A. The Context:

The beginnings of the Andhra Evangelical Lutheran Church (AELC) can be traced to the evangelistic zeal of the European Lutherans who migrated from Germany to the United States of America. Several factors such as war and the resultant frustrating economic conditions, the desire from escaping religious persecution and the news of a land flowing with milk and honey where one can live in freedom, peace and worship God in all the grandeur encouraged Germans to migrate to New York, Pennsylvania and New Jersey areas of the United States in thousands. Since the Pastors who migrated were too insignificant to meet the religious and spiritual demands of thousands of migrated Germans and other Europeans, requests for pastoral help in churches as well as schools poured into England and Germany. As years passed by, the Lutheran Churches in America also realized that they could not solely depend on Europe for Pastors and therefore, started their efforts toward the establishment of Seminaries at Gettysburg and Pennsylvania in 1826 to train Pastors and also in order to preserve and protect the identity, spent their resources in organizing a General Synod. The first Convention of the General Synod which met on October 22, 1820 was given the mandate to impart theological education and training the Seminaries and Missionary Institutions. The news of the activities of the Mission in foreign lands ignited so much interest and enthusiasm on Mission Enterprise that in the 1833 Convention of the General Synod, a Committee was appointed to prepare a report the Mission to present at the next Convention that was scheduled to meet in

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2 Ibid, P. 79.
1835. Fascinated by the Report, the Convention that met in October of 1835, organized the ‘Central Missionary Society’ and one of its emphases was to send Missionaries as soon as possible to the ‘heathen’ lands\(^3\). Sometime in 1836, the appeals from C. L. E. Rhenius of Tinnalvely in India and Frederick Gitzlaff of Chnas for volunteers to start Lutheran Missions evoked positive response from America and a Convention of Ministerium of the Pennsylvania General Synod was convened on June 9, 1941 and decided to establish its own Mission and asked John Christian Friederick Heyer\(^4\) (Plate: IA) as the first Missionary to proceed to India and start a Lutheran Mission in that country. Heyer’s wife died on January 13, 1839 and the grown-up children of Heyer who were capable of looking after themselves were positive signals for Heyer to accept the offer\(^5\).

B. ESTABLISHMENT OF GUNTUR AND RAJAHMUNDRY MISSIONS:

Father Heyer, as he is affectionately called in India and in America, sailed from Boston on October 15, 1941 at the age of 48 and arrived in Madras on April 16, 1942. After a month of Telugu language study, he arrived at Nellore on May 23\(^{rd}\). From Nellore, Stephen van Husen of the American Baptist Mission accompanied him in seeking for a suitable location to carry on his work. They travelled to Ongole, and later to Gutnur, arriving there on July 31, 1842. At Guntur, they were given a very warm welcome by Henry Stokes, the then Collector for the British Government in Guntur District. He was a man of earnest

\(^3\) Victoria Grace, *The Ordination of Women in the Andhra Evangelical Lutheran Church: Retrospect and Prospects*, M.Phil. Dissertation, University of Madras (Unpublished), 2004, P.


Christian faith, and had long been trying to secure a Missionary for Guntur. He offered him a building in his own Compound for a dwelling, and helped him generously in every possible way. “Rarely in the history of mission work, foreign mission had such auspicious and promising beginning as the one which Heyer established in Guntur.”

Father Heyer’s preaching for the first was to be done through an Interpreter. Each Sunday, there was an audience of English Residents numbering thirty, and a Telugu audience of about seventy. But he was far-sighted enough to realize to lay broader foundations through the establishment of Schools. An English-Telugu school that was conducted for some years, under the patronage of the Collectors and other English residents of the town was transferred to him by Stokes Father Heyer at once organized 3 schools at Kothapeta, Prathipadu and Nallapadu and within less than three months there were six school in the town or in its environs with 150 pupils enrolled and seven teachers. These pupils were the children from the low caste and outcaste families and the Brahmins remained aloof and distrustful. In the next months, Heyer organized the first Hindu Girl’s School in the place with fifteen students.

By the end of his first year, the attendance at the Telugu services increased to about 200 and by the end of 1844, seventeen persons, including six adults were baptized by Heyer. Most of them were the servants of the English Officials and not the natives of Guntur. All the work of the first year for which

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6 Swaveley
8 Ibid, P. 41.
the Church in America paid was carried on at an expense of less than US$ 1,600, including Fr.Heyer’s own salary. The Payment was inadequate and hence Fr.Heyer received the generous gifts of Stokes and other friends in Guntur and thus made-up the balance. The Girl’s School was supported by one Mrs. Walker of Guntur for the first year 9.

THE NORTH GERMAN MISSIONARY SOCIETY

The North German Missionary Society too wanted to start its Lutheran denominational work in India. Hence in February 1844, Louis P. Menno Valett, was sent as its first Missionary to Andhra. He came to Guntur and lived with Father Heyer for some time, while deciding on a field of work. He visited Ellore (Eluru) and Rajahmundry, and in January 1845 he began work at Rajahmundry as a resident Missionary 10. Sir Arthur Cotton and several of his assistants who were engaged in the construction of the great anicut at Dowlaiswaram across river Godavari encouraged the newly arrived Missionary and pledged his support 11. After the labours of Missionary Valett for little over than a year in Rajahmundry, two additional missionaries of the North German Mission Society, Charles William Groenning and Ferdinand August Heise joined him, arriving on July 22, 1845. Work was begun at Ellore by Groenning, while Heise remained in Rajahmundry 12.

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9 Ibid.
12 Ibid, P.P. 84 – 86.
Accompanied by Missionary Valett, Father Heyer made his first preaching tour in 1844 in Palnadu Taluk, and so impressed a man at Polepalle, Malapati John, that he later came to Guntur and was baptized early in 1847 by Missionary Gunn and thus John became the first Protestant Christian in the Palnadu Taluk.\textsuperscript{13}

The lack of proper support from America caused Heyer much discontent and more than once he asked the Church at Home to call him back, unless it would contribute more adequately. “It seems wrong and unjust,” he wrote, “that the American Lutheran Mission should depend so much for support on a member of another ecclesiastical body.” Hence, he decided to go back to America and left Guntur on December 22, 1844.\textsuperscript{14} During his stay at Gutesburg as a Pastor, he took a special course in Medicine at Washington University and received the Doctor of Medicine Degree at the close of the scholastic year 1847. He was then 54 years old.

