

The Missionary Review of the World

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SIGNS OF THE TIMES*

ASIA AWAKENING

The most encouraging thing in India is the present unrest, says Sherwood Eddy. Cause for hope is found in the conflict of the new civilization with the old, the working of a new principle, the upheaving of a new life. Five causes have led up to this, namely: Western education, the nation's antipathy for foreign rulers, the poverty of the masses leading to natural dissatisfaction, the agitation of the educated Indians for self-government, and the dissatisfaction of the people with the old order, both political and religious.

England is doing much for India, but the marvelous thing is the awakening of that empire—an awakening, first, within the Church; and second, without the Church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Christian religions and upon the whole nation.

The empire is surely becoming Christian. While during the last decade the population has increased 2½ per cent., the Parsees have gained 4 per cent., the Jews 6 per cent., the Mohammedans 8 per cent., while the Protestant native Christians increased 63 per cent., more than 20 times as fast as the population.

The great mass movements in India are full of encouragement as well as full of danger. More than half a million have been gathered in from the out-castes of India, and fifty millions of this class are at the door of the Church to-day. The mass movement is occurring, not only among the out-caste class, but also among the middle class, the great backbone of India.

There is also manifest within the Church a new missionary spirit. In the pagoda, where, one hundred years ago, Henry Martin went and prayed—Henry Martin, who said that he would as soon expect to see some one rise from the dead as to see a Brahman become a Christian—I saw converted Brahmans, converted Mohammedans, men from every province of India, met to organize a native missionary society, under native management and supported by native money.

Greater still is the effect of the awakening outside of the Christian Church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country. There is a new demand for reform, a new attitude toward woman. The old caste system is

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to these pages.—EDITORS.

This summary of medical matters will, we believe, convince any careful observer that it is an absolute necessity that these questions should be dealt with by a strictly medical authority acting in the interests of each society—in a word, that there should be a medical department.

How, then, shall this be organized?

It is obvious that this must depend to a certain degree upon the size of the society and the extent of its resources.

1. The first point of importance is that there should be an honorary medical board of medical practitioners interested in the work of the society, to whom should be committed the final authority of decision in all strictly medical questions, subject to the general regulations and supervision of the General Committee of the Society.

The medical board should consist of retired medical missionaries, retired medical practitioners from abroad, civil or military, and practitioners in full medical practise at home, who may be able to advise on all points, whether from the general or climatic standpoints, and who would be prepared to study the special interest of the society and the conditions of its missions abroad.

2. The medical officer of the society

should be the secretary of the medical board. He should be a salaried official, and, under the general direction of the board, should carry out the details of medical examination, supervision, and administration detailed in the foregoing list. He should be responsible for the guardianship and control of the medical records of the society. All medical certificates and confidential reports should be in his keeping, and all questions of a technical medical character should be referred, in the first place, to him for report and advice, and, if necessary, for the decision of the medical board. He would bring to the medical board candidates for a final decision as to their acceptance, and missionaries on furlough, in order that their plans and prospects may be reviewed. He would carry on confidential correspondence with the ordinary medical attendants of candidates or missionaries, and send them to suitable specialists where the occasion demanded it.

In the case of some smaller societies it may be impossible to arrange for a separate medical board, and it is worthy of consideration whether some plan for cooperation might be arranged, under which one medical board might consider the problems of various societies.

THE MISSIONARY ACTIVITY OF SCANDINAVIAN CHRISTIANS

A REVIEW BY LOUIS MEYER, D.D.

Scandinavia is not a unit, either in politics or in religious activity, much as the latter is to be desired. It is composed of four countries, viz., Denmark, Sweden, Norway, and Finland, which we must include, tho it belongs to Russia. Each of these four countries has developed its distinct missionary activity.

Denmark

The name Denmark is closely connected with the missionary enterprise of more than two hundred years ago. Its devoted king sent out the first

German missionaries to Tranquebar in 1705, and the name of the Danish-Halle Mission is written with letters of gold in the annals of missions to the heathen. Ever since, the Danish Christians have shown a remarkable missionary zeal, so that they are doing a proportionately very extensive work among the non-Christian people of the earth.

