press will be enlarged and improved. However, these institutions represent only the physical aspects of literature. It is also believed that more and more our own Telugu people will engage in literary work and produce original compositions in their own language. Up to the present not a great deal in the way of composition in Telugu has been done although some worth-while books, commentaries, dramas and tracts have been produced. There is a wide field of usefulness for all kinds of Telugu literature, especially religious and devotional. No longer should we depend on mere translations; original work in the language of the people, that is what is urgently needed. We feel sure that as the need increases this need will be increasingly met by our own Telugu Lutherans. Our indigenous authors should be encouraged in every way.

33. MISSION AND CHURCH FINANCES

DR. I. CANNADAY.

This chapter will give some idea of how the funds of the Mission and Church are received and expended. These two bodies have two main sources of income, namely receipts from America and receipts in India. Our Home Board at Baltimore forwards all money contributed in America for the work in India. The money comes to the Home Board from many different sources, such as the Women's Missionary Society, Synods, Churches and individuals. The money that the Home Board sends to India is divided roughly into two parts: (1) American Subsidy for all the work in India, whether Church or Mission, and (2) Specials, or extra-budget items.

In India the Mission and the Church receive large Government grants for schools, and the Church receives the offerings of the large Christian community and of others. Besides these two sources of income, there are other receipts, which add to the total income for the year.

The following table shows the income of the Mission and Church for 1940-41:

	Rs.
General Work Budget	... 386,200
Women's Work Budget	... 127,502
Salaries, Men Missionaries	... 217,675
Salaries, Women Missionaries	... 66,500
Travel, General Work	... 10,002
Travel, Women's Work	... 7,036
School Grants	... 158,652
Buildings	... 99,895
Other sources	... 87,225
Total	... 1,160,687 (\$386,896)

It should be stated that a considerable sum not included in the figures above is not sent to the Treasurer. Missionaries and others in charge of work receive certain sums in the shape of school grants and fees, hostel fees and contributions from congregations, etc., which are not remitted to the Treasurer, but are received and disbursed locally. If these sums were added to the income shown above, the total would be much larger.

In this connection attention is drawn to the booklet entitled *What Hath God Wrought*, brought out by Dr. Gotwald, the Centennial Director. This pamphlet of 24 pages is crammed with useful information, mostly in the shape of statistics and

graphs which show the wonderful growth of the Mission and Church during one hundred years and the increase in Indian receipts.

Once a year the Mission and Church make out their budgets for the succeeding financial year, beginning July 1. Preliminary estimates of the budgets are made several months ahead of time, in order that the Home Board may be informed of the amount of American Subsidy requested in dollars. After the Home Board has determined this amount and notified the Mission of the same, then the work of revising the budget-estimates is undertaken. This work is not completed, as a rule, till the end of the old financial year or the beginning of the new financial year. The Women's Missionary Society in America fixes its subsidy for the work in India once in three years, and so the task of preparing the budget for the Women's Work is not so difficult. It is largely a matter of adjustment during the three-year period.

The work of preparing budgets in India is a strenuous one. Many calculations of all kinds and sorts have to be made, and many forms have to be prepared. Skilful figuring is required, in order to adjust the budgets for all the different charges and individuals who have to handle money. After the final word comes from the Home Board, giving the amount of American Subsidy for the financial year following, it is necessary almost always to reduce the budget-estimates which had been handed in previously, and this is no easy job, as our work is a growing work, and there are always increasing demands. On the one hand it is the aim of the Mission and Church to move towards self-support, and with this object in view the Subsidy asked from America is kept down to the lowest possible limit. On the other hand, the growing work makes increased subsidies from America necessary. However, if the matter of American support is viewed in the light of Indian receipts, it will be found that *proportionately* Indian support is increasing and American receipts are decreasing as shown in the graph referred to above and in the tables below.

The Joint Finance Committee is the body which deals with all financial matters of the Mission and Church and is charged with the main responsibility of preparing and approving budgets and of auditing accounts. The word 'budget' is here used in a restricted sense, as the Joint Finance Committee really does not deal, finally, with budgets proper, which are composed of both receipts and expenditures, but this Committee has to do very largely only with the American Subsidy. In the course of a year this Committee (composed of missionaries and Indians) has several meetings and spends many hours in considering budgets, financial matters and audits. The biggest job this Committee has is to divide up the American Subsidy year by year among all

the different charges and recommend the amounts to be received by these charges to the three Budget Committees of the Mission and Church, namely the General Work Committee, the Women's Work Committee and the A.E.L.C. Executive Committee. Lump sums are allocated to these three Committees; details as to the distribution of these sums are left with the Committees themselves. In addition, there are five Synods, each with its own Budget Committee. Lump sums are also allocated to these Synods to be divided up among its charges as the Synods, through their Budget Committees, decide. Although the Joint Finance Committee tries to fix the American Subsidy finally before the beginning of the financial year, there are still many adjustments to be made, and so this Committee has to meet from time to time and make these adjustments and try to remove inequalities among the various budgets. The Joint Finance Committee also makes recommendations to the Budget Committees concerning many other financial matters, such as buildings, repairs, salaries, etc.

One difficulty in budgeting in India is that the estimates have to be made out sometime before the amount of American Subsidy is known. Another difficulty is in connection with boarding hostels and schools. The number of pupils to be admitted into these several hostels must be determined, as far as possible, in advance. In the end the number of pupils kept in the hostels and schools depends very largely on the amount of American Subsidy and other income. To make these adjustments, either before or after the schools open, is a difficult task, and it is never done with complete success.

As noted above, the Joint Finance Committee is charged with the two duties of budgeting and auditing. The main features of budgeting have been mentioned above. After the year's accounts have been closed as of June 30, then the annual audits must take place. In addition, there are semi-annual audits and interim audits. Some auditing takes place practically every month, as charges are handed over from one person to another. The Treasurer's accounts are audited by a European firm of auditors in Madras as required by the Act under which the Mission is registered. Other important accounts are audited by technically-qualified auditors who are not missionaries. A good deal of auditing of ordinary accounts is done by missionaries, assisted by writers or clerks. Of course no one is allowed to audit any accounts with which he has had anything to do. Elaborate rules for auditing and checking have been drawn up as the result of many years' experience, and this has resulted in a good system of auditing.

As the money is received from all sources during the year, it is expended in accordance with the fixed budgets and with

the many rules and regulations which have been framed for this purpose. The person in charge of work, whether a missionary or an Indian, has very little control over the funds which pass through his hands. It is necessary for him to make practically all expenditures strictly in accordance with rules and within the limitations imposed on his budget. The chief items of expenditure of these various budgets are:

Salaries and allowances	Medical Attendance
Stipends and Scholarships	Auditing fees
Travel Expenses	Hostel and School fees
Hill Allowances	Printing and Stationery
Pensions and Bonuses	Postage and Telegrams
Taxes of various kinds	Construction and Repairs
Purchase of Outfit	Inter-Mission and Other Institutions

It may be noted here that salaries of missionaries on the field and travel expenses to and from the homeland are direct charges against the Board and are not included in the India budgets. Moreover, a good many items of expenditure are not included in individual budgets, but are kept in the 'Treasurer's Budget' and are paid directly by the Treasurer to the parties concerned.

In India practically all the money for the work, and for the salaries of missionaries, etc., is paid by means of cheques on the Imperial Bank of India, as this Bank has branches in most of our stations. The American Subsidy is used for the regular budgeted work of the Mission and Church. Special money is used for all other purposes. The heaviest item under 'Specials' is that of new buildings. During the last decade a great deal of building has been done in the India Mission, and large sums have been spent for this purpose.

The following statement shows expenditures under different headings for the financial year 1940-41:

	Rs.
General Work Budget, including	
Grant advances	503,328
Women's Work Budget, including	
Grant advances	230,719
Salaries, Men Missionaries	129,226
Salaries, Women Missionaries	64,599
Travel, General Work	21,170
Travel, Women's Work	11,868
Buildings	104,238
Other purposes	162,347
Total	1,227,495 (\$409,165)

The following tables show the amount of American Subsidy received for the 10-year period, July 1, 1931—June 30, 1941, and the amount of receipts in India for the 10-year period of 1932—1941.

FROM AMERICA

	General Work	Women's Work	Total	Total
	\$	\$	\$	Rs.
1931-32	147,934	76,128	224,062	672,186
1932-33	119,800	76,128	195,928	587,784
1933-34	107,000	54,812	161,812	485,436
1934-35	107,000	54,812	161,812	485,436
1935-36	107,000	54,812	161,812	485,436
1936-37	109,170	54,812	163,982	492,946
1937-38	110,000	55,812	165,812	497,436
1938-39	116,655	55,812	172,467	517,401
1939-40	124,000	62,396	186,396	559,188
1940-41	125,272	63,752	189,024	567,072

FROM INDIA

	Rs.	Rs.	Rs.	\$
1932	483,016	125,829	608,845	202,948
1933	445,504	117,631	563,135	187,712
1934	457,802	104,884	562,686	187,562
1935	434,858	98,218	533,076	177,692
1936	422,176	104,489	526,665	175,555
1937	444,024	110,106	554,130	184,710
1938	501,764	130,653	632,417	210,806
1939	491,457	141,437	632,894	210,965
1940	504,450	143,869	648,319	216,106
1941	574,207	158,622	732,829	244,276
	<u>4,759,258</u>	<u>1,235,738</u>	<u>5,994,996</u>	<u>1,998,332</u>

As every one knows who handles a budget, it is difficult to make income equal to expenditure. The same is doubly true here in mission work because of the heavy demands made on every budget. In many cases the expenditures, perforce, exceed the receipts. The problem, then, is 'What to do with the debit balances?'. These debits have to be dealt with in various ways, but no satisfactory solution of the problem has yet been found. There are so many extenuating circumstances that it would be unjust in every case to make the party handling the budget responsible for the deficits. Gradually, however, we are coming to the system of having no debit balances; that is to say, we are coming to a system in which, if debit balances occur, they must be made good by the persons in charge of the work. No

doubt there will always be some exceptions due to circumstances. The system of having no debit balances has been in vogue in the A.E.L. Church for some years. In order to make it work there, it has been necessary for some time to impose cuts on the salaries of Church workers for a month or several months during each year.

Now a word or two about exchange: The rate of exchange between the American dollar and the Indian rupee, via the English pound, has been good for a few years and has been practically stabilized for the last two years. Just lately there is a tendency for the exchange rate to go down in terms of the dollar. The exchange rate, which has been higher than normal for a few years, has worked out to considerable advantage to the Mission and Church. Formerly the normal rate of exchange was reckoned as Rs. 300 to \$100, but sometimes this rate falls much below that figure. For several years during the depression period the rate was only Rs. 275, or even less, for \$100. This made it doubly hard for the Mission; not only was the American subsidy cut heavily, but much less was realised on that Subsidy when it reached India. It is hoped that one result of the present War will be that exchange will be stabilized, at least among the democracies.

As noted above, practically all payments are made in the Mission and Church by means of cheques. Of course a great deal of cash also is handled in the course of a year. In the Treasurer's Office, however, not much cash is handled. It is interesting to note that on the Treasurer's books the annual turn-over during the 10-year period, July 1931—June 1941, was as follows:

	Rs.	\$
1931-32	1,334,193	444,731
1932-33	1,194,039	398,013
1933-34	899,592	299,864
1934-35	835,920	278,640
1935-36	870,813	290,271
1936-37	975,528	325,176
1937-38	950,700	316,900
1938-39	1,035,957	345,319
1939-40	1,400,916	466,972
1940-41	1,227,495	409,165

One item of expense noted previously is that of pensions and bonuses. There are many retired workers who draw pensions, and the sum of about Rs. 5,000 annually is spent for this purpose. It is the policy of the Mission, however, to do away with pensions as soon as possible and to make the Provident Fund the only source of income for retired workers. As

the new system has not yet come into full force, it is necessary to go on paying pensions to a large number of former workers who have no other source of income. Most of the pensions are very modest, amounting to only a few rupees per month; some cases they are mere pittance.

The Indigent Workers' Fund takes care of the bonuses that are given to former workers who are not entitled to pensions. In this way an effort is made to aid workers after they have left the Church and Mission service. In the course of a few years these bonuses also will entirely cease. Then all retired and ex-workers of the Mission and Church will receive compensation from the Provident Fund only.

One important department in the Treasurer's Office is that of the Provident Fund. This Fund was established as a Provident and Pension Fund in the year 1915. After working the fund for some years it was found that it would be impossible to continue it as a Pension Fund. The working capital and the income were quite insufficient for this purpose. In the year 1922, on the advice of an Actuary, the Fund was reorganized as a Provident Fund only, and pensions and bonuses have been allotted for, since then, under separate headings. The Provident Fund now has a capital of about Rs. 383,000, whereas the capital in 1922 was only Rs. 46,792. This capital is very largely invested in long-term Government bonds, as required by the Act governing Provident Funds. The Fund now has a membership of about 2,000. A statement showing the liabilities and assets of the Provident Fund for the year ending June 30, 1941, is appended.

Liabilities

	Rs.	A.	P.
Members Fund (including Mission contribution and Interest)	...	331,436	2 4
Special Dividend Reserve Fund	...	2,828	11 11
General Reserve Fund	...	12,016	3 11
Claims outstanding	...	170	8 2
Suspense account	...	16	4 0
		<u>346,467</u>	<u>14 4</u>

Assets

	Rs.	A.	P.
Government of India Bonds, face value	...	283,600	0 0
Government of Mysore Bonds, face value	...	49,300	0 0
Cash and other balances	...	13,567	14 4
		<u>346,467</u>	<u>14 4</u>

A word about the property of the Mission and the Church : In 1924, when the Mission was incorporated, the value of the property was \$1,135,552 (Rs. 3,406,657). The value of the property located in the main stations as of June 30, 1941, is shown in the statement below :

	Rs.	\$
Land	926,375	308,792
Buildings	3,671,761	1,223,920
Furniture	94,151	31,384
Library Books	33,355	11,118
Electric Plant and Hospital	66,966	22,322
Motor Cars	48,892	16,297
	<u>4,841,500</u>	<u>1,613,833</u>

It may be noted, in connection with property, that, as far as possible, the legal documents for all Mission and Church property are kept in the Archives at Guntur and Rajahmundry. It is now the intention of the Mission and the Church to have a schedule of property made which will show in detail all the property belonging to these two bodies. Up to the present the vast bulk of the property is still in the legal possession of the Home Board at Baltimore; only village sites for churches and schools and houses erected thereon have been handed over to the Church. The value of these sites and buildings is not included in the statement above. In the process of devolution from Mission to Church more and more property will be made over to the Church. At the suggestion of the National Christian Council and in response to the Home Board's request the Mission has agreed to divide up all of its properties into three categories, namely 'A', 'B', and 'C'. Under category 'A' will come all property which is used entirely by the missionaries, such as bungalows and out-houses and which is not needed by the Church. Under category 'B' comes all property used both by the Mission and the Church, jointly or severally, such as the College, High Schools, Training Schools, Hospitals and many other institutions. Under category 'C' comes all property which has been made over to, and is strictly for the use of, the Church.

The Treasurer of the Mission and Church is also Archivist and Marriage Recorder for the Guntur Section. As Archivist he has charge of all legal documents and of such books and records as are of permanent value. In his office several steel almyrahs are filled with these documents. As Marriage Recorder he receives, from all pastors and others who have marriage licenses, marriage extracts which show a record of

all marriages and transmits them to the district Registrars concerned.

A word about the office staff: The Treasurer is Joint Treasurer of the Mission and the Church and has general charge of the office, but is primarily concerned with correspondence and administrative work connected with the Treasurer-ship. Next is Mr. Martin Henry, Assistant to the Treasurer, who has been in the Treasurer's Office for about 16 years. He renders invaluable service and is an expert in book-keeping, budget-making, etc. His services are highly appreciated. Next comes Mr. V. Ananda Rao, stenographer. He also has charge of the files, and other duties. He studied two years in the Government School of Commerce at Vizagapatam and has had 11 years' experience in the Treasurer's Office. He has passed several Government examinations. Next is Mr. R. George Augustus whose special work is the Provident Fund. He has had nine years service and is well-acquainted with this important job. Next comes Mr. J. Christ Dos who has had several years experience in the Treasurer's Office and other offices. He is a book-keeper and typist. Another man of higher qualifications has been sanctioned for the Treasurer's Office, but no suitable person has yet been found for this post. It is hoped that an appointment will be made soon.

34. BIBLE TEACHING IN HINDU HOMES, GUNTUR DISTRICT

MISS ANNIE E. SANFORD.

From past records we learn two interesting things of the women's work in Father Heyer's time, namely that one of the first baptisms in the Palnad was of a Mohammadan woman. In 1849 he gave the Lord's Supper for the first time in Gurzala also in the Palnad to four men and two women of the Sudra caste.

In *Every Day Life in India* by Rev. Mr. Rowe, he mentions visits to Hindu homes by Mrs. Uhl and Mrs. Rowe. We know many of the married women have helped in this work but records of the work do not begin until the formation of a conference of the women missionaries in 1883. We are glad to have the first annual report of 1885 preserved for our use.

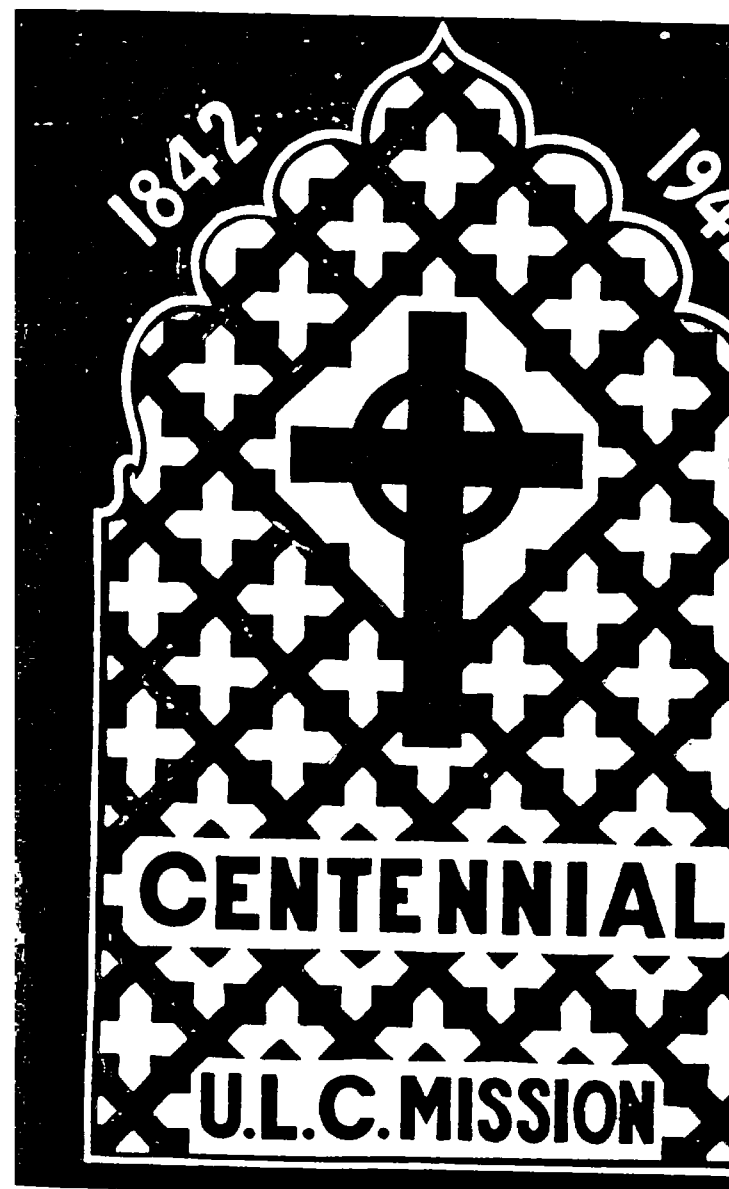
It has been said that it was the point of the needle that first opened up the zenanas of India to the Gospel. This was true of our Mission as the entrance was through home education, first under government and then more as evangelistic methods doors were opened. From Mrs. Ella Unangst's report taken from the above report we get a glimpse of this work, in its beginning:

'It was during the month of October 1885, that I entered upon home work among Hindu women of Guntur. It was a cause of great thankfulness to our Heavenly Father that we have been permitted to carry the Gospel to these homes and tell the women of the story of the Cross. We find many who are glad to be taught fancy work and while teaching them sewing we endeavor to impress the great things needful, upon their minds. I have been led to think our work has not been entirely in vain for some have asked about God so I have decided the Spirit has been striving with them.'

Later it was decided that only those who would study the Bible would be continued. The giving of prizes for home study was given up in time and no other inducement given.

In an article written by Dr. Kugler on 'The Beginnings of Zenana Work', we see she visited this kind of work in Madras and in a neighboring Mission of the Church of England and brought back ideas for the work. Perhaps the best principle that was adopted was 'Line upon line, precept upon precept', and not just preaching to the women.

Evidently work done by some of the first women missionaries in the schools for boys and girls helped to open up the homes to Bible teaching. The hospitals also have helped to open doors. Mrs. P. Lucy was the first Indian Christian to enter the homes of Guntur and she was accepted because she was a convert from



WOMEN'S WORK

a Sudra home, and had received a good education in Madras. 'She gave many years of faithful service, often under conditions of physical weakness and domestic burdens and sorrows enough to tax the strength and try the faith of the strongest', so one wrote of her.

Home visitation spread into the villages and at present there are about 80 Bible-women teaching God's Word in the villages and towns. Dr. Kugler wrote that the first Brahmin home she visited was that of the headmaster of the Mission High School. Few Brahmins have become Christians. The first Banian homes were of two of the leading merchants of Guntur, and their families have remained friendly. It might be noted here that few of his high caste have accepted Christ, but Kotamma, who learned first of Christ in the hospital, and died there a few years ago, was a shining light. Once when her caste people were being neglected she said, 'Do they not have souls also?' An old woman of that caste was baptized at Ponnur a few years ago and her daughter, who is a Hindu testified to the joy and comfort she had in Christ, at the end of her life. The first Sudra home visited was that of the inspector of vaccination and his grand-children were pupils in their homes later. It is among this class or caste that much fruit has come in the last few years.

The attitude of the men had to be changed as they did not think their women could learn and doubted if they had souls. As the women are the ones who keep up the worship in the homes many thought it unwise to have them study another religion, which was true. One Brahmin man told the truth when he said much of the trouble in overcoming old customs is owing to the old women of the family, who are opposed to new ways. All the life of a Hindu is religious so there is danger of this foundation being undermined by another teaching. One woman said she was examining Christianity, and if she found it had a 'good taste' she wanted it. One woman said she had given up marking her churn, which made it an object of worship. Another woman said she could not accept Christianity as she put water in her liquor and still denied doing it, not a sin in her old religion. We are glad to say she later was baptized and looks forward to the visit of a Bible-woman to teach her more songs.

The first recorded results of work among women was the receiving of three girls into the home of Mrs. Uhl. These were Sudra girls—Mahalukshmi, Katie and Ratnamma. A few years later a woman from the Palnad was brought to Dr. Kugler to care for. Of these two at least entered Mission work. If one needed proof of the transforming power of the Gospel of Jesus Christ one needed only to look at Parvatamma as she stood up in the hospital chapel and intelligently expounded the Gospel to Hindus. A later example of the saving power of the Gospel was a woman who walked into the hospital as a skeleton,

diseased by sin and its results and now a faithful Bible-woman in a distant town.

Through the redemption of a woman of the barber caste, a number of the family have confessed Christ and are pillars in the Church. One woman of the dancing caste influenced her daughter to be baptized. By her story of the love of Christ she prevented a mother from killing her new-born baby, in her despair as how to live with another one added to her family, with a sick husband. She rejoiced to see the family accept Christ. Now the mother is studying to be a Bible-woman some day. After the baptism of a woman of the weaver caste a relative of hers remarked that she too would like to be a Christian but if she did become one all her people would follow her and then what would become of their business and caste?

A blind woman's life led others of her family to follow Christ. She found her way to the hospital daily to tell others of Christ. Trouble in a family is often laid at the door of those who become Christians, because they have neglected to worship the protecting god of their village. The cattle of one family died and the gods gave him 7 daughters and only two sons. Now that home is the place of worship of his family and neighbors, some of whom are Christians. The mother of the head of the home and his grand-mother were baptized a few years ago, making four generations of Christians in that family.

One woman became a Christian and then because of financial trouble she had with her step-son, she asked to have her name removed from the Church roll. The judge told her 'once a Christian always a Christian in the eyes of the Law', and as she won her case she felt it was Christ who had helped her although she had denied Him and she returned to Church, and brought her sister with her to be baptized. Their old mother, over 90 years old, loves the Saviour also.

Work among the Hindu women in Ponnur and near by villages was not begun as early as in many other villages but the young missionary sees the fruit of occasional sowing of the seed. Over 20 women have been baptized during the last year. One old man who was taught in his home and confessed Christ, rather than his wife, had a picture of Christ on his wall. Some boys, who wanted to persecute him stole it and when the missionary next visited him he asked for another but had it safely put away. At a meeting for baptized caste people about 40 attended and a few were baptized and others confirmed and all those who were prepared received the Lord's Supper. Most of this work has been through the regular teaching of God's Word by the Bible-women. One of the Bible-women uses a violin made with a gourd and a few strings. A few of her women made an open confession lately and others are being prepared.

It is encouraging that in a number of places families are

being baptized so the woman does not have to stand alone. Sometimes one waits a few years to see the results of confession on the other one of the family. One goldsmith man attended the funeral of a Christian woman and was so impressed with the way it was done that he wanted to follow Christ. His people found it out and one day offered him medicine for his eyes and through it he became blind and left town to be a care to his people the rest of his life but we hope he still has Christ in his heart.

Although the zenana work was not begun in Tenali until 1906, God has especially blessed the work of one of the Bible-women; and through the meetings held in the home of one of her converts others have been led to accept Christ. Her husband allowed the woman of this home to be baptized although he is not ready yet. One day she brought her son to the altar with Rs. 50 in his hand, as a beginning of a fund for a bell for the church. Many others have learned the true meaning of giving and send gifts for the spread of the Gospel.

The teaching of songs in the homes is one of the best ways of presenting Christ. One woman learned about 30 songs and although she has moved away from the influence of her Bible-woman we are sure she has taken Christ with her and we pray that her singing may bring others to know Christ. As one of the results of the preaching, we notice the placing of Christian pictures where only pictures of their gods were before, and some of them very immoral. Out of one such home a girl, a young widow, has come and some day we hope she will be able to take the Gospel to her own people. God's Word in verse and story is what changes a life as they wish to be like Christ. One woman gave as her reason for studying God's Word, 'That God feeds me with it'.