In 1844, a colleague was sent to him by the General Synod and this was Walter Gunn whose preparation for the work was fostered by the Hartwick Synod, inspired and aided by the efforts of four women of that Synod, which was “the first organized attempt to advance the cause of foreign missions in which the women of the Church engaged.”\textsuperscript{15} Gunn’s wife who went along with him, was the first woman to serve in any capacity on the Mission Field and she began almost at once to teach English and needlework to a class of Hindu girls. After her

\textsuperscript{13} Swaveley, C.H. Op.cit. 1942, P.
\textsuperscript{15} Swaveley, C.H. Op.cit. 1942, P.
husband’s illness and consequent death a few years later, Mrs. Gunn remained for a year as teacher of the Girl’s School with forty pupils on the rolls. She was thus, “the first regularly called and salaried woman missionary of the American Evangelical Lutheran Mission in India.”

In the second visit to Palnadu area by Father Heyer, in 1849, he decided to make his residence at Gurazala, the Taluk Headquarter and lived there for nearly four years from April 1849 and February, 1853. This was as region which at that time was almost inevitably fatal to Whiteman because of the great heat and the prevalence of fever and hence considered a most dangerous place for Western.

Hence Father Heyer had prepared a grave for himself at Gurazala and had a coffin prepared and brought from Guntur to be used in case of his death. At times when the roof of his house leaked badly he slept in the coffin. However, he enjoyed good health during the four years of his residence at Gurazala and his work was never seriously interrupted by sickness. On leaving Gurazala for Guntur, in 1953, he burned the coffin and filled the grave he had prepared exclaiming “6th death where is they sting? 6 grave where is they victory? Thanks to God who giveth us the victory through our Lord Jesus Christ”.

With the help of Stokes, Heyer established second, and for a long time the most flourishing Station of the American Evangelical Lutheran Mission in India. Here, he found much opportunity to make use of his training as a Physician, as well as the favourable conditions for his most effective work of

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evangelism in India. After eight months residence at Gurazala, he baptized 42 persons and during 1849-1853, Heyer baptized as total of 243 people and sent several workers to Markapur taluk, where Mission was actually started some forty years later\textsuperscript{18}. On October 6, 1849, the third American Missionary who arrived at Guntur was George J. Martz of Frederick from Maryland.

C. THE CONSTITUTION:

On Sunday, April 22, 1849, Father Heyer called the newly baptized Christians to Gurazala, and organized the first Lutheran congregation in Palnadu with the adoption of the following simple Constitution\textsuperscript{19}.

\textbf{Section I. Name:} First Christian Congregation in Palnadu.

\textbf{Section II. 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 Testaments. Ephesians 2:20.

\textbf{Section III. 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 expected that all persons shall prove the sincerity of their profession by leading Christian lives, and then testify


against idolatry, and help to establish the Kingdom of Heaven through the land.

Section IV. Children: The lambs of the flock, the children of the congregation, are to be trained in the nurture and admonition of the Lord, by the Pastor, school teachers and parents.

Section V. Council: The Council of the congregation is to consist of the minister and two or more elders and deacons.

The following year, the work was still farther extended by the acquisition of the Rajahmundry field. The Missionaries from Germany who established this work at Rajahmundry lived in most friendly relations with those in Guntur; and when the disturbed political conditions of Germany in 1848-9 caused the North German Society to retrench, the Field was taken over with its Missionaries by the Foreign Missionary Society of the General Synod in 1851.

After several years in Guntur, Father Heyer moved to Rajahmundry in 1854. Here at Rajahmundry, Heise went on furlough in 1855-57, Groening gave up Ellore and moved to Guntur in 1850, and in 1852, new missionaries, Rev. and Mrs. William J. Cutter, and Rev. and Mrs. William E. Snyder, both from the Hartwick Seminary.

The Missionaries met at Guntur on January 31, 1853, and organized the First Lutheran Synod in India, with Father Heyer as its President.

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second meeting of the Synod in January 1, 1854, Heyer recommended the establishment of relations with all the Lutheran Missionaries in India which might eventually be result in the formation a General Synod. In February 1855, Groening reported that all Missionaries except Father Heyer suffered severe illness during 1854. While Snyder lost a daughter as well as his wife, the Cutters son died during that year. Palnadu was without as missionary as Martz returned to America in 1852 and Cutter left for furlough in December 1855.

Ten years passed away since the coming of Heyer to Guntur and in that time, only fifteen adult communicants were gained in that city. There were not yet so many in Rajahmundry, but some few were also added in Palnadu.

D. CAUSES FOR SLOW GROWTH:

There were several causes of the slow growth of the Church. The Missionaries who were sent out were few; and sickness and death had depleted the ranks. Financial support from America was meager, and in time the English residents in Guntur gave less. Though Collector Stokes was moved to Madras, he still continued to contribute to the Mission, and in 1853 offered to build two bungalows for missionaries in Palnadu if a second Missionary was stationed there. However, this offer was not accepted because of the lack of personnel and funds.

The number of Missionaries was too small to allow for extensive touring of the country outside the cities of Guntur and Rajahmundry. When this was done, as in the Palnadu, more convers were made; but the chief need was for

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23 Ibid, P.
24 Ibid, P.
native helpers, and these could not be obtained without training them. Hence, the work of overseeing the Schools absorbed much of the Missionaries’ time and energy. Most of the teaching was to be done by Hindu instructors, and the few Christians available were uneducated and hence, could not serve as teachers. As a result, all the Christian teaching was to be directly supplied by the Missionaries themselves.\(^{26}\)

In 1857, after Heyer returned to America, he took up again the work of a Home Missionary. During his stay in the United States, the Mission in India was experiencing the most acute crisis of its history. It seemed as though the enterprise was drying up at its source. These were the years of the Civil War in America\(^{27}\), a time when even the most ardent supporters of the Missions found their interest centered at home, and contributions to religious work shrank to a minimum.\(^{28}\)

In December, 1857, Rev. and Mrs. Erias Unangst and Rev. and Mrs. Adam Long sailed for India along with Missionary Snyder. For the next twelve years no new missionaries were sent from America. W. E. Snyder died of Cholera in Guntur on March 5, 1859 and Missionary Long opened work at Samalkot in 1861. However, he and his family suffered a severe attack of smallpox resulting in the death of two of their children and his own death on March 5, 1866.\(^{29}\) Groening returned to Germany in 1865, and Erias Unangst was left alone in the field in 1867.