The largest Danish missionary society is the *Danish Missionary Society* (*Danske Missionssekab*), which was founded in 1821 through the efforts of the consecrated prebendary,

B. F. Rönne. It started out to aid the missionary efforts of the Danish Government among the Eskimos in Greenland and those of the Basel Missionary Society, founded in 1815, in the Danish possessions on the Gold Coast in West Africa, and it was forced by the rapidly increasing rationalism of Danish Christians to postpone, again and again, the sending out of missionaries of its own. Even after orthodox Christianity began to grow stronger in Denmark, after a long struggle, its leaders were not friendly to missionary activity, until in 1861 Christian A. H. Kalkar became director of the Danish Missionary Society. Of Jewish birth and education, he had been baptized in 1823, and had gained great influence as a theological writer and a member of the committee for the new translation of the Bible into the Danish language. Soon after Kalkar had been placed at the head of the society, he organized missionary conferences throughout Denmark and began to awaken missionary zeal, especially among the women. Thus it came that when, in 1863, the German missionary Ochs, who had been laboring for the Leipsic Missionary Society in India, offered himself to the Danish Society, its members were ready to commence at last an independent work among the heathen. The Presidency of Madras, in India, was chosen as the field, and Ochs became the first missionary of the Danish Society, so that again, as in 1705, a German was commissioned by Danish Christians as their representative among the heathen. This work in India has been prosecuted with energy and with much blessing and success, so that it now is being carried on from eight missionary centers.

Within more recent years, in 1896, the Danish Missionary Society also commenced work in Manchuria, chiefly upon the peninsula of Liao-Tung. This was interrupted by the Russo-Japanese work for the season, but was reopened in 1906. Port Arthur has become the chief station, while medical

missionary work has been commenced in Andung, on the Yalu River, and proves most helpful in reaching the masses of heathen.

The Danish Society continues to aid the work among the Eskimos in Greenland, by supporting two native evangelists near Cape York, northwestern Greenland, and we may say, in passing, that Doctor Kalkar's earnest efforts, during his presidency of the Danish Missionary Society, in behalf of the education of a native ministry in Greenland, contributed much to the rising of the Lutheran Church of Greenland, "the earliest independent missionary church which has resulted from the modern missionary movement."

Since 1908 the Danish Missionary Society has a large home of its own at Hellerup, where its missionary training school and its house of publications are located. It now employs 26 male and 11 female European missionaries, besides 18 wives of missionaries, and 89 native laborers, in 14 missionary centers and 20 out-stations, while its annual income is about \$70,000. Its organ, published twice a month, is the *Dansk Missions-Blad*.

In 1872 C. E. Loewenthal founded a little missionary society, called Loewenthal's Mission, for the purpose of preaching the Gospel in Vellur, southern India. It still exists under the administration of a Danish committee, with Rev. Loewenthal as its only missionary and an annual income of about \$1,300.

The Indian Home Mission to the Santhals, founded in 1867 by Skrefsrud and Borresen (see MISSIONARY REVIEW, April, 1911, page 318), is aided by a local Danish committee since 1877. Since its contributions to the work in India amounted to almost \$5,000 in 1900, and the majority of the missionaries is now of Danish birth, one can well understand why Danish Christians like to count the work among the Santhals as their own.

In 1898 the *Danish Orient Mission* (Oesterlands Missionen) was founded by Pastor Prip. It has a station near

Damascus, whence its missionaries report that the work among the Mohammedans has not become easier since the Young Turks are in control of the Government. The annual income of this society is \$5,000 and more.

Another Danish society for work among Mohammedans was started in 1901 and called *Danish Church Mission in Arabia* (Dansk Kirke-Mission i Arabien). Its sphere of activity is the peninsula of Arabia, but its work is quite small.

Dr. Mary Holst's Tent Mission was organized in 1905. Doctor Holst and another lady physician are laboring with much success in Peshawur, and the income of the mission is about \$3,000.

In Denmark is being published the well-edited and most instructive *Nordisk Missions Tidsskrift*. It is a bi-monthly magazine, among whose editors have been men like Kalkar, and is now being edited by Pastors Sörensen and Munck, who are ably assisted by the missionary leaders of Sweden and Norway. It has done much to unite missionary circles in Scandinavia.

Danish Christians contribute about \$100,000 annually to missionary effort among heathen, while Danish societies are employing 30 male and 16 female European missionaries, together with 111 native workers, upon 19 stations and 23 out-stations.