The influence of a consecrated, faithful Bible-woman is far-reaching in the villages. Many of these are at rest now but their labors follow them. It will not be out of place to mention one who is still living, B. Meenakshamma, of Sattenapalle. She worked first with her husband in congregational work and after his death as evangelist. God gave her a strong voice and she has used it for His service, often holding a crowd of Hindus in a street meeting for hours, with her story of the Cross and quotations from their scriptures. Even in her old age she is called here and there for meetings and when at home she gathers her converts around her for more teaching. One recalls lame Mahalukshi and the blind women going from place to place with God's Word in their own script, read by their fingers. This kind of work is discouraging and the Bible-women need much encouragement from their missionaries, as so few of those they teach confess Christ openly. Refreshing courses now and then and the

books they must study for the annual examination help them keep up spiritually and mentally.

Many of the older women were not trained in any school but had to learn by experience. Now the time has come that all should have a Bible training course before entering work, so to know the Word better and learn how to present it to those raised in Hindu atmosphere.

As the celebration of the one hundredth year of the work we recall four women, each from a different caste, who were baptized at the time of the 75th anniversary. Two have gone Home, one is blind but insists on being brought in the mission car for communion service. The one Brahmin woman is still witnessing for Christ. She left her husband's home as a widow as her father-in-law would not live under the same roof as a Christian. However, her son has helped to support her all these years. She left home with what little she possessed wrapped up in a napkin and has not much more as she moves on to her Home above.

We are glad for fruit of work among the higher caste women but realize the great task still to be done in reaching the many who have never been touched by God's Word. Father Heyer would enjoy meeting many of the lonely ones in the villages and joining in the group meetings held in several places for prayer. During Lent one group meet each noon, even if the Bible-woman cannot meet with them. We must pray that the next hundred years will bring much more fruit to the harvest than the last has brought from the homes of India.

35. WORK AMONG CHRISTIAN WOMEN IN GUNTUR DISTRICT

MISS ANNIE E. SANFORD.

As the work developed women became members of the Church but little was done for them with few missionaries and a limited number of workers. Married women have helped from the first in this work and those who are not kept at home on account of their families still tour with their husbands and visit with the women in their homes, often praying with the sick and attend the meetings. In 1885 it was decided by the mission Conference to do more for the development of the women of the congregations. Rev. Nathaniel's wife was the first one mentioned as visiting the congregational women. Mrs. Unangst and her daughter went with pastor Nathaniel and held services with Christians in ten villages and visited in their homes to encourage them.

In 1926 it was resolved by Council that all work among Christian women should be put under the charge of the single women of the taluk, who were working among the caste women, and in this way unify the work. Meetings for the women were started by them but no one was more interested in these beginnings than Rev. Mr. Burger. Over 300 such organizations are reported in the annual report but many of them are not held regularly. Busy housewives, coming home late from the fields, do not have much thought of spiritual things late at night. At present there is an attempt to get groups together to teach adults to read their Bibles and to commit portions of the Scriptures, selected by the Church Councils. It is the hope of the leaders that they will in time teach each others. Of the more than 36,700 baptized women fewer than 5,500 can read their Bibles.

The hope of each village is the school in their midst, with active teachers, who take an interest in the older ones also. A mother who is a teacher of the village school and has a family to raise may still find time to work among the women. Many of the pastor's wives help in the development of the women and young girls of the congregation.

As there are over 8,000 Sudras in the different congregations that is a great field of labor for the Bible-women and congregational workers. Living under the poor economic standard of the villages there is not much inducement to proper Christian family living, and support of the church. However many of the women have their little tin cans in which they put a handful of rice each day and have it ready for Sunday offering. Now and then they bring the first-fruits of their garden or flock, and

present them at the altar. Women have been recognized in church organizations by being voting members. On each taluk council there is a Bible-woman and a lay-woman with the same privileges as the men.

The influence of the best of the Christian women is exerted among the caste people, for whom they work. One Sudra woman asked the Bible-woman to write out a song an uneducated Christian woman had taught her. The spread of Christianity in the villages of the outcastes has often been because of the higher standard of living of the Christians, and others want to enter the Way also. What is more contagious for good than a Christian home, with a consecrated mother, whose influence goes beyond her home! More of the girls are continuing in school and will not so soon forget what they have learned. Many leave their own home to go into the home of the husband, with a Bible in their box, which they can read.

A number of missionaries gather their Christian women into centers to show what they have learned during the year. In one village the men asked to have meetings started for them as their women were learning more than they were. Father Heyer would have enjoyed such a meeting for women only, led by Indian women only.

House boat 'Illinois'. Miss Annie E. Sanford.

As the name indicates it was given by the women of the Illinois synod, in honour of a family, out of which came a home missionary and later a foreign missionary. One missionary liked the name 'The Gospel Boat' better, as it took God's Word up and down the canals both near Guntur and Rajahmundry side.

It was built in Rajahmundry in 1921. Dr. Kugler, in writing of the maiden trip to Tenali added this prayer: 'May it carry to many villages the message of Christ, Who sat in a boat and taught the people about God, the Father.' The boat is a home, sometimes for days, for the missionary and Bible-women and a means of travelling miles up and down the canals; also a place of prayer and fellowship for friends, Hindu and Christians, who come to talk over their problems. At one time a young Christian woman was married in a heathen way, to a Christian man but she did not feel she was properly married. She dressed as a man and ran off to enter a girls' boarding school but was brought back home to get the consent of her people. One evening she sat on the boat, trying to get comfort and advice as to what to do. What could one say but go home and be loyal to her people and her Lord. Cars have superseded the boat, but they can never take the place of this leisurely way of travel, giving time for many visitors to come in touch with their missionary. In one village the little outcaste children came and sat on the

jank, like little monkeys, to hear the gramophone and have the missionary lead them in prayer. Often a hospital patient or former school girl will find the Bible-woman they had lost connection with but still loved. One group of women had song books they had received years before and were still using in their new homes.

By car and boat, by the Word, by witness in living for Christ, by schools and churches God's work goes on year after year. Planting in faith for others to reap, thanking God for His past blessings and looking to Him for the future, God's work goes on.

36. WORK AMONG MOSLEMS

MISS M. EDNA ENGLE.

When we review this long period of Mission history, we appreciate the vision of those who have gone before, and we realize how we have entered into their labors. We thank God for the vision they had when they started the work and for the faith that was willing to endure all sorts of hardships and discouragements, while they laid the foundations upon which we are building today. We see how they were guided while they began new work. Now we are filled with courage to carry the true message of God's love in a way that is worthy of the Master who prepared the way for us.

The first organized Mission work for Mohammedan women and children began in February 1884, when Miss Dryden opened a school for Moslem girls. She was brave to do this, for she did not know Urdu. The school began in a rented building in the Chinna Bazaar, Guntur. As the teacher was an old man, a leader among his own people, the parents were willing to send the children. At first there were sixteen pupils; but within a year the number increased to sixty. This was the first school for Mohammedan girls in Guntur, and the largest in the district.

In the annual report of 1885, Miss Dryden said that she discovered that the teacher spent most of the school time teaching Arabic and the *Koran*. When she checked this the attendance dropped from sixty to twenty. However, by much patience and tact, by visiting the homes frequently, and by making the school as attractive as possible, she gradually got the children back to school.

From the beginning of this work the language difficulty was a serious problem. The Christians talk Telugu, while the Moslems talk Urdu. There was no Bible teacher who knew Urdu. The missionaries had to do their work through interpreters. A Christian teacher, by the name of M. Harriet began the study of Urdu. When she was qualified, she began Bible teaching in this school.

In 1884 work among Mohammedan women in the Zenanas was started by Mrs. Unangst, assisted by an Anglo-Indian woman who knew Urdu. In her first report she said that she could have many more homes if she would only teach sewing, and not the Bible. These women did not wish to hear Bible stories. Therefore the work was very discouraging. To help to remove prejudices, Dr. Kugler treated many Mohammedan patients in their homes, and, was therefore, one of the leading pioneers in this work. Even at this early date, Moslems were approached through schools, through Bible-women, and through medical help.

As the zenana work was not successful, in 1886 an embroidery department for the women was added to the school. This was embroidery in gold and silver thread on velvet, after the Mohammedan fashion. A few years later a trained Mohammedan woman came from Madras to teach this work. The Mohammedan women gladly came to learn and they were paid about two annas a day. Now there was no objection to Bible stories being taught these women. Patience and tact helped to break down prejudices. The school was successful even though everything done there was discussed by the leaders in the mosque.

To the World's Fair held in Chicago in 1883, a very handsome exhibit of work was sent by this mission school. All the work was sold and many more orders were received. By this time the school became almost self-supporting, and twenty-four women earned their living in this way. The success was largely due to the married missionary women, who gave so much of their time and energy in planning and supervising the work. Mrs. Harpster was the most active in this work at this time. At a Fine Arts exhibition in Madras a large and handsome display of work was sent from this school, and six first prizes and two second prizes were received.

From the first the school had a big influence on the community. The first prize giving was held in 1885, when the Sub-Collector presided and many Mohammedan men were present. But, because of this very fact, no Mohammedan woman was allowed to be there. The Mohammedans gave most of the money for the school prizes. The money for the Bible prizes was given by an American woman, in memory of her son who died.

In contrast to this, the prize giving in 1893 started a new precedent, which could not have happened nine years earlier. Because so many women were attending the Industrial School regularly, now it was considered quite proper for the Moslem women and children to attend the school tamasha, as the men were not permitted to come. The women were dressed in the gayest colors and they came in carts protected by their gosha garments. From that day onwards the Mohammedan women have always come to the tamashas of the Mohammedan schools in large numbers.

Some years before, Miss Dryden and Dr. Kugler had started similar schools in Mangalagiri and Bapatla; but because they did not have enough teachers who knew Urdu, they had to be closed.

By the year 1903, the fad for Mohammedan embroidery in America had died out; and it was very difficult for Mrs. Scholl, who had charge of sales in America, to dispose of the products of the school. Therefore this embroidery department had to be closed, and a new policy for Mohammedan work had to be started. This closes the first era of the work for Moslems.

In the fall of 1903, Miss Jean Rollier was appointed to study

Urdu because it was felt that she should speak to the Moslems in their own language. In 1906 Miss Rollier re-organized the school and made it a primary school of five standards. The children were paid a small sum to come to school. This took the place of the wages hitherto earned by women in the industrial school, before the embroidery department was closed.

However, to maintain contact with the Moslem women who had been in this department, Dr. Kugler opened a dispensary in the school room, where the industrial department had been. All through her long missionary career she was much interested in the development of the work among Moslems.

Miss Rollier put her whole life and soul in her work, for she loved the Mohammedan people. Under her direction many new developments took place. The old Mission school for Moslem girls grew steadily. A new school was opened in Guntur, called the Sangadigunta Moslem Girls' School. She personally visited many homes and started regular zenana work. She encouraged Moslem women and children to come to her house, by holding weekly 'At Home' receptions for them. For Moslem young men she organized 'The English Company', a social group who came to her house and had a good time playing games. But she was most interested in evangelistic work, and started two Sunday schools for Moslem girls and one for boys.

An educational awakening among the Mohammedans seemed to take place in 1907. The Government opened a Training and Model School for Moslem women and children. The Municipality also started separate schools for Moslem girls, where the *Koran* was taught. These schools took some of our pupils. But in spite of all this, the Chinna Bazaar School continued to flourish.

In order to carry on Miss Rollier's work, Miss Jessie Thomas, when she arrived on the field in 1908, was assigned to study the Urdu language. She was compelled to go to Agra and Bangalore for this study for no suitable teachers were available locally. After passing her language examinations, Miss Thomas placed G. Rachel in the zenanas as a Bible teacher and had to train a new headmistress (Mrs. Raghavachari) for the Chinna Bazaar School. She also sent six younger Telugu girls to Bangalore to study Urdu, so that they would be qualified to return and teach in that language. Miss Thomas also opened zenana work for Moslems in Chirala.

Rev. C. Rajah Gopal who knew Urdu, was given some work among Moslem men. He also helped in the boys' Sunday school.

Miss Thomas finished her examinations in Telugu. Then she began her Telugu work by opening a boarding school for Christian girls in Narsaravupet. Part of her time was given to the Mohammedan work.

In 1921, Miss Edna Engle was appointed to study Urdu. As soon as she had finished her language study she opened a school

for Moslem girls in Islamapet where most of the people were illiterate. Mrs. Monaharam has made this school a success. Miss Engle was impressed with the friendliness of the Mohammedans. She realized that if there is to be any development there must be many more workers trained in Urdu, for when she took charge there were two schools for Moslem girls and one Bible-woman in Chirala. Two teachers trained in Telugu, learned the language under her supervision. Then she was able to take two older teachers from the school and put them as Bible-women in Guntur. Mrs. Gali Naomi has made Old Chinna Bazaar school a success.

In 1926 an Urdu Language School was started where Telugu Christians could learn Urdu. The six girls, who had been sent to Bangalore, were brought back to attend the Mohammedan Training School in Guntur. Besides these, four Christians began Urdu to become Bible-women. The School continued for five years. It was closed when Miss Engle went on furlough. However it served its purpose because 29 young women learned Urdu. The direct results of the school was the extension of work in new places. A new school for girls was started in Chirala; 2 Bible-women in Chirala, one Bible-woman in Narsaravupet; one in Ponnur, 2 in Guntur. This closes the second period.

The next era marks new advances in several ways. The first new advance was made when Rev. V. Satyanandam was appointed to do evangelistic work among men under the Women's committee. While he was learning the language he opened a reading room and night school for Moslem men and boys. Yusuf helped pastor Satyanandam to make the school a success.

However quite unexpectedly some fanatical Mohammedans began to interfere with our schools and zenana work. Christian teachers were removed from schools and zenana. Pastor Satyanandam was sent to North India to study Urdu and Islamics. The Mohammedan teachers, who were loyal to us, taught the pupils in their own homes. We called the Christian teachers to the language school where they had refresher courses. It took love and patience to deal with the situation; but within the year the schools and zenana work were back to normal. But the Sunday schools and the reading room were closed.

In 1929 we opened a school for Islamics where evangelists who have had Bible training could get Urdu and a special training for Moslem work and Islamics. It continued for two years. Then it was closed before it really had a chance to show what could be done. Pastor Satyanandam returned to Telugu work; Miss Engle was on furlough.

The next advance was the evangelistic tour in the villages in three taluks. Pastor Simon studied Urdu. We were also able to find Hazanali Abraham who knows Urdu to tour in the villages. These tours covered places where Mohammedans were willing to listen. On tour the pastor and Abraham work among men

while Miss Engle with the Bible-women go where they can talk to women. After 4 years of Telugu work, pastor Satyanandam returned to the Mohammedan work because the work had become extensive, and needed another pastor.

This period marks the extension of schools in new places. The Chirala school was closed. In its stead four schools in different towns were started. The most promising one was in Chilakalurpet where the teacher opened a night school for men and boys. It was very popular until the teacher went away. Later the other new schools had to close because pupils refused to come if we didn't teach Arabic. But the effort was not wasted as many heard the message.

In 1941, Miss Engle opened the language school again because there was such a great need for Bible-women. If Miss Engle had ten more Bible-women they all could be placed where people are willing to learn. Requests come from three towns to open girls' schools; but because of our experience in other places we would rather send a Bible-woman who can work in homes and also with the children. We have flourishing schools, but our emphasis is evangelistic work in villages.

Attitudes have changed. Now the Mission realizes that we should have many more men trained in Urdu, therefore, they are planning to reopen the school of Islamics. Many of the Indians are interested. Will the next step be a man missionary and his wife appointed to study Urdu? Dr. Kugler said, 'as a result of 40 years of seed sowing there is, today, a very different atmosphere toward Christian teaching, from that met with, when the work was commenced'. It is possible to do what was never dreamed of in the beginning. The time is now ripe for more work. With a missionary in charge who has a knowledge of Urdu; with Christian teachers in work and others in training; with a pastor equipped for work among men; surely there has never been a time in the history of the work when circumstances were more favourable for continuing and developing the work!

May God grant us a vision of the needs of the Mohammedan community that will lead to the continuance of this work.

37. THE GUNTUR ORPHANAGES

MRS. VICTOR McCauley.

Famine, Orphan—these two tragic words account for the opening of both the Boys' and Girls' Orphanages in Guntur. The severe famine of 1900 left many orphans in its wake in Western India. In December 1900, Dr. Kugler brought about 40 orphans from Panditia Ramabai's Home, near Poona; and again in 1901 Dr. Baer brought about 35 children from there, all mere bones, starved, weak and helpless. In spite of all the care lavished upon them many of them died in a few months and others later of tuberculosis.

Dr. Harpster's kind heart was full of plans for these and other helpless little ones. He secured help from *The Christian Herald Famine Fund* for them, had shelters erected in his compound and looked around for a suitable place on which to erect more substantial buildings. When the present buildings in what is now called the 'Becker Compound' were put up many objected with the remark that they were so far out of town and would never be used. Rev. and Mrs. Becker were the boys' parents there from 1901 to 1912. From then until 1926 Dr. and Mrs. McCauley cared for them.

The girls were provided with a home in the Prince Bungalow compound, where the Misses Lowe and Sanford lived. Miss Hookens, one of the first graduate nurses from the hospital was their mother for a number of years. It always saddened her heart when one of her little ones was sick, or God called any to the heavenly home. Because of weakened bodies, contagious diseases thrived among them. At one time most of them got infected sore eyes and the doctor operated on them all one day, leaving poor Miss Hookens to care for them and feed them. It freed the orphanage of the trouble and it was a joy when all were back in school again.

These girls were well protected at night by a watchman who believed in beginning the day very early with audible prayer. He was asked to say his prayers silently for the sake of the neighbours. They attended school as they grew up at the Girls' Boarding School, as day pupils.

By 1917 most of the famine boys and girls were grown and married. As they had no parents the managers acted as parents and quite a few of the boys married the girls of the orphanage. One day a young man came to say he wanted to get married to one of the girls, the daughter of the former watchman. These two and another couple (orphans) had a double wedding and thus saved the expense of two weddings. This first party taught

one of the Mission schools for many years, adopted an orphan boy after the death of their own son. Now they have retired and with the help of this young man are farmers in a small village.

From 1913 a new and much larger number of children came from the poor Christian villages of Guntur district. Cast-off babies, formerly cared for in the hospital were passed on to the orphanages. From among these boys and girls have come many of our present Mission motor-drivers, cooks, carpenters, tailors and teachers and some Bible-women. One girl married a pastor and is serving Christ in her village. Quite a number of the boys are now employed with the Tobacco Company in Guntur and Chirala. During an epidemic of cholera the parents of 5 children died and the orphanages opened the door to these homeless little ones. Because they belonged to the sweeper caste (keeping the streets clean) it was thought it would be hard to get them married. Two of the girls finished both normal and Bible training and taught in Mission schools and later were well married.

One young man became a doctor, and two pastors came out of 'The Orphan Boys'. Not all the children turned out well, but the majority have become good and useful citizens of the Empire and most of them are disciples of our Lord Jesus Christ. They have raised sons and daughters for Christian service and now the third generation are coming on, with a future still before them.

By 1926 the orphanages were closed, when it was decided that each station boarding school should admit a few orphans as free boarders, known as 'mission children'. Now there is an attempt to drop this name also and we look to relatives for the support of poor children. However, a few must be cared for during vacation, if there are no homes opened to them.

The orphanages served a purpose. One recalls with much gladness the years spent in caring for these little ones, who were the Father's little ones in need of love. 'Of such is the kingdom of heaven.'

38. LACE INDUSTRY AND AFFILIATED ACTIVITIES, RAJAHMUNDY

MISS CHARLOTTE B. HOLLERBACH.

I. Lace Industry

Early in 1878 the first lace was sent from Rajahmundry to Philadelphia. It was made by the older girls of Mrs. Schmidt's sewing class. 'My sewing class meets every day from 12 to 2 o'clock' wrote Mrs. Schmidt. Boys as well as girls come. It takes time and patience to teach them, but those who are diligent soon learn to do good work. We furnish all the material, such as needles, thimbles and thread. The older girls crochet and do tracing. I was glad to be able to buy the lace made by the women during the time of famine, especially because the suggestion of earning something in this way came from them. Now I have more lace than I can dispose of here, and am going to send some to America, where it may find a sale'.

In 1904 Mrs. H. Harpster started pin lace at Bhimavaram, and in 1907 Mrs. F. J. McCready taught crochet lace at Tallapudi.

The development of the lace industry in the Mission was surprisingly rapid under the personal, efficient management of Mrs. Harpster. In her last report of this department, made at the close of the year 1908, Mrs. Harpster gave a brief account of some of the features of the work. 'In February, 1904,' she wrote, 'we sent two small, sample boxes of lace to America. The lace met with great favor, and orders for more were at once received. From that time on the industry has gradually grown, until to-day employment is given to 240 women. For several years the industry was carried on with private funds which we ourselves advanced; and no assistance has ever been received from any outside source. In March, 1906, all indebtedness was paid and the industry became self-supporting, and ever since then it has been well supported by the sales of lace in America. In addition we have been able to undertake some work, beside that of the direct work of the industry. In 1907 three women from the Bhimavaram district were sent to the lace school of the Church of Scotland Mission in Madras for a number of months to learn better and more advanced patterns. Our object in sending these district women was, that they might afterward organize classes and

teach in certain centres in the district, for our plan has always been that the advantages of this industry should be especially for our Christian village women. As the work progressed and the receipts increased, we found that there was money to contribute to some other object of Mission Work; and after consultation with the Lace Committee in America, Rs. 1,000 was handed to the Mission Treasurer for this object.

The next year two girls, ten years old, were sent to Madras to the United Free Church of Scotland Mission School, to be trained to fill any positions in which they might be needed in our Mission. 'A number of women', continued Mrs. Harpster, 'have received help from the funds of the industry. Sometimes it has been a lone widow with no means of support; and sometimes a widow with a family of children, whose monthly earnings from lace-making will not support the family; sometimes it has been the old widowed mother who feels she is a burden to those with whom she lives. To many aid has been given, now and then a rupee or two or three. Forty boxes of lace have been sent to America. To the Lace Committee in America and, especially, to its chairman, Mrs. A. Woll of Philadelphia, is largely due the success of the industry. Without their part in the work it could not have been carried on.' In 1912, the sum of \$2,175, and again in 1913, the sum of \$2,000, profits of the industry, were contributed for the purchase of sites for the Bethlehem, Mangalavarampetta and Lakshmivarampetta Hindu Girls' Schools. The industry was now under the supervision of Mrs. E. Neudoerffer. It should be a pleasure, as it doubtless is, to the patrons of the industry at home, to know that they are helping to raise the Christian women socially, morally and religiously; socially, because poverty is the great problem in India among the poor depressed classes to which our Christians belong; morally, because a good deal of truth and character-building are involved in earnest and honest lace-making; and religiously, because it teaches cleanliness, self-help and self-reliance, and affords constant opportunity to speak to the women about all manner of spiritual subjects.

Work was carried on different times by Mrs. E. Neudoerffer, Mrs. H. E. Isaacson, Mrs. O. O. Eckardt, Mrs. O. Werner, and Mrs. A. F. A. Neudoerffer; it is through the help of these women that the lace work of Rajahmundry was able to grow and continue to the present time.

1918-22 Miss Charlotte B. Hollerbach—in charge.

1922-23 Miss C. B. Hollerbach (furlough)—Miss Alice Nickel in charge.

1923-29 Miss C. B. Hollerbach—in charge.

1929-30 Miss C. B. Hollerbach (furlough)—Miss L. Schwab in charge.

1930- Miss Hilda M. Kaercher put in full time work.

1930-34 Miss H. M. Kaercher and Miss C. B. Hollerbach.

1934-35 Miss H. M. Kaercher (furlough)—Miss Hollerbach in charge.

1935-36 Miss H. M. Kaercher and Miss C. B. Hollerbach.

1936-38 Miss C. B. Hollerbach (furlough)—Miss Kaercher in charge.

1938-39 Miss H. M. Kaercher and Miss C. B. Hollerbach.

1939- Miss H. M. Kaercher transferred to Samalkot to give Miss Miller (furlough)—Miss C. B. Hollerbach in charge.

In 1918 the Industry was taken up by the Rajahmundry Conference and made a part of the mission work with Miss Charlotte B. Hollerbach in charge with a regular budget.

The following policy and rules were adopted and the village Lace Industry became a real part of our Mission Work:

1. This industry shall be conducted for poor Christians, members of the Andhra Evangelical Lutheran Church, only.
2. Poor widows and deserted wives shall be given the first place on the list, and shall be permitted to make lace up to Rs. 10 per month if they have no children and Rs. 12 per month if they have children.
3. Full orphans over 12 years of age shall be permitted to make lace up to Rs. 5 per month.
4. Girls over 12 years of age whose father is dead, shall be permitted to make up to Rs. 4 per month.
5. Crippled women or girls shall be permitted to make Rs. 6 to Rs. 8 per month, according to their condition and the discretion of the manager of the lace industry.
6. Married women, whose husbands are in Mission employ, but receive less than Rs. 15 per month, may make lace to Rs. 4 per month, in exceptional cases which must be sanctioned by her missionary.
7. Married women, not otherwise employed by the mission and whose husband is not in mission employ, shall be permitted to make up to Rs. 5 per month if the monthly income of the husband is less than Rs. 12.
8. Single girls who have both father and mother, shall be permitted to make up to Rs. 4 per month.
9. Wives of mission workers may be entered on the permanent list only where there is actual need. Otherwise they shall be entered on the temporary list.
10. The number of workers allowed in any one district shall be determined on a quota basis, according to the number of Christians in the district.

11. Only those Christian women who have been baptised one year or more, and who have attended at least 80 per cent of all Sunday services and village prayers shall be entered on the permanent list.

12. All lace makers' children must attend village school.

13. Women must bring their own work each month, and will be excused from attending prayers and the lace taking on account of illness but once a year.

14. All applications for admission to the lace list must be sent to the manager of the lace industry by the field Church Council and upon its recommendation and must be signed by the missionary in charge of the district. The applications must be presented on the lace industry history forms.

The lace industry is carried on only for poor Christians in the A. E. L. Church. Notices of our coming are sent out to the various missionaries and pastors a month in advance.

We meet the women in 18 different centers coming as near to their villages as possible. We meet in government rest houses, village school or on the verandahs of the missionaries' bungalow.

We open our meeting with prayers and Bible teaching. The women learn portions of the Bible by heart in their villages and when we meet we teach them the meanings and practical lessons.

We have a satram or lodging in our compound for our village lace workers. If any need help to learn a new pattern or to make better lace they are called in for as long as they need to learn the pattern. They are given two annas (four cents) a day for food.