\(^{26}\) Ibid.
\(^{27}\) Ibid, P. 5.
\(^{28}\) Ibid.
During this period, there were four stations on the Indian Mission field – Guntur, Palnad, Rajahmundry and a new and difficult one at Samalkot. Living at Guntur, Erias Unangst tried his best to supervise the whole field, but found it as an impossible task. Besides the four mission stations, there were 29 outstations where Christians belonging to the mission live. There were 22 Schools with about 300 pupils. Rajahmundry was in urgent need of a Resident Missionary as immersionist sects were drawing away its converts, and even some of its teachers.  

In this crisis, the lone Missionary, whose appeals for help to the Church in America produced no results, applied to the Mission of the Church of England (Church Missionary Society) at Ellore, for someone to take charge of the work at Rajahmundry. This was done and a plan was evolved by which the CMS could take over the entire Rajahmundry-Samalkot part of the field.  

Further, Heyer, now 77 years old and President of the Minnesota Synod came east to the Convention of the Ministerium of the Pennsylvania in Reading in May, 1869, just in time to forestall this arrangement. To his mind, the transfer of any part of the Mission to a non-Lutheran body is a breach of trust and stated that he wished to go to Rajahmundry as a Missionary of the Lutheran Church. The Ministerium gave approval to his proposal to return to India in August 1869. On August 31st he sailed from New York for Germany and India.

and came to Rajahmundry on December 1st, 1869, and reorganized the work with the assistance of two catechists, Thota Jospeh and Nelaprolu Joseph. Six months later, Schmidt and another young Missionary, Poulsen, a native of Denmark, arrived at Rajahmundry and Father Heyer, feeling that his work was accomplished, returned to the United States. After a brief period of service as House Father and Chaplain of the Theological Seminary at Mount Ariry, Philadelphia, he died on November 7, 1873, being more than 80 years of age.

The following statistics indicate the progress of the work up to 1871 when Father Heyer left India for the last time.

<table>
<thead>
<tr>
<th>Name of the Mission Field</th>
<th>Number of Missionaries</th>
<th>Number of Christians</th>
<th>Number of Indian Workers</th>
<th>Number of Pupils in the Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guntur</td>
<td>3</td>
<td>2,150</td>
<td>56</td>
<td>400</td>
</tr>
<tr>
<td>Rajahmundry</td>
<td>2</td>
<td>160</td>
<td>9</td>
<td>138</td>
</tr>
</tbody>
</table>

E. SEPARATE MISSIONS UNDER THE GENERAL COUNCIL AND THE GENERAL SYND, 1870-1918:

The Foreign Missionary Societies and the General Synod and the Ministerium of the Pennsylvania of the United States continued their separated existence, but cooperated in the Telugu Mission in India until 1867, when confessional differences culminated in the withdrawal of a number of Synods from the General Synod and their separate Organization into the General Council of the Evangelical Lutheran Church of North America. In 1869, each of these

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33 Ibid, P. 102.
35 Ibid, P.
general bodies constituted a Standing Committee to take the place of the more independent Missionary Societies. Consequent of which the fields in India were also divided, the General Synod taking the southern portion with its Headquarters at Guntur, and the General Council occupying the northern part with Rajahmundry as its Headquarters\(^{36}\).

**E.1. The Guntur Field, 1870-1918:**

When Unangst proceeded on furlough in May 1871 and as such there was no Missionary in the Guntur field, the work was looked after by Culy, an Eurasian Evangelist. In 1872, Unangst returned from furlough accompanied by John H. Harpster. Harpster spent a very successful term in residence at Dachepalle of Palnadu taluk, where he baptized 1,300 adults and children in four years’ time.\(^{37}\) He returned to America in 1876 and again returned back to Guntur field in 1893 to serve in the Sattenapalle field.

In 1873, L. L. Uhl\(^{38}\) arrived to begin a half century of service, the longest ever rendered by any Missionary in the Lutheran field. His outstanding work was the reorganizing and developing of the whole educational system in the Guntur field. He reopened the original English-Telugu School taught by Father Heyer, which was closed for lack of funds. Under him, as Principal, this school for boys attracted many high caste pupils, though at first they refused to sit in the same room with those of the lower castes. However, this prejudice was overcome by the end of the first month. The School maintained such an high standard, that

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\(^{36}\) Ibid, P. 38.
\(^{37}\) Ibid.
in little more than ten years and later converted as Watts Memorial College with his collection of a donation of US$ 18,000. The Watts Memorial College, in the course of time, changed its name as the present Andhra Christian College. Mrs. Uhl, being an educator, organized elementary schools in the town, as well as three caste girl’s schools\textsuperscript{39}.

Adam Rowe and his wife arrived to Guntur field in 1874 and Rowe served as the Children’s Missionary supported by the Sunday Schools of the Church in America\textsuperscript{40}. As soon as he had sufficient knowledge of Telugu, he was placed in-Charge of the northern division of the Guntur field, while Unangst taking the southern division. During the Christmas holidays of 1876, Strok’s Chapel in Guntur was dedicated and at the same time the first Indian Pastors, Medikonduru Nathaniel and Bethala John were ordained. After 1874, no new Missionaries were sent to Guntur except Rev. and Mrs. Schnure and Miss Kate Boggs in 1881. In 1883, Miss Fannie M. Dryden arrived and engaged in Zenana and School work for about ten years. In 1883, Rev. Luther B. Wolf and his wife, arrived at Guntur and in 1885\textsuperscript{41}, W. P. Schwartz, sent by the General Synod South came to Guntur. In 1886 John Nichols joined the missionary staff and died in the same year of his arrival in India.

By January 1, 1890, there were only two ordained men, a Missionary’s wife and two single women in the Field. No new missionaries arrived after 1886 and only in 1890 John Aberly, accompanied by his wife reached Guntur and was appointed to the Narsaraopet Taluk. In 1894 he was made in-Charge of the

\textsuperscript{39} Ibid, P. 131.
\textsuperscript{40} Ibid, P.P. 133 – 135.
\textsuperscript{41} Ibid, P.P. 143 – 144.
Boarding School and Theological Training School in Guntur where he served for about thirty years.\textsuperscript{42}

**The Progress in Guntur Station:**

The decade between 1890 and 1900 is marked by great progress in all directions\textsuperscript{43}. Eight ordained men were recruited and six single women missionaries helped in the activities of the Mission. Several buildings such as the Watts Memorial College, the Kugler Hospital and the Girl’s Hostel in Guntur were completed. At the beginning of the decade all district work was done from Guntur; however, in 1900 there were Missionaries stationed at Narsaravupet and Rentachintala.

During this period, the baptized membership rose from 13,566 to 18,964 and the number of pupils in the High School and College increased from 150 to 500\textsuperscript{44}.

