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Go, Preach the Gospel to all Nations

by David ~~Johnson~~
Koenig



1380

THE HUNTING DOG

(An Investigation into the Launching and Pursuit of Foreign Missions by Orthodox Lutheranism)

INTRODUCTION

Introspection is always good as the first step toward improvement. If we find that we have done wrong, been negligent, and ignored what we ought to have done then repentance is called for. Perhaps some eyes will be opened by this essay. Perhaps some feathers will be ruffled. Complacency in the face of our Lord's impending return is not part of being awake and alert and watchful and preparing. We can at times so swiftly slide into the malaise that terminates in a sound sleep.

Based upon my research I will advance a rather uncomplimentary picture of orthodox Lutheranism's slow and tardy grasp of reaching the unreached for Christ. "Let us press on. All Africa must be won for Christ. Though a thousand missionaries die, send more."¹ This clarion call to the dark continent by Jacob Riis writing from the Gold Coast in the deadly years you will not find picked up and echoed vibrantly by the orthodox. The statistic of the Basel Mission losing eight of its first ten missionaries in nine short years,² you will not find profusely repeated in the annals of orthodox Lutheranism.

My perspective is not that of sniper from the enemy camp eager to pick off. Nor am I a fifth columnist working from within to destroy. While I certainly would have benefitted being raised a sound Lutheran, I did not have that advantage. I do have the advantage of having joined as an adult. I have no long tradition and heritage and perhaps family line to protect from the pointed finger. I am a Lutheran pastor whose teachings are orthodox. I am also confessionally in the other sense one who has missed the boat and continues to miss it. My practice comes rather breathless up to the dock to catch my teachings.

Think of orthodox Lutheranism as a hunting dog. He is well-trained. He has within him all the skill and knowledge to do the job. And just let a coon or rabbit traverse the yard and he will be up and at it! But what about beyond the familiar con-

finer of the present yard where he holds sway so imperiously? When he hears the baying of a pack of coyotes on a distant ridge, he barks. He barks and does not venture forth. And there are many times he who is so skilled and knowledgeable just simply sleeps, content with the tranquility of his little domain. While he sleeps, the master takes the mongrel on the hunt. The mongrel has not the breeding of the hunting dog, but he goes.

I feel quite certain that as we saunter through four centuries the ton of bricks need not fall to force upon you the similitude of the aforementioned canine's case to that of orthodox Lutheranism, of which I am a part. And let us learn from history as the old adage has it lest we make the same mistakes.

THE SIXTEENTH CENTURY



We date the Reformation from October 31, 1517. One would hardly expect in the early years of the return to the Word that outreach beyond would take place. Some would say that the hunting dog is being trained. The period from Luther to the Formula of Concord (1580) was indeed a tumultuous time what with Lutheran contending against Roman Catholic, Reformed and Pseudo-Lutheran. Upon Luther's death the Schmalkaldic War raged with a final settlement in 1555. That is a calculated deterrent for reaching out then. Lutheran mission historians seem to consistently defend Luther as being 'mission-minded'. (Laury 1899, Wolf 1911, Polack 1930) Wendland more recently in the "Wisconsin Lutheran Quarterly" in an article 'Luther on Missions' defends Luther's mission-mindedness, "To blame this lack of outreach on Luther's 'faulty mission theology' or 'lack of mission sensitivity' is not in accord with the facts."³ Laury acknowledges, "His writings, however, do not contain any reference to active work among the heathen."⁴

Church historian Latourette gives several reasons why the churches of the Reformation did not "reach out as soon as might have been expected...the absence of Protestant missionary machinery...Protestantism's involvement in its own wars of religion; Protestantism's lack of contact with non-Christian peoples through colonial expansion; the entire church-state system at that time, coupled with the indifference

of Protestant rulers to spread the faith."⁵ Let us examine each of his reasons in turn to see why the dog, he barked but didn't leave the yard. We examine these in the light of the historical record and in the LIGHT of the Lord's command to make disciples of all nations, and of His announcement, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." John 8:12

"the absence of Protestant missionary machinery"

The Roman Catholic church had the old monkish orders as well as the new ones from which to send their trained missionaries. And go they did!