The following women are on the List at present :—

(1) Widows with children	...	...	149
(2) Widows without children	...	...	43
(3) Deserted wives with children	...	...	38
(4) Deserted wives without children	...	...	28
(5) Cripples	...	...	26
(6) Half or full orphans	...	...	38
(7) Single girls	...	...	21
(8) Mentally defected women	...	...	3
(9) Deaf and dumb women	...	...	9
(10) Married women with children whose family income is not a living wage	...	...	299
(11) Married women without children (whose husbands are coolies or illiterate)	...	...	72
Total No. of women	...	...	726

Amount of lace sent home the last 10 years:

Year	U.S.A. No. of Boxes Sent	Amount of Rupees	No. of Boxes sent to Canada	Amount of Rupees	Total No. of Boxes Sent	Total Amount in Rupees
1931-32	6	5,786 7 0	1	266 6 0	7	6,052 13 0
1932-33	4	6,590 8 0	2	590 7 0	6	7,180 15 0
1933-34	7	7,433 4 0	2	303 14 0	9	7,742 2 0
1934-35	1	6,679 11 0	...	Nil	1	6,679 11 0
1935-36	1	2,387 5 0	...	Nil	1	2,387 5 0
1936-37	3	3,344 6 0	1	296 1 0	4	3,640 7 0
1937-38	1	3,875 11 0	1	291 15 0	2	4,165 10 0
1938-39	2	3,540 6 0	...	Nil	2	3,540 6 0
1939-40	2	5,119 4 0	1	236 0 0	3	5,405 4 0
1940-41	2	4,509 14 0	...	Nil	2	4,509 14 0
Totals	29	49,264 12 0	8	2,039 11 0	37	51,304 7 0

The lace makers give an offering. These offerings have been given to help in various places: Harvest festivals, Bible Society, Leper work, Blind work, Flood relief, Repairs on boarding schools, Fees for poor children, Sanatorium fees, Hospital fees, Village prayer houses, National Missionary Society.

In three large projects we have helped:

	Rs.	A.	P.
(1) Bhimavaram Girl's boarding school (new building)	...	...	1,180 5 0
(2) Prayer room in Dorcas Home	...	...	2,000 0 0
(3) Women's ward and water system (Sanatorium)	...	...	1,950 0 0

II. Dorcas Home.

The Bethany or Dorcas Home is a home of protection for young widows, deserted wives, full or half orphan girls over 14 years, defective girls and women. The Home was opened at Samalkot 1919 in connection with the village lace industry. It grew from 4 to 14 in the 3½ years it was in Samalkot. Of the 14 people 6 were young girls who were later married from the 'Home'.

In 1922-23 when I went on furlough the Home was closed the four remaining women being sent to Chirala and Samalkot boarding schools. At this time money was given for a permanent Home which was located at Olcott's Garden, Rajahmundry in 1923-25.

Even before the buildings were completed or even the walls or well were built we had our matron and six girls living in the partly finished rooms. The demand for such a Home was great and is to this day. Because there was another compound called

Bethany we changed our name to Dorcas Home. Dorcas Home is the dormitory or hostel where the girls live.

The Home was started in 1919, closed in 1922, and re-opened in 1923

The number of people in the Home at the present time :

Widows	...	29
Deserted Wives	...	16
Orphans	...	20
Single Girls	...	11
Defectives	...	18
Children	...	34
Total	...	128

III. Industrial School.

This is the workshop for the girls and women of the Dorcas Home—also some 10 to 15 women come from the Charlotte Swenson Memorial Bible Training Home, a few from the Hospital, and always some village lace makers who need help.

1. *In the Lace Department*: We make crochet lace, pillow lace, and handkerchiefs.

2. *In fancy work*: pastors' stoles and gowns, paraments for churches, all sorts of embroidery and fancy work, darning, mending, and plain sewing.

3. *In the Weaving Department*: sheets, draw sheets, spreads, towels, swabs for our hospitals, striped and coloured bed-spreads, Indian sheets, cloth by the yard, Indian sari-spinning, floor mops, school bags, rag rugs, thread rugs, bed tape from 1/8 inch wide to 3 inches wide.

4. *Poultry and Dairy*: The women keep the dishes and pens clean, grind grains, wash dishes and help in dairy work. The chickens are cared for entirely by the women.

5. *Sewing Classes*: 1 to 4 years course in which they learn from first stitches to beautiful embroidery; they learn to sew by hand and on the machine, make handkerchief, under body, under shirt, book cover, voile jacket with drawn work on the sleeves, boy's suit, girl's dress, men's shirt, table cloth with fancy work in corners, jacket with scolloping on sleeves and embroider on shoulder, knitting, embroidery stitches on border of sari, mending, darning and patching.

6. *Class Work*: There are 9 classes in all, the chief teaching is the Bible and Catechism, home and house manage-



DORCAS HOME, RAJAHMUNDRY

1. DEAF AND DUMB PUPILS

2. CRIPPLE TEACHER IN THE SCHOOL

3. WIDOW WITH TH

4. ORPHANS

ment, care of children, first aid, character building; every one is taught to read and write.

In 1941-42 there are in average of 120 in the Industrial School:

Lace Department	...	48
Embroidery Department	...	8
Weaving	...	55
Specials	...	9
Poultry and Dairy. Permanent worker	...	1
Total	...	<u>121</u>

1941-42 Staff:

1. Dr. Miss C. A. Philips (Honorary) in charge of Poultry and Dairy.
2. P. Estheramma—Matron
3. T. Lydiamma—Class Teacher
4. K. Sarahmma—Lace Teacher
5. I. Karunamma—Pattern Maker
6. Mr. V. C. Moses—Clerk
7. Mr. S. Azariah—Designer
8. Mr. T. Ch. Ratnam—Weaving Master.

Started in 1919	Average	4
Closed in 1922	"	14
Re-opened in 1923	"	50
Jubilee Year 1941-42	"	120

IV. Colony of Mercy.

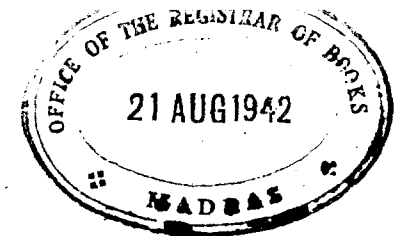
The Colony of Mercy is an outgrowth of the Dorcas Home. As we received widows, deserted wives, etc., into the Home we were asked by the missionaries and pastors to take in defected women, as they are a great problem in the village. So we took in a cripple or a deaf mute or a mental case until now we have 18 people. We have been keeping them in the Dorcas Home but that is not the best place for them. Each ought to have a place where she could be treated for her special trouble. We did build two houses on the end of the compound, one is for mental and one for widows, but we can house only a limited number.

We now have: 2 mental cases, 3 deaf and dumb, 13 cripples, 4 orphans, and 3 widows.

We urgently need a place for old people and epileptic cases now.

We hope the Colony of Mercy will some day be made up of the:

1. Hospital,
2. Bible Training School,
3. Converts' Home,
4. Industrial School,
5. Dorcas Home,
6. Home for Mentally Deficient,
7. Home for the Aged,
8. Home for Epileptics,
9. Home for Orphans,
10. Home for Cripples,
11. Home for Deaf and Dumb.



39. NARASARAVUPET INDUSTRIAL SCHOOL FOR WOMEN (ANANDAMANDIRAM)

MISS ALICE J. NICKEL.

The Anandamandiram (Industrial School for Women) was started in Narasaravupet in the late summer of 1920, when Miss Thomas started a class of about half a dozen women, who came from nearby villages. At that time there was no school building, and the women lived in one room in the workers' line, and sat on the bungalow veranda where they were taught to make lace under the instruction of a teacher who had learned to make lace at Samalkot. They continued to make lace in this manner until Miss Thomas went on furlough.

In the fall of 1923 Miss Nickel was assigned the task of developing the industrial work for women in the Guntur section of the Mission. A mud house was erected on the compound at Narasaravupet, in which to house the women. At first it was difficult to get the women to come to the 'far country', as they called it, and women came from nearby places only. Then too, women accustomed to doing only field work, found it difficult to adjust themselves to institutional life and learn new work, the value of which they did not understand. For this reason the work progressed slowly for several years. In 1925 the present stone building was completed, funds for the same having been provided for by a gift of \$5,000 which had been set aside for industrial work by the Women's Missionary Society of the former General Synod.

In the beginning lace-making was the only industry taught. The women who came to us were illiterate village women, and much time had to be spent teaching them habits of cleanliness, how to adjust themselves to institutional routine, etc. Other industries were gradually added from time to time. At present the women are taught to make tape, which is used for Indian beds. Then there is a tailoring department, mending department, soap department which supplies soap to all our mission hospitals and institutions and nearby missions, a department for making Indian dolls, gardening and poultry. By these industries each woman is given an opportunity whereby she can learn some industries by which she becomes partially or wholly self-supporting. Through these industries many a poor village woman has been able to educate her children who otherwise would never have had the opportunity to go to school.

Attention has also been paid to the secular and religious education of the women. The women are taught to read and

write and they are very proud when they are able to read the Bible and take part in the church service. Daily Bible classes are also held and much attention is paid to the religious life of the women.

The institution has gradually developed into a home of refuge for needy women, poor illiterate village widows with a host of children, childless widows, deserted wives, crippled women unable to be married, and a few of the better educated women who need help and protection. Some of the homeless women have remained with us indefinitely. Some of the better educated ones have gone to Bible training, and are now Bible women, employed elsewhere in the mission. Others have become ayahs for missionary children, some have become cooks in mission institutions, and a few others have become ward ayahs in hospitals.

As the economic value of the school was demonstrated to the Indian people the school increased in popularity until today, after twenty years, we are unable to admit all who apply to us. Our great need is an addition to the present building, whereby it will be possible for us to admit more of the needy and down-trodden women of India. The institution has lived up to its name, 'Anandamandiram', which means 'house of joy'. Here throughout twenty years many poor and needy women have found security and real joy in the Lord.

40. THE MEDICAL WORK OF THE MISSION

BARBARA E. DEREMER, M.D.

The Medical Work of the Mission was begun by Father Heyer. Father Heyer was enrolled as 'a student of Medicine and Sanskrit' in Washington University one and one-half years before coming to India. In *Life and Letters of Father Heyer* he writes 'I must not forget to mention that in addition to my regular mission work I am getting quite a medical practice. The news has spread that advice and medicine can be had at the Gurzala Mission House, without money and without price. Patients are coming from different villages round about. I have attended to nearly a hundred cases since my arrival. If the people were as anxious to get medicine for the soul as they are to get help for the body how soon the Gospel could have been introduced among them. But, alas, the great multitude are indifferent about the leprosy of sin.'

Father Heyer continued to do some medical work as was necessary but it was definitely an 'accessory' to his real work. It was not until the autumn of 1883 that Dr. Anna S. Kugler arrived in India as the first woman doctor. Even so the urgency of this type of work was not recognized by the Home Church for the following minute may be read in the report of the First Zenana Committee of May 1884: 'As the ladies of the Executive Committee at home fail to understand the importance of Dr. Kugler's medical work and have made no appropriation for it, it was resolved that, all fees coming into her hands through medical service be applied for dispensary work.' And so the small beginning was made. Then in January 1885 the need for medical work was again brought to the attention of the Home Board as follows: 'The Guntur Conference heartily endorses any means which looks toward the commencement of medical work among women and children, and recommend that the Executive Committee of the Home and Foreign Missionary Society take early steps towards supplying the necessary buildings and facilities for the work.'

During the first year of Dr. Kugler's life in India, she treated 600 patients while still attending to her regular duties of school and zenana work. In 1885 she was officially appointed as a medical missionary and that same year permission was granted by the Guntur Conference to rent a house in the Agra-haram, in Guntur, for dispensary work. It is significant to note that 'the Conference was not asked to meet the expenses'. It had always been Dr. Kugler's policy to charge fees where and when fees could be afforded.

Even before this a fund was begun by the local missionary body for the erection of a hospital. In 1884 a sum of Rs. 1,000 was subscribed. It was not until 1892 that work was begun on the present buildings. In February 1892 Dr. Kugler reported that plans and estimates for a dispensary and hospital had been prepared; also that money for a hospital would be sent from America as soon as possible. Dr. L. L. Uhl was a strong advocate of the medical work and it was through his efforts that Rs. 45,000 was raised without difficulty in America. The cornerstone for the dispensary was laid in April 1892 and opened for use in February 1893. That same year, in July, the cornerstone of the hospital was laid. The formal opening of the hospital took place on June 22, 1897, the Diamond Jubilee of Empress Victoria. On Dr. Kugler's return from furlough in 1894 work was begun on the erection of the Jubilee medical home.

It was not until the spring of 1895 that Dr. Kugler was entirely released from other mission work and from that time she devoted her time to medical work but always retained an active interest in all aspects of mission work. She was joined in her work by Miss Katherine Fahs, R.N., in December 1894. The second doctor to be appointed to work in India was Dr. Mary Baer who arrived in Guntur in December 1896.

The nursing department of the hospital was opened from the first and Miss Fahs was in charge of this work. Dr. Baer was in charge of the hospital from July 1, 1897, while Dr. Kugler was on furlough.

It was in 1899 that Dr. Lydia Woerner arrived in Rajahmundry, and medical work was begun there. The Rajahmundry hospital site was purchased in February 1902. The following month the bazaar dispensary was opened. Later that same year, December 1902, Miss Wahlberg arrived—the first nurse to arrive for work in Rajahmundry. In 1905 Dr. Julia Van der Veer arrived in Rajahmundry and was followed by Dr. Amy Rohrer in January 1908, and by Dr. Betty Nilsson in December 1908.

In January 1906 Dr. Elsie Reed Mitchell who had arrived in Guntur in December 1903 was appointed physician-in-charge of the Guntur dispensary. This same year the Chirala dispensary was opened. The following year Dr. Baer was appointed physician-in-charge of the Guntur hospital when Dr. Kugler went on furlough. It was while Dr. Kugler was on this furlough that she was permitted to raise funds for the erection of a children's ward. In 1907 Rs. 2,000 was given by Mrs. Zimmerman towards the erection of a hospital chapel. While Dr. Kugler was in the homeland she also undertook to collect funds for the opening of medical work in Rentichintala.

In January 1908 a motion was passed to hold a weekly dis-

pensary in Tenali. This dispensary has continued through the years, sometimes closed for a period, but always reopened upon the request of the people. Here again the policy was to make the work self-supporting. In the minutes of January 1909 we find the resolution that a special effort be made to make the work at Tenali self-supporting as to house, native helper and medicine. That policy continues to the present.

In the April 1909 minutes we find this item: 'That Dr. Baer be given charge of medical work in Chirala and Tenali.' This was the beginning of the hospital work in Chirala and it has grown to a large and flourishing hospital.

In January 1910, the cornerstone of the Rajahmundry hospital was laid and it was dedicated and opened in July 1911. It was in this same year that Miss Agatha Tatge, R.N. joined the Mission.

In April 1911, Dr. Kugler made a tour in the Guntur district to raise funds for the erection of a maternity ward and operating room. Two years later the district board 'gave one half of the promised Rs. 10,000' for the building of these two additions.

The Nurses' Training School which was begun in 1899 had by this time outgrown the quarters supplied for it. And so it was in July 1911 that the cornerstone was laid for the building which has served so well, but which is now not adequate for the needs of the School.

The work in the three now established hospitals continued to grow and bear the fruit of labor. The number of in-patients increased. In the early days it was often necessary to be very persuasive in order to have a patient submit to hospitalization. That fear had gradually disappeared and the fame of our mission hospitals was not limited to local areas. The out-patient departments were now popular and busy six days of every week. There was co-operation between the medical staff and the evangelists. The Bible-women were loyal and sincere and were the instruments of leading more than one woman to Christ.

In the fall of 1914 Dr. Eleanor Wolf returned to India as a member of the staff of Guntur Hospital. Accompanying her were two nurses: Misses Hoffman and McConnell. Miss Hoffman remained in Guntur while Miss McConnell was assigned to work in Rentichintala. The following year, 1915, Miss Anna Rohrer, Miss Christina Eriksson and Miss Hilma Levine arrived in Rajahmundry. Three years later the Nurses' Training School was begun in the Rajahmundry hospital by Misses Rohrer and Levine. This School, too, continues to prepare nurses for service, and their certificates are recognized by Government as well as by mission hospitals.

The Rentichintala hospital was still not built but there was,

and still is, a very great need for medical care in that part of our mission. Dr. A. Pfitsch was the first missionary doctor to be sent there. He arrived in India in May 1918, and continued work there for one term. In January 1921, Miss Elizabeth Szember, R.N., was added to the staff. After the hot season in 1922, she opened a training school for both male and female nurses. This was in operation for only a short time as the hospital was too small to receive recognition from the Medical Missionary Association. Since then to the present time the nursing is done by graduate nurses, both men and women. Dr. Zigler arrived in India in 1929 and gave the greater part of his first term of service to Rentichintala. While Dr. Zigler was in Rentichintala he developed work in nearby villages and rendered invaluable service to our several boys' boarding schools.

In the years 1921-25, there was a large number of nurses and doctors added to the missionary body: Misses Blair and DeRemer came to the Guntur side of the mission. Dr. Elizabeth Reese Wilkens and Misses Steigerwalt, Meissner and Whitteker came to Rajahmundry in 1921. Drs. Smedley and Fleming came to Guntur in 1922 while Miss Lofgren arrived in Rajahmundry in October 1923, and Miss Martin came to Guntur the next month. Misses Brummer and Viele came to India in the autumn of 1924. Miss Viele was later assigned to work in Rentichintala and Miss Brummer to Chirala where she began the Nurses' Training School in 1927. Dr. Arline Beal was the only addition to the medical group in 1925. She came to Guntur and spent her first term there associated with Dr. Kugler.

In connection with all the mission hospitals there is either a prayer hall or a chapel. In January 1927 the beautiful chapel in connection with the Rajahmundry hospital was dedicated and has been in daily use ever since. The Zimmerman Chapel, in connection with Kugler hospital, is likewise used daily for prayers in the morning and often patients, and their relatives, go to these places of worship for prayer. The chapel in Chirala was dedicated in the fall of 1935 and was the last unit of the hospital plant to be built by Dr. Baer before her retirement.

In the autumn of 1928 two new doctors, Drs. Cassell and Moyer, were added to the medical missionary force. Miss Mabel Meyer, R.N., also came to India at this time. Dr. Cassell after completing her language study was assigned to Guntur and associated with Dr. Kugler and Dr. Beal. Later, after the death of Dr. Kugler in July 1930, she was appointed Physician-in-charge of the Guntur hospital and had as her associates a group of assistants who had been in the hospital for several years. Dr. Moyer after completing her language study was assigned to the Rajahmundry hospital to be associated with Dr. Nilsson. Later when Dr. Moyer returned from her first furlough she

was appointed physician-in-charge of the Rajahmundry hospital, Dr. Nilsson being transferred to the new and growing hospital at Bhimavaram. Augustana Hospital was privileged to have her leadership for only a short time as it was necessary for Dr. Moyer to return to America because of failing health. Dr. Nilsson returned to the Rajahmundry hospital where she had labored so faithfully for so many years. The Augustana Hospital was once more placed under the charge of a young Indian woman, Dr. Mary Moses, who has given a number of years of faithful and devoted service to this, our youngest hospital.

The Augustana Hospital in Bhimavaram, West Godavari district, is the gift of the Augustana Synod, and is one of a group of buildings which bears testimony of the love and interest of this very loyal group of women in America. The hospital was dedicated in 1931. Recently another doctor has been added to the staff looking forward to the enlargement of the hospital by the addition of a male ward.

The hospital in Chirala became the 'Baer Hospital' officially in 1937. It had been called by that name by the people of the surrounding villages for many years. It was to this hospital that Miss Meyer was assigned and remained there for two terms of service, until her return to America in the spring of 1940. This hospital is now under the direct charge of an Indian woman of the M.B., B.S. degree. Associated with her is her husband,—also a M.B., B.S. The hospital has developed very rapidly in the past few years and is filling a great need in that community.

The Rentichintala hospital has had but two missionary doctors. Dr. Pfitsch was followed by Dr. Virgil E. Zigler who came to India in 1929 and went to Rentichintala the second year after his arrival. In the spring of 1940 he was transferred to the Rajahmundry hospital, but not before he had the joy of knowing that the thing for which he had been working, asking and praying for was to become a reality. The Epiphany appeal in the churches at home for 1939 was allocated to the enlargement of the Rentichintala hospital. This new addition to the hospital was dedicated in the fall of 1940. Dr. Moll, our Promotion Secretary, from the Home Church, dedicated the new wards.

There was but one other arrival for the medical work in 1929. This was Miss Ada Kron who served for one term in the Augustana Hospital. She was sent to India by the Augustana Synod.

In 1932 two more medical missionaries were added to the growing group. Miss Amelia Brosius, R.N., who, after studying Telugu for some time was sent to Madras for midwifery training, thus adding this qualification to her nursing credentials. She was later appointed to the Rajahmundry hospital and served

there until her furlough in 1937. Since her return from furlough she has been the nursing superintendent in charge of Visrantipuram Sanatorium at Rajahmundry.

The Visrantipuram Sanatorium is our one hospital which is the direct protege and responsibility of the Andhra Lutheran Church. It is a hospital for the care of tuberculosis patients. Starting in 1926 with a few sheds and almost no equipment it now has a large bed capacity. Several large wards for both men and women, private wrds—some of which have been the gifts of grateful individuals or their families, residences for doctors and the nursing superintendent, necessary for the treatment of this disease are to be found there. Funds come to the Sanatorium through fees, Government grant, free-will offerings and a budget from the Church.

The Tarlapad hospital is our smallest hospital and is under the charge of an Indian doctor; but the district missionary, at present Rev. R. S. Oberly, is the business manager. This hospital was begun as a dispensary under the direction of Rev. J. C. Finefrock. Dr. Ch. S. John was the first to be appointed there and since that time, for more than twenty years, there has been a succession of doctors. At times it has been necessary to close it either for lack of funds or for lack of a doctor. It is in an isolated part of the mission and far from other medical centers. Hence the doctor is more or less cut off from professional associates. But since there is no other medical center near at hand is all the more reason why this hospital should be supported and the doctor there encouraged to carry on. During the past two years there has been advancement in the work and the doctor has been doing some worth while work. There has never been either a missionary nurse or doctor in residence at Tarlapad.

Miss Nan Lindahl came to Rajahmundry in December 1934, and was later appointed as nursing superintendent in the Kugler Hospital. She remained there for one term and was succeeded by Miss Verna Lofgren who still occupies that position. Dr. Gladys Morgan arrived in India in May 1935 and spent a part of one year teaching in the Vellore Medical School and then returned to Guntur. She was physician-in-charge of Kugler Hospital from the spring of 1937 until June 1939. Miss Theodora Neudoerffer returned to India in June 1937 having stopped en route from America to study midwifery in Scotland. She came to India with this added knowledge and the British degree which has been so valuable. She was appointed to Kugler Hospital as instructress of nurses, where she served until her furlough in the spring of 1941. Miss Myrtle Onsrud is the last nurse to be added to the list. She arrived in India the latter part of 1936. She, too, went to Madras for her

midwifery training and later served in the Baer Hospital and Rajahmundry hospital.

During this period of almost sixty years since the arrival of the first woman doctor to our India Mission field there have been a goodly number of representatives of both the nursing and medical professions. A short synopsis might not be amiss. In Kugler Hospital there have been ten American doctors beginning with Dr. Kugler to the present time. Dr. Barbara E. DeRemer, has been physician-in-charge since her return from furlough in the spring of 1940. There have been a series of Indian women doctors, the most outstanding being Dr. P. Paru who was with us for more than twelve years, and Dr. Dhanamma Joshua who was a member of the first class from the Vellore Medical School for women. Dr. K. K. Titus is the first male physician to be appointed to Kugler Hospital. He is finishing his fourth year at Kugler. There are also on this staff three Indian women doctors.

The Rajahmundry hospital has been more fortunate in not having so many changes on the staff, Dr. Betty Nilsson being connected with this institution longer than any other American doctor. Almost all her missionary life since her arrival in 1908 has been spent in Rajahmundry. Six women doctors have added their contribution to this work, including the pioneer Dr. Lydia Woerner who labored so valiantly for twelve years. Then in 1940 Dr. Zigler was appointed physician-in-charge of Rajahmundry hospital and thus the transition was made, by which the Rajahmundry hospital became the first one of our former Women's Hospitals to have a male physician as its head.

The Chirala Hospital was built through the long and faithful years of Dr. Baer's service. She was the only doctor there for many years and then had an Indian woman assistant. This assistant was followed by one of our Mission daughters, Dr. Dhanamma Lazarus. On Dr. Baer's retirement Dr. DeRemer was appointed to serve there. At the present time there is no missionary doctor at Baer Hospital.

A total of twenty doctors have been sent to India by the Home Church. At the present time two are in active service, one is on furlough, and several have 'answered the last call'. A total of twenty-six nurses have responded to the call for nurses in India. At present there are eight nurses serving on the field, two are on furlough, several have married or resigned from service.

There are seven hospitals including the sanatorium for tuberculosis patients. Two of these have X-ray plants: Kugler's X-ray plant was installed in 1933, while Rajahmundry's came as one of the gifts of the Kugler-Woerner Memorial Fund. Four of the hospitals were originally used for only women and

children. Now all of the hospitals care for men and women, old and young, rich and poor. All are, in more than one sense, general hospitals.

There are three nurses' training schools, training young women for a period of at least three and one half years.

As we consider the number and size of our medical institutions, the avenues of service, the thousands of lives touched each year, the vast areas to which our efforts reach, we can but thank God for opening doors of service through ministering to the needs of sick bodies and weary souls. One has planted; another has watered; but God has given the increase!

41. TRAINING SCHOOLS FOR NURSES

MISS HILMA LEVINE.

In connection with our mission hospitals there have been four, and at present there are three schools for the training of nurses. According to order of founding their histories are as follows.

Miss Katherine Fahs came to India in 1894, before the building of the present 'Kugler Hospital' was completed. Due to various delays and preparations the training school was not started till 1899, as only a two-year course given, the first commencement was held in 1901. Because the nursing profession in those early days was not at all approved of by the Indian community, either Hindu or Christian, candidates for training were drawn from the Anglo-Indian community. As there was no nurses' home in which to accommodate these young women, one of the segregation wards in the hospital was fitted up as a dormitory for them. In 1903 the course for training as a nurse and midwife was extended to three years, and not until 1905 was there an Indian woman from our mission in the graduating class. In those early years most of the nurses in training were Anglo-Indian girls and ours was the only Mission hospital in South India who gave training to girls from this community. As time went on, and the Indian Christians came to realize nursing was a worthy profession, more and more Indian girls were admitted into training, till at the present day they predominate in that school. In 1912 the present nurses' home was opened. It is a gift of the Maryland Missionary Society, and in it were housed the Indian and Anglo-Indian staff and pupil nurses. In this home is a suite for the nursing superintendent and it has been occupied by Miss Fahs and all her successors. The nearby building known as the Assistant's bungalow was in 1912 converted into a dining hall for the nurses and it served as such till 1927, when a building with three dining rooms was put up, with their respective kitchens and store rooms at the back. One dining room was set aside for the staff nurses and compounders, one for the Anglo-Indian pupil nurses, and one for the Indian pupil nurses. But this arrangement has of course been changed to meet the present need. In the beginning of all our training schools, young women with even less than 8th standard education were taken for training and among the Indian candidates only those unfit for teachers' training, or any other kind of work, were willing to take nurses' training; but in the last ten years, since our nurses have become eligible for government examinations and registration,

the educational qualifications have been raised to the 8th standard or 3rd Form passed. In 1935 the Kugler Hospital Training School became Higher Grade, admitting only candidates who hold High School leaving certificates.

