

11-1-1946

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Recommended Citation

Schmidt, O. H. (1946) "Our Missions in India and China," *Concordia Theological Monthly*. Vol. 17 , Article 63.

Available at: <https://scholar.csl.edu/ctm/vol17/iss1/63>

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4. As we have seen, all the books of the Old Testament were in existence at the time of Ezra and Nehemiah, so that nothing would *prevent* them from collecting and arranging these books.

5. Zech. 13:2-5 and Mal. 4:5 indicate that prophecy would cease among Israel; and succeeding generations were aware of the fact that there was no Prophet among them. (1 Macc. 4:46; 9:27; 14:41.) It would have been the height of folly on the part of Israel to delay the collection of their sacred books beyond the time when they felt the line of Prophets was coming to an end.

These considerations, in connection with the legends and traditions of the Jews, make it *highly probable* that the canon was collected and arranged by Ezra and Nehemiah. If it were not so, then, where did the legends and traditions come from?

In a second installment the extent of the O. T. Canon and a few other pertinent matters will be discussed.

Great Bend, Kans.

Our Missions in India and China

By O. H. SCHMIDT, Ex. Sec'y of the Board of Foreign Missions

(Written at the request of Synod's Centennial Committee)

The second century—a century of mission expansion! What an appropriate slogan this would be for the second century of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States! As we observe the one hundredth anniversary of the founding of this church organization, and as we give thanks to the Lord for the blessings of the past century, we should like to express the hope that the second century of our synodical existence will be made a century of mission expansion. And in order to stimulate interest and prompt action along this line, we beg our readers briefly to review with us the history and status of our missions in India and China.

Missionary interest was indeed in evidence in our Synod from the very beginning. At the very first meeting of Synod, in 1847, there was a good deal of discussion as to possible mission work among the heathen. To be sure, when the fathers that time spoke of work they desired to undertake

among "the heathen" they had in mind the Indians in this country. In general, it should be remembered that among the objects to be accomplished through the organization of the Synod special mention was made of the united spreading of the Kingdom of God. Missionary interest was therefore an important factor in the organization of our Synod and played a prominent role in the thinking of our founding fathers.

Also at the second meeting of Synod foreign missions formed a very definite and important topic of discussion, and Pastor Baierlein was engaged to be a missionary among the American Indians. Oddly, he had been trained for mission work in India, but he was now engaged for mission work among the American Indians, the Indians in this country. This mission work among the heathen Indians was first carried on in Michigan. As is well known, one of the reasons that prompted Pfarrer Loehe of Neuendettelsau to send colonists into Michigan was the thought that mission work should be carried on among the Indians not only by preaching to them but also by setting them the example of Christian living in a Christian community. Although this work was started by mission-minded people in Europe, it was soon turned over to our Synod. At one time there were four students and four missionaries who labored among the Indians in Michigan. However, in later years there was but one missionary, the Rev. Miessler. For various reasons the work among the Indians in Michigan gradually came to a close, the chief one being the removal of the Indians among whom work had been carried on to another area. The attention of Synod had been directed to the Indians located in Wisconsin and Minnesota. Pastor Cloeter for some time labored among the Indians at Crow Wing, Minn., about the middle of the last century; but when an Indian uprising endangered the lives of the missionary and his family and resulted in the burning of the mission buildings, that effort came to an abrupt close.

From 1868 to about the year 1888 it does not seem that much was done about mission work among heathen by the Missouri Synod except that gifts were sent to the Hermannsburg and the Leipzig mission societies. This manner of supporting foreign mission work seems to have been carried on fairly regularly until about the year 1875. In the course of time growing doctrinal differences with the European mission

societies and other considerations gave increasing emphasis to the thought that our Synod ought to develop its own foreign mission enterprise. A pastor who urged this view with great insistence was Rev. Ferdinand Sievers of Frankenthal, Mich. It is quite striking that Japan was looked upon as the country where our Synod might undertake mission work. A committee was elected to study the matter more thoroughly. While this subject was discussed and unfavorable conditions in Japan had to be considered, the attention of our Synod was directed to men who were available for mission work in India, and the thoughts of our fathers were diverted to the latter country. One relates this somewhat wistfully. If Japan had been truly Christianized, then in all likelihood there would have been no Pearl Harbor. But we are here concerned with the facts. It was in 1893, when the feeling had grown strong that our Synod ought to undertake a foreign mission endeavor under her own auspices and look for a specific field for such a mission effort, that a Board of Foreign Missions was elected.