- The King of Spain appointed Las Casas as Protector of the Indians. This was in 1516. He treated his duty quite seriously going to: Haiti, Cuba, Central America, Mexico and Peru.
- The Franciscan missions of which we are familiar from their work in the American southwest began in 1598 in New Mexico.
- Jesuits and Franciscans began work in Indonesia in 1525.
- Five Augustinian friars accompanied the Spaniards in their first expedition to the Philippines in 1565.
- Two years after the discovery of the mouth of the Congo River by the Portugese mission work began (1484).
- Beginning in 1560 the Jesuits worked the East coast of Africa from the Limpopo River to the Zambesi.
- Matteo Ricci (1552-1610) worked in China.
- Robert de Nobili (1577-1656) worked in Madura (India) and had converts among the higher castes.
- Juan Fernandez went to Japan in 1549.
- Some Jesuits went to Akbar the Great (d. 1605).
- The greatest of the Catholic missionaries of that time or any time has to be Francis Xavier (1506-1552). From 1540 to 1552 his areas of labor were: Goa and Tranvancore, India, the Moluccas (Malaysia), Amboyna (Indonesia), Nagasaki, and finally dying on an island off China eager to enter yet another land. It is said that he planted the Cross "in fifty-two different kingdoms, preached through nine thousand miles of territory, and baptized over one million persons."⁶ In his younger years he had favored the cause of the Reformation in free grace through the Christ. Yet he remained with Rome and was trained in 'also' good works and rituals. He, as did all the Romanists, tolerated heathen practices which worked against the

truth of the Gospel.

Was it just due to the machinery of the monkish orders that all this was done? And was the absence of the apparatus of the monkish orders such a limiting factor for our 16th century Lutherans?

Raymond Lull was born in 1232 and during his eighty some years his chief concern was to see all men won to the Christian faith. He only late in life connected himself to the Franciscans. He wrote extensively and travelled extensively, being stoned to death on his third missionary journey to the Muslims of North Africa. If this could happen before the Reformation and for the most part apart from the monkish orders, why not from the Reformation Lutherans who had the whole truth of God's Word?

"Protestantism's involvement in its own wars of religion"

Final peace from the Schmalkaldic War came in 1555. Interestingly it was in that year that we have one recorded outreach effort by the Lutherans. In that year Primas Truber, the reformer of Carniola, Austria, translated and published the Gospel of Matthew in the Slavic tongue of the Croats and Wends. Through these peoples it was hoped that the Turks could be reached. This did not happen.

The next war, the Thirty Years' War, did not start until 1618 when Protestants in Bohemia defenestrated two Catholic officials. What was done in the interim to reach out beyond the Lutheran lands? The second outreach effort in the 16th century was to the Lapps. In 1559 King Gustavus Vasa of Sweden began work among his basically heathen Lapland subjects with the missionary Michael. Charles IX continued the work with sojourning missionaries who visited but did not live in such an inhospitable climate. On into the 17th century the Swedes continued the work under the great Gustavus Adolphus and his queen, Christina. The political disturbances and wars did interfere, and yet work continued under three kings.

What allowed Primus Truber to do what he did? What moved those three kings and the queen? What of others? There were perhaps some others, though from my reading I do not know who they were. As the doggerel had it about the elusive Scarlet Pimpernel,

so I report to you outreach by our Lutherans of the 16th century is hard to find.

"Protestanism's lack of contact with non-Christian peoples through colonial expansion"

Aberly tells us that Franciscans and Dominicans were numbered among every exploring party beginning with Columbus' second voyage. The Romanist monarchs enlisted also Carmelites, Augustinians, Jesuits, Capuchins and Theatines. Portugal, Spain and France did have empires where these could work.

But, what about North Africa with its heavy Muslim population? Raymond Lull went there before the Reformation and today the Zwemer Institute among others is ardent to reach the Muslim wherever he is. Luther reminded his hearers about that Muslim power of the time, the Turk, that they are heathen and should be prayed for and converted. Truber tried. Why didn't it work? A failure of support? We will see that this is the case in the 17th and 18th centuries.

Previously the Nestorian heresy spread to the far reaches of Asia without the assist of colonial expansion. A disconcerting fact of history is that heresy spreads sometimes faster than the truth.

Didn't the Lutherans know of the trips of the Italian merchant family, the Polos, to China in the 1260's? Italy with its various principalities was no colonial power. The Polos were merchants. As the T'ang dynasty (618-907) had received the Nestorian Christians, the great Kublai Khan received the Polos and asked the Pope to send 100 teachers of science and religion.