In 1918 a training school for nurses of vernacular grade was started in the Rajahmundry Hospital by Anna Rohrer Neudoerffer and Hilma E. Levine. Prior to that time a small class had been started by Miss Agatha Tatge but due to her return to America for health reasons it was abandoned, and the nursing was being done by Miss Jane Jones, an Anglo-Indian graduate from Kugler Hospital, and a group of untrained ward-ayahs, some of whom were very intelligent though uneducated. Early in 1918 Miss Rohrer married and moved away from Rajahmundry and the work was carried on alone by Miss Levine until her furlough in the spring of 1921. The members of the first class were chosen from among the ward ayahs in the Hospital and two young girls from a neighbouring Baptist Mission were admitted. The first class, consisting of four members, was graduated early in the spring of 1921, and since then the training school has increased in number and efficiency, keeping pace with the expansion and improvement of the hospital. No adequate nurses' home has ever been built there; the nurses have been housed in a line of rooms built behind the hospital, and another line of rooms has been built to one side. A small bungalow on the premises, which was formerly used for Anglo-Indian staff nurses, was much improved and made into a dormitory in 1935. But it recently had to become the home of the nursing superintendent, and the nurses are again being housed in a line of rooms which have been improved by cement floors and electric lighting. That same year, 1935, there also was fitted up a very adequate and pleasant dining room for the nurses, and this also serves as their study hall in the evenings. A large and much needed nurses' home in connection with the Rajahmundry hospital is being planned for as one of our Centennial projects.

That training school continues to be of the vernacular or lower grade status but the Government recognizes it as a training center for nurses and midwives, and its graduates have the privilege of registering with the Government of Madras.

In 1921 Miss Elizabeth Szember came to India, and in 1922 she began a training school for nurses in our hospital in Rentichintala. Because this was a *general hospital* admitting both men and women patients, training was given to young men as well as to women. Owing to the difficulty of meeting the requirements, because of the number of beds, the training school was discontinued in 1924, and since then the hospital has been staffed with graduate nurses, both men and women.

Dr. Mary Baer came to Chirala in 1909 and began the

medical work there, but it was not until after Miss Rose Brummer came in 1924 that our youngest training school was started, and its first class was graduated in 1929. It too, like Rajahmundry, is vernacular grade. After the medical home was built the nursery, which for so many years was Dr. Baer's residence, became the dormitory for nurses. One suite of it was occupied by Harriet, the Bible-woman, till her death, and then the whole building was given over for the nurses. But in time it became too small to accommodate them all, and in 1939 a separate wing was built for the staff nurses. But even so it is too small and each new class admitted has to be housed in a large room in the school hostel, which is over a furlong from the nurses home, until the midwifery class has graduated and left. Because of the lack of room and money, no dining room has been provided for the nurses, and that lack is keenly felt. A larger nurses' home will soon become a very real need, because of the necessity of the training school to keep pace with the growth of the hospital.

Our smaller hospitals in Bhimavaram and Tarlapad have never had training schools but they are staffed with graduate nurses.

The nursing profession in India has grown and expanded much since those first days in 1899. The profession has grown in favor in the eyes of India's people, Hindus as well as Christians, and Government is doing much to improve and increase it. Our hospitals have given training mostly to Christian young women, but there have been a few Hindu and Moham-medan girls also who have received training in our Mission Hospitals. The alumni of our hospitals are holding positions far and wide, and the present-day nurse has many doors of opportunity for service in various lines thrown open to her, even war service overseas, and credit should be given to those among them who are capable and not afraid to take up posts outside of the hospitals, for India's suffering and ignorant masses need trained medical help, teaching and serving right in their midst. And how well really consecrated Christian nurses, in whom dwells the mind of Christ, meet that need.

KUGLER HOSPITAL TRAINING SCHOOL. 1899-1941

<i>Alumni</i> —Nurses	...	184
" Compounders	...	21
Nursing staff (1941)	...	10
Pupil nurses	"	36

RAJAHMUNDY HOSPITAL TRAINING SCHOOL. 1917-41

<i>Alumni</i> —Nurses	...	94
Pupil nurses (1941)	...	37

RENTICHINATALA HOSPITAL TRAINING SCHOOL. 1922

<i>Alumni</i> —Nurses Male 3	} ...	5
Women 2		
„ Compounders	...	8

CHIRALA HOSPITAL TRAINING SCHOOL. 1926-41

<i>Alumni</i> —Nurses	...	30
Nursing staff (1941)	...	7
Pupil Nurses „	...	25

BHIMAVARAM HOSPITAL

Nursing staff (1941)	...	9
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TARLAPAD HOSPITAL

Nursing staff (1941)	...	1
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42. HINDU GIRLS' SCHOOLS OF GUNTUR DISTRICT

MISS ANNIE E. SANFORD.

Father Heyer was interested in the education of girls as well as of boys and records show that a number of girls studied in the first schools that were started but they must have been Christian girls and from these grew the Boarding Schools for Christian girls. In November 1842, only a few months after he landed the records say he started the first Hindu Girls' School. A school house was erected in Guntur and occupied by January 1843.

Mrs. Uhl, who came out in 1873, saw the need of such schools. Soon an appeal was made for single women to give their time to the women and children of India, and encourage education for those of the higher caste, so far shut out from development, because of the low idea about the ability of women learning. One father remarked to a missionary 'What you teach that female to read! First teach this cow then I will believe that you can teach my daughter.'

1883 marks the year of such beginnings when Miss Dryden came with others, not sent especially for such work, but who took great part in the beginnings of these schools, namely Dr. Kugler and Mrs. Wolf. As far as minutes give dates two schools were opened, one in Mangalagiri and the other in Guntur. In 1929 there was some idea of closing the first one but it was not done on account of the following petition: 'It is over 40 years since our school was started. Since then like both father and mother you have cared for our girls and seen their improvement. Please have favor on us and continue to love our daughters, and keep the school.' We are glad the school was continued and enlarged.

In time many other schools were opened in the larger centers and many of them closed and few opened in later years but they served their purpose in opening the homes to the Gospel and stimulating many girls to go to school. The decline in the mission school was due to the interest the people took in establishing their own schools, and also because the government has taken over more of the educational work, and because co-education is more popular than at the beginning of this work. It has been proved that girls can learn and now many sit by the side of their brothers in high schools and colleges.

A great change has come over the Hindu people in their attitude towards the staff. When these early schools were opened no Christians, who were of the out-castes, were allowed to put their feet in the building. A Bible-woman of the Sudra caste was sent from school to school to teach the Bible weekly or monthly. The influence was all Hindu. Gradually Christian men and women entered the schools and now the Hindu teachers have been dropped. Even Brahmin girls now sit at the feet of these former despised teachers and they soon love them and respect them. In some of the schools a few of the untouchable children attend and often stimulate the higher born girls in education. Twins of one Christian teacher grew up in the school and were carried around by those high caste girls.

It was considered impossible, in most of the villages for these Christian teachers to live among the people among whom they worked. However a missionary with great faith, bought a lot in the Sudra part of the town of Mangalagiri and later a house was built on it. After the first struggle of opposition, when these teachers won them over by kind deeds, this home has been a light in the neighborhood, under the shadow of a very sacred Hindu temple, set on a hill near-by.

One is not able to count many converts to Christianity from these Hindu girls' schools, as the little ones are under their parents, and mother-in-laws and are shut up in their homes when still very young, but some have continued God's Word in their homes, with the Bible-women or alone and a few have left their homes to follow Christ. The influence of the Bible has followed them and changed the attitude of the village towards Christianity. One Bible-woman said that it was on account of the influence of the school and teaching in the homes that much of the idolatry was given up.

The teacher in one school became a Christian to marry an educated Christian girl his age and education instead of a little girl of the school, whom the father had picked out for him as his bride. He is still in the school and is a leading citizen of his village. In visiting a village a missionary met a woman who had been educated in one of the schools for Hindu girls and spoke to her as if she were not a Christian. She replied 'Just because my people have not allowed me to be baptized is that a reason for you to think I am not a Christian? See we have no god pictures in our home.' It was true and we hope some day she may be able to confess Christ and also her husband as her parents, grandmother, and great-grandmother have done.

We know of others who have not had the freedom of their own convictions. One came to the hospital and said she would stay there until she was baptized but the doctors knew an open confession of Christ would separate her from her husband and

child. So she returned to her home and is quietly serving Him. She has continued to send her yearly contribution to the children of the school for the blind, with offerings from the Sunday School to which she formally belonged. In counting the few children who were Christians in one school a little girl, whose parents are non-Christians but whose mother is seeking baptism, said 'But I am a Christian.'

We see other fruits of the Bible teaching and influence of the teaching of God's Word and of the faithful Christian teachers. One little girl of the second class was to be married to her uncle, who has a crippled hand and can never make a living for his family. She refused to marry him and the parents gave the little sister in the first class, seven years old to him, much against Hindu custom of marrying the youngest before the older one is married. She was too young to object or know of the future.

In one town a number of the girls have been baptized with their believing mothers. One was of the thieving caste, many of whom have settled down to more honorable living. She was married to a very nice Christian man of her caste and can witness for Christ among her people. One of the weaver caste was baptized with her widowed mother and we hope she may follow Christ in her home.

Christian songs, dramas at stated times and entertainments are means of the people of the town learning of Christ through their own children. Some of the women who used to play the part of the mother of Christ and the wise men and shepherds are grandmothers to the girls of the present schools and are so proud of their little ones.

Each school for Hindu girls has a Sunday School connected with it and in several boys also come from the outside and in Mangalagiri a church service is held each Sunday, led by the pastor or one of the Christian men. The Sunday Schools are often called 'Rice School', not because they are given rice as it was necessary in some of the first schools of the mission, but because they give rice as an offering as they often do not have a coin handy to give.

There are only two schools for Hindu girls in Guntur town where there used to be five. Many other schools have sprung up now where they get a good education and many are attending the Stall School, where they get a much better education, some coming in cars. At one time girls were brought there by the help of mission funds but those days are past. India has made many changes in the last hundred years and much advance and one feels one of the reasons has been because of education of the non-Christian pupils in Christian schools, with God's Word as one of the text-books.

We long for the day when the rule against the marriage of

little girls is carried out but we rejoice that many are ashamed to give babies into such slavery and are allowing girls who have reached the age of maturity to continue on in school, following the example of Christian parents.

Of the eleven schools for Hindu girls in Guntur District all are carrying on, some under great difficulty but in faith that they have a work to do for Christ. As rules of the government become more strict and take over this work those interested in the children will still feel the schools have had a place in Christ's kingdom.

43. HINDU GIRLS' SCHOOLS, RAJAHMUNDRY

MISS JESSIE M. CRONK

'On Christmas Day, 1873, Miss Giovanni Bleshey landed at Bombay, where Missionary Schmidt was waiting for her to lead her to the altar as his wife.' One week later Miss Bleshey became Mrs. Schmidt, and in January 1882 Mrs. Schmidt began to supervise a little school on Riverdale compound for caste girls. It is the oldest school in Rajahmundry except the government arts college.

The day after the formal opening of the Riverdale School the appointed teachers came to teach but no pupils came to be taught. 'Then Mr. Schmidt and P. V. Ratnam, who had been made headmaster, canvassed the neighborhood to solicit pupils. Four were secured in this way and the number gradually rose to sixty enrolled pupils, with an average daily attendance of twenty. Mrs. Schmidt acted as the supervisor of this branch of work and taught sewing in the school. The brighter pupils soon learned to read and write Telugu.'

In 1883 Mrs. Artman had charge of the Riverdale Hindu Girls' School, and she wrote of her experience as follows:

'The fact that a missionary's wife spends one hour in the school every day teaching the children needle work proves to be one of the main attractions of the school. At present there are at least seventy pupils, but there is an average attendance of only forty. This is due to the innumerable feasts, weddings, etc., which the children attend. At present sore eyes, a disease peculiar to this country, is keeping many away. There are two classes. The first, taught by P. V. Ratnam, has finished the Telugu First Book, which is a Christian book, has learned a little arithmetic, and is ready to begin geography. In the second class, taught by Venkayya, the Brahmin, some are studying the alphabet and some have begun to spell. As soon as they can spell they are allowed to join the sewing class. Most of the children are very young, none over twelve years of age, and some as young as four, so that Mrs. Schmidt and I found it necessary to engage a person to bring the little ones to and from school.

The little Christian sentences which many have learned, carelessly perhaps now, and the hymns they sing, may take a hold in their young minds, which will have a bearing on their future lives and, we hope, bring some to the true life. The girls are very dirty, even though they are caste girls. Upon occasion, however, they can look well, and load themselves with jewelry; but, as a rule, they have very little idea of cleanliness and cannot understand our scruples on this point. As soon as the girls come to me I send them to the Godavery with a piece of soap, and if their hair still looks untidy I do not allow them to sew, which is a great punishment. As they never have been in school before, it is hard to teach them to behave properly. At first they act as if they were in the street, talking, laughing and quarrelling with each other. They show their caste prejudice strongly in regard to water. They will not

drink our well-water but must have water brought from the Godavery by a caste man especially for them. Our well-water is filtered, clear and cool, while the Godavery water is muddy; but I suppose they receive their instructions at home. Occasionally, if it is impossible to get other water, they will taste ours, if buttermilk is put into it, which is supposed to be very purifying. They will, however, eat oranges, plantains and candy, which we give them, without hesitation.

During the summer and fall of 1884, while Mrs. Schmidt was doing deputation work in America, the Women's Missionary Societies of St. John's and St. Mark's Churches, Philadelphia, moved by an appeal from Mrs. Schmidt, undertook the support of the Riverdale Hindu Girls' School, each contributing one half, or \$15.00 a month, for this purpose.

When Mrs. Schmidt returned to India she was again in charge of the Riverdale Hindu Girls' School and assisted by Mrs. Groenning.

In 1881 the Riverdale Hindu Girls' School had its first Christmas celebration. The chief attraction was the distribution of clothing, toys and other gifts sent to India from America in so-called Christmas boxes.

'We generally use a tamarind branch as a Christmas tree,' wrote Mrs. Schmidt, describing the celebration in the Caste Girls' School, but because they are so crooked, Mr. Schmidt this year tried to improve on nature and made a frame with a point, on which he tied leaves and branches, so as to look more like our Christmas trees at home. Each child got a basket made of palmyra leaves decorated with coloured paper, the skirts and jackets being tied around them; and inside the baskets were fruits and sweets and the dolls standing on the toys. The children came in a procession singing a hymn. It is a fine sight to see them in their bright clothes and loaded with jewelry. Sometimes, I think all the jewels of a family are displayed on a child. Generally the jewelry is the one valuable possession of a family. After some singing Rev. Dietrich delivered an address on the Christmas tree. Then there were some recitations of the Christmas story and the smaller children repeated some Scripture texts. After another hymn the regular and best pupils received their prizes and the others their presents from the tree.'

In 1884 Mrs. Artman took over charge of the Riverdale Hindu Girls' School.

In 1894, Miss Agnes I. Schade was asked to have charge of the Riverdale Hindu Girls' School in addition to her work in the Boarding School for Girls which she was busily organizing.

From 1896 to 1902, Miss Kate Sadtler had charge of this School. Just before leaving Rajahmundry for America Miss Sadtler furnished the following review of her work which shows the close relationship of the school and the homes of the children:

'Many girls have entered and left the Riverdale School during its twenty years of existence. There have been more changes than there would be even at home, for in India, girls are not, as a rule, allowed to remain in school after they are considered grown, that is, after twelve years of age. In October, 1893, I opened a Sunday School for girls,

which, except during my absence in America from 1895 to 1896, has continued uninterruptedly. I have formed a number of classes in the homes of former pupils of the school. I have always found them delighted to sing the Christian lyrics learned in school and to continue the Bible lessons. I find it very hard to leave many of these former school girls, now married women with children of their own, as I am attached to them and they to me. I also think some of them believe in Christ as their Saviour but have not the courage to confess Him before men. I have taught these women and prayed for them. I must now leave them in God's hands. If He will, He can cause the seed planted and watered to spring up and bear fruit.'

Miss Weiskotten, who succeeded Miss Sadtler as the manager of the Hindu Girls' School in 1902, was assisted by Miss Monroe.

In the next few years Miss Weiskotten organized three additional schools for Hindu Girls: one in Old Rajahmundry, in December, 1903, which was called the Bethlehem School, because it was supported by Bethlehem Lutheran Church of Philadelphia; another in Lakshminivarampeta, Rajahmundry, in January, 1904, for girls of the Panchama caste; and a third in Aryapuram, Rajahmundry, in March 1904, for girls of the Brahmin caste. These also were held in rented buildings and Sunday Schools were connected with them. The pupils in these schools are not Christians but Hindus. The teachers, however, are, as far as possible, Christian teachers, though the headmasters, as a rule, have been Hindus, it being a difficult matter to secure qualified Christian headmasters.

For the Aryapuram School a site was purchased with funds contributed by Miss Weiskotten's friends in America and Germany, and a fine school house was erected by a Brahmin lawyer, Mr. M. Achutaramayya, as a gift from his wife. This building was opened with impressive exercises on January 23, 1907.

The Riverdale School was still being supported by the Women's Missionary Societies of St. John's and St. Mark's Churches, Philadelphia. After Miss Weiskotten's furlough in America, Riverdale School was assigned to St. John's alone, and St. Mark's assumed the support of the Aryapuram School.

In 1912, the sum of \$2,175, and again in 1913, the sum of \$2,000, profits of the Lace Industry, were contributed for the purchase sites for the Bethlehem, Mangalavarampet and Lakshminivarampet Hindu Girls' Schools. The Mangalavarampet School had been opened in March 1904 by Miss Schade for girls of the Sudra Caste.

In 1913 Alcott's Garden Hindu Girls' School was opened by Miss Weiskotten.

Since the organization of these schools the work has steadily advanced under the management of Miss Weiskotten, Miss Borthwick, Miss Longe, Miss Anderson, Miss Swanson, and Miss Cronk.

For many years there were always a few caste teachers in the

schools in order that the caste girls might feel encouraged to attend and also because fully qualified Christian teachers were not always available. But, as the schools began to establish themselves deeper and deeper in the hearts of the communities round about them, and as more and more of our Christian women began to take Teachers' Training Courses, the caste teachers were gradually replaced by Christian teachers. And we know that Jesus is rejoicing with us today as He sees this vast multitude of children being taught by His own Christian teachers. Year by year the number of pupils in each of these six schools has increased, and all the while the school records show 'Attendance increasing' we are rejoicing even more over the marvellous opportunity that God is giving for planting the seed of His Gospel in these fertile little hearts. As the harvest increased so the number of laborers grew, and the number of Christian women teachers in the Hindu Girls' Schools today is greater than it has ever been before. We now have thirty-eight teachers and eight hundred children.

Let us remember in our prayers these 800 children who are gathering together every morning with their teachers, at the ringing of their school bells, for a hymn of praise to Jesus. And they learn to listen to the reading of His Holy Word and to clasp their hands in prayer before they trot merrily away to their classes in arithmetic and history, etc. And along with the other lessons for the day there is a special period given to each class for the teaching of God's Word. How wonderful it is to know that every day every child that goes in and out the doors of our Hindu Girls' Schools has heard that day a message from God's Word! Who can count the harvest of a seed sown like this! 'A little child shall lead them.'

The challenge which rings out for ever in our hearts as we labor with these precious young souls is, 'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one fold, one shepherd.'

44. SCHOOLS FOR GIRLS IN GUNTUR

MISS ANNIE E. SANFORD.

From records we notice that Father Heyer was interested in education of girls as well as for boys. There must have been others who had established schools and he took these over and continued them in English and later saw the need of education in the language of the people. In *Father Heyer's Own Story* it is written that until June 1844 an English school was taught in a small building owned by Mr. Stokes. It probably was this building he wrote about as living in a small cell, 7 by 10 feet, with the girls having their lessons before his door on an open verandah. The large room was used for the English school and for services on Sunday. The Telugu boys' school was kept on the west side so he was surrounded by the children during the greater part of the day.

Mrs. Gunn was put in charge of the Guntur schools from 1844 to 1853 and was the first missionary woman of the General Synod. As early as 1848 there were 5 schools with an enrollment of 26 in the English school (probably some girls) and 30 in the Telugu girls' school, which we can think of being the beginning of the first girls' boarding school. Mr. Gunn wrote thus 'Brother Heyer is acknowledged by all to have an admirable faculty of managing schools.' The care of children is mentioned in the formation of the first congregation in the Palnad in 1849: 'The lambs of the congregation, the children of the congregation, are to be trained in the nurture and admonition of the Lord by the pastor, school teachers and parents.'

A separate building was later built for the girls in what was known as the chapel compound, the compound where the old church stands now, but it was not until the time of Dr. Harpster when the girls were moved into 'the large compound' and suitable buildings were erected for them. This must have been the beginning of the girls' boarding school in what is known as the Stall School now. Evidently the quarters were very much crowded in a few years as now new boarders were to be admitted, except such as those promised to the teachers in marriage. However it was arranged 'that during 6 weeks of each year a number of bright, intelligent girls from the congregations be allowed to assemble at Guntur, Veldurti and Dachepalle, later in the Palnad, for daily instruction in Bible, reading, singing and sewing and given board while in the class'.

From the first annual report of the Zenana Conference, which had been organized in 1883, when the first single missionaries

who entered work arrived, the following is taken: 'This school was organized and passed creditably. The grant drawn was notably higher than of the caste schools.' 'The girls were supported by patrons and the amount thus furnished has more than met the needs of the pupils. The majority of these girls are of Christian parentage.'

A step forward was made when the school was handed over from the General (Men's) Conference to the Zenana Conference. Mrs. Schure and Mrs. Unangst had carried on the school for a number of years. The school was evidently a good place to get an educated girl as one resolution reads: 'Conference confirmed the first engagement of the school of Tamanamu Satyavati of Munipalle to a boy of the boys' boarding school, V. Satyanandam of Kommuru.'

Another step looked towards more support by the parents as the fees were raised and the parents were urged to provide one suit of clothing a year but a marriage allowance was given to the girls who left with the approval of those in charge, and the day pupils were to buy their own books. The men were asked to raise the age of marriage of Christian girls and assist to keep the girls in school long enough to improve the standard of the workers.

The first mention of a normal school was in February 1892 when Mrs. G. Thyramma, a Hindu teacher trained in Madras, was appointed as Head Mistress. In July the Zenana Conference recorded that they wanted to make the school a first class institution and as this is the only school for training teachers and women workers and as much money was expended to increase its usefulness the girls should be kept in longer. We can consider now that the school from this time was the training school given under another heading. From that time other boarding schools were started in the district.

As given in the introduction girls attended the first school taken over by Father Heyer and taught in English. We do not know how long this school continued but after the arrival of Miss Dryden in 1883 a day school was opened for English speaking children having as the objects: 'First education of these pupils, and secondly training workers for the Mission.' Mrs. Wolf was one of the first teachers in this school, and as no place was found she offered to give up her study for the classes. Miss Ella Unangst had charge of the sewing class. The daughter of one of the first pastors was admitted to the boarding school but allowed to attend the English school. A resolution gives this interesting news: 'It was resolved to send a portion of the contribution of the school to our Mission in Africa.'

The school in time was placed under the care of Mrs. Homes and she was given material from societies at home. Later the

school was closed and probably the girls went to the boarding school as day pupils.

Sylvanus Stall Training School of Guntur.

Miss Minnie Moses was connected with the school almost from the beginning and has supplied the data for this history. She taught there almost continually for 36 years under 8 different managers and can be given a great deal of credit for the development of the school. She begins her story with this quotation, 'Great oaks from little acorns grow' as she thinks that described the growth of the school, into a spreading tree.

The school was opened on February 18, 1892, with an enrollment of 8, 7 of whom completed the one-year course. It was for girls who had finished fifth standard or grade. The children lived and went to school in the same building, made of mud walls, the girls sitting on the floor as the few chairs were for the teachers. As stated in the introduction a Hindu teacher was all that could be secured, Mrs. G. Tyramma. The equipment and apparatus were inadequate and library books consisted of a few leather bound books, a monthly magazine *The Teacher's Help* all kept in a small cupboard.

Connected with the training school there was what was called a 'practising school' now called the model school. As there were no teachers for it at first the students did the teaching but as the parents complained because their children were not being properly taught trained teachers, perhaps from the training school, were employed.

Miss Moses was the next headmistress and continued in the school from 1893 until 1929. Miss Sadler, later Mrs. Albrecht, was the first manager or principal. The Government inspectress, Miss Brander, did much in encouraging the school. During Miss Sadler's furlough Mrs. Aberly looked after the school and Miss Moses writes that Dr. Aberly often helped with the discipline of the School.

In 1896 Miss Brewer became principal. At this time a Brahmin widow was admitted as a student to the training school, altho a very orthodox Hindu. She taught a few years and then married a man of a lower caste. One wonders if it was the influence of a Christian school. The usefulness of the school was soon evident in the village schools having trained women teachers. Several Anglo-Indian young women were employed as teachers and did very efficient work in the training and model school and are remembered by the older pupils.

During these first years there were several epidemics of cholera which interfered with the schools, and three of the training students died.

In February 1900 the grade of the school was raised to a

'lower secondary' which admitted students who had finished the 8th standard. The primary grade was continued a few more years but the standard of education demanded higher trained teachers. Only two students were in the first class and they attended the first class for higher grade in the Bible Training School and were teachers for years in this and other schools and are still living as witnesses for Christ.

Miss Knauss, principal of the High School, had charge of the school until Miss Schuff was appointed. She later was in charge of the school again, and handed it to Miss Nelson in 1916. Later Miss Welty was in charge.

The great event of 1912 was the moving from the crowded, inadequate quarters to the new Stall building. Miss Brewer was largely instrumental in getting these funds for the building, which still accommodates the training school and High school. The greater part was given by Dr. Sylvanus Stall, in whose honor it was named. He said he became interested in education of Indian women because of the position of women and their trials. It is interesting to know that the first sum of money given, less than two dollars, was collected by the pupils of the school. Miss Brewer took this next-egg to America to tell of the sacrifice of the pupils in giving it. It later was put in the corner-stone to tell its story over again when the building is pulled down for greater things. A red letter day mentioned by Miss Moses was when the buildings were lit by electric lights instead of gas lights, which often did not work. What a joy to just turn on the lights at the touch of a button!