OUR MISSION IN INDIA

India as a mission field for us was pointed to by some of the men in the Free Church in Germany, associated with our Synod. They called attention to Missionaries Theodor Naether and Franz Mohn, who had served in India but who for doctrinal reasons had severed their connection with their former mission society. It was found that these men were willing to serve our Synod if work were to be undertaken in India. They were invited to come to America for thorough doctrinal discussions. When it was seen that they were altogether in harmony with the teachings of our Synod, it was resolved to call them for mission work in India. In a solemn service, on October 14, 1894, at St. Charles, Mo., they were commissioned for such service, the Western District being in session there at the time, and the venerable President of Synod, Dr. H. C. Schwan, officiating.

Missionary Mohn, whose health had been somewhat impaired, returned to Germany and then set out for India about a year later. But Missionary Naether left quite soon after that commissioning, and on January 21, 1895, he reached Krishnagiri in the Salem District in South India, where he

launched the foreign mission enterprise of our Synod. This field was chosen because it had been hardly touched by Christian mission efforts up to that time. The beginnings were very small and unpretentious, and progress was very slow at first. Krishnagiri has ever been rock soil for our work, although in the course of time even there a small group of Christians was gathered. You will find a neat chapel there today, with an excellent bell, which was donated by a friend of missions in Germany, and with a notably fine set of altar hangings in the liturgical colors. It was not Missionary Naether's privilege to serve a long time. After only a few years on the Krishnagiri field, in 1904, during an epidemic of bubonic plague, he himself was stricken by that illness, no doubt because of his efforts to assist others who were attacked by that dread disease. As soon as he knew that he had been infected, he prepared in a Christian way for his death. He dressed himself properly for his burial, took a touching farewell from his children and servants, none of whom were permitted to come close to him, and then, while his wife remained with him for his last hours, he quietly and in a fine Christian manner awaited his departure. A simple cross marks his grave.

From this small beginning in Krishnagiri, the work in India gradually spread and developed. A year after Naether's arrival at Krishnagiri, Missionary Mohn came to India and founded a station at Ambur in the North Arcot District, about 40 miles from Krishnagiri. It was at Ambur where we gained our first converts. Two years later work was begun at Barugur and Vaniyambadi by Missionaries O. Kellerbauer and R. Freche, respectively. The work at Vaniyambadi was blessed with success in the course of time, but Barugur, like Krishnagiri, has proved an unproductive field. Today you can come into villages in the section where practically every person has at some time or other heard the Word of God, but where practically no one has publicly accepted Christ as his Savior. Nevertheless, also at this place some fruit has been gained, and just at the present time it looks as though the earlier arduous effort of our missionaries is to see some reward.—Other earlier workers in our first mission field were A. Huebener, F. Forster, G. Naumann, and H. Nau.

While our work was still confined to the above-named four stations and the surrounding territory, God, who has His

own way of opening doors for the Gospel, called us to another section of India. In the year 1907 a man named Jesudason, of Nagercoil, away down in the southern tip of India, addressed a plea to our Church to come down there and furnish help. This struck our missionaries as being a cry after the manner of the ancient Macedonian call. Careful investigation and prayerful consideration led to this, that our Church undertook work in the Nagercoil area, mainly among people of the Nadar community. The first men to work there were A. Huebener, H. Nau, Th. Gutknecht, F. Zucker, G. Huebener, A. J. Lutz, R. W. Goerss, etc. By the grace of God our work there grew steadily, though with no spectacular advances.

About 1911 our missionaries were drawn into work in the Trivandrum area, a little farther up the west coast of Travancore, among people who speak Malayalam. Our first men were H. Nau, F. Zucker, O. Ehlers, and J. Harms. From Trivandrum the work branched out also to people who were living under very primitive conditions; some of them were tree dwellers. There has been some fine development in the Malayalam field, and even now our missionaries are reaching out into territories not yet touched by the Christian religion. From Trivandrum our missionaries penetrated up towards Alleppey and Shertallay, and at this very time are investigating opportunities for advances even beyond those fields.