Norway

In Norway interest in Christian missions to heathen was little felt until in 1827 Moravians commenced to publish the *Norsk Missionstidende*, which still appears regularly as the organ of the Norwegian Missionary Society. But the followers of H. N. Hauge, the deeply spiritual farmer, showed little inclination for the founding of a Norwegian society until the continuous appeals of the well-written magazine had sounded on their ears almost fifteen years. Then the *Norwegian Missionary Society* (Norske Missionssekskab) was organized and the land of the Zulus in South Africa was chosen as a field of activity, where Pastor H. P.

Schreuder became the first missionary. In 1868 the Norwegian missionaries entered Madagascar, and in 1903 work in the Chinese province of Hunan was commenced. The work in Madagascar has been greatly hindered during the past few years by the hostility of the French Governor-General, Mr. Augagneur, to all Protestant missionary effort, which, however, did not succeed in suppressing the growing work of the missionary Sunday-schools. Mr. Augagneur has ceased to rule, and his successor is, at least, no open enemy to Protestant missions, so that the work of the Norwegians in Madagascar should soon become as prosperous as that which they are carrying in China and in Zululand. The Norwegian Missionary Society employs 67 male and 86 female European workers, who are assisted by 1,778 native laborers, upon 46 stations and 77 out-stations. Its annual income is almost \$200,000.

Schreuder, the first missionary of the Norwegian society to the Zulus, severed his connection with it in 1873 and founded the *Norwegian Church Mission* (Norske Kirkes Mission ved Schreuder) in closest connection with the Church. He started work among the Zulus also, and since his death, in 1882, a committee has charge of the affairs of the society, which does not stand in official connection with the Church. It employs 4 men and 14 women of European birth and 29 native workers, upon 5 stations and 31 out-stations. Its total income is about \$9,000 per year, of which almost one-half is being contributed by Norwegian Lutherans in the United States. Its organ is called *Zuluvennen*. A *Norwegian Auxiliary to the Indian Home Missions to the Santhals* was organized in 1888, the work having had many friends and supporters in Norway since its beginning.

In 1889 the *Norwegian Free East-African Mission* (Norske Frie Ostafrikanske Mission) was founded by the Brothers Wettergren. Its object is the preaching of the Gospel in South Africa, and the brothers went to Zulu-

land as missionaries, where they are still at work. The mission has been taken over by a union composed of members of the Free Church in Norway and employs 3 women and 2 native workers besides the brothers who founded it.

The *Norwegian Auxiliary to the China Inland Mission* was organized in 1890, and in the same year the *Norwegian Lutheran China Mission Association* (Norsk Lutherske Kina-missions forbund) was formed. Its field is the province of Hunan, and it is distinctly a layman's movement along most rigid Lutheran lines. Of its 18 male missionaries, not one is an ordained minister. Besides these 18 laymen it employs 23 female missionaries and 28 native workers upon 8 stations. Its annual income is about \$45,000, and its organ is called *Kineseren*. The China Mission Association places much emphasis upon work among the churches at home, where it employs 35 traveling secretaries for it.

The little *Chi Li Mission* (Tjilimissionen) came into being in 1890 also. Its purpose is the support of native workers in the province of Chi-Li in China, and it publishes a magazine, called *Missionsvennen*.

Thus, Norwegian Christians are showing much zeal in sending the Gospel to the heathen.

Sweden

It was during the closing years of the eighteenth century, when the Committee of the London Missionary Society sent an appeal to Swedish Christians to become conscious of their responsibility to preach the Gospel to every creature. No attention was paid to it, and the publication of a weekly missionary magazine, commenced by Swedish Moravians twenty-five years later, failed also to arouse the slumbering consciences. Here and there an individual Christian was awakened and a few entered the services of English and German missionary societies, but the Swedish Missionary Society, founded in 1835, and the Lund Missionary Society, founded ten years

later, met with little encouragement, and an attempt to start missionary work in China in 1850 failed. But when the great religious revival stirred up the Christians of Sweden, the *Evangelical National Society in Sweden* (Evangeliska Fosterlands-Stiftelsen) was organized in 1856. Its primary object, however, was the undertaking of missionary work at home, and therefore the now increasing contributions for work among the heathen were transferred by it to the Swedish Missionary Society. Its income for all purposes is about \$200,000 annually.