From 1900 to 1910, the work continued to prosper and while two new Stations – Chirala and Sattenapalle were completed, Tenali was almost finished. The splendid church building at Rentachintala and Kugler Hospital Chapel were also constructed. At the close of 1910, Chirala Hospital and additions to Kugler Hospital were well under way. The membership of the Mission grew from 18,964 to 40,198 in 1910\textsuperscript{45}. Between 1900 and 1910, four new men were recruited for Guntur field, and seven women Missionaries were augmented.

\textsuperscript{43} Ibid.
\textsuperscript{44} Ibid, P. 40.
\textsuperscript{45} Ibid.
And further, between 1910 and 1920, eight new men and ten women Missionaries were added to the staff. By the end of 1920 the number of Christians increased to 63,370 and more than 3,000 Sudras were baptized⁴⁶. In 1912, the first member of the Mission to pass his B. A., examination was V. Ch. John (M. A., L. T.) who later served as the first Indian Principal of Andhra Christian College⁴⁷. On account of the deportation of the German Missionaries during the First World War, the services of a number of Missionaries were loaned to the Hermannsburg Mission and to the Gossner Autonomous Church.

**E.2. The Rajahmundry Field, 1870-1918:**

Missionaries, Schmidt and Poulsen worked for seven years in the Rajahmundry field. In 1876, the Rajahmundry field was divided as Schmidt with N. Paulus as his catechist took charge of Rajahmundry and Dowlaiswaram and the work of south Rajahmundry field, while Poulsen with T. Jospeh as his catechist supervised the village work of Muramunda, Jegurupadu, Dulla, Amalapuram, Samalkot, Jaggampet, Gokavaram and Korukonda. One of the notable incidents of 1877 was the baptism of a Sudra School teacher, P. Venkataratnam by Poulsen who in spite of sever persecutions, persisted in Christian faith and later became a Pastor⁴⁸.

With the coming of A. B. Carelson in 1879, began the Augustana Synod’s⁴⁹ active participation in the work of Rajahmundry. Since that time there had always been Missionaries from the Augustana Synod on the field, and besides

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⁴⁶ Ibid, P. 4, 43.
⁴⁷ Ibid.
⁴⁸ Ibid, P. 41.
⁴⁹ Ibid.
Carlson, there were more than twenty five Missionaries including their wives. For example, Horace G. B. Artman came to India from the Augustana Lutheran Church along with his wife to serve in India in the Rajahmundry field.  

The decade 1880-1890 was a time of progress in the field, in spite of the losses by the death of several male Missionaries. The Journal, The Foreign Missionary was first printed in America in 1880 and in that year, Schmidt purchased the ‘Riverdale’ Compound. Carlson, who was in-Charge of Samalkot, suffered severe sunstroke in 1881 and died on March 29, 1882 at Madras. A Telugu translation of the Church Book was printed in 1881. In March 1882, E. Pohl and H. Bothmann arrived at Rajahmundry accompanied by Schmidt and Artman.

Rev. Franklin S. Dietrich arrived in Rajahmundry in October 1882 and as Schmidt went on furlough the next year. Hence, the Rajahmundry Mission was placed under the leadership of Artman during which time it made good progress. However, Artman was stricken with a very serious relapse of fever which caused his death on September 18, 1884, less than four years after his arrival in India at the age of only 27 years. However, Artman’s wife continued in India as the first woman Missionary of the General Council, superintending the Girl’s School and the Zenana work of Rajahmundry. In the same year, Frederick James McCready, a young Anglo-Indian student who was sent to Philadelphia Theological Seminary by Artman, returned to India and was placed in-Charge of Tallapudi field.

50 Ibid, P. 52.
51 Ibid.
52 Ibid.
53 Ibid, P. 42.
Schmidt returned in 1885 and took charge of the Rajahmundry work as well as Velpuru while Poulsen was placed in Charge of the Samalkot field and Dietrich assumed charge of the Rajahmundry School work and Dowlaiswasram.  

Rev. William Groening who was born in Guntur and educated at the Breklum Missionary Institute came to Rajahmundry in 1886. At this time, the interest of the Home Church in the Foreign Mission Committee went into debt.

A series of misfortunes overtook the Mission in 1888-89. Frist, Poulsen withdrew permanently from the work; as a result of the financial difficulties in America, the Boarding School in Rajahmundry was closed during January and February of 1888, and the Muhammedan Boy’s School, the next month. Dietrich died on June 11, 1889 and William Groening died of cholera on July 9th of the same year.

Ernest Pohl of the Schleswig-Holstein Mission, Salur came to Rajahmundry just at the time of the death of Missionary Groening and it was recommended to the authorities in America to secure his services in order to carry on Groening’s plans for educational work. Pohl began his work from November 12, 1889 onwards and continued in the Rajahmundry Mission until 1897.

Kuder who came to Rajahmundry in 1892 and assumed charge of the Seminary at Luthergiri and three more recruits – Paul Baenisch, Rudolph Arps and Hans Eric Isaacson arrived in 1893. As Schmidt and Edman left for America in 1894, Pohl was given charge of Rajahmundry and Bhimavaram. While Isaacson

54 Ibid.  
56 Ibid, P. 43.
moved to Samalkot, Arps shifted to Dowlaiswaram. On his return, Schmidt took charge of Bhimavaram, Rajahmundry and Korukonda, and Mrs. Pohl was assigned to Tadepallelgudem region.

The period between 1896 and 1899 was marked by serious dissensions in the Mission. Baenisch resigned and Pohl returned to Parvathipur. Though Mueller and Holler arrived in 1896, they remained only for a short time. 57

Pastor N. Paulus died in 1897 and less than two years later Pastor T. Joseph also passed away. Then it was proposed to ordain J. William, a pupil of Father Heyer and due to dissensions on this matter Kuder, McCready, Mueller and Arps opted to resign. However, Arps withdrew his resignation later and Mueller joined the work of the Guntur field 58.

As a result, reinforcements were sent to the Mission in 1900 in the persons of Gomer B. Mathews, Ernst W. Neudoerffer, Miss. Martha Strempfer and Miss. Emily L. Weiskotten. 59 At the close of 1900, the number of baptisms in the Mission increased to 6,159. E. Neudoerffer was placed in-Charge of the Boy’s Boarding School at Rajahmundry which became High School in September 1902, though later the High School section was closed. In 1902, P. V. Ratnam 60 was ordained and John H. Harpster who served in the Guntur Feld for a number of years, came to Rajahmundry. He was accompanied by A. S. Fichthorn, Miss. Hedwig Walberg, Miss. Susan E. Monroe and F. W. Wackernagel. They arrived at Rajahmundry on the Christmas Day of 1902.