About the year 1916 our missionaries were invited to come to Vadakangulam, some fifteen miles from Nagercoil, but across the boundary in British India, whereas Nagercoil is in the native state of Travancore. At Vadakangulam a group of caste people had broken away from the Roman Catholic Church and desired instruction in the Christian religion as professed by the Lutheran Church. For two years Missionary A. J. Lutz instructed these people and then a group of about sixty of them were received into membership. Since then the work at that place has grown, and even now a large new brick church is nearing completion, made possible partly by the generosity of a man in Detroit, but paid for to the extent of some two thirds of its cost by the members of that church themselves. One feature of the work at Vadakangulam is the large high school, while there is also a well-conducted

elementary school at that place. These schools necessitate boarding establishments, which again offer many a fine missionary opportunity. Vadakangulam has become the center of much village work; the young people who come to the high school are followed up, and the opportunities for direct presentation of the Gospel to those who never heard it before are utilized. From Vadakangulam the work has spread out over the neighboring sections of Vallioor, Uvari, and other places in the Tinnevely District.

About 1921 or 1922 an opportunity was given to our Church to enter the field that lies in the center between our Ambur and Nagercoil districts, with cities like Madura, Trichinopoly, and Tanjore as strategic starting points.

The end of the First World War left our Indian mission in a very bad way as far as manpower was concerned, with only four missionaries on both the northern and the southern field. But from then on there was a rapid development. That first mission territory in the North Arcot District showed a gratifying growth. Ambur became a strong mission center. A hospital was founded there by the late Dr. Theodore J. Doederlein, who served as our first resident doctor in the years 1921—1923. Later Drs. Bohnsack and Leckband were in charge of this hospital, while at the present time two Indian doctors are at the head of this institution, with Miss Angela Rehwinkel as superintendent. The hospital is housed in a fine set of buildings, a wing having been added recently through the generosity of the women of our Northern Illinois District. As you would expect of a mission hospital, a persistent effort is made to bring the Word of God to the patients and their friends (and in India you will always have a swarm of relatives and friends about any patient in a hospital; it has been found necessary to provide separate housing and cooking facilities for these numerous relatives and friends). Daily devotions are conducted, and individual attention is given the patients, to make good use of the opportunity thus presented to reach hearts that otherwise might not be within reach of our mission message. As a further missionary agency the hospital operates a traveling dispensary which extends the clinic service of the hospital into the surrounding countryside. A Ford truck was converted into a traveling drug store and

goes out three or four days a week, attended by competent hospital people and one of our missionaries. An average of a hundred patients a day is reached in this fashion, and in every case the missionary tries to preach and apply the lessons of the Word of God.

Quite a self-evident adjunct of a missionary enterprise are Christian schools, and you will find that in the Ambur District our schools have done quite well. Especially the school at Ambur has gained considerable prominence by reason of its numerical strength and academic accomplishments. It is significant that at the present time an Indian, Mr. Emmanuel, is the headmaster of this school, having been trained and prepared for this position by the careful tutelage of Missionary M. G. Kuolt. The development of the schools made it necessary to establish boarding homes for boys and for girls. Only in this manner is it possible to secure the attendance of some promising young people in outlying districts and of keeping them free from the pernicious heathen influences to which they would be exposed in their home environment. At Ambur a rather good-sized church was built when after the First World War progress came, and the congregation was able to assume practically all of the cost of the church and of the support of their own Indian pastor. From each of our mission centers in the Ambur District the work branches out into dozens of villages. But there is still much room for expansion.

In the Ambur District, as might be expected, since it is our oldest district, good progress has been made with the matter of getting our native Christians to see their responsibility for the work of spreading the Gospel and having them assume that responsibility, at least in part. There is an organization of our Indian congregations in the Ambur field which carries on its work quite according to the pattern of a synodical district. It operates on a budget system and it has successfully conducted a mission of its own, opening up work in a certain village and supporting it by the contributions of its own members. The congregations build up their own budgets, and it is the congregation itself which applies for aid if it cannot manage to take care of all its needs, and to the congregation the aid is granted, not to individual pastors or teachers. The responsibility for maintaining the

work of the Gospel is thus placed upon the congregations. And efforts are made to draw the national Christians ever more fully into all the work of the Church and to give them a voice and the dignity of being fellow workers with us in all the affairs of the mission, and thus to build up an indigenous Church. Even now there are parallel groups of native pastors and members working together with an equal number of missionaries on all the important committees.