In the middle of the next century the question was put to the Wittenberg faculty, "Since faith comes alone from preaching, I would know how East and South and West shall be converted to the only saving faith since I see no one of the Augsburg Confession go forth thither."⁹ The answer from the faculty in 1651 was "the immediate call of the first apostolate had ceased."¹⁰ It should be remembered that the view that Jesus' command applied only to the apostles and that they had already fulfilled was held by many Protestants in that era. Perhaps already in the 16th century this position was in its embryonic form,

although Luther evidently did not teach it.

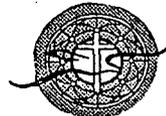
Let us forget for the moment the lands beyond the Lutheran domains. What about those rank unbelievers within, the Jews? What work was done to convert them? We know what ardor the Jews for Jesus have today to convert just one Jew for whom Jesus died. We know what a "heart's desire and prayer" Paul had to win them. Rom. 10:1, 9:3 Perhaps the portrayal of the Jew in Shylock was an all too typical view in those days that was unmerciful to the unmerciful. And yet for such as these the Lord also died.

"the entire church-state system at that time, coupled with the indifference of Protestant rulers to spread the faith."

If it is true that the Wittenberg faculty also stated it was the duty of the state and not the church to provide for the preaching of the Gospel,¹¹ we can well see why the hunting dog would bark but not bite. Politics and economics can so easily dissuade the monarch from costly mission work. We certainly must thank God for the several successive Swedish monarchs who did their duty. The Lutheran church entrusted with the truth and the absolute power of the Gospel would certainly inveigh against neglecting those who have not heard! Tragically the dog before too long ceased even to bark and slept for the most part in the 17th century when it came to outreach.

The Spanish Armada was defeated in 1588. The Sea Hawks set the pace for Britain to acquire an empire. To those lands where the Union Jack waved Lutheran missionaries came. Into newly acquired (in the 17th century) territories of the Dutch and the Dane Lutheran missionaries would come. But were these missionaries orthodox Lutherans?

THE SEVENTEENTH CENTURY



Perhaps an apt description as to the state of outreach to the unreached at the turn of the century is as follows: "Here and there one man was reached and roused, his eyes opening to the fact that millions were dying without the gospel; his ears opening to the cry of want and woe which, like the moan and sob of waves on the seashore, tells of storm and

wreck. Now and then a man went forth, while as yet the church as a whole seemed locked in icy indifference and insensibility."¹²

The Swedish Crown Continues Support of Outreach

The one bright spot in an otherwise abysmal picture of outreach in this century by Lutherans is the continuing work by the Swedes. Under Gustavus Adolphus the Lapps continued to receive instruction. Even after his death on the field of battle at (1632) Luetzen the work continued, ably promoted by his queen. Nicholas Andrea prepared books in the Lapp language and established a mission seminary. The queen saw to the building of chapels and the sending of ministers. In 1648 work was also initiated in Finnish Lapland.

"The spiritual destitution in the Baltic provinces likewise aroused the sympathy of the Swedish Lutherans. Though the natives tenaciously clung to their old forms of belief, still through the faithful preaching of the Gospel the people gradually laid them aside and yielded to evangelical influences."¹³

Chancellor Oxenstierna along with others formulated the regulations for the colony of New Sweden in the New World. One regulation read in part, "The wild nations bordering upon all other sides, the Governor shall understand how to treat with all humanity and respect...at every opportunity exert himself that the same wild people may gradually be instructed in the truths and worship of the Christian religion..."¹⁴ John Campanius, the pioneer missionary to the Delawares, learned their language and preached the precious Word to these lost souls. He translated the Small Catechism into their language in 1648.

A large amount of money had been entrusted to the crown for the conversion of the heathen. Even a 'good' king may do wrong. Gustavus was no exception. Swedish military campaigns and colonial ventures were expensive. Having dipped into the trust for these, he was begged by Jasper Svedberg, theology professor of Upsala, to be faithful to the purpose for which the funds were given. As of old when the prophet confronted the king with his sin and he repented, so Gustavus promised to be faithful to the trust. 7

The Swedes showed that it could be done, this mission of the church, both with areas contiguous to your nation as well as across the seas. They had monarchs who supported the venture. A seminary, preachers and supporters all worked for the venture. History was not repeated with the Danes, at least in this century.