57 Ibid.
58 Ibid, P.P. 43 – 44.
59 Ibid, P.44.
60 Swaveley, P. 4.
Harpster succeeded Schmidt as Missionary-in-Charge of Bhimavaram, Rajahmundry and Korukonda districts. Fichthorn who was the Treasurer in India was also in-Charge of the Boy’s Schools in Rajahmundry and Peddapur. In April 1903, the School at Peddapur was developed into a High School and Edman carried on the work in the Tallapudi field until his return to America in 1903.\textsuperscript{61}

Isaacson went to America in 1903, and Arps added Samalkot to his work in the Dowlaiswram field. Neudoerffer went to Tadepalligudem in March 1903 and later added Tallapudi to his supervision. Among these, Schmidt retired at Kotagiri in March, 1903.

During the next year a few more ordained men came as reinforcements to the missionary staff – Edward H. Trafford, O. L. Larson, and O. E. Eckhardt. Fichthorn resigned in 1904 due to ill-health. In October 1906 serious financial disaster shook the Mission when the Banking House of Arbuthnot & Co., failed.\textsuperscript{62}

The Luthergiri buildings which were started in 1905 were completed in May 1908, and the Central Boy’s School was transferred to that compound. The decade 1909-19 was a period of larger developments. To begin with ten ordained men were sent to the field; the Rajahmundry Hospital buildings\textsuperscript{63} were completed in 1911; Kuder supervised the printing of a full editions of the Telugu Church which was completed in April 1913; and the Bhimavaram High School was opened in the same year and it was later developed into the largest High School in the Mission.

\textsuperscript{61} Ibid.
\textsuperscript{62} Ibid.
\textsuperscript{63} Ibid.
The following statistics\textsuperscript{64} of the two fields at the close of this period of 1919, and the corresponding figures for 1949 indicate the progress made since the merger of the two Missions:

<table>
<thead>
<tr>
<th></th>
<th>Rajahmundry Field 1919</th>
<th>Guntur Field 1919</th>
<th>Total 1919</th>
<th>Total for Mission 1949</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptized Membership</td>
<td>27,004</td>
<td>60,180</td>
<td>87,184</td>
<td>2,37,313</td>
</tr>
<tr>
<td>Missionary Staff:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men on the Field</td>
<td>10</td>
<td>12</td>
<td>22</td>
<td>19</td>
</tr>
<tr>
<td>Wives on the Field</td>
<td>8</td>
<td>11</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>Single Women on the Field</td>
<td>10</td>
<td>11</td>
<td>21</td>
<td>26</td>
</tr>
<tr>
<td>Indian Pastors</td>
<td>8</td>
<td>16</td>
<td>24</td>
<td>119</td>
</tr>
<tr>
<td>Total Indian Workers</td>
<td>1,362</td>
<td>1,037</td>
<td>2,419</td>
<td>4,171</td>
</tr>
</tbody>
</table>

**WOMEN MISSIONARY SOCIETY**

Just at the close of the 70’s an event of importance took place in missionary work. This was the organization of the women’s Homes of the Indian Women known as “Zanana work”\textsuperscript{65}. Mrs. Uhl had begun a systematic visitation in Guntur in 1878; Mrs. Schemidt and Mrs. Artman began such work in Rajahmundry three years later. The Bible Women were at first merely interpreters and helpers, but in later years became real evangelists, not only teaching in the homes, but often addressing large audiences when on tour in the villages\textsuperscript{66}.

\textsuperscript{64} Ibid, P. 45.
\textsuperscript{65} Ibid, P. 13.
\textsuperscript{66} Margaret R. Seebach, op.cit., P. 13.
E.3. Hospital Work:

The Medical work in AEL Church was started by Dr. Anna S. Kugler, leaving a fine position in Norriston State Hospital decided to give her skill as Physician to the women of India who could not allowed to be treated, or even seen, by a doctor of the opposite sex. But when she offered her medical services, the Women’s Society were afraid to undertake such a revolutionary and expensive step and hence, Kugler was sent only to teach and do Znana work. But when she offered her medical services, the Women’s Society were afraid to undertake such a revolutionary and expensive step and hence, Kugler was sent only to teach and do Znana work.67

But the word soon went around that a woman doctor was in the Guntur field, patients came to her for help. She treated them at first on her Bungalow’s veranda, while carrying on the work of the Schools as well. It soon became evident that her medical work was greatly needed and desired and when she returned from her first furlough in 1892, she was able to open a dispensary, in August 1886 in a rented house in the Mohammaden quarters, which was later shifted to the main building in 1898.68

No Missionary had ever been more greatly loved or more highly honoured than Anna Kugler. “She must be a goddess”69, said many of her patients, “for she brings back the dead to life.” The Hospital was made and kept by her as a true center of Gospel influence and no patient left its wall without having heard of the Saviour in whose name those deeds of mercy were wrought.

68 Kugler, A.S., Guntur Mission Hospital, WMS, Philadelphia, 1928, P.5.
Recognizing the services of Kugler to the people, the Government awarded her the *Kaiser-I-Hind* medal, and later added to it a pendant[^70]. When she died, after 47 years memorable services, both Hindus and Christians together participated in carrying her mortal remains to her final rest.

While the hospital was still in the building, Miss Katherine Fahs[^71], the first American Nurse arrived on the field, to give 34 years of dedicated service to the training of the Indian nurses. Dr. Mary Baer who came to India in 1895, founded the medical work at Chirala and spent almost 40 years in heroic and sacrificial work, chiefly in a hitherto untouched field[^72].

The opening of medical work in the Rajahmundry field though was a later development, but was inspired by the same need. Dr. Lydia Woerner[^73] arrived in India in 1899 to begin medical work in Rajahmundry. She, like Anna Kugler, initially assisted in the educational work, but later gave her whole time to medical service, opening a dispensary in a rented house in 1902 and the main hospital building was completed and opened in 1911. An infection contracted by her in the operating room, forced Woerner to return to America almost as soon as the hospital was finished. Her work did leave already a deep impression in the Healing Ministry of the Church. She also received the *Kaisar-I-Hind* medal from the British Colonial Government. Thereafter, her colleague and successor, Dr. Betty Nilsson[^74] also rendered creditable services both at Rajahmundry and Bhimavaram Hospitals.