As can be understood quite readily, a large part of the work of a new mission will consist in the training of national workers. The Church must become an indigenous Church, and for that it needs native pastors and leaders. Native workers are much closer to the people than a foreign missionary can ever hope to come and are therefore much better able to reach the people to whom the Gospel is to be brought. You will therefore find that our mission also tries to train national workers. Thus we have a seminary for the education of pastors at Nagercoil in South India. Usually three of our missionaries are engaged in the instruction and preparation of future pastors for the Indian Church. At present a class of sixteen men are finishing their theological studies. Upon graduation they will be in line for a call and for ordination. As we write this, twenty-two natives are already serving as ordained pastors in India, while about thirty others are ready for a call and for ordination as soon as congregations can be organized and will call them, these men having finished their theological training and assisting now in actual pastoral work.

A good deal of effort must go into the training of teachers. We have institutions for such training at Nagercoil, where there are really two branches of our normal school work, since some teachers are to labor in the native state of Travancore and others are trained to teach under the laws of the Madras Presidency, and the requirements of the two fields are quite dissimilar. There is also a teacher-training institute at Ambur, in the northern conference area. Besides the high school at Vadakangulam we might mention the fine large high school at Ambur, the junior high school at Nagercoil, and the exclusively Lutheran boys' high school at Trivandrum. Elementary schools are conducted at practically every point where our mission is at work. Some of these are large schools, while others work under rather primitive

conditions in one room in some village pandel. Altogether about 10,000 children and young people attend our various schools in India at the present time.

In a country such as India it is inevitable that the mission must engage in some charitable work, and the Christians will want to do work of that nature. We have already mentioned the hospital with its traveling dispensary operating in and out of Ambur. Considerable relief work was done at various places, notably in the years of the Second World War, at Alleppey. Almost at every station some effort must be devoted to charitable enterprises. Sometimes this takes the form of teaching self-help, assisting the people in the development of various crafts, such as weaving and mat making. However, efforts are made to keep the charitable enterprises in the position of an approach to the main work of the mission, which is the preaching of the Gospel.

Since the climate in India has an enervating effect upon missionaries coming from this country, and since especially their children find constant school life in the hot plains intolerable, a mountain retreat was established quite early in the history of our mission in India. This is at Kodaikanal, about in the center between our conference districts, up in the Pallni Hills, at an elevation of nearly 7,000 feet. At Kodaikanal our mission has a very delightful complex of grounds and buildings, with a dignified church and a splendidly equipped modern school for the children of the missionaries. These children are housed in modern dormitories. This arrangement takes care of the grade-school work of these children under almost ideal conditions. There is opportunity, too, for these children to take also their high school work at Kodaikanal, since a group of other denominations maintains a high school there. Many of our missionaries, however, prefer to send their children to America when they come into high school age. Since the missionaries themselves feel the debilitating effect of the constantly hot climate, each missionary is given six weeks at Kodaikanal every year, during the hottest season, and this is a wonderful aid towards keeping our men at peak efficiency during their entire term of service on the India mission field between the regular furlough periods which take them back to their home in America.

OUR MISSIONS IN CHINA

The work of our Synod in China was begun in the year 1913, mainly through the efforts of the sainted Rev. E. L. Arndt, whose unquenchable zeal for missions, and deep concern for China in particular, led to the organization of a mission society, mostly among congregations in central Minnesota. This society sent out Rev. Arndt as their first missionary in 1913. He was followed in 1915 by Missionary Erhardt Riedel. In 1917 our Synod took over this mission in China.

When Rev. Arndt first went over to China, he consulted with experienced mission leaders as to a place where he might begin. Upon their advice Hankow was chosen as the starting point of his mission efforts. Hankow is frequently called the Chicago of China. It is a busy city, lying at the crossroads of much traffic, east and west along the Yangtze River and north and south upon the Peking-Canton railroad. It is about six hundred miles inland from Shanghai, up the Yangtze River. From Hankow our work gradually spread as our missionaries traveled up and down the river and went over the countryside on either bank of the river in their search for souls. Thus mission stations were established at Shasi, Ichang, Enshih, Kweifu, Wanhsien, and at smaller places on each side of the Yangtze River. Finally our endeavors reached as far as Chungking and Kunming. Through efforts of the venerable Pastor Pi a number of preaching stations were established also considerable distances north of the river.