The Danes Make Money

Denmark secured a trading colony at Tranquebar in 1620 and at Serampore in 1676 (both in India). Chaplains were sent to minister to the colonists as was a custom among the Protestant colonial powers. And although there was supposed to be work done among the natives, it consisted mainly in slaving. For nearly one hundred years no mission work was done while the money sailed into Copenhagen. It was not until Frederick IV mounted the throne in 1699 that a change took place, but that is for the next century.

Contrast Danish Lutheran indolence on outreach with that of the Reformed of Holland.

- The Dutch gained the ascendancy over the Portuguese in Indonesia around the turn of the century. And with that the Dutch East India Company promoted outreach among the natives of Java as well as other islands.
- In 1622 a Dutch seminary for the training of foreign missionaries was established at Leyden and lasted for ten years.
- In 1626 George Candidius began work in Formosa.
- In 1642 mission work was done in Ceylon by Anthony Hornhonius. Work was also done in India north of Madras.
- In 1637 Gov. John Mauria encouraged work in Surinam.

In Germany, the Dog He Barks, but Sleeps

In Germany the voices cried in the wilderness.

- Michael Havemann, general superintendent of Bremen and Verden, "We spend much for wars and vanities; we seek free commerce, trade, and travel in Asia and Africa, where the grandest churches of the apostles and their successors were established, and it is all for the purpose of gain. But to make Christ better known there and to help those nations out of the darkness of Islam and heathenism, there is little effort in that direction."

-John Dannhauer of Strassburg advocated the founding of seminaries and schools to instruct and prepare missionaries to go to the New World, the Turk and the Jew.

-Christian Sriver of Quedlinburg in his Seelenschatz, "When the soul reads that nineteen parts of the known world are occupied by heathens, six by Moham-medans, and only five by Christians, its heart heaves, tears start to the eyes, and it wished it had a voice that might sound throughout all parts of the world to preach everywhere the Triune God and Jesus Christ, the Crucified, and to fill all with His saving knowledge..."¹⁶

-Ludwig von Seckendorf, Reformation historian, did not apologize for the indifference and inactivity of the Lutherans who did not use every means to extend the true doctrine among the heathen. His Duke, Ernst the Pious of Gotha, tried to reach out to the distant Abyssinians in 1663 using the Reformed missionary Peter Heyling and a John Wansleb, who turned out to be a scoundrel. This as well as an emissary to the Persians did not work out very well.

Of these and other voices the foremost was certainly Baron Justinian Ernst von Weltz who published five treatises on missions. He put forward searing questions, "Is it right that we, evangelical Christians, hold the gospel for ourselves alone, and do not seek to spread it? Is it right that in all places we have so many students of theology, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ? Is it right that we spend so much on all sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the gospel?"¹⁷

He put forward the following reasons that the church should busy herself in the task of missions as summarized below:

- 1) The will of God to help all men and to bring them to the knowledge of the truth, I Tim. 2:4. This can be brought to pass only by means of regular missionary preaching of the Gospel, Rom. 10:18. This will of God binds us to obedience,--compare the missionary commandment,--and love to man must even of itself make us willing to obey,
- 2) The example of godly men, who in every century, from the times of the apostles onward, without

letting themselves be terrified by pain, peril, or persecution, have extended the kingdom of Christ among non-Christians.

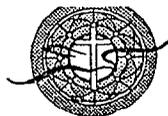
3) The petitions in the liturgy that God may lead the erring to the knowledge of the truth and enlarge His kingdom. If these petitions are not to remain mere forms of words, we must send out able men to disseminate evangelical truth.

4) The example of the papists, who founded the society de propaganda fide, must rouse us to emulation that we may extend the true doctrine among the heathen."

¹⁸
"It is a commentary upon the religious condition of the times that one of the leading and best men among the clergy met Von Welz' appeal with a bitter rebuke, denouncing him as a dreamer, fanatic, hypocrite, and heretic, and arguing that it was absurd, even wicked, to cast pearls of the gospel before the heathen."

¹⁹
When his appeals fell on deaf ears, he showed himself the calibre of the disciple he was by renouncing his title, taking 36,000 marks and sailing for