Tho the National Society was strictly Lutheran, a desire became soon manifest to have a proper Church Society, and it was finally decided to organize it. Thus, in 1874, the *Swedish Church Missionary Society* (Svenska Kyrkans Missionsstyrelse) was founded and the Archbishop of Sweden became its president. The new society requested the other Swedish missionary societies then in existence to turn over to it their assets and their work. The Swedish Missionary Society, with which the Lund Missionary Society had been united, obeyed, but the National Society continued its independent work. The Church Society commenced work in Zululand, tho Norwegian missionaries were already at work there. In 1901 it took over from the Leipzig Missionary Society all Swedish missionaries who were in its service in India, and all the stations occupied by them. Its income is about \$75,000 annually, while it employs 33 European and 94 native workers upon 20 stations. Its organ, appearing twice a month, is called *Missionstidning*. In 1878, as fruit of a great religious revival, the *Swedish Mission Union* (Svenska Missionsförbundet) was organized under the leadership of Dr. P. P. Waldenstrom, who is still its director. Its first missionaries were sent to the Kongo, where they labored at first, until 1886, in connection with the Kongo Inland Mission. Now the Union has eight stations of its own in that country. It has also prosperous

work in China, in Turkestan, in Kanakasia, in Russia, and among Swedish seamen, reporting 55 male and 33 female missionaries, beside 33 wives of missionaries. Its annual income is about \$90,000, and its semi-monthly magazine is *Missions-Förbundet*.

In 1887, a young missionary, E. Folke, entered the service of the China Inland Mission, and for the support of himself and his coworkers the society *Swedish Missions in China* (Svenska Missionen i Kina) was organized, which is sometimes counted an auxiliary of the China Inland Mission. The work has rapidly developed in the part of China where the provinces of Hunan, Shansi and Shensi touch each other. Its income is about \$25,000 per year.

Three years later the *Holiness Union* (Hegelseförbundet) began its foreign missionary work, tho it had existed as a home-missionary society since 1885. It labors in China in connection with the China Inland Mission, but supports independent work in Natal, Africa.

The *Swedish Auxiliary* of the *American Scandinavian Alliance Mission* was founded in 1891. It aids the parent society in its extensive work.

In 1894 the missionary work of the Swedish Y. W. C. A. was organized as *Female Missionary Workers* (Kvinnliga Missions-Arbetare). Its sphere of activity is to be among the women of China, India, Africa, Armenia, Russia, and Sweden, but it has only one independent station in North Africa at present.

The *Swedish Baptists* organized a missionary society about the same time and commenced work in Shantung, China, where they now have 7 missionaries, while the *Swedish Methodists* support workers in East Africa and in the Dutch East Indies since 1907.

The *Swedish Jerusalem Society* is the most recent organization of the country. It supports a flourishing medical mission in Bethlehem and a crowded school in Jerusalem.

Finland

The largest and most influential Finnish missionary organization was founded in 1859, in connection with the seven hundredth anniversary of the introduction of Christianity in Finland through the instrumentality of Erik, King of Sweden. It is called the *Finnish Missionary Society* (Finska Missionssällskapet), and it is officially supported by the Lutheran Church, whose pastors generally preach one missionary sermon a month and take a collection for the society. The missionaries of the Finnish society commenced work among the Ovambos in German Southwest Africa in 1868, and in the Chinese province of Hunan in 1901. It employs 26 men and 29 women of European birth, and 75 native laborers, in 10 stations and 39 out-stations. Its annual income is about \$60,000, and its organ is *Missions Tidning för Finland*, which appears in about 22,000 copies.

The *Lutheran Evangelical Society* (Lutherska Evangeliföreningen i Finland) was founded in 1873, and has for its object the preaching of the Gospel and the circulation of the Scriptures at home and abroad. In 1900, the first missionaries were sent to Japan, where it now employs 1 male and 8 female European and 4 native missionaries upon 3 stations and 3 out-stations. Its annual income for the work in Japan is about \$11,000 annually.

A *Finnish Auxiliary to the China Inland Mission* has been established in 1890. It is called Free Missions of Finland (Fria Missionen i Finland), and has for its object both home and foreign evangelization. With the Free Church is also closely connected the Finnish branch of the Alliance Mission, which was organized in 1898, and cooperates with the Swedish branch of the Alliance in Sikhim and Ghoom.

The total income of all missionary societies in Finland is estimated at \$75,000, of which amount \$60,000 is the annual income of the Finnish Missionary Society.