While our work in India is marked by steady progress without any startling events, our work in China has been accompanied by a number of violent disturbances and has experienced repeated serious setbacks. Floods, a famine, a disastrous Communist uprising, the ravages of the late war, and other economic and political upsets have marked the history of our work in China, besides losses of personnel through various other causes. In spite of it all the Lord has granted many blessings to our work there and has permitted it to go forward, frequently in a very gratifying manner. Just now, with the return of peace, the opportunities for constructive and progressive mission work are most inviting. There are many favorable factors in the present situation, and we should

be quick and courageous to grasp the opportunities that present themselves. What we have gained in China up to the present time and what we shall find intact when we return to the fields from which our missionaries had to leave under the Japanese occupation, should be looked upon by us as the starting point for vigorous advances all along the line. The minutes of the conference held in China soon after the cessation of hostilities between the Allies and the Axis forces reflect a courageous and forward-looking spirit, and a far-reaching program has been outlined, which no doubt will find the hearty and consistent and prayerful support of the home Church.

The history of our mission work in China is replete with instances of outstanding interest. Missionary Arndt was already 49 years of age when he set out for China, and he was told most emphatically by any number of people that he was much too old to learn Chinese, but with the tenacity which every good missionary ought to have and which Rev. Arndt possessed in an outstanding degree, he went out nevertheless, and within an incredibly short time he was preaching the Gospel to the Chinese. Later he set out to translate and to provide a complete theological library for the Chinese theological students. Our second missionary in China deserves a special word, the Rev. Erhardt Riedel, who completed twenty-five years of service there when ill health forced him to return to this country. Another outstanding leader of our work in China was the late Rev. Max Zschiegner, who tragically died on a small Yangtze River steamer at the foot of Wanhhsien after making the long journey all the way back from the United States under all manner of peril, a trip of ten thousand miles, only half a mile from the place where he was to labor. Our work in China has still not fully recovered from the loss which his death meant to us. One might mention any number of instances of heroic devotion to duty, of missionaries remaining at their posts in the face of great personal danger, e.g., threatened internment in a concentration camp and exposure to all kinds of indignities at the hands of the Japanese, of danger during dozens of bombings and amid all the wreck and havoc of war, under distressing shortages of supplies, hardships of travel, of being cut off from the rest of the world, of separations from families, of weary trudging over

steep and hazardous paths, of battling with heat and rain and cold, of putting up in miserable lodgings, all of it being borne cheerfully because of the constraint of their love for the Savior and because of their deep desire to bring the Gospel to people who would not hear it if they, the intrepid missionaries, did not bring it to them. Always on our visits did we find them cheerful and uncomplaining, in the midst of danger and difficulty trusting in the Lord that He would keep watch over His messengers of peace. Nor was that trust misplaced. Not one of our missionaries was hurt in the raids and bombings of the war.

In China our work mainly followed the system of trying to get established in a center and then working out from there into the surrounding territory. Whereas in India the great bulk of our work is in villages and smaller towns, in China the work of our Church has been found in larger cities, spreading out from there into the surrounding countryside. Where Christians have been gained, these are organized into congregations, and then the work there follows the pattern of work in a congregation in America, with the same style of preaching and general activity. But in addition our missionaries use the direct approach to the heathen; they attempt to reach the multitudes, preaching on the street or from the steps of a teahouse or in a readily accessible chapel off one of the crowded city streets, or going out through the country with itinerant teams of evangelists. This system of direct approach and preaching to the multitudes must then be followed up by attempts to reach any who show interest, gradually gathering smaller groups and in the course of time having the work solidify into a more ordered type of Gospel instruction and church life.