[^70]: Kuglar, A.S. Opp.cit. P. III.
[^73]: Ibid, P. 7.
Rentachintala hospital was primarily constructed to provide medical treatment for both the sexes. In the course of time, Kugler Hospital, Guntur, Mission Hospitals at Rajahmundry and Bhimavaram, and Baer Hospital at Chirala who were considered as specialist hospitals for women, also constructed male wards to relieve the physical suffering of people irrespective of their gender. With these hospitals, people were given better knowledge of hygiene and of the ill-effects of seclusion of women by the Mission doctors and other personnel.\textsuperscript{75}

Another peculiar condition which the Medical Missionaries in India encountered was that of caste. This has been much modified and one of the earliest influences in that direction was the Mission Hospital where both the upper castes as well as outcastes were always treated on par with each other. This disregard for social cleavage made the Christian Hospitals as one of the greatest centers of witnesses of the Spirit of Christ that India has ever seen.\textsuperscript{76}

\textbf{E.4. Schools:}

Perhaps as great a levelling influence has been that of the Christian Schools. It can be seen how this worked in the case of the Boy’s High School. In some places, caste Girl’s Schools have been found expedient; but the effect of Christian education is constantly to life men and women above narrowness of caste.\textsuperscript{77}

The schools ranged all the way from the village schools, up through the boarding and high schools and to the College. Many of the village schools

\textsuperscript{75} The Foreign Missionary, Vol.LIX (3) Baltimore, 1939, P.P. 3 – 4.
\textsuperscript{76} Kuglar, A.S., Oppo.cit. P.P. 68 – 70.
\textsuperscript{77} Wolf, L.B., After Fifty Years, Oppo.cit., P.P. 261 – 263.
were initiated by the graduates of the higher schools starting out for themselves, and then when the schools was well-begun, it was handed over to the Mission and its teacher would become a Mission worker.

In the course of time, the Education Department of the Government imposed required qualifications to the teachers before a School could receive the government grant. This resulted in the retrenchment of several unqualified teachers and closure of several village schools. As many of these teachers were also Christian leaders in the communities who they taught, their removal was a double loss to the Church. On this issue, one Missionary writes saying, ‘I can foresee the time when the Mission School which was such a powerful agency to help and hold the poor people together, will be lost to the Church’. Taken in connection with the efforts of non-Christians to persuade Christians to return to Hinduism, this loss of leadership in the outlying villages assumed serious proportions.

Nevertheless, there was a positive influence exerted through the Christian schools of all grades which were not lost in a day. At the worst, there were still left those who would pass on to their children the things they learned in their school days, and kept alive the tradition of Christian education. There were splendid young men and women who were gone from higher schools to Madras Christian College and other institutions exerted strong influence on the attitudes of the Indian mind.

79 Ibid.
Among the higher schools of the Mission that deserve special mention were the Stall High School for Girls in Guntur, Iowa Girls School, Repalle, the Central School for Girls in Rajahmundry and the Luthergiri Bible Training Institute for men in the Rajahmundry field. Apart from these, Managalamandiram ‘the House of Blessing’ which served as the Bible Training School, and the Coverts’ Home for women in Guntur.81

Industrial training had its beginnings at Rajahmundry, when Mrs. Schmidt’s girls made the first lace that was sent to America; and in Guntur when Miss. Dryden, who went out with Anna Kugler, started an industrial school for Mohammedan women and girls. But no large amount of work along these lines was done until 1904 and in the decade of 1920, the lace industry under the organization of Mrs. Harpster reached great proportions.82 Two Industrial Homes were then established – one at Rajahmundry and the other at Narsaraopet. In these Institutes not only the making of lace but other articles were also taught, as well as reading and writing. There were many women making lace in their own homes and the money thus earned helped them to lighten the poverty of rural families initially at Rentachintala and later Thais phenomenon shifted to Narsaraopet also.

The School for the Blind was started by Mrs. Albrecht at Rentachintala where the Blind were given training in weaving of mats and baskets, making of rope bed-tape, etc.83 In this School both English and Telugu were also taught.

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An Agricultural School was maintained on a piece of ground known as the Lam Farm, three miles from Gutnur. The Government gave 300 acres to the Mission for the purpose. The pupils who “are fitted to cultivated family lands, serve as overseers on large castes, teach agriculture in schools, act as gardeners for companies or private individuals, or lease lands for cultivation”\(^84\). Weaving, gardening, stock and poultry-raising were among the subjects taught in addition to agriculture.

In a country like India, where the old methods of cultivation were so primitive that the soil did not begin to support the teeming population, and where castle were objects of worship and dared not to be killed, such a programme was a real necessity for a healthful standard of living. A Missionasry in Palnadu wrote, “Caste influences, traditional Hinduism are no longer barriers. The real barriers tend to centre around the economic side of life. ‘Show us a way to earn our daily bread.’”

In the Luthergiri Theological Seminary was handed over to the A E L Church in 1937 and native Christians, desirous of becoming pastors were trained and after completion of their training they were ordained once in three years or four years, bringing the number of Pastors to 119 in 1951. In May 1926, Viscantipuram Sanatorium\(^85\) for Tuberculosis patients was established by the Rajahmundry congregation.

\(^84\) Ibid, P. 84.  
\(^85\) Swaveley, P.P. 239 – 240.
One of the most important events of the decade was the organization of the Andhra Evangelical Lutheran Church on 19 – 20, April 1927, with S. C. Burgeer as the first President. This combined the Guntur Synod formed in 1906 and the Rajahmundry Synod formed in 1921.

Among the building projects completed during the decade 1919-1929, were the Boy’s Hostels at Rentachintala, Sattenapalle and Tarlupadu; St. Paul’s hostels and High School at Guntur; Charlotte Swenson Memorial and Von Gerber Chapel at Rajahmundry; Sasttenapalle church; Repalle Women’s Work Plant and the Rajahmundry Reading Room building was purchased in 1923.

Though, no new Missionaries came to India in 1916, 1918 and 1920, thirty two recruits, including the wives of the Missionaries arrived in 1921 and this large number was a memorable event that occurred in a single year. No General Work Missionaries were sent out between 1925 and 1929 and none between 1931 and 1936.

One of the outstanding features of the progress of the Church and Mission since 1930 was the placing the Indian Lutheran Christians as Administrators in Schools, Colleges, Hospitals and other Institutions. The witness of the Church in the fields of evangelism, education, medical and social work progressed in leaps and bounds. In America, on November 15, 1918, the General Synod, the General Council and the United Synod South were merged to form the ‘United Lutheran Church in America’ (ULCA) and as a result of this merger,

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Guntur and Rajahmundry fields were also united into one field and placed under the Administration of the Council of the Indian Mission of the United Lutheran Mission in America. Several Conferences between the Missionaries of Guntur and Rajahmundry regions were held in which a Constitution as well as rules for the U. L. C. Mission Council were proposed and adopted in October 1920[^89].