Miss Segner, Miss Eykamp and Miss Leaman were in charge during the later years of the school. Among the faithful ones, who helped develop the school one must remember the writer of the school office and Mr. Ellamundu who taught in the training and model schools for years. Both were Hindus but took great interest in the work of the school. After Miss Moses left the school to serve in other departments of the Mission, Mr. S. Bhushanam was the headmaster of the school until his death and did much to improve the school.

In January 1932, the 40th anniversary of the founding of the school was observed, which reminds us that when the Mission celebrates its 100th anniversary the school will have its golden Jubilee. The adding of better equipment for the school, higher trained teachers, a better library and more interest in sports, especially a link up with international movements—such as Girl Guides and Blue Birds—have kept the school up to a high standard and makes it attractive for students from other missions also. The annual inspections always bring fine reports from the Government officials, and increase grant as the years go on.

Miss Moses closes her story of the school with this quotation: 'From mustard seed to spreading tree'. How small the begin-

ning and how great the growth? Students have graduated from the school and are scattered over India as teacher, nurses and many home-makers. Many are in heaven among the 'cloud of witnesses', spoken about in Hebrews xii. The past has been above all expectations of the founder of the first schools. What about the future? That we can safely leave in the hands of Him who had blessed the work in the last 50 years. It must be remembered that out of the small beginning not only this school developed but other boarding schools have sprung up to feed this school year after year. The reports of these follow later on.

1. Secondary, or High School, 1907, after 63 years of sowing
2. Chirla 1918
3. Narasaravupet 1921
4. Repalle 1922
5. Rentachintala 1900-1908-1924

45. HIGHER EDUCATION FOR WOMEN IN GUNTUR

MISS EMMA JOHNSON.

Higher education for women is an outgrowth of a need for teachers, doctors, nurses on the one hand and of a need for well trained women to become home-makers on the other. The development has been gradual. The Christian Church, composed of members steeped in ignorance, for the most part illiterate, was taken up with the great task of primary education in its beginnings and the work of higher education was of minor concern. Nevertheless, decade after decade brought changes and challenges and the Mission realized the necessity of providing for its girls not only primary and elementary education but high school and college facilities as well.

The educational work of the Mission originated in Guntur and when Mrs. Walter Gunn was appointed the first woman missionary by the home society. From 1844 to 1853, Mrs. Gunn was in charge of the Guntur School for girls. In a letter to America some months after his arrival in India, Mr. Gunn writes, 'Our schools are now in quite a flourishing condition and I trust that much good may result from them. The care of the boys is divided between me and Mr. Heyer. The girls' school is under the superintendence of Mrs. Gunn and numbers thirty-two'. Thirty-two girls in 1844, represent the beginning of work among the children, and it is not by chance that the work of higher education developed in Guntur in the place where primary education had its meager beginning.

On the 2nd January, 1907, after 63 years of educational endeavor in Guntur a secondary school for girls was opened. In December of the same year it was recognized under the Madras Educational Rules as a secondary school. The name of Miss E. Fuller is associated with the early beginnings of high school education in Guntur. After a faithful service of almost five years she severed her connection with the school and on the 25th of January 1910, the management of the school was transferred to Miss M. C. Knauss; on February 2, 1911, permission was received from government to open a fourth form and the class opened with two pupils.

With the opening of the secondary school in Guntur, the name of Dr. Sylvanus Stall, American educator and philanthropist is associated. His interest in higher education for the women of India expressed itself in a gift of \$10,000 for a College building.



In the Council Minutes of April 1909 the following interesting resolutions are recorded :

'The committee appointed to draw up suitable resolutions of thank appreciation for Dr. Stall's gift of \$10,000 for erection in Guntur of a C. for Women respectfully submits the following :

'Whereas, we, the members of the American Evangelical Lutheran Mission Conference in India have heard with gratitude and joy of a generous gift by Dr. Sylvanus Stall of Philadelphia, Pa., for the erection of a building to be used for the advancement of higher education among women of this benighted land. That we assure Dr. Stall that we will be the guidance of our Heavenly Father in all steps toward the accomplishment of the noble object for which he has given so generously out of the substance bestowed on him as the reward of his efforts for the social betterment of the race.'

Accordingly a new building was erected and the second school for girls became known as the Sylvanus Stall High School. The cornerstone was laid in July 1910 and the building was finally opened April 1912.

The first student to be graduated from Stall High School was Chegudi Victoria who in 1919 received her secondary school leaving certificate. After receiving her degree of B.A., L.T. Madras she has the honor of being the first Indian Headmistress of Stall High School. Since 1919 a host of students have attended Stall School to become home-makers, doctors, nurses and teachers.

The names of missionaries associated with Stall High School in addition to the names of Miss Fuller and Miss Knauss are Miss Jessie Brewer in whose memory the High School has been named, Miss Tillie Nelson, Miss Florence Welty, Miss Erna Johnson, Miss Susan Glatz, Miss Edith Eykamp and Miss F. Naugle. These have had the privilege of shaping the policy of higher education among Indian women.

Upon completing High School the first graduate of Stall High School was sent to Madras to Women's Christian College where she received her B.A. degree. With the introduction of co-education in our Andhra Christian College a number of girls have been able to avail themselves of a college education. Three admissions in 1928-29, to 17 in 1939-40 shows the growth in interest of our girls for a college education. College training for women are urgently needed to raise the status of the Christian home and to develop further leadership among women to be of service in Church and community. Much has been done in the past—much must be done in the future.

46. SCHADE GIRLS' SCHOOL AND HOSTEL

MISS AGNES C. CHRISTENSON.

Beginnings

When the first two single women missionaries Miss Kate Sadtler and Miss Agnes I. Schade were called, commissioned and sent to India on 18th October 1890, they were admonished by the Board to do what they were told by the brethren, that is the missionaries on the field. They found upon their arrival that no policies had been formed by the brethren but together with their language study they were assigned to the girls' schools already in existence. Miss Schade took charge of the Artman Mohammedan Girls' School in April, and Miss Kate Sadtler of the Caste Girls' School in July, 1891. These schools, primarily established for the non-Christians, were agencies through which the Gospel might permeate into the homes of the people. Already nearly fifty years of mission history, 1842 to 1891, had passed. At that time the Christians numbered 1056 and it was evident that the education of Christian girls was the next step. Miss Schade, trained and experienced as a teacher, arrived on the arena of events. She was appointed to zenana work, but in her heart felt that her preparation was for educational work, but true to her promise she did what she was told and in the name of the Lord undertook zenana work. Miss Schade writes: 'In June 1895 under adverse circumstances in the name of the Lord, Central Girls' School was established.'

Previous to this, some thing had already been done for the education of Christian girls. In June 1881, a separate girls' boarding house was opened in a house back of Rev. Artman's bungalow, when N. Deborah, a Christian widow, was placed in charge as matron. Thirteen girls were cared for in this way. Besides school work they spent one or two hours a day in sewing under Mrs. Artman's instruction. Where did these girls attend school? As the boys up to this time were attending Government Day schools, we must conclude that girls also attended such schools. In 1884, there were 28 boarding school girls, nine of which were supported by patrons in America. In 1888 only twelve girls attended. From this we can conclude that since the numbers were fluctuating that the work was in an experimental stage and not on an ideal basis. The wives of missionaries taught the girls sewing and Bible and supervised their home-life.

In January 1894, the Mission Council adopted the resolution approved by the Board, that the boarding girls be withdrawn from the Seminary and organized as a separate school under the direction of Miss Agnes I. Schade.

This was a digression from the way education of girls had been done in the past and no doubt there were misgivings, questionings and doubts. Miss Schade writes of 'adverse conditions'. What could those be? In a letter of greetings to old students written 5th September 1938, she writes, 'The beginning was a small affair. A small student body of 29 boarders, small quarters in the Taylor bungalow annex and a small staff with none even passed primary.' It took one month for those twenty-nine girls to assemble. There were misgivings on the part of the parents, as this was a new venture. It took courage to decide to send girls great distances, as transportation was vastly different from today. Those that did arrive tried to run away. Clothing, books, food, and lodging were supplied free as an inducement. Yet it was something never done before in a land where men adhere tenaciously to custom, but it was God's means of carrying the power and influence of Christianity and Christian education into the innermost circles of the homes of converts to this new Faith.

The Taylor bungalow was rented for rupees sixty (twenty dollars) per month. The missionary's quarters, hostel, and school were accommodated in this one building. The hostel expenses, as gleaned from the first account, were for rent rupees sixty and for food, staff and dhoby rupees fifty-six or a total of rupees one hundred and sixteen for one month.

The staff was small with none even passed primary, let alone being trained. The Telugu teacher after teaching two weeks disappeared and never returned. The pay roll for the month was, first teacher five rupees, second teacher four rupees and munshi twelve rupees or a total of twenty-one rupees or the salary of one of the lowest paid members of the staff today.

But it did not remain small. New accessions were added each year. The second year they overflowed the annex and June the third year they were 'too thick to thrive', and they were all glad to remove to their new quarters on October 31, 1898. They then numbered 75 and joyfully entered a hostel built for 120 girls. How were the new quarters acquired?

In December 1896, a site of four acres was secured from the Government through Mr. Brodie, the Collector of the district, as a grant, by merely paying for the trees which grew on the lots. Rev. McCready supervised the building of the dormitory and school. The cornerstone of the dormitory was laid on April 22, 1898, and the school on 13th July of the same year. Miss Schade contributed 1,300 dollars toward the school building while Government gave Rs. 1,900 as a building grant. As for the dormitory the Board appropriated 2,700 dollars and missionaries on the field 720 rupees.

On the eventful day October 31, 1898, when seventy-five students left their crowded quarters for the spacious new one, each girl tied her possessions in a bundle which she carried herself as they marched from the old to the new. First they arranged their things, saw every thing, cooked their first meal and prepared for visitors. Many from the local congregation came. They gathered in the Prayer Hall for speeches, songs and prayers, after which they marched to the good well, the kitchen, work room, sick room and lastly the missionary's quarters where they had appropriate prayers and before parting they gathered at the entrance to evoke still another blessing of God upon the institution. Thousands have entered that gate and still continue to do so seeking enlightenment for their daughters. Out of abject poverty and darkest heathendom they originally came, but by God's grace during this half century of coming a great change has taken place in the life of most of these homes. Parents are godfearing, and while these homes are often humble and poor, there is some culture and decency, which has put its stamp upon the girls. The boarding is not a place to get better food, for the scale often shows that the girls have decidedly increased in weight while home for their holiday and look well kept and healthy upon their return to school. No, the boarding school is a necessity, while Government higher elementary and high schools are accessible to many, yet parents put a premium upon Christian education, especially do they consider a girls' school a safer place for their daughters to attend than a boys' school where no religion is taught.

The Old Day Book Speaks

Records of events in those first years are not available, but the Mission account book tells a few facts. We learn that the first teachers received monthly as low as two dollars salary to live on. The expense items are few besides rice, curry (which includes vegetables, meat, oil and chillies) and salaries. The item of books, clothing and extras do not appear in the day book, but in a special account book, where we find gifts in cash received under the caption 'Christmas box work' and this is spent not only for Christmas cheer but for clothing, furniture, contingencies and so on. Every month contributions were received from Missionaries Swenson, Arps and others. Miss Schade herself paid half the rent and many a debit balance.

The account for the first time was audited in 1902 by the Rev. Mr. Isaacson.

In July 1906 appears the unusual items of four coffins digging graves and telegrams to relatives regarding cholera. That was one of the hard experiences through which the early missionaries had to live. After that year Miss Schade never

left her compound for any length of time during the cholera months, July to September.

In that same year appear several new items of expense, namely, mats for the prayer hall and bungalow, copy books and exercise books costing three rupees while today it costs us at least Rs. 400 annually, and the first English reader which tells us that English was put on the curriculum.

In 1907 new items of expense are books for the library and thimbles, needles and thread for sewing.

From the year 1913 to 1917 the major building operations where addition to the school building at Rs. 5,400, repair of the hostel at Rs. 3,418 and cost of Erie bungalow Rs. 13,600. After the epidemic of cholera in 1906, the epidemic ward consisting of three rooms was built from funds given by a Luther League in America.

Higher Elementary Education

The first twenty-four years of the history of this school was devoted to education in the vernacular, namely Telugu. In the beginning of 1895 the school was graded into six classes, ranging from the infant class to the fifth standard, in which fifty-seven pupils were enrolled, four of whom were in the highest class. December 1896 it was recognised by Government for aid. The next two years the sixth and seventh standards were added and recognised by Government. In 1904 a teachers' training section was opened. The next year rooms costing \$740 (out of which Miss Schade contributed \$140) were added. The first training class consisted of five students. This section was maintained for 22 years, until July 1928, when it was merged with the Stall Training School, Guntur. During the years 1918 to 1928, it trained 106 teachers or an average of ten a year. The school was Non-stipendiary, its students receiving no aid from Government and thus being under no obligation to sign a bond promising to teach for two years, or in lieu thereof to refund the amount of stipend received. Non-employment of women teachers in the village schools by the district missionaries enforced this practice. Also, as the employment of Christian women in elementary schools for caste girls was rare, there was no opening there. However the last twenty years the trend has been to gradually substitute all men teachers in girls' schools by women and thus hundreds of trained women teachers have found employment in such schools. Stall Training School has not been able to enrol more than forty students for the entire mission a year, therefore, girls from the East and West Godavary Districts have sought admission to the Government training schools in Ellore and Rajahmundry. Selma Anderson in her annual report for 1928 wrote, 'The closing of this training school has had the effect of sending

a number of girls from the Rajahmundry side to the Government training school for girls here in Rajahmundry. In July the Government opened a hostel for girls and shortly afterwards Christian girls were also admitted. That is a great help to our Christian girls on this side.' The question is yet debatable whether the Mission did not make a mistake in closing a mission training school on the eve of such a marked change in the practice of employment of women teachers. This year 51 Lutheran and 50 Non-Lutheran Christian girls are enrolled in the above named schools and many more sought admission but were refused.

During the twenty-two years the training school was in existence it made a marked contribution towards the uplift of women. The Bible course included Outline of the Bible, Lutheran Doctrine, Church History, and model and criticism lessons. Their Bible knowledge was put in daily practice. The girls had experience in conducting Luther League and prayer meetings. They always attended the women's missionary society in the local congregation. Secular subjects and practice teaching were also of high standard, as the average percentage of passes in the Government examination was high. The further test of the value of the training school has been the fine type of womanhood we find in the leading families of the Church. As pastors' wives, they take a lead in conducting women societies. Some are Bible-women and many are employed as teachers both in Mission and non-Mission girls' schools. The missionary writes in 1920: 'The surest and quickest way to uplift India's womanhood is through our girls' schools. Let us realize this and endeavour to increase the number and make them efficient in all things, which make for a noble Christian womanhood.'

The Higher Elementary Section

July 1899 to April 1928—29 years. This section formed the original school which later became the practising school for the teachers' training section. In 1920 the sixth, seventh and eighth standards were separated from the lower classes and became known as a higher elementary school. In 1919 new boarding schools were formed in Samalkot and Bhimavaram which in time became complete Eighth standard schools. As these schools flourished and grew, it was voted by Council to close this school in April 1928. In 1931 Miss Anderson reports that a sixth standard was opened in St. John's school, Riverdale compound, Rajahmundry, with a view of raising it to a complete Higher Elementary school. This was necessary as so many girls were not fit to study English and Rajahmundry town was bereft of a purely vernacular school.

This school having been removed there was left in the Central Girls' School a middle (English) school and a primary school. Miss Anderson writes about the hostel, 'The little girls miss their older sisters and relatives. There was real homesickness until the girls became used to it. The school which was once so crowded, is spacious now and permits us to spread out the classes'. For a few years Miss Anderson experimented with an industrial training section. The first year they did spinning and weaving of tape. The next year gardening was added. This department was never recognized by the Government and was later dropped.

Secondary Education

As English is the medium of instruction in High School and College, Miss Schade from the first introduced English as a subject in the lower classes, preparing for the opening of a High School. In 1920 the temporary recognition of four classes, fifth class to third form, was the first definite step taken in that direction. But the school had little scope for development hemmed in by the vernacular schools. Also class rooms were not available. Miss Schade made attempts to secure more land in the neighbourhood in view of opening a separate high school. She visited sites, made enquiries as to cost and accommodation, and also brought the matter before Government and Mission authorities, but her attempts were frustrated, when the Council voted not to sanction the opening of a high school. The Town Missionary wrote a timely message in *The Foreign Missionary* in June 1924. It is as follows: 'Some of us are keen on the Madras Christian College for Women, and the Vellore Medical school and we are contributing money for them. But how much real interest are we taking in preparing our Christian girls to enter these institutions? A high school education is required for entrance into all of them . . . Let us do our part in developing our middle and high school for girls and send out from them young women prepared to take part in the social and educational uplift of Indian women.'

No doubt this community is several decades behind in the matter of higher education for women. How has secondary education been promoted?

Before 1918 three girls were selected and sent to Madras for high school education, the expenses being paid from the proceeds of the sale of lace. One of them returned to the Mission trained as a teacher and has given fine service in our Mission schools and now in promoting women's work in the congregation. One here and there has succeeded in passing through high school studying in Madras and other large centres.

The first two students from this middle school to attend Stall High School and the secondary training class in the Government Training School returned to this school as teachers in 1924. The next batch was sent to the local Government High School for girls about a mile away. This experiment also proved unsatisfactory. From that time the best girls from the middle school have been selected and sent to Stall Girls' High School, Guntur. The result of our efforts is somewhat as follows: Today we have three college graduates, Miss Devayani Joshua, Miss Hithavachani Paradesi and Miss Vignana Nathaniel all graduates from the Andhra Christian College. Dr. Mary Moses was sent for her Medical training in Vellore in 1924, graduated with honours and is now serving in the Augustana Hospital, Bhimavaram. About a dozen girls have completed high school and teachers' training. At present there are women students attending the Andhra Christian College. We have no graduate from the Women's Christian College.

Many girls are attending boys' high schools, both Christian and non-Christian schools. A recent survey shows that about fifty per cent of the number of girls attending school are found in non-mission schools, where they receive no spiritual guidance or instruction. The Church, which has heretofore depended mostly on our mission schools to give religious instruction is not adequately prepared to take care of the school-going youth in rural areas. That one of our Secondary trained Christian teachers, who was educated in Government schools is not confirmed, shows what is likely to happen.

The Last Step—Schade Girls' High School

Two factors led us to make a second attempt to open a girls' high school after twenty years, namely the fact that girls in greater numbers were attending boys' schools, which showed their determination to study and secondly the Government's interest in promoting higher education of girls. An immediate circumstance was the fact that our school had suitable buildings and grounds for such an institution. A gift of \$5,000 from Pittsburgh Synod had put the hostel building in repair. In 1938 the school celebrated the fortieth anniversary of the opening of the present hostel building. The last message to the school from the founder, Miss Schade, was a greeting on this occasion. The spirit of the pioneer beckoned us to go on. In June 1939, two weeks before opening of the school for the year, permission was granted to open the first year's class. A notice to the parish pastors met with immediate response as we opened with thirty girls in the class. Each year a class has been added. The enrolment this year (1941-42), is first year twenty-seven,

second year twenty-seven and third year (senior) eighteen students. Limited space and the danger of admitting girls unfit for the class led us to give a selection examination, which greatly reduced our numbers this year.

The staff consists of one university graduate, six college graduates, five secondary trained teachers, one physical instructor, one drawing teacher, one sewing teacher and one Bible teacher. All are women except three. Other workers are a school writer, a matron and five workers. The opening of a high school for girls has brought much encouragement to the Christian community and the school has put on new life. The boarders are 232 and day scholars 89, a total of 321. We already have three classes meeting in makeshift places and we are looking forward to adding several class rooms to the present building as we have been promised five thousand dollars from the Centenary Fund.

The Workers

Miss Schade, the founder of the school and the manager of the same for thirty years, was a woman who had vision and at the same time had the gift of organization and above all she had a great capacity for work. Her body, sturdy and agile, was spent to the limit of her strength in service for the girls. Her pride in whatever she undertook could suffer no defeat. Her school must be the best school, her girls do better on public programmes than other schools, her girls sing better than the boys in Church. Everything she undertook was done to the very best of her ability. At the same time she practised great economy. She did much of the work herself to save money. Once she was rebuked in America for travelling in a day coach across the continent. Her reply was that she believed in taking care of God's money. Her friends entreated with her if it would not be equally right to take care of God's missionary. It can be said of her that she was a faithful steward of God's money. In those days she operated on a small budget. When the Board asked the missionaries to retrench 20 per cent, to her it meant closing work. Rather than doing that she made up the deficit from her private means. In making improvements and alterations in buildings she often met these additional expenses from her own pocket. She did not lay up treasures on earth for rust to corrupt or thieves to break through and steal. Her treasures were laid up in Heaven.

After ten years, when she returned to America on her first furlough, she had nurtured the infant school to a complete eighth standard school, procured land, erected a spacious hostel and a five-room school building. Her second term, she opened

a training section, two primary schools in the town, enlarged the school and added teachers' quarters to the hostel. This was a wonderful accomplishment in so short a time. And what an inspiration to be at the head of an enterprise which grew and thrived as this young plant in God's vineyard.

There were some problems to be met in constructing the plant. The grounds were low and took much work to fill in and make the place livable. In 1900 she was granted 200 cart-loads of dirt from a nearby tank to fill in the grounds. She had trouble with her neighbour to the north. He claimed the embankment, where she wanted to build the wall. She wanted to straighten the border line, but since the wall has many bends today, evidently she had to agree to the wishes of her neighbour. In June 1898 she received permission to build a culvert to cross the stream between the road and the gate. She felt that the site was too small. She applied to Government to grant her land in front of the present site, but this was refused, as the Government had granted it to the municipality as a cart stand. In 1901 she again applied and was refused.

In 1909 she spent a short furlough in America. She was interested in securing a missionary helper, so solicited funds for the erection of a bungalow. The women of Erie conference promised to raise the money for it. It was built in 1915 and was called the Erie bungalow.

She spent from April 1921 to June 1922 on her third furlough. Then she was interested in opening a high school for girls. The problem of sending girls 130 miles to Guntur weighed heavy upon her. In the midst of this busy life, on 17th November 1924 she had a fall which put her in bed. She was never to return to the class room again. About ten months later she prepared to return to America hoping to get medical help there. Her great disappointment was to find on arrival at Monaca, Pa. that a beloved brother had passed away the day she set sail for America.

Thirteen years were spent in her home with her sister. She enjoyed visits from returned missionaries. Each marvelled at her keen interest in the work and her accurate knowledge of what was happening on the Mission field. The long cold winters in America were hard on her, bringing much sickness and suffering. She often wrote how she welcomed the coming of spring. Her last letter to India was a greeting to her old students on the celebration of the fortieth anniversary of the hostel building October, 1938. Her last message was, 'I have no regret that I spent my life in India. I only wish that I could help yet.'

Among other missionaries connected with the work, Miss Selma Anderson served the longest period of time, namely nine

years. During her first term 1922 to 1927 she was connected with the school, first as an associate and from 1925 in full charge. Hers was the difficult task of carrying on when Miss Schade was forced to discontinue. Her sincere appreciation of what had already been done, her infinite patience and keen insight into every situation especially fitted her for this task. She taught English to several classes in the Middle school during her time of study of Telugu and became the principal of the school upon passing her second Telugu examination.

After furlough 1927 to 1928 she was appointed to Bhimavaram higher elementary girls' school for six months, after which she returned to Central Girls' School. Again she had to live through a crisis. The training (normal school) was transferred to Guntur and the higher elementary section was closed. Both had a depressing effect upon the school. She tried, through the introduction of arts and crafts, to give it a new impetus, also she devoted her time to the teaching of English, encouraging bright students to continue in High School. Library books, periodicals, science apparatus were added. A library room was opened. She introduced excursions to the sea. Above all she was interested in the welfare of the girls and helped several in a definite way to continue their studies.

The missionary staff is as follows:

1895—1925. Miss Agnes I. Schade except for three brief furloughs, when Dr. Lydia Woerner 1901, Dr. Amy Rohrer Neudoerffer 1910 and Agnes C. Christenson 1921 served.

1922—1927 Miss Selma Anderson
1927 (for six months) Miss Ruth H. Swanson
1927—1928 Miss Helen Brenneman
1929—1933 Miss Selma Anderson
1933—1936 Miss Jessie Cronk
1936—1938 Mrs. Frances M. Segner Gesler
1938 Miss Agnes C. Christenson.

In connection with the opening of the high school several improvements have been made from the year 1938 to 1941. These are as follows:

The entire roof of the hostel built of country wood and tiles over bamboo hurdles was removed, ventilators put in, walls strengthened and reinforced and concrete roof put on. This was done by the mission builder, Dr. John C. Finebrock. The debris was used to fill pits, build roads and ball courts, and to raise the ground within the hostel area. On a whole the compound is now free from stagnant pools of water and boggy playgrounds. In the process, school gardens have been extended. The grassy plots have been dug, weeded, made free from stone and instead enriched with garden soil and sodded with

grass. The brick wall enclosing the compound was broken down in several places. These have been repaired and cracks filled with plastering. Two wings of the school were re-roofed. The front line is yet in need of repair, but the same has been postponed, hoping to remove it entirely and add a second storey to provide class rooms for the high school section. An office has been opened in the school building with a writer in charge of the records, collection of school fees and accounts. Two new book cases and several hundred books have been added to the library which has been re-catalogued. The old primary rooms were converted into a science laboratory being equipped with work tables and appliances for teaching chemistry. An out door stage has been built for the purpose of giving programmes and dramas. To improve the water supply, city water was piped into the compound and taps built both near the school and in the hostel compound. The last improvement to be made was the repair of Miss Schade's old quarters, enlarging them to give teachers airy and spacious rooms on the second floor. The improved buildings and grounds have done much to make the girls healthier and more comfortable. As the teachers are residing in separate quarters, three rooms formerly used by them have been made into hostel rooms for High school girls. The septic system has been arranged so that waste water can be used to water a (plantain) banana grove and a vegetable garden. All this improvement has been accomplished through special gifts received from time to time.

As for the internal working of the school, the employment of qualified trained teachers has wrought a great improvement in the scholastic standing of the school. Much more is to be accomplished along this line, if we are to attain the standard of other Mission high schools. We feel that we have been greatly helped by the keen interest and support given by the Government and also by the home Church.

The spiritual side of our work is carried on in a systematic study of Bible course as adopted by the Mission for middle school classes. The Bible course for High School classes is not obtainable and we have adopted our own. It is as follows:

- First term course 1: Bible Geography
- Second term course 2: New Testament, Studies on the Epistles.
- Third term course 3: Old Testament, Joshua, Judges, and Prophets.

Practical work consists of teaching Sunday School and leading their own Luther League meetings and partaking in English prayers. Every Monday evening they are led in a song practice.

47. BETHANY GIRLS' SCHOOL, BHIMAVARAM

MISS MARY BORTHWICK.