One of the very first things undertaken by our missionaries in China also was the inauguration of Christian schools. Sometimes we are hampered by unfavorable school laws; at other times it is possible to conduct full Christian day schools. At certain centers you might find higher schools. Thus at Wanhsien just now there is a middle school of about five hundred young men and young women, many of whom originally were refugees from distant sections. It is interesting to trace the development of that high school at Wanhsien, as that will throw light upon some of the difficulties with

which our work in China is surrounded. In 1939 some of our missionaries felt that we ought to have a middle school in China, in Wanh sien. Our work in Hankow had been seriously interrupted by the war, and the seminary had been moved up the river to Wanh sien. The usual sources of supply from which we had drawn future students for the seminary seemed to be closed off. What was more natural than to open a high school with the hope that out of this high school future candidates for the holy ministry could be recruited? A modest beginning was made, but soon the school had about 150 students. One of our missionaries then came into contact with some very able educators, Lutherans, who now were refugees. These were won for our Middle School. But their entry into the school was not at all welcome to some of the former teachers, and these now staged a revolt and decamped with some of our equipment and about three fourths of the student body, going out into the country some miles, ostensibly to be safe from bombings, and there they set up a high school. In the fall of 1940 we had only 35 students left but were doing fine work academically. In the summer of 1941 a refugee middle school was incorporated with our work, which then rapidly grew from the first contemplated number of 150 to 263, 312, 382, and then 502 students. At first the students were practically all refugees, some having walked 600 to 1,800 miles to escape the Japanese and to find a school where they could continue their studies. At the present time only about 40 per cent of the students could be classed as refugees. The missionary angle has not been as fruitful as one had hoped, largely because we were so understaffed in China that not enough attention could be given to this matter. One of our foreign woman missionary workers has served as matron of the girl students in the boarding establishment, also teaching religion and English and singing, and serving as counselor for girl students, while one of our pastors also has put in some time with that school.

Just as there is a seminary for the training for future pastors in India so we had a seminary in China to train the future ministers of the Word. This work, however, suffered a very serious interruption through the war and other attending difficulties. However, it is planned to resume the

very important work of training future pastors as soon as that will be at all possible.

Mission work can be done, too, by utilizing an approach through a hospital or other charitable endeavors. At Enshih, in central China, we have a hospital which has rendered excellent service also from the missionary angle. Together with the hospital, which is always filled to capacity, there is a clinic, which treats some 16,000 patients a year. Six o'clock in the morning finds the first patients arriving, and all day long there is a steady stream of sufferers who seek relief at the hand of our skilled doctor, a Chinese, who, however, speaks English quite well, and his devoted staff of Chinese nurses. At first Mrs. H. C. Meyer and later Mrs. G. K. Wenger, both of them trained nurses, served as superintendent of the hospital and did much for the training of Chinese nurses. Two orphan homes also have their locale at Enshih, one for boys and one for girls. Some of the girls are not truly orphans but are of the class of unwanted baby girls who were abandoned and exposed by their parents. By the grace of God some of these abandoned girl babies have found a home in our establishment, are given a Christian training, and some of them later may become teachers or nurses or may marry Chinese evangelists. It is only Christian love that will reach out for such forsaken little ones and will give them a decent life and train them for an honorable career here upon earth, above all teaching them to know their Savior. During the later phases of the war some of our missionaries did a good deal of pastoral work among members of the armed forces of our country stationed in China, especially at Kunming and at Enshih.

A very effective means of doing mission work is the printed word. Formerly our mission had a printing press at Hankow, and the Chinese *Lutheran Witness* served to make people acquainted with the way of salvation. A number of students were given part-time work in that printing establishment. During the war, however, this printing press was carted away by the Japanese, if we are correctly informed.

Just as we have a hill station for our missionaries in India, also the China mission had a hill retreat, at Kuling, about 30 miles southeast from Hankow. At Kuling our mission had five houses for the use of our missionaries, each of

whom was granted six weeks there each year during the hottest season.

With the return of peace some of our mission workers are making their way to the territory formerly occupied by us, to gather up our people and to re-establish our services and schools and all our mission work there and then to undertake a determined forward sweep in that great country. Efforts are made to bring the number of our mission workers back to its normal level. At the present time the number of our workers is distressingly low, but we hope soon to see this number built up to its former strength or beyond it.

Oh, that our entire synodical constituency might learn to look upon the foreign mission enterprise as something that is not foreign to us but definitely part and parcel of our great work and that we might prosecute that work with all diligence, redeeming the time, until the Lord comes!

St. Louis, Mo.