Even before the merger of the General Bodies in America into the United Lutheran Church in 1918, the Guntur and Rajahmundry Missions maintained a very close relationship with each other. A number of books of religious instruction were in common use and one series of course of study and examination for Indian workers was in use in both Missions. Beginning in 1895, the Lutheran Missions of the Telugu country held joint Conferences biennially and in 1905, a joint Monthly, *The Gospel Witness*[^90] was started.

The decade of 1920 and 1930 was the period of greatest numerical growth for the baptized membership in the entire history of the work. The net increase of baptized membership in 1924 was 8,570. The next year it was nearly as large as 8,386 and the number of general work Missionaries were 22 in 1919 and 16 in 1929. A great deal of work was formerly done by Missionaries, but thereafter it was carried on by the Indian Pastors since 1924.

Amid all the changes in the administrative details, the chief aim was to transfer authority and responsibility to theologically trained and qualified Indian members of the Church. When the Andhra Evangelical Lutheran Church was

[^90]: The Gospel witness was started in 1930 to give information of all the Rutheran Churches that were established all over India. These Lutheran Churches have formed as one confessional organization known as “The federation of Lutheran Churches in India in 1927.
inaugurated in 1927, this idea was attained only in part. At first the Missionaries continued to hold the key positions in the Church organization; and all the large Institutions, the College, the Theological Seminary, the High Schools, Training Schools and Hospitals continued to be under the management of the Mission Council.

Although the congregations and Elementary Schools were placed under the A E L Church organization in 1927, it was not until five years later that the process of bringing all the institutions under the management of nationals was initiated and inaugurated. The administration of the High Schools was the first to be given to the Indian Managers.

However, about 1940, a Joint Committee of the Church and Mission Council was setup to study the organization of the Church and make recommendations which would bring all the Institutions of the Mission Council and under the control and management of the Church. Just as India was striving for independence in the political sphere, so the Church was moving towards the goal of further Indianization. It was decided to continue the congregations and Elementary schools under the five Synods, and place all other educational, medical and industrial institutions under the Boards of the Church. Missionaries were to be assigned to work, not by the Mission Council as was done previously, but by the Executive Council of the Church. The older system of District Missionaries was largely abolished and the Taluk Fields were divided into about

35 Conferences, which were placed under senior and experienced pastors and few Missionaries.\textsuperscript{93}

The new Constitution came into effect in September 1944 and at the Twelfth Convention of the Andhra Evangelical Lutheran Church in September 1944, the first Indian President Eathakota Prakasam\textsuperscript{94} was elected who continued in that Office until 1950.

The new Constitution also provided for a Biennial Convention of the Church which elects the Officers of the Church, determines general policy, review of the state of the Church and receives reports from the Officers and Constituent Bodies. The membership of the Convention was increased from 85 to 130 delegates and the Executive Council was setup as the Administrative Organ of the Church\textsuperscript{95}.

Eleven Boards were constituted to administer the various areas of the Church’s work and witness. These include Finance, Inter-Synodical Relations, Evangelism and Mission, Theological Education, Andhra Christian College, Secondary Education, Elementary Education, Publication, Medical Work, Industrial Work and Visranthipuram Sanatorium\textsuperscript{96}.

The Church Missionary Society began cooperation with the Andhra Christian College in 1937, by sending Rev. K. A. Bagshow as a member of the

\textsuperscript{93} Ibid, P. 233.
\textsuperscript{95} Ibid, Swaveley, P. 21.
\textsuperscript{96} Ibid.
Teaching Staff of the College and as the Warden of Noble Hall. In 1941, the Breklum Telugu in Vizagapatnam District was permanently transferred the U. L. C. Mission.

**F. WOMEN MISSIONARY SOCIETIES:**

Just at the close of the 1870s an event of importance took place in America. This was the organization of the Women’s Home and Foreign Missionary Society of the General Synod. Initially, it came into being as the General Society, organized from the top into Synodical and local societies. The Women of the General Council organized in reverse order. That is, there were many local congregational societies, some of which were of long standing, before they were organized as a General group in 1911.

When the General Synod Society became a growing concern, the first question that was raised was ‘what work it should undertake’? The Foreign Board was ready to hand over to it the Girl’s Schools in the Guntur field, and the work of the Bible Women. The wives of the Missionaries were carrying on the work of the homes of Indian women, known as the ‘Zanana Work’. That is, Mrs. Uhl began a systematic visitation in Guntur in 1878, while Mrs. Schmidt and Mrs. Artman initiated such work three years later in Rajahmundry. The Bible Women were at first merely interpreters and helpers to the wives of the Missionaries, but in later years became real evangelists, not only teaching at the homes, but also often addressing large audience during the tours to the villages.

97 The Foreign Missionary, September, 1938, P. 10.
98 The Lutheran Womens Work, July, 1914, P. 36.
Miss Kate Boggs was the first single woman Missionary sent by the Women’s Missionary Society in 1880. However, her ill-health on account of the hot climate of India forced her to return home within a short span of time and there she worked as the Executive Secretary.\footnote{Ibid, 1883, P. 21.}

**G. REORGANIZATION OF THE A. E. L CHURCH:**

When the Andhra Evangelical Lutheran Church was organized on April 1927, a new Church body assumed responsibility for all the congregational, medical and Elementary School work that was previously under the Guntur and Rajahmundry fields. In place of the two Synods, five Conferences were setup in 1927 with no executive authority or financial responsibility, and these were intended to provide opportunities to discuss matters of local interest.\footnote{Swaveley, Mission to Church, op.cit., P. 19.} These were displaced in July 1937 by five Synods that comprises of 1). East Godavari Synod with Rajahmundry field, Dowlaismaram field, Korukinda field, Peddapur field, Delta field, Agency field, Visakha field and Salur field; 2) West Godavari Synod with Bhimavaram field, Narsapuram field, Tanuku field, and Vegeswarpurm field; 3) Central Guntur Synod with Guntur town field, Guntur taluk field and Sattenapalle field; 4). West Guntur Synod with Narsaraopet field, Palnadu field and Tarlupadu field; and 5). East Guntur Synod with Tenali field, Bapatla field and Repalle field to supervise all the congregations and Elementary schools, and to have charge of houses of worship and workers’ houses.\footnote{Swaveley, (ed) One Hundred Years in Andhra Country, Op.cit., P.P. 229 – 231.}
At the meeting of the Mission Council in October 1944, all the institutions of the Mission were formally transferred to the Andhra Evangelical Lutheran Church. The transfer of the institutions to the Church was a very important step to the process of devolution which was proceeding for several decades and which went on towards the attainment of Indigenization in every area of the Missionary Enterprise in the Guntur-Rajahmundry fields. The Mission Council thereafter, confined only in respect of matters immediately related to the Missionaries Housing, Language Study, transportation, Hill Station leave, etc.