In the early mission history of Bhimavaram district, girls who desired an education beyond that offered by village schools were compelled to go to Central Girls' School in Rajahmundry, now Schade Girls' High School. In the absence of a railway, and good roads with bus service, both now available, it was a long, tedious journey but the desire for at least a higher elementary education, with teachers training, became so great that Central School could no longer meet the demand.

To meet the need in their own districts Dr. and Mrs. E. Neudoerffer decided in July 1919 to open a small boarding school in their own compound. It was too late that year to secure additional funds so, in faith, they launched out determined to manage the new venture within the regular budget.

Several rooms built for the Seminary class which had been temporarily located in this compound offered housing arrangements. A teacher of the boys' high school became 'house-father' for the girls.

The food problem was met by making an appeal to the boys' hostel, many of the boys there being brothers of the girls in the infant school, and rice and curry were daily sent to the girls. With only a small increase in expense the girls' food problem was met.

In those days it was customary to provide much of the clothing for the boarders. The local Women's Missionary Society purchased cloth and made clothes for the girls under the leadership of Mrs. Neudoerffer.

For the school a thatched shed with bamboo screen partitions was erected. As needs grew rooms were added. Thus was planted, with forty-seven girl boarders in three classes, and two teachers, the school that is now recognized by Government officers as the finest housed and equipped school for girls in the district. These officials, both men and women, often send teachers from other schools to learn of this school because of the high standard of work.

The school continued in charge of the wife of the local missionary and thus Mrs. Anna Rohrer Neudoerffer, Mrs. H. H. Sipes and Mrs. F. L. Coleman successively managed the growing work along with their many other duties until 1924. In that year for the first time a single woman missionary was assigned to work in this large district. In July of 1924 Miss

Agnes Christenson arrived in Bhimavaram after her first furlough. To find living quarters for her was a problem as two missionary families were already living in a bungalow meant for one. The final solution was a thatched house now used for servants and for three years the indomitable missionary lived under great inconvenience while caring for the constantly expanding school, and also village work among women.

During those difficult years the Mission Council had secured funds from the homeland for the girls' school plant but land was needed and in the western section of the town no one would sell to the Mission for the caste people did not want our work to expand. After two years it was decided to search elsewhere and on the eastern side of Bhimavaram town was found a Sudra who was burdened with eight daughters, the eldest of marriageable age and he a pauper with only five acres of mortgage burdened sandy soil. He readily agreed to sell, and several adjoining plots were secured so that we have about ten acres of land. The location is ideal as to situation, drainage and sanitation. It came as a gift prepared by the great Giver of all gifts.

The first public meeting was held in the new grounds in January 1926 when Mrs. Evald, then President of the Women's Missionary Society of the Augustana Synod, broke ground for the school building in the presence of staff, school girls and a thousand visitors.

The bungalow was sufficiently completed in April 1927 so that Miss Christenson and Miss Schwab could move in. The school building was ready for use when the new school year began in July 1927. A thatched shed and kitchen for the hostel were erected adjoining the school and it was a joyous event when the girls moved into their new quarters.

In 1929 the first block of hostel buildings was erected before Miss Christenson left for her second furlough. It is interesting to know that for this first unit of the hostel the lace workers of Bhimavaram and Narsapur districts contributed Rs. 1,080 which they gradually accumulated through many years by contributing a small amount each time their lace was purchased. Other women of the districts contributed Rs. 1,027 through their missionary societies, and this building was erected to the memory of Mrs. Anna Rohrer Neudoerffer who contributed so much to the beginning of the school.

In 1930 a second unit of the hostel was erected and the school building was entirely given to the use of the school which had by this time grown to full stature with eight grades and over one hundred and eighty pupils of whom one hundred and thirty were boarders.

After Miss Christenson returned in 1931 she completed the

hostel buildings required for one hundred and sixty boarders, and a separate hostel for teachers. This is now one of the finest, best planned and most up-to-date girls' school plants in the Mission.

'The desert shall blossom as the rose' can now truly be said of this compound. Cactus had to be cut down and burned, a forest of palmyra trees grubbed out, holes filled and ground levelled, plans prepared and buildings erected, grass and trees planted. This spirit-hunted place, the abode of many snakes which were fed once a year by devout Hindu women, was looked upon with fear and the Hindu community expected great evil to overtake the white woman who dared to invade the abode of their gods. But as buildings grew, as order and beauty appeared, and as scores of girls came to live along with the missionary and no harm befell anyone the old fear has given way to confidence and interest. This has become a show place and almost daily groups of women wander about the grounds and buildings and comment on the beauty, order and cleanliness.

The first headmaster of the school was a Christian, Mr. A. Paul; then Mr. V. Ramabrahmam, a Brahmin, became headmaster and under his able management the last two classes were added and the standard of work produced was very high.

When Dr. Kugler, of sainted memory, laid the cornerstone of the school building in 1926 she said that she looked ahead and could see a fine school with an Indian woman as principal. Ten years later that prophecy was fulfilled when Miss K. L. Margaret became the efficient headmistress of the school. She has splendid executive ability, is very resourceful, and her high standard of all that is fine in a truly consecrated Christian ably reflects the early training she received under Miss Schade who became her foster mother and guardian when her own mother died during service as a teacher under Miss Schade.

Since the time this school reached maturity in 1927 it has graduated an average of fourteen girls each year.

In touring the villages of these large districts one is impressed with the great number of women and girls who owe their education to Bethany Girls' school which grew out of the demand that could no longer be met by the school in Rajahmundry. That school has grown into a high school, but in illiterate India there are so many who cannot study English that we can see before us years of service as a grammar grade school which fits many girls for the service of Christ in family and congregational life.

As we prepare to celebrate a century of progress for our Church in India we look back over twenty-two years of history for this school and rejoice in what God has wrought for us and bespeak His continued blessing.

Throughout the twenty-two years of history of the school until the end of 1941 the following managers have been in charge: Mrs. Anna Rohrer Neudoerffer, Mrs. H. H. Sipes, Mrs. F. L. Coleman, Miss Lillith Schwab, Miss Selma Anderson; for full terms of service Miss Agnes Christenson, twelve years, and the present manager—the writer of this article—seven years.

48. CHIRALA GIRLS' BOARDING SCHOOL

MISS EMMA K. BAER.

In 1918 sanction was given to Dr. Mary Baer to open a fifth standard boarding school at Chirala, for girls of Bapatla and Tenali taluks. It was opened with 24 boarders, 2 teachers, and day pupils.

The equipment was meagre. But 'a good school can be conducted with only a teacher and a store-box'; so these little girls from humble homes in the country were helped to an education along simple lines.

The first year they slept in rows on the nursery verandah, just outside Dr. Baer's room. At bedtime they seemed to vie with one another as to who could pray the loudest and longest. That habit was corrected under penalty of a beating. Gradually they became a bit subdued at other times also—but who can believe that boarding girls can be quiet for more than a brief period! Later, as attendance increased year by year, the thatched shed school rooms served as dormitory at night.

In 1919 Miss Emma Baer arrived, and from January 1922 took charge of Girls' schools and zenana work of the taluk.

Money was sanctioned for a school-house. It was built in 1925-26. Until then the school was conducted in a long thatched shed with one wing. The boarders one year numbered 185. A hostel was built later.

Under Dr. Baer as Hostel Manager from the beginning, the girls were kept healthy and happy by much outdoor work in Chirala's pure air. They gathered leaves and manure and built up a good garden soil in that sandy waste, in which many of the vegetables required for their curries were grown. The basket drill and bucket brigade were daily seen, besides other squads of girls pounding grain, storing wood, and planting or gathering crops. The girls loved that free outdoor life, and often sang at their work. Dr. Baer always claimed this was recreation to her!

One of our most devoted Sudra converts in Tenali says her interest was first aroused by a song she heard about the Lord Jesus, which a group of girls sang one day near the hospital, where she was attending a patient.

In 1933 Miss Emma Johnson took over charge, and Miss Frances Segner in 1934.

In 1936 the boarding school was closed, because the need for it seemed to cease to exist. A 'two teacher' school is maintained for the resident children, and the hostel is occupied by women teachers of nearby schools, Bible women and hospital workers.

49. IOWA GIRLS' SCHOOL, REPALLE

MISS CHRISTIE ZIMMERMAN.

In 1922, land was bought at Repalle for a hostel for girls. This 'girls' school was started by Miss Schuff in July 1923 with three standards and three teachers, open only to day pupils 30 in number, from the town and the adjoining villages. There was no hostel and the school was located in a thatched shed with mud walls.

By July 1924, the construction of the hostel building was completed and pupils from the entire Repalle taluk were admitted. The school was conducted in the hostel building. Standards and staff were also increased to five with 100 children. In 1925, it received children from two taluks, Repalle and Tenali.

From July 1926, it has been a higher elementary school with eight standards, 10 teachers and 260 children from four taluks: Repalle, Tenali, Bapatla and Guntur.

In October 1928, \$1,250 were sanctioned to build a house for workers. The school continued to be conducted in the hostel building until 1931 when it was transferred to its own building constructed with the gifts of \$3,000 from the women of the Iowa State Missionary Society and received its name after it as the 'Iowa Girls' School', Repalle.

The school building is a very magnificent one and has won good repute in its standard of efficiency in education from the government and draws many children at the present time.

After 1934, children from only three taluks are admitted and has been continuing similarly up to the present time, viz., Repalle, Tenali and Bapatla.

When the boys' higher elementary school in Repalle was closed in 1936, boys up to standard V were admitted and now we have received permission to admit boys into all the eight standards from this July.

The present strength of this school is 213 in the eight standards, with nine teachers and one peon, as a staff.

50. NARASARAVUPET HIGHER ELEMENTARY SCHOOL FOR GIRLS

MISS ALICE J. NICKEL.

Educational work for girls was started in Narasaravupet in 1884 when Dr. Kugler visited this place and founded a school for Hindu girls in charge of the Tasildar, who was very glad to turn over the management to the Mission. The Zenana Conference assumed the responsibility for this school and a teacher was employed.

Since Narasaravupet seemed to be a promising field, it was decided in 1892 to have a resident missionary there and Miss Kistler was appointed to the work. Seven and a half acres of ground were bought at a very small sum and later the Mission compound was enlarged by purchases of several smaller plots of ground. The property was located outside of the town limits and at a distance from the other Mission compound.

Later in the same year Miss Kistler reported that ground had been broken for the bungalow. It was also decided to build a girls' boarding school on the compound and plans were drawn up for the building. Subsequently it was decided that it was inadvisable at that time to build a girls' boarding school, and this project was delayed, although the school for Hindu girls was continued in town. This was for day students only.

After the bungalow was completed Miss Kistler lived in it until she went on furlough. She was succeeded by Miss Dryden who supervised the work from Guntur until she withdrew from the Mission. After that the work was supervised by the wives of the ordained missionaries living in Narasaravupet, and later a worker was sent once a week from Guntur to examine the work.

Either through lack of funds or lack of missionaries the development of this promising field was neglected for a number of years and the bungalow was rented from time to time to government officials.

About 25 years later Miss Thomas, at her own request, was transferred to Narasaravupet, and much credit is due to her for the development of this Mission station. At that time the only building on the compound was the bungalow. Miss Thomas was granted funds with which she built a line of five rooms in which were housed the workers and the first students. The school was organised in January 1921 when 19 girls from nearby villages came as boarders. They occupied two rooms in the workers' lines and went daily to the village school for instruction.

There were 12 girls in the first standard and seven girls in the second standard. Varlaparla Joshua was the first headmaster and his wife, Deenamma, was the second teacher.

With funds sent from home the east wing of the school was started and dedicated in September 1921. This served as a hostel and school building for several years. Miss Thomas continued in charge of the work until she went on furlough in 1923 when she was succeeded by Miss Schwab as manager of the school. The west wing of the school was completed in July 1925. Miss Schwab continued as manager until she went on furlough in 1926, when Miss Thomas again took charge.

Later several open-air classrooms and teachers' quarters were built with money raised by Miss Thomas when on furlough. This line connected the east and west wings, making one of the finest combined hostel and school buildings in the Mission.

During the managership of Misses Thomas and Schwab the school was gradually raised to an eighth standard school with an S.S.L.C. trained headmistress. In the 21 years of its existence it has had the following managers:

- Miss Thomas 1921-23; 1926-29
- Miss Schwab 1923-26; 1931-33
- Miss Nickel 1920-31; 1933-39; 1941
- Miss Minnie Moses 1938-40
- Miss Eykamp 1940 (9 months).

The school is filling a real need in the Mission. Boarding students come from Guntur, Sattenapalle, Narasaravupet and Vinukonda taluks and the Home field, as well as day students from the town. The present year, 1941-42, we have had the largest enrolment in the history of the school. The school has always had the reputation for efficient work and during the past year it was pronounced a model school by the Deputy Inspector of Schools, thus proving the correctness of the judgment of the early missionaries that this was a promising field for educational work for girls.

51. HIGHER ELEMENTARY GIRLS' SCHOOL, RENTICHINTALA

MISS EMMA JOHNSON

It is recorded in the *Life and Letters of Father Heyer*, that in the year 1850 he brought five girls from different villages to Gurzala to prepare them to be future workers. Then in April 1885 it was decided to open a boarding school for girls at Dachepalle, and in April 1886 Miss Fannie Dryden was given charge of this school. In 1891, this school was given over to Miss Susan Kistler. In 1892, Miss Amy Sadtler visited this school and brought into Guntur some of the most promising girls.

In October 1900, a girls' boarding school was opened in Renticintala under the management of Mrs. G. Albrecht (Miss Amy Sadtler) but in April 1907 this school was closed and all the girls were sent to Guntur. Again in January 1908, the girls were all sent back to Renticintala with Miss Johanna Wunderlich in charge of the school.

On June 23, 1924, the higher elementary girls' school was opened. Miss H. H. Brenneman was manager. Mrs. M. Jemima Joseph was appointed headmistress in June 1924. Miss U. Rajamma was appointed as first assistant.

In July 1925, the 8th standard was opened and the school became a complete higher elementary school. Miss Brenneman left India and Miss Leaman was made manager in 1925.

In October 1928, Miss Leaman went home on furlough handing over charge to Mrs. Goedeke. Miss Florence Welty took charge on November 4, 1928. In January 1930, Miss Welty was transferred to Stall High School, Guntur. Miss Blair was in temporary charge until Miss Leaman returned from America and took over the school in July 1930.

Mrs. Jemima Joseph, the headmistress, left the school as from July 1, 1932.

In 1935, Miss E. K. Baer was made Manager and Miss Leaman went on furlough, Mr. T. S. Joseph was appointed as headmaster in July 1936.

In July 1938, Miss M. K. Ramanjulu was appointed as headmistress. She was transferred to Samalkot in July 1939 and Mrs. T. Sowbhagyam Joseph was made headmistress. On August 10, 1939, she left school and Miss G. Sugnamam was appointed as acting headmistress.

Due to the illness of the manager Miss E. K. Baer, Miss Amelia Brosius was put in temporary charge of the school on August 16, 1939.

Miss E. M. Johnson succeeded Miss E. K. Baer and took charge in October 1939.

In April 1940, there were 149 pupils enrolled with 7 teachers on the roll.

52. WHITTEKER GIRLS' SCHOOL

MISS LOUISA A. MILLER.

In 1859 Rev. Long of the American Lutheran Mission, urged by Capt. Todd officer in charge of '28th English Regiment in Samalkot', occupied this field. He started a school for boys; thirty-five English, Eurasian and Hindu boys.

The following year, Rev. Long had an offer of a 12 acre piece of land for Rs. 240 or \$80, which is about the price of one acre at present land rates. The building of the house was started at once and completed in 1861.

Samalkot is one of the oldest stations in the Lutheran Mission being one of the first four; Guntur, Rajahmundry, Rentichintala and Samalkot.

In 1893 a school and Church were built and a boarding school for boys and girls was opened, with seventy-four boys, twenty-eight girls. So our girls' boarding school dates from 58 years ago.

The present girls' boarding school was opened by Miss Mary Borthwick in 1918. There were only three classes in the school in its beginning, with two H. E. Trained teachers on the staff. Miss M. Deepakamma was headmistress. Two more classes were added in the following two years while Mrs. N. Chilakamma was headmistress.

Other classes were opened in succession up to eighth class under the headmistress, Miss R. Rebecamma, and headmasters, Mr. P. Venkata Row and Mr. P. Ramamoorthy. Mr. Ramamoorthy has continued as headmaster from 1925 up to the present time. He has the honour of having served the longest period of any teacher or manager in the history of the school. He holds a high record of quality of service among headmasters in our Mission boarding schools.

The number of pupils admitted to the school since its opening in 1918 is 1,019. The number of girls who have finished eighth standard are 177. Of these a number have completed Teachers' Training and Bible Training. Some have completed Nurses' Training. All are serving acceptably the needs of their country, as teachers, Bible-women or nurses while the remaining ones are serving in their own families.

Miss Borthwick served as principal of the school for ten years, during which time the school with all the related work of Samalkot field endeared itself to her. In her time the school moved into a new building.

Miss Whitteker succeeded Miss Borthwick in the school, and after a five-year period of service laid down her work in this place to go to be with her Lord. Those were difficult days for

the school staff and pupils when they were so suddenly overwhelmed by the sorrow of being separated from one who had given to them a great ministry of love. She was taken on August 23, 1933, after an appendix operation. The school was named, in her honour, 'The Whitteker Girls' School'.

Miss Anderson followed Miss Whitteker in the administration of this work, for which she was admirably fitted. After eight months, she contracted smallpox and died on April 21, 1934, when her very valuable service in this school gave place to a higher service in the Lord. The fruitful lives of these two saints, we hope, will continue to make a lasting impression on the very life of the school throughout its entire existence.

Shorter periods of service were rendered by Misses Christenson Moses, and Kaercher. Miss Miller now having entered upon her second term as principal, has lived through some of the changes of the past ten years. During this time, the first building, which had been condemned was dismantled in 1935. After holding classes out of doors for one whole year, the question of either a new building or no school at all, was considered by a special committee of the Mission Council. It was at this time that the real need for such a school as this was reviewed: (1) This is the only Mission higher elementary school for girls in the East Godavari district. As many as 150 girls attend this school each year from seven different fields, coming from a radius of fifty miles. (2) If the Whitteker Girls' School were to be abolished the Christian girls from this area who could not afford to attend Schade High School, would not only be unprepared for taking Christian leadership, but would become a part of the problem in each congregation. (3) If this school were abolished, there would not be sufficient reason for maintaining this center as a Mission station, there being no use for these grounds and hostel buildings. Upon this investigation it seemed clear that there was still need for this school, and that we should build on the former site.

Our pupils raised the first Rs. 16 for the new building. But it was our Women's Missionary Society in America which as numberless times before proved our friend in need, and supplied the means for the new building. We thank the Lord for these faithful ones who have been used in answering our prayers, and bringing our school out of the heavy rains and scorching heat, to a shelter which Dr. Finefrock, our Mission builder assures us will last as long as a school is needed in this place.

May we of the Whitteker Girls' School staff and pupils make available to God for His use a greater part of our own lives and energies for the building of His great Church and greater Kingdom in East Godavari district.

PASTORS OF THE ANDHRA EVANGELICAL LUTHERAN CHURCH

<i>Pastors</i>	<i>Ordained</i>	
1. R. E. Cully	Oct. 5, 1873	Resigned 1874
2. Medikonduru Nathaniel	Jan. 7, 1877	*April 2, 1900
3. Bethala John	" 1877	*June 1895
4. Nelaprolu Paulus	Dec. 25, 1878	*May 25, 1897
5. Tota Joseph	" 1878	*March 26, 1899
6. Jerioprlu Henry William	Jan. 8, 1898	*January 28, 1934
7. Srikotla James	1900	*April 9, 1923
8. Pamidipani Venkataratnam	Mar. 2, 1902	*January 5, 1917
9. Peravali Abraham	1903	*January 1913
10. Murari David	Dec. 1905	*July 10, 1926
11. Pantagani Paradesi	Jan. 16, 1911	
12. Malaparti Satyanandam	July 7 1913	*November 5, 1926
13. Gurram Isaac	" 1913	*October 7, 1927
14. Sarigala Joseph	13-4-1916	*October 7, 1924
15. Philip Luke	13-4-1916	*December 6, 1931

Ordained July 31, 1917

16. Borugadda Anandam	
17. Lam Gnananandam	
18. Cornelius Ratnaraj Gopal	
19. Karyamsetty Henry	
20. Kuchipudi Rajaratnam	
21. Pullagura Samuel	*January 1929
22. Bandaru Solomon	
23. Yerraguntla Solomon	*June 4, 1934
24. Dasari Peda Zechariah	*August 22, 1918
25. Pedamutham Zechariah	
26. Penumala Zachariah	*April 1921

Ordained January 1, 1920

27. Pathula Benjamin	Resigned 1939
28. Jerriprolu Mahlon Franklin	
29. Nammi Isaac Jacob	*January 9, 1929
30. Velagapalli Prakasam	
31. Gidla Timothy Paulus	Ministry terminated 1925
32. Talluri Shadrach	

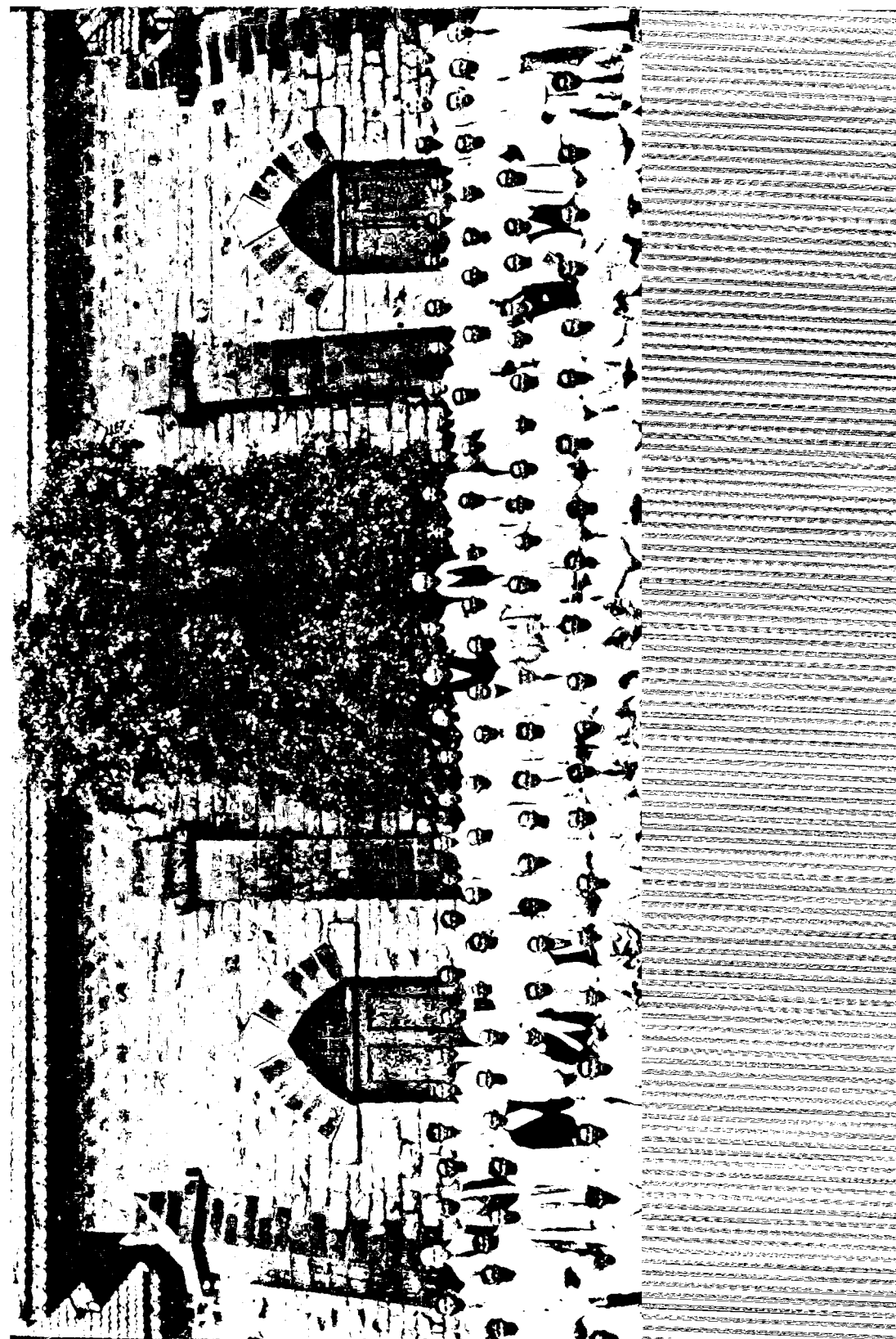
Ordained October 6, 1920

33. P. Philip Leisenrig	*June 24, 1931
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Ordained April 12, 1924 ; St. Matthew's Church, Guntur

34. Yallamaty Aaron
35. Veddu David
36. Kukkamudi Ezra

*Date of death.



Ordained October 6, 1920—(continued)

- 37. Gera Peda Jacob
- 38. Kakarlamudi Luke
- 39. Jangam Moses
- 40. Padamutham Joseph *July 11, 1926
- 41. Penumala Joseph
- 42. Medanki Moses
- 43. Bollapalli Ratnan

Ordained October 3, 1924, Narasaraupet:

- 44. Rudrapati Benjamin. *June 19, 1942
- 45. Marrikanti Joseph
- 46. Gadde Manikyam
- 47. Ravuri Devadassen Philip Augustus
- 48. Bathula Premayya
- 49. Mukiri Ratnam
- 50. Vanza Shanthosham
- 51. Valaparla Satyanandam

Ordained October, 5, 1924, Rajahmundry:

- 52. Polinati Cornelius
- 53. Deva Anandam *July 16, 1925
- 54. Namburi Devadanam
- 55. Sodadasi Jeevaratnam
- 56. Mannukonda Peda John *March 12, 1937
- 57. Chilla Mark
- 58. Srikotla Richard James
- 59. Gopal Samuel

Ordained September 28, 1927, Luthergiri, Rajahmundry:

- 60. Bethala John
- 61. Teli Joseph
- 62. Teli China Krupadanam
- 63. Kathakota Prakasam
- 64. Pidakala Samson *June 16, 1936
- 65. Gidla Satyanandam
- 66. Jetty Deva Sikkhamony
- 67. Pilli Ephraim Sudarsanarao
- 68. Manukonda Thomas

Ordained April 12, 1928, Guntur:

- 69. Dasari Anandarao
- 70. Lam Moses
- 71. Gadde Rajahratnam
- 72. Buradagunta Satyanandam

Ordained March 16, 1930, Rentichintala:

- 73. Philip Benjamin Paul

Ordained September 27, 1931, Rentichintala

- 74. Kolluri Abraham *July 8, 1933
- 75. Pullagura Bhushanam

*Date of death.