Missionaries from this time were assigned to work by the Executive Council of the Church. The new place relationship of the Missionaries under the Church Executive Council, often working directly under the Indian Officers was one of the most gratifying features of the partnership of the East and West in the Andhra Evangelical Lutheran Church.

G.1. Full-Time Synod Presidents:

In August 1950, the Constitution of the A. E. L. Church was once again under scrutiny and study and was revised to provide for changes in the composition of the Executive Council. Accordingly, the membership was reduced to 34 equally dividing between the Indian members and the Missionaries. Provision was made that when the term of four years of Convention delegate expires, he cannot be immediately re-elected as a delegate.

Ibid, P. 29.
Beginning January 1, 1950, a new feature was introduced in the Administration of the Church, making the Presidents of the five Synods as full-time Officers.104

One of the areas in the administrative structure of the A E L Church, where there had been a great weakness was that of the supervision of the workers, including the overseeing and guidance of Pastors. Though, it was hoped that the full-time Synod Presidents would improve the efficiency of the Pastors of the congregations and evangelistic workers, not much of an improved occurred. Five years later the statistics indicate that in the 141 Parishes of the A E L Church, the total baptized membership decreased from the previous year of 37 parishes to 35 parishes when the confirmations were reported for the year 1955; and the number of communicants decreased in 51 parishes. The total baptized membership fell from 239,887 in 1950 to 239,624 in 1951, thereby accounting for a total net loss of 263 members. This was the first time in 108 years of the Guntur-Rajahmundry work when there was a net loss that was recorded in the total baptized membership.105

**G.2. Property Transfers:**

The Department of Education of the Andhra State brought pressure on private bodies for the transfer of all Elementary Schools to the Government. The A E L Church experienced a great deal of difficulty to manage more than 750 Elementary Schools of the Church. Hence it was decided in April 1959 to authorize the President of the Church to handover the management of all

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105 Ibid, P.P. 31 – 32.
Elementary Schools of the Church to the Government of Andhra Pradesh.\textsuperscript{106} The School building which were not used for the local congregations’ worship were offered to the Government on rental basis; and where schools were used to conduct prayer services or used as churches, such buildings were made available for the use of the congregations which were under Government until December 31, 1959.

There were approximately 75,000 pupils in these schools, and about half of them were non-Christian boys and girls. But it was found that difficulties arose with regard to the payment of rents and also in connection with the assignment of Headmaster of the Schools.\textsuperscript{107}

The relinquishing of the Elementary schools raised serious problems for the Church. Those School Teachers who were formerly serving the Church congregations were no longer available for this work, and the Church was forced to make arrangements for the supervision of many of the congregations. The most serious matter was providing instruction in the Scriptures for the many thousands of Indian who were formerly provided to some extent in the Elementary schools of the Church.\textsuperscript{108} The teachers who formerly agreed to support the Church with their financial contributions from their grant of Rs.2/- and withheld the same. That is to say that when the payment was made directly to the teachers by the Education Department, the practice of deducting the Church contribution from their salaries was not done. Furthermore, the gathering and debiting of the

\textsuperscript{106} Ibid, P. 45.
\textsuperscript{107} Ibid.
\textsuperscript{108} Ibid.
offerings to the Church account formerly supervised by those teachers who were in-Charge of the local congregations was also gradually became defunct thereby the Church losing one of its local financial resource\textsuperscript{109}.

In March 1958, an important agreement was executed between the A E L Church and the Mission Council in connection with the decision of the Mission Council to transfer all property to the Church without any reservation including even the residences of the Missionaries. An agreement was drawn-up in March 1958 which provided that the A E L Church would continue to make available to the Mission Council, the residences of all the Missionaries as long as they were required by the Missionaries. This agreement was signed by the Executive Secretary of the Mission Concil, Earl S. Erb and the India Secretary, J. F. Neudoerffer as witnesses\textsuperscript{110}.

By the registration of a number of different transfer deeds from November 1957 to 1962, the properties of the Home Board held by the Mission Council which number more than 800 items, excepting the Hill Residences were transferred to the Andhra Evangelical Lutheran Church.

In this area there were manifestations of a fine sense of partnership between the national leaders and the Missionaries; a good spirit of mutual trust and a fair play was displayed with regard to the property matters of the Mission, especially with regard to the residences of the Missionaries.\textsuperscript{111}

\textsuperscript{109} Ibid.
\textsuperscript{110} Ibid, P.P. 45 – 47.
\textsuperscript{111} Ibid.
The following Tables show the growth of A E L Church from 1870 to 1960:

<table>
<thead>
<tr>
<th>For the Year 1870</th>
<th>A. E. L. Mission</th>
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<tr>
<td></td>
<td>Rajahmundry Field</td>
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<tr>
<td>Baptized Membership</td>
<td>160</td>
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<tr>
<td>Missionaries</td>
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<td>Indian Workers</td>
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United Lutheran Church Mission

<table>
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<tr>
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<tr>
<td>Baptized Membership</td>
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<tr>
<td>Missionaries</td>
<td>28</td>
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Andhra Evangelical Lutheran Church

<table>
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<tr>
<th></th>
<th>1942</th>
<th>1960</th>
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<tbody>
<tr>
<td>Baptized Membership</td>
<td>198,530</td>
<td>265,222</td>
</tr>
<tr>
<td>Missionaries</td>
<td>88</td>
<td>69</td>
</tr>
<tr>
<td>Indian Pastors</td>
<td>115</td>
<td>175</td>
</tr>
</tbody>
</table>

The diverse ministries of the A E L Church brings to the fore, its commitment to the welfare and empowerment of the people and as mentioned

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earlier one among these very dedicated and visionary ministry of is that of ‘healing’, both in terms of physical as well as spiritual. The next Chapter concentrates on the establishment of Road-side Clinics, Dispensaries, Asylums and Hospitals and the sacrificial life of the Medical Missionaries who spent all their energies for people irrespective of their socio-cultural, politico-economic and religious background.