Ordained September 27, 1931, Rentichintala—(continued)

76. Kollum Cornelius *January 20, 1942
 77. Nada Devadatham *June 10, 1937
 78. Vepuri Frederick
 79. Kattupalli Jeevaratnam
 80. Manukonda Chinna John
 81. Veeravalli Jonathan
 82. Pidakala China Joseph
 83. Akkidas Joshua
 84. Andugula Devadanam Kinsinger
 85. Teli Peda Krupadanam
 86. Teli Matthew
 87. Gollapalli Nathan
 88. Amudala Prakasem Paulson
 89. Busi Caleb Peter
 90. Kanaparti Raphael
 91. Pamidipani Vara Krupa Prasadarao Ratnam
 92. Bezzam Samuel
 93. Ravi Samuel Das
 94. Gera Satyanandam *February 26, 1937
 95. Pendam John Simon
 96. Guzzariamudi Zechariah

Ordained June 18, 1933, Hubli

97. Kowl Bazaar Bellary Shuddapa

Ordained September 24, 1934, Guntur

98. Poosala Anantaro
 99. Sudarsanam Matthew Benjamin
 100. Dudala Bhushanam *August 1, 1937
 101. Geddam Daniel
 102. Kathi Edwin Daniel
 103. Golla Devasahayam
 104. Rayapati Isaiah
 105. Tadiparty Jacob
 106. Dasari Jesuratnam
 107. Gopay Jesuratnam
 108. Manda Robert Joseph
 109. Vanza Peda Joseph
 110. Kambham Kamalayya
 111. Sabbithi Krupadanam
 112. Pidakala Prakasem
 113. Atota Samuel *October 10, 1938
 114. Bolla Samuel
 115. Bandi Simon John
 116. Nagendra Solomon John
 117. Jetty Swaminatham
 118. Kanteti Veeraiah

Ordained August 28, 1938

119. Nethala Anandam
 120. Gangumala Anandarow
 121. Sabbithi Daniel
 122. Nelaturi Hans

*Date of death.

Ordained August 28, 1938—(continued)

123. Potti Isaac
 124. Pesala Jesudoss
 125. Thumaty Joseph
 126. Talathoty Manikam
 127. Kollury Premayya
 128. Nittala Rajarao
 129. Gollapalli Samuel
 130. Pidakala Simon
 131. Thanniki Sunandarao
 132. Kuchipudi George Benny
 133. Budithi Joseph Krupadanam
 134. Boyini Isaac Moses

Ordained September 11, 1940

135. P. J. Martin
 136. K. Kameswararao

Pastors Ordained

1842-1890	...	5
1891-1900	...	2
1901-1910	...	3
1911-1920	...	23
1921-1930	...	40
1931-1942	...	63
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*Date of death.

ROSTER OF MISSIONARIES, 1842-1942

I. 1842-1850

	Arrived on Field	In service until	Date of death
1. Rev. John Christian Frederick Heyer, M.D.	July 31, 1842	1871	Phila. Nov. 7, 1873.
2. Rev. Louis P. Menno Valett	Oct. 2, 1843	1851	Bremen, Nov. 28, 1892.
3. Mrs. Ann Bowden Valett	1847.	*Raj., Oct. 29, 1848	
4. Rev. Walter Gunn	June 18, 1844	*Guntur, July 5, 1851.	
5. Mrs. Lorena Pults Gunn	Do.	1853	
6. Rev. Ferdinand August Heise	July 22, 1846	1862	Germany, Nov. 22, 1895.
7. Mrs. Ferdinand (nee Fordhamer) Heise	1856	1862	
8. Rev. Charles William Groenning	July 22, 1846	1865	Denmark, Feb. 1, 1898.
9. Mrs. Henrietta Krug Groenning	1850	1865	
10. Rev. George J. Mariz	Oct. 6, 1849	1852	Feb. 4, 1898

II. 1851-1869

11. Rev. William J. Cutter	Feb. 20, 1852	1855	Jan. 13, 1898.
12. Mrs. Margaret Cutter	Do.	1855	
13. Rev. William E. Snyder	Do.	*Guntur, Mar. 5, 1859.	
14. Mrs. Susan Marie St. John Snyder	Do.	*Guntur, Sept. 3, 1854.	
15. Mrs. Mary Jane Orner Snyder	Apr. 1, 1858	1859	
16. Rev. Adam Long	Do.	*Raj., Mar. 5, 1866	
17. Mrs. Mary Dietrich Long	Do.	1866	
18. Rev. Elias Unangst, D.D.	Do.	1896	Oct. 12, 1903.
19. Mrs. Phebe Ann Miliken Unangst	Do.	*Guntur, Feb. 16, 1888.	

III. 1870-1880

20. Rev. Christian Friederich John Becker	Feb. 1, 1870	*Raj., May 8, 1870.	
21. Rev. Hans Christian Schmidt, D.D.	Aug. 4, 1870	1903	Kotagiri, Mar. 6, 1911.
22. Mrs. Giovanni Bleshey Schmidt	1871	1903	
23. Rev. Iver K. Poulsen	Jan. 22, 1871	1888	Wis., Sept. 26, 1913.
24. Mrs. Henrietta Anderson Poulsen	1873	1888	
25. Rev. John H. Harpster, D.D.	1872	1901	Phila., Feb. 1, 1911.
26. Mrs. Julia Jacobs Harpster	1882	Emeritus 1923	
27. Rev. Lemon L. Uhl, Ph.D., D.D.	Mar. 26, 1873	Do.	
28. Mrs. Mary A. Barr Uhl	Do.	*Guntur, Sept. 16, 1882.	Mass., Mar. 26, 1926.
29. Rev. Adam D. Rowe	Dec. 11, 1874	1882.	
30. Mrs. Mary E. Corson Rowe	Do.	1882	
31. Rev. Augustus B. Carlson	Jan. 14, 1879	*Madras, Mar. 29, 1882	
32. Mrs. Hilda Linsky Carlson	Do.	1882	
33. Rev. Horace Greeley B. Artman	Oct. 17, 1880	*Raj., Sept. 18, 1884	
34. Mrs. Lizzie M. Vaux Artman	Do.	1885	

IV. 1881-1890

35. Rev. Charles Schure	Feb. 15, 1881	1885	Phila., 1891
36. Mrs. Charles Schure	Do.	1885	
37. Miss Kate Beggs (Shaffer) Ph.D.	Do.	1883	Nov. 1, 1916
38. Rev. Franklin Smith Dietrich	Jan. 2, 1883	*Raj., June 11, 1889	Baltimore, Nov. 25, 1939
39. Rev. Luther Beniah Wolf, D.D.	Nov. 29, 1883	1907	
40. Mrs. Alice Catherine Benner Wolf	Do.	Do.	
41. Anna Sarah Kugler, M.D.	Do.	*Guntur, July 26, 1930	Philadelphia
42. Miss Fannie, M. Dryden	Do.	1894	Madras, June 1920
43. Rev. Frederick James McCready	Oct. 10, 1884	1899	
44. Mrs. Kate Taylor McCready	Do.	1899	
45. Rev. William Paley Schwartz	Oct. 14, 1885	1887	April 3, 1915

*Died in India.

IV. 1881-1890—(continued)

Arrived on Field In service until Date of death

46. Rev. William Groenning	...	Dec. 6, 1885	*Raj., July 9, 1889	
47. Mrs. Caroline Meyer Groenning	...	Do.	1889	
48. Rev. John Nichols	...	Jan. 30, 1886	*Guntur, Dec. 16, 1886	
49. Mrs. Stella Brown Nichols	...	Do.	1887	
50. Miss Susan Rice Kistler (Chester)	...	Dec. 1, 1888	1895	Bangalore, Feb. 17, 1924
51. Rev. Ernst George Gottlieb Pohl	...	Nov. 12, 1889	1897	Flensburg, Aug. 16, 1935
52. Mrs. Martha Marie Anna Schmidt Pohl	...	Do.	1897	
53. Rev. John Aberly, D.D.	...	Jan. 15, 1890	1923	
54. Mrs. Alice Strauss Aberly	...	Do.	1923	
55. Miss Amy, L. Sadtler (Albrecht)	...	Do.	1919	
56. Rev. Emmanuel Edman, M.D.	...	Do.	1903	Oregon, July 1, 1930
57. Mrs. Emmanuel Edman	...	Do.	1925 emeritus	Monaca, Pa., Dec. 19, 1938
58. Miss Agnes I. Schade	...	Dec. 20, 1890	1902	Baltimore, May 14, 1929
59. Miss Katharine S. Sadtler	...	Do.		

V. 1891-1900

60. Rev. Calvin F. Kuder, D.D.	...	Nov. 14, 1891	1916	Yeadon, Pa., Sept. 8, 1935
61. Mrs. Mattie Ferguson Kuder	...	Do.	1916	
62. Rev. J. George W. Albrecht, Ph. D.	...	Nov. 24, 1892	1919	
63. Rev. Noah Emmanuel Yeiser	...	Dec. 16, 1892	1900	
64. Mrs. Grace B. Spangler Yeiser	...	Do.	1900	
65. Rev. Paul August Carl E. Baenisch	...	Dec. 15, 1893	1896	Gorham, N. Y., Aug. 20, 1931
66. Mrs. Elisabeth Graff Baenisch	...	Do.	1896	
67. Rev. Rudolph Arps	...	Dec. 25, 1893	1915	Oakland, Cal., Feb. 2, 1940
68. Mrs. Anna Reuss Arps	...	Do.	1915	
69. Rev. Hans Eric Isaacson, D.D.	...	Do.	*Raj., Dec. 1, 1914	
70. Mrs. Olivia Lundgren Isaacson	...	Do.	1915	

Washington D. C. Feb. 13, 1942

71. Miss Katharine Fahs	...	Dec. 6, 1894	1928 emeritus	
72. Rev. Samuel C. Kinsinger	...	Do.	*Madras, July 26, 1900	
73. Miss Jessie Brewer	...	Do.	*Guntur, Feb. 11, 1924	
74. Miss Charlotte Swenson	...	Sept. 5, 1895	*Raj., July 20, 1908	
75. Miss Mary Baer, M.D.	...	Dec. 15, 1895	1934 emeritus	Guntur, July 11, 1942
76. Miss Annie Evaline Sanford, Ph.D.	...	Do.	1941 emeritus	
77. Rev. Edward J. H. Mueller, D.D.	...	Oct. 18, 1896	1919	South America, Nov. 22, 1923
78. Mrs. Johanna Emilie Melanie Huhn Mueller	...	Do.	1919	
79. Miss Mary C. Knauss (Overly)	...	Dec. 29, 1896	1918	
80. Rev. Peter Holler	...	Dec. 21, 1897	1901	
81. Rev. Sylvester Clarke Burger, D.D.	...	Dec. 11, 1898	1940 emeritus	
82. Mrs. Magdalen Lanius Keith Burger	...	Do.	.....	
83. Rev. Victor McCauley, D.D.	...	Do.	.....	
84. Rev. Allen G. Becker, D.D.	...	Dec. 21, 1898	1913	
85. Mrs. Nellie Estela Baumgardner Becker	...	Do.	1912	
86. Miss Lydia Woerner, M.D.	...	Nov. 29, 1899	1909	Florida, July 3, 1930
87. Rev. Edwin Chambers Harris, D.D.	...	Dec. 22, 1899	1909	
88. Mrs. Magdalene Snyder Harris	...	Do.	.....	
89. Rev. Ernst Neudoerffer, D.D.	...	Oct. 29, 1900	.....	
90. Mrs. Maria Fuchslein Neudoerffer	...	1931	.....	
91. Rev. Gomer Matthews	...	Oct. 20, 1900	1901	Warren, Pa., Jan. 18, 1923
92. Miss Martha Strempfer (Kennedy)	...	Oct. 23, 1900	1903	Milwaukee, Dec. 9, 1923
93. Miss Emilie L. Weiskotten	...	Do.	1940 emeritus	
94. Miss Ellen Barbara Schuff	...	Dec. 12, 1900	1930 emeritus	Los Angeles, Jan. 14, 1932
95. Miss Elizabeth Stanley (McCauley)	...	Do.	.....	

VI. 1901-1910

96. Rev. Isaac Cannaday, D.D.	...	Dec. 19, 1902	.....	
97. Mrs. Helen Elizabeth Chandler Cannaday	...	m. Apr. 19, 1911	.....	
98. Rev. Andrew S. Fichthorn, D.D.	...	Dec. 25, 1902	1904	Norristown, Pa., Jan. 29, 1912.

* Died in India.

VI. 1901-1910—(continued)

	Arrived on Field	In service until	Date of death
99. Miss Hedwig Wahlberg (Lindoff) ...	Dec. 25, 1902	1908	
100. Miss Susan E. Monroe	Do.	1921 emeritus.	Phila., Mar. 17, 1923.
101. Rev. Frederick William Wackernagel	Do.	1907	
102. Rev. Edward Henry Trafford	Dec. 5, 1903	1908	Jan. 11, 1941.
103. Miss Jeanne L. Rollier	Dec. 11, 1903	1912	
104. Miss Mary Elizabeth Lowe	Do.	1919	Bloomsburg, Pa., Mar. 2, 1919.
105. Miss Elsie Reed Mitchell, M.D.	Do.	1911	
106. Rev. Karl Ludwig Wolters	Dec. 1904	* Raj. Dec. 18, 1924	
107. Miss Julia Van der Veer, M.D. (Neudoerffer) ...	Dec. 13, 1905	* Raj. Jan. 9, 1915	
108. Rev. Oscar Leonard Larson	Jan. 16, 1906	1923	
109. Mrs. Lillie Olivia Liedthal Larson	Do.	1923	
110. Rev. Olaus Olson Eckhardt	Do.	1919	
111. Mrs. Julia Amelia Swanson Eckhardt	Do.	1919	
112. Miss Johanna H. Wunderlich	July 1906	.....	
113. Miss Amy Belle Rohrer, M.D. (Neudoerffer)	Jan. 28, 1908	.....	
114. Rev. John Roy Strock, D.D.	Nov. 1, 1908	.....	
115. Mrs. Elizabeth M. Evans Strock	m. Nov. 9, 1911	1911	
116. Miss Jessie Smyser Thomas	Nov. 11, 1908	.....	
117. Rev. Martin Edwin Thomas, D.D.	Do.	1925	
118. Mrs. Alpha Fisher Thomas	Do.	1925	
119. Miss Sigrid Anna Esbehrn, M.D.	Dec. 9, 1908	1921	
120. Miss Betty A. Nilsson, M.D.	Do.	.....	
121. Rev. Roy Martin Dunkelberger, D.D.	Oct. 31, 1909	.....	
122. Mrs. Amy Aberly Dunkelberger	m. Feb. 22, 1911	.....	
123. Rev. Theodore R. Beussel	Nov. 23, 1910	1911	
124. Rev. Henry Reynold Spangler	Dec. 7, 1910	1923	
125. Mrs. Amy Kathryn Schwartz Spangler	m. June 8, 1919	1923	

VII. 1911-1920

126. Rev. Oscar Victor Carl Werner	Oct. 25, 1911	1925	
127. Mrs. Margaret Cecelia Haupt (Werner)	Do.	1925	
128. Rev. Frederick William Schaefer	Do.	1913	
129. Miss Agatha Marie Dorothea Tatge	Do.	1927	
130. Rev. John Chancy Finefrock, D.D.	Nov. 8, 1911	.....	
131. Mrs. Mary Alma Dodds Finefrock	m. Oct. 12, 1912	.....	
132. Rev. August F. A. Neudoerffer	Jan. 17, 1912	.....	
133. Rev. George Raymond Haaf	Oct. 10, 1912	1921	
134. Mrs. Edna Van Meter Atkinson Haaf	Do.	1921	
135. Miss Florence May Welty	Oct. 11, 1912	1935 emeritus	
136. Rev. Thure A. Holmer	Oct. 23, 1912	1932	
137. Mrs. Pauline Celia Bjork Holmer	Do.	1932	
138. Rev. Ivar F. Witting	Do.	1913	
139. Mrs. Ellen Mary Broman Witting	Do.	1913	
140. Miss Mary Scott Borthwick	Nov. 21, 1912	.....	
141. Miss Olga Brauer	Aug. 13, 1915	1915	
142. Miss Louisa Augusta Miller	Nov. 6, 1913	.....	
143. Rev. Hiram Hill Sipes, M.D.	Dec. 3, 1913	.....	
144. Mrs. Elsie Anderson Ashe Sipes	Do.	.....	
145. Rev. Harry E. Dickey	Dec. 1, 1914	.....	
146. Mrs. Nanny Ophie Dickey	Do.	*Repalle, Oct. 2, 1926	
147. Miss Eleanor Bittinger Wolf (Stewart) M.D.	Do.	1926	
148. Miss Tillie E. Nelson	Do.	1920	
149. Miss Florence M. McConnell	Do.	1915	
150. Miss Rebekah Hoffman (Davies)	Do.	1920	
151. Rev. Frederick LeRoy Coleman, D.D.	Dec. 26, 1914	.....	
152. Mrs. Edith May Shoop Coleman	Do.	.....	
153. Miss Charlotte B. Hollerbach	Nov. 14, 1915	.....	
154. Rev. Christian P. Tranberg	Nov. 20, 1915	1930	
155. Mrs. Leah Arabella Walborn Tranberg	Do.	1930	

*Died in India.

VII. 1911-1920—(continued)

		Arrived on Field	In service until	Date of death
156.	Rev. Edwin Albin Olson	Nov. 20, 1915	*Rawalpindi, May 31, 1921	
157.	Miss Agnes Carolyn Christenson	Do.	.....	
158.	Miss Anna E. Rohrer (Neutdoerffer)	Do.	.....	Canada, Oct. 19, 1927
159.	Miss Christina Eriksson	Do.	1930	
160.	Miss Hilma Eugenia Levine	Do.	.....	
161.	Miss Virginia M. Boyer	Dec. 5, 1915	.....	At sea, May 21 1922
162.	Mr. Carl Kenner	Do.	1916	
163.	Mrs. Edith Sabrina Browne Kenner	Do.	1931	
164.	Rev. George Alleman Rupley	Do.	1931	
165.	Mrs. Sarah May McKaig Rupley	Do.	1938	
166.	Rev. John E. Graefe, D.D., Th.D.	Do.	1938	
167.	Mrs. Wilhelmina Theresa Beyer Graefe	Do.	1929	
168.	Miss Helen Harriet Brennenan	Do.	1924	
169.	Dr. Alfred Pfisch, Jr.	May 10, 1918	.....	
170.	Mrs. Eva Margaret Williams Pfisch	Dec. 12, 1918	.....	
171.	Miss Mabel Edna Engle	Aug. 22, 1919	*Rentachintala, July 7, 1932	
172.	Miss Emma K. Baer	Dec. 16, 1919	.....	
173.	Rev. Harry Goedeke	Do.	1933	
174.	Mrs. Martha Kathrine Hoener Goedeke	Do.	1926	
175.	Rev. W. Frederick Adolphsen	Do.	1926	
176.	Mrs. Keturah Grace Gosser Kepple Adolphsen.	Do.	1926	
177.	Miss Eleanor A. Lange	Do.	.....	
VIII. 1921-30				
178.	Miss Barbara E. DeRemer, M.D.	Jan. 4, 1921		
179.	Rev. James Russell Fink, D.D.	Do.		
180.	Mrs. Fairy Leona Fink	Do.		

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181.	Mr. Robert S. Kauffman	Do.	1925	
182.	Mrs. Ruth Isabel Shook Kauffman	Do.	1925	
183.	Miss Alice Josephine Nickel	Do.	.....	
184.	Miss Lilith Schwab	Do.	.....	
185.	Miss Elizabeth A. Szember (Hain)	Do.	1925	
186.	Miss Selma Sophia Anderson	Feb. 5, 1921	*Raj., April 19, 1934	
187.	Miss Metta Karoline Blair	Feb. 6, 1921	.....	
188.	Mrs. Elizabeth Reese-Wilkins, M.D.	Do.	1923	
189.	Rev. Henry Harrison Moyer, D.D.	Do.	.....	
190.	Mrs. Ethel Margaret Rauch Moyer	Feb. 10, 1921	.....	
191.	Rev. Theodore V. Moldenke	Do.	1922	
192.	Mrs. Clare E. Winslow Moldenke	Do.	1922	
193.	Mr. William Benbow	March 9, 1921	1931	
194.	Mrs. Hester Cooke Benbow	Do.	1931	
195.	Miss Viola E. Steigerwalt (Irschick)	June 30, 1921	.....	
196.	Miss Maida S. Meissner	July 6, 1921	.....	
197.	Rev. James J. Raun, Ph.D.	Oct. 4, 1921	1926	
198.	Mrs. Nellie Scalapino Raun	Do.	1926	
199.	Rev. Fred John Fiedler	Nov. 20, 1921	1929	
200.	Mrs. Sarah Mayberry Fiedler	Do.	1929	
201.	Rev. August F. Schmitthenner	Do.	.....	
202.	Miss Marian Byster (Schmitthenner)	Do.	.....	
203.	Miss E. Pauline Whittleker	Do.	*Pithapuram, Aug. 24, 1933	
204.	Rev. Luther A. Gotwald, D.D.	Nov. 26, 1921	.....	
205.	Mrs. Ethel Grace Bare Gotwald	do	.....	
206.	Rev. Martin L. Dolbeer, D.D.	Dec. 29, 1921	.....	
207.	Mrs. Jennie A. Clifton Dolbeer	Do.	.....	
208.	Miss Mary Randolph Fleming, M.D.	Do.	1924	
209.	Miss Irene Smedley, M.D.	Do.	1922	
210.	Rev. Clarence H. Swavely	Oct. 8, 1922	.....	
211.	Rev. Harman F. Miller	Nov. 7, 1922	1925	
212.	Mrs. Clara Isabel Waring Miller	Do.		

* Died in India.

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VIII. 1921-1930—(continued)

		Arrived on Field	In service until	Ddle of death
213.	Rev. Leon E. L. Irschick	Nov. 12, 1922	1930	
214.	Rev. Carl B. Caughman	Nov. 21, 1922	1930	
215.	Mrs. Lyda Russell Caughman	do		
216.	Miss Isie Lenore Weyandt Swavely	Nov. 22, 1922		
217.	Miss Verna A. Lofgren	Oct. 10, 1923		
218.	Miss Lottie L. Martin	Nov. 27, 1923		
219.	Miss Clara J. Leaman	do		
220.	Rev. Anders Andersen	Oct. 1, 1924	1928	
221.	Mrs. Henriette Wilhelmine Schultz	do	1928	
222.	Rev. Huns J. Toft	do	1928	
223.	Mrs. Katharine Abkjer Toft	do	1928	
224.	Rev. Claire S. Hayner	Oct. 24, 1924	1926	
225.	Mrs. Esther Anna Robe Hanner	Do.	* Rajahmundry, April 18, 1926	Vizagapatam, Nov. 24 1934
226.	Rev. Albert B. Schwerdtfeger (Schwertz)	Nov. 21, 1924	1926	
227.	Mrs. Lulu Bonderson Schwerdtfeger	Do.	1925	
228.	Miss Ruth H. Swanson	Nov. 24, 1924		
229.	Miss Rose Brummer (Covington)	Do.	m. 1929	
230.	Miss Ethel Viele (Wald)	Do.	m. 1926	
231.	Miss Edith E. Eykamp	Do.		
232.	Miss Emma M. Johnson	Do.		
233.	Rev. W. Theodore Benze	Oct. 11, 1925		
234.	Mrs. Frieda Lau Benze	Do.		
235.	Rev. Ray L. Cunningham	Oct. 26, 1925		
236.	Mrs. Lillian V. Ellison Cunningham	Do.		
237.	Rev. Luther W. Slifer	Nov. 20, 1925		
238.	Mrs. Matilda Joanne Anderson Slifer	Do.		
239.	Miss Arline M. Beal, M.D.	Do.	1929	
240.	Miss Frances M. Segner (Gesler)	Nov. 4, 1927	* Rajahmundry, Nov. 17, 1941	

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241.	Miss Nellie S. Cassell, M.D. (Heisley)	Nov. 5, 1928	1933	
242.	Miss Grace L. Moyer, M.D.	Do.		
243.	Miss Mabel H. Meyer	Do.		
244.	Miss Hilda M. Karcher	Do.		
245.	Dr. Virgil Zigler	Feb. 17, 1929		
246.	Mrs. Jeanne L. Munina Zigler	Do.		
247.	Miss Susan J. Glatz	Apr. 17, 1929		
248.	Miss Ada E. Kron (Pearson)	Sept. 8, 1929	1935	
249.	Rev. Edmund G. Wood	Nov. 24, 1929		
250.	Mrs. Dorothea E. Krueger Wood	Do.		
251.	Dr. James A. Bradley	Oct. 22, 1930	1931	
252.	Mrs. James A. Bradley	Do.	1931	
253.	Miss Jessie M. Cronk	Dec. 6, 1930		
254.	Miss Christie E. Zimmerman	Do.		

IX. 1931-1942

255.	Mr. William H. Gauger, Ph. D.	Jan. 3, 1931	1931	
256.	Rev. John C. Peery, Jr.	Oct. 4, 1931		
257.	Mrs. Bessie Graham Crapps Peery	Do.		
258.	Miss Amelia L. Brosius	Nov. 24, 1932		
259.	Miss Leila R. Van Deusen	Aug. 6, 1934		
260.	Miss Nanna E. Lindahl	Dec. 3, 1934	1940	
261.	Miss Gladys Morgan, M.D. (Happer)	May 12, 1935	1940	
262.	Miss Theodora Neudoerffer	June 4, 1936		
263.	Dr. George K. Gesler	July 19, 1936		
264.	Mrs. Anna Johns Gesler, M.D.	Do.		
265.	Rev. Robert S. Oberly	Aug. 30, 1936		
266.	Mrs. Jennie Anna Larmonth Oberly	Do.		
267.	Miss Myrtle A. Onsrud	Nov. 12, 1936	1941	
268.	Miss Hazel Naugle	Nov. 5, 1938		
269.	Rev. Paul H. Gleichman	Nov. 16, 1939		

*Guntur, Mar. 13, 1937

*Died in India.

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IX. 1931-1942—(continued)

	Arrived on Field	In service until
270. Mrs. Margaret Elizabeth Albaugh Gleichman...	Nov. 18, 1938	
271. Miss Margaret Eunice Hawkinson	Jan. 16, 1940	.....
272. Miss Margaret Zundel	Do.	.....
273. Rev. G. Summerfield Haaf	Jan. 17, 1940	.....
274. Mrs. E. Gertrude Pierce Haaf	Jan. 17, 1940	.....
275. Rev. William D. Coleman	Do.	.....
276. Rev. Benjamin Paul Huddle	April 20, 1941	.....
277. Mrs. Martha Conrad Bame Huddle	Do.	.....
278. Rev. Howrad Alton Alsdorf	May 23, 1941	.....
279. Mrs. Henrietta Bulleit Alsdorf	Do.	.....
280. Miss Ethel M. Dentzer	Do.	.....
1. 1842-1850	10	.....
2. 1851-1869	9	.....
3. 1870-1880	15	.....
4. 1881-1890	25	.....
5. 1891-1900	36	.....
6. 1901-1910	30	.....
7. 1911-1920	53	.....
8. 1921-1930	77	.....
9. 1931-1942	25	.....
	Total	280

CHRONOLOGY

OF THE UNITED LUTHERAN CHURCH MISSION AND THE ANDHRA EVANGELICAL LUTHERAN CHURCH

	1706
July 9	Bartholomew Ziegenbalg and Heinrich Pluetschau, first Protestant missionaries in India, arrived Tranquebar.
	1742
November 25	Henry Melchior Muhlenberg, patriarch of American Lutheranism, arrived Philadelphia, from the Halle institutions, Germany.
	1748
August 26	Ministerium of Pennsylvania organized by Muhlenberg.
	1793
July 10	Father Heyer born, Helmstedt, Brunswick, Germany.
November 11	William Carey, arrived at Calcutta.
	1820
October 22	General Synod organized Hagerstown, Md.
	1826
September 5	Gettysburg Theological Seminary opened.
	1836
June 1	The Society of the Synod of Pennsylvania for the Propagation of the Gospel, organized at Easton, Pa.
	1837
May 30	The German Foreign Missionary Society of the General Synod organized at Hagerstown, Md.
	1838
June 5	Rhenius died at Palamcottah.

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1839

January 13 Father Heyer's wife Mary (Gash) Heyer, d. Somerset, Pa.

1841

June 9 Father Heyer's offer to become the India missionary of the Society of the Synod of Pennsylvania accepted.

October 5 Father Heyer commissioned, St. Paul's Church, Philadelphia.

October 15 Father Heyer sailed, S. S. 'Brenda,' Boston.

1842

March 15 Father Heyer landed Colombo.

April 16 Father Heyer at Madras.

July 31, Sunday FATHER HEYER ARRIVED GUNTUR; THE BIRTHDAY OF THE MISSION.

1843

January 4 Guntur school house dedicated.

May 26 Rev. L. P. M. Valett sailed, Hamburg.

October 2 Rev. Valett arrived Madras.

November 18 Rev. & Mrs. Walter Gunn sailed, Boston.

1844

February Rev. Valett lived with Father Heyer in Guntur.

June 18 Rev. & Mrs. Gunn arrived Guntur.

June 30 First mission house, Guntur dedicated.

1845

January Rev. Valett arrived Rajahmundry. THE FOUNDING OF THE RAJAHMUNDY MISSION.

December 22 Father Heyer left Guntur for U. S. A.

1846

July 22 Missionaries Groenning and Heise begin their work at Rajahmundry.

1847

December 4 Father Heyer sailed for India, from Boston.

1848

May 8 Father Heyer landed, Masulipatam.

1849

January 23 Father Heyer began work in Palnad.

April 12 Father Heyer settled in Gurzala.

October 6 Missionary Martz arrived Guntur.

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1850

October 2 Rev. C. W. Groenning m. Henrietta Krug at Madras.

October 30 Rajahmundry Mission transferred from North German Society to the Foreign Missionary Society of the General Synod, effective January 1, 1851.

1851

March 9 Missionary Valett leaves Rajahmundry on furlough.

July 5 Rev. Walter Gunn d. Guntur.

August 11 Rev. & Mrs. William J. Cutter, and Rev. & Mrs. William E. Snyder, sailed from Boston.

1852

February 20 Missionaries Snyder and Cutter arrived Guntur.

1853

January 31 First Lutheran Synod in India organized, Guntur.

February 15 Father Heyer moved to Guntur.

1854

January 1 Second meeting Lutheran Synod, Rajahmundry.

September 3 Mrs. Snyder d. Guntur.

December Father Heyer transferred to Rajahmundry.

1855

February 3 Third meeting, Lutheran Synod, Guntur.

April 1 Missionary Heise left Rajahmundry on furlough.

1856

January Rev. & Mrs. Cutter left Rajahmundry.

March 24 Rev. Snyder left Rajahmundry.

1857

April 15 Father Heyer sailed from Madras.

October 13 Missionaries Long and Unangst commissioned, Trinity Church, Reading.

December 23 Missionaries Long, Unangst and Snyder sailed from Boston.

1858

January 18 Rev. & Mrs. Heise returned Rajahmundry.

April 1 Missionaries Snyder, Long, Unangst arrived Guntur.

1859

January 31 Missionary Long settled at Samalkot.
 March 5 Rev. W. E. Snyder *d.* Guntur.
 July 1 Minnesota Synod organized by Father Heyer
 who was president for 10 years.

1861

February Samalkot bungalow completed.

1864

October 4 Philadelphia Theological Seminary opened.

1866

March 5 Rev. Long *d.* Rajahmundry.

1867

November 20 First meeting, General Council, Ft. Wayne, Ind.

1869

May 23 Father Heyer's unexpected appearance at Ministerium of Penna., Reading.
 August 31 Father Heyer sailed for India, from New York.
 December 1 Father Heyer arrived Rajahmundry.

1870

February 1 Rev. C. F. J. Becker arrived Rajahmundry.
 May 8 Rev. Becker *d.* Rajahmundry.
 August 4 Rev. Schmidt arrived Rajahmundry.

1871

January 22 Rev. I. K. Poulsen arrived Rajahmundry.
 January 26 Rev. Poulsen ordained Rajahmundry.
 January 30 Father Heyer left India, sailing from Coconada.

1872

April 1 Dr. Harpster arrived Guntur.
 October Father Heyer housefather, Phila. Seminary.

1873

March 26 Dr. & Mrs. Uhl arrived in Guntur.
 October 5 R. E. Cully ordained, Guntur.
 November 7 Father Heyer *d.* Philadelphia.

1874

July 1 Dr. Uhl re-opened English School Guntur, out
 of which developed the High School and
 Andhra Christian College.
 December 11 Rev. & Mrs. Rowe arrived Guntur.

1877

January 7 M. Nathaniel and B. John ordained, Guntur.

1878

December 25 T. Joseph and N. Paulus ordained, Rajahmundry;
 St. Paul's Church, Rajahmundry, completed
 and dedicated.

1879

January 14 Rev. Carlson arrived Madras.

1880

January *The Foreign Missionary* first published.
 April 16 Rev. Poulsen sailed for furlough, Madras.
 October 17 Rev. & Mrs. Artman arrived Cocanada.

1881

January 9 Rev. Poulsen returned from furlough to
 Samalkot.
 February 15 Rev. & Mrs. Schnure, and Miss Kate Boggs
 arrived Guntur.

1882

March Missionaries Pohl and Bothman of Breklum
 Society arrived Rajahmundry.
 September 16 Rev. A. D. Rowe *d.* Guntur.

1883

January 2 Missionary Dietrich arrived Rajahmundry.
 June 20 Rev. Artman started Rajahmundry High School.
 November 29 Dr. & Mrs. Wolf, Dr. Kugler and Miss Dryden
 arrived Guntur.

1884

September 18 Rev. Artman *d.* Rajahmundry.
 October 10 Rev. F. J. McCready arrived Rajahmundry.

1885

January 6 Rampa Fund established, Rajahmundry.
 September 1 Guntur affiliated as second grade College.
 October A. E. L. Mission Press established, Guntur.
 October 14 Rev. Swartz arrived, Guntur.
 December 6 Rev. William Groenning arrived Rajahmundry.

1886

January 30 Rev. & Mrs. Nichols arrived Guntur.
 December 16 Rev. John Nichols *d.* Guntur.

1888

- February 16 Mrs. E. Unangst *d.* Guntur.
 November 26 Cornerstone laid, St. Peter's Church, Tallapudi
 by Rev. McCready.
 December 1 Miss Kistler arrived Guntur.

1889

- June 11 Rev. Dietrich *d.* Rajahmundry.
 July 9 Rev. William Groenning *d.* Rajahmundry.
 November 12 Rev. E. Pohl's services loaned to Rajahmundry
 Mission.

1890

- January 18 Dr. Edman arrived Rajahmundry.
 January 18 Dr. & Mrs. Aberly, and Miss Amy Sadtler
 arrived Guntur.
 June 16 Dr. Edman stationed at Samalkot.
 December 20 Miss Schade, Miss K. Sadtler arrived Rajah-
 mundry.

1891

- March 4 Twenty-one student teachers graduate from
 Rajahmundry Seminary.
 November 14 Dr. & Mrs. Kuder arrived Rajahmundry.

1892

- March 23 Missionary Valett *d.* Bremen, Germany.
 April 10 Cornerstone laying, first medical work buildings,
 Guntur.
 July 31 Jubilee Celebration, Guntur.
 November 24 Dr. Albrecht arrived Guntur.
 December 20 Rev. Yeiser arrived Guntur.

1893

- March 4 59 Day Jubilee Tour began, Guntur.
 March 17 Watts Memorial College building opened,
 Guntur.
 July 22 Guntur Hospital cornerstone laid.
 December 15 Rev. Baenisch arrived Rajahmundry.
 December 16 Dr. & Mrs. Harpster arrived Guntur from fur-
 lough.
 December 25 Rev. & Mrs. Arps and Rev. & Mrs. Isaacson
 arrived Rajahmundry.

1894

- December 6 Miss Brewer, Miss Fahs, Rev. Kinsinger arrived
 Guntur.

1895

- January 9 Emmanuel Chapel, Dowlaishwaram dedicated,
 January 17 First Joint Conference of Lutheran Missions in
 the Telugu Country, Guntur.
 June Central Girls School, Rajahmundry, separated
 from Boys' School, and moved to Taylor
 bungalow.
 September 5 Miss Charlotte Swenson arrived Rajahmundry.
 November Golden jubilee, Rajahmundry.
 December 4 Marriage of Dr. J. G. W. Albrecht and Miss
 Amy L. Sadtler at Guntur.
 December 15 Dr. Baer and Miss Sanford arrived, Guntur.

1896

- October 18 Dr. E. H. Mueller arrived Rajahmundry.
 December 29 Miss Knauss arrived Guntur.

1897

- May 25 Pastor N. Paulus *d.* Rajahmundry.
 December 21 Rev. Holler arrived Rajahmundry.

1898

- December 11 Dr. Burger and Dr. McCauley arrived Guntur.
 December 21 Rev. & Mrs. Becker arrived Guntur.

1899

- January Central Girls' School moved to new buildings at
 Kambala Tank, Rajahmundry.
 January 8 Pastor J. William ordained Rajahmundry.
 March 26 Pastor T. Joseph *d.* Rajahmundry.
 November 29 Dr. Lydia Woerner arrived Rajahmundry.
 December 22 Rev. & Mrs. Harris arrived Guntur.

1900

- October 12 Rev. F. W. Weiskotten and daughter Miss E. L.
 Weiskotten and Miss Stremper arrived
 Colombo.
 October 20 Dr. E. Neudoerfler and Rev. G. Matthews
 arrived Guntur.
 December 12 Miss Elizabeth Stanley and Miss Ellen B. Schuff
 arrived Guntur.
 December 15 Rev. Weiskotten *d.* at sea.

1902

- February 20 Rajahmundry Hospital site purchased.
 March 2 Rev. P. V. Ratnam ordained Rajahmundry.
 March 26 Rajahmundry bazaar dispensary opened by Dr. Woerner.
 April 1 Rajahmundry School raised to High School.
 December 19 Dr. Cannaday arrived Guntur.
 December 20 Marriage of Dr. Victor McCauley and Miss Elizabeth Stanley, at Guntur.
 December 25 Dr. Fichthorn, Rev. Wackernagel, Miss Monroe, Miss Wahlberg arrived with Dr. Harpster in Rajahmundry.

1903

- April 1 Peddapur High School established as Mission School.
 December 5 Rev. Trafford arrived Rajahmundry.
 December 11 Miss Rollier, Miss Lowe, Dr. Mitchell arrived Guntur.

1904

- January 25 Miss Schade started Rajahmundry Training School for Girls.
 January 23 Stork Memorial Church building started.
 December Rev. Wolters arrived Rajahmundry.
 December 17 Rentichintala Church dedicated.

1905

- May 29-June 1 First Lutheran General Conference, Kodaikanal.
 July 5 Lutherigiri School building cornerstone laid.
 August Famine in Guntur District.
 September *The Gospel Witness* inaugurated, Dr. Wolf editor.
 November 23 Dr. J. Van der Veer arrived Rajahmundry.

1906

- January 16 Rev. & Mrs. Larson and Rev. & Mrs. Eckhardt. arrived Rajahmundry.
 February 3 Chirala dispensary opened.
 July Miss Wunderlich appointed by the Board.
 October Arbuthnot & Co. failure.
 October 29 Guntur Synod organized, Dr. Uhl first President.

1907

- January 22 Marriage of Dr. Ernst Neudoerffer and Julia Van der Veer, M. D., Rajahmundry.
 March Dr. Aberly, editor, *The Gospel Witness*.
 October 8 Stork Memorial, Guntur, dedicated.

1908

- January 2-9 First All-India Lutheran Conference, Guntur.
 January 28 Dr. Rohrer arrived Rajahmundry.
 February Rajahmundry Boys' School moved to Lutherigiri.
 July 20 Miss Swenson d. Rajahmundry.
 November 1 Dr. Strock arrived Guntur.
 November 11 Dr. Thomas, Miss Thomas, arrived Guntur.
 December 9 Miss Esbern and Dr. Nilsson arrived Rajahmundry.
 December 28 Commissioners Dr. Foss & Dr. Benze arrived Rajahmundry.

1909

- January Rajahmundry Training School for Masters opened.
 March 2 Tenali bungalow started.
 April Dr. Kuder, editor, *The Gospel Witness*.
 October 31 Dr. Dunkelberger arrived Guntur.

1910

- January 11 Rajahmundry Hospital cornerstone laid.
 July 13 Stall School cornerstone laid.
 November 23 Rev. Beussel arrived Rajahmundry.
 December 7 Rev. Spangler arrived Guntur.

1911

- January 15 Samalkot Church dedicated.
 January 16 Rev. P. Paradesi ordained.
 February 1 Dr. Harpster d. Philadelphia.
 March 6 Dr. Schmidt d. Kotagiri.
 April 19 Marriage of Dr. Isaac Cannaday and Miss Helen Elizabeth Chandler, Madura.
 July 20 Rajahmundry Hospital dedicated.
 July 21 Guntur Nurses' Home cornerstone laid.
 October 25 Rev. Werner, Rev. Schaeffer, Miss Tatge, Miss Haupt arrived Rajahmundry, with Dr. Neudoerffer.
 November 8 Dr. Finefrock arrived Guntur.
 November 14 Rangoon congregation organized.

1912

January 17 Rev. A. F. A. Neudoerffer arrived Rajahmundry.
 February Dr. Aberly, editor, *The Gospel Witness*.
 April 10 Stall School opened.
 October 10 Rev. & Mrs. Haaf arrived Guntur.
 October 11 Miss Welty arrived Guntur.
 October 23 Rev. & Mrs. Holmer arrived Rajahmundry.
 October 23 Rev. O. V. Werner and Miss Margaret Haupt
 married, Rajahmundry.
 November 21 Miss Borthwick arrived Rajahmundry.
 December 4 Rev. & Mrs. Witting arrived Rajahmundry.
 December 31 All-India Lutheran Conference, Rajahmundry.

1913

July 27 Rev. & Mrs. Witting left for U. S. A.
 November 6 Miss Miller arrived Guntur.
 December 3 Dr. & Mrs. Sipes arrived Rajahmundry.

1914

July 14 Mangalamandiram, Guntur, opened.
 December 1 Dr. Isaacson d. Rajahmundry.
 Rev. & Mrs. Dickey, Dr. E. Wolf, Miss Nelson,
 Miss McConnell, Miss Hoffman arrived Guntur.
 December 3 Marriage of Rev. August F. A. Neudoerffer and
 Amy Belle Rohrer, M.D., Rajahmundry.
 December 26 Dr. & Mrs. Coleman arrived Rajahmundry.

1915

January 9 Mrs. Julia Van der Veer Neudoerffer d. Rajah-
 mundry.
 March 4 Rev. E. A. Olson arrived Rajahmundry.
 November 20 Miss Christenson, Miss Anna Rohrer, Miss
 Hollerbach, Miss Virginia Boyer, Miss Eriks-
 son, Miss Levine, Rev. & Mrs. Tranberg arrived
 Rajahmundry.
 December 5 Mr. & Mrs. Kemner, Rev. & Mrs. Rupley, Dr. &
 Mrs. Graefe, Miss Brenneman arrived Guntur.

1916

July 2 Dr. E. Neudoerffer started Bhimavaram High
 School.
 November 1 Mrs. Kate Boggs Shaffer d.

1917

July Diamond Jubilee celebrations, Guntur.
 July 31 Pastors B. Anandam, L. Gnananandam, C. R.
 Gopal, K. Henry, K. Rajahratnam, B. Solo-
 mon, Y. Solomon, D. P. Zechariah, P. Samuel,
 Pedamutham Zechariah, Penumala Zechariah
 ordained Guntur.

1918

January 20 Chirala Church dedicated.
 May 10 Dr. & Mrs. Pfitsch arrived Guntur.
 November 11 Armistice Day.
 November 15 U. L. C. A. Merger.
 December 12 Miss Engle arrived Kodaikanal.

1919

August 22 Miss Emma Baer arrived Guntur.
 August 26-28 Joint Conference of Missions, Guntur.
 December 16 Rev. & Mrs. Goedeke arrived Guntur.
 December 16 Rev. & Mrs. Adolphsen and Miss Lange arrived
 Rajahmundry.

1920

January 1 J. M. Franklin, V. Prakasem, G. T. Paulus,
 P. Benjamin, N. I. Jacob, T. Shadrach ordained
 Rajahmundry.
 January 11-13 Rajahmundry Diamond Jubilee.
 October 20 First meeting U. L. C. Mission Council, Rajah-
 mundry, Dr. E. Neudoerffer, President.
 December 30 Dr. DeRemer arrived Bombay.

1921

January 4 Rev. & Mrs. Fink, Mr. & Mrs. Kauffman, Miss
 Nickel, Miss Schwab, Miss Szember arrived
 Guntur.
 February 5 Miss Anderson arrived Rajahmundry.
 February 6 Miss Blair and Dr. Reese-Wilkins arrived Guntur.
 February 7 Rev. & Mrs. Moyer arrived Rajahmundry.
 February 10 Rev. & Mrs. Moldenke arrived Rajahmundry.
 March 9 Mr. & Mrs. Bembowe joined work, Rajahmundry.
 May 31 Rev. Olson d. Rawalpindi.
 July 6 Miss Meissner, and Miss Steigerwalt arrived
 Rajahmundry.
 October 4 Rev. & Mrs. Raun arrived Rajahmundry.
 November 20 Rev. & Mrs. Fiedler, Rev. Schmitthenner, Miss
 Whitteker, and Miss Eyster arrived Rajah-
 mundry.
 November 27 Rev. & Mrs. Gotwald Guntur.
 December 29 Rev. & Mrs. Dolbeer arrived Guntur.

1922

May 21 Miss Virginia Boyer *d.* in S. S. Egypt disaster.
 October 8 Rev. Swavely arrived Rajahmundry.
 November 7 Rev. & Mrs. H. Miller arrived on field.
 November 12 Rev. L. E. L. Irschick arrived Rajahmundry.
 November 21 Rev. & Mrs. Caughman arrived Rajahmundry.
 November 22 Miss Weygandt arrived Rajahmundry.
 November 30 Marriage of Rev. A. F. Schmitthenner and Miss
 Marian E. Eyster, Rajahmundry.

1923

March 17 Miss Susan E. Monroe *d.* Philadelphia.
 October 10 Miss Lofgren arrived Rajahmundry.
 November 22 Dr. E. J. H. Mueller *d.* S. A.
 November 27 Miss Martin, Miss Leaman arrived Guntur.
 December 10 Marriage of Rev. L. E. L. Irschick and Miss
 Viola E. Steigerwalt, Rajahmundry.

1924

February 11 Miss Jessie Brewer *d.* Guntur.
 February 14 Marriage of Rev. Clarence H. Swavely and Miss
 Isie L. Weygandt, Rajahmundry.
 April 12 Y. Aaron, Y. David, K. Ezra, G. P. Jacob,
 K. Luke, J. Moses, Padamuttam Joseph,
 Penumala Joseph, M. Moses, B. Ratnam
 ordained Guntur.
 October 24 Rev. & Mrs. Hayner arrived Guntur.
 October Rev. Anderson & Rev. Toft joined U. L. C. Mis-
 sion work.
 October 3 R. Benjamin, M. Joseph, G. Manikyam, R. D. Ph.
 Augustus, B. Premayya, M. Ratnam, V.
 Santosham, V. Satyanandam ordained Nara-
 saravupet.
 October 5 P. Cornelius, D. Anandam, N. Devadanam, S.
 Jeevaratnam, M. P. John, Ch. Mark, S. R.
 James, G. Samuel ordained Rajahmundry.
 November 21 Rev. & Mrs. Schwerdtfeger arrived Rajahmundry.
 November 24 Miss Swanson, Miss Brummer, Miss Viele, Miss
 Eykamp, Miss Johnson arrived on field.
 December 18 Rev. Karl Wolters *d.* Rajahmundry.

1925

October 11 Secretary Drach, Rev. & Mrs. Benze arrived
 Rajahmundry.
 October 26 Rev. & Mrs. Cunningham arrived Guntur.
 November 20 Rev. & Mrs. Slifer, Dr. Beal arrived Rajah-
 mundry.

1926

July 1 Andhra Christian College B. A. classes opened.
 October 2 Rev. Harry E. Dickey *d.* Repalle.

1927

January 27 Von Gerber Chapel, Rajahmundry Hospital
 dedicated.
 February 25 Sattenapalle Church dedicated.
 April 19 A.E.L.Church organized, Dr. Burger President.
 September 28 B. John, T. Joseph, T. C. Krupadanam, E. Pra-
 kasam, G. Satyanandan, P. Samson, J. D.
 Sikhamoney, P. Sudarshanarao, M. Thomas
 ordained Rajahmundry.
 November 4 Miss Segner arrived Narasaravupet.

1928

February U.L.C.A. President and Mrs. Knubel, Treasurer
 and Mrs. E. Clarence Miller visit Mission.
 April 12 D. Anandarao, L. Moses, G. Rajahratnam,
 B. Satyanandam ordained Guntur.
 November 5 Dr. Cassel, Dr. Moyer, Miss Meyer, Miss Kaer-
 cher arrived on field.

1929

February 17 Dr. & Mrs. Zigler arrived Guntur.
 April 17 Miss Glatz arrived Kodaikanal.
 September 8 Miss Kron arrived Rajahmundry.
 November 24 Rev. & Mrs. E. G. Wood arrived on field.

1930

January 31 First meeting, Rampa Home Mission Board.
 March 16 Rev. P. B. Paul ordained Guntur.
 July 3 Dr. Lydia Woerner *d.* Interlaken, Fla.
 July 26 Dr. Kugler *d.* Guntur.
 December 6 Miss Cronk & Miss Zimmerman arrived Rajah-
 mundry.

1931

September 27 K. Abraham, P. Bhushanam, K. Cornelius,
 N. Devadatham, V. Frederick, K. Jeeva-
 ratnam, M. C. John, V. Jonathan, P. C. Joseph,
 A. Joshua, A. D. Kinsinger, T. P. Krupa-
 danam, T. Matthew, G. Nathan, A. P. Paul-
 son, B. C. Peter, K. Raphael, T. V. Prasada-
 rao Ratnam, B. Samuel, G. Satyanandam,
 P. J. Simon, G. Zachariah ordained Renti-
 chintala.
 October 4 Rev. & Mrs. Peery arrived on field.
 November 24 Miss Brosius arrived Rajahmundry.

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1932

January 14 Miss E. B. Schuff *d.* Los Angeles.
 April 21 Andhra Evangelical Lutheran Church registered.
 under Societies Act 1860.
 July 1 Mr. V. Ch. John, manager of Peddapur H. S.
 Mr. M. Samuel, manager of Bhimavaram H. S.
 U. L. T. Seminary opened, Madras.
 July 7 Rev. Harry Goedeke *d.* Rentichintala.

1933

June 18 Pastor Shuddappa ordained Hubli.
 August 24 Miss E. Pauline Whitteker *d.*

1934

April 19 Miss Anderson *d.* Rajahmundry.
 August 6 Miss Van Deusen arrived Kodaikanal.
 September 24 M. Anandarao, S. M. Benjamin, D. Bhooshanam,
 G. Daniel, G. Devasahayam, R. Isaiah, T.
 Jacob, D. Jesuratnam, G. Jesuratnam, M. R.
 Joseph, V. P. Joseph, K. Kamalayya, S. Krupa-
 danam, M. Prakasem, A. Samuel, B. Samuel,
 B. S. John, N. Solomon John, J. Swaminatham,
 K. Veeraiah ordained Guntur.
 December 4 Miss Lindahl arrived Rajahmundry.

1935

May 12 Dr. Morgan arrived Kodaikanal.
 July 1 Mr. V. Moses manager, U. L. C. M. Training &
 Middle School, Rajahmundry.
 September 8 Dr. C. F. Kuder *d.* Yeadon, Pa.
 September 26 Golden Jubilee, U. L. C. Mission Power Press,
 Guntur.
 December 7 Miss Susan Glatz arrived Rajahmundry.
 December 31 Baptized membership of A. E. L. Church 171,
 812.

1936

February 28 Golden Jubilee, Andhra Christian College.
 June 4 Miss Theodora Neudoerffer arrived on field.
 July 19 Dr. & Mrs. Gesler arrived Guntur.
 September 1 Rev. & Mrs. Oberly arrived Rajahmundry.
 October 28 Destructive cyclone, Guntur District.
 November 12 Miss Onsrud arrived Rajahmundry.

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1937

March 12 Rev. M. P. John *d.* Nidadavole.
 March 13 Dr. Anna Gesler *d.* Guntur.
 April 30 Old District Munsiff's Court Site acquired for
 College, Guntur.
 June 10 Rev. N. Devadattam *d.*
 July 1 C. M. S. Co-operation in Andhra Christian
 College.
 November 11 Secretary Koller died.

1938

December Dr. & Mrs. A. R. Wentz & Mrs. O. A. Sardeson
 visit Mission.

1939

July 1 Theological College, opened at Luthergiri.
 September 3 World War II.

1940

October 1 Governor, Madras Presidency, Sir Arthur Hope,
 visits Mission Council.
 December Secretary Moll visits Mission.

1941

October 3 Brecklum Telugu field transferred to U. L. C. M.
 December 7 Pearl Harbour attack; U. S. A. enters war.
 December 31 Baptized membership A. E. L. C. 195,656.

1942

July 31 One hundred years completed.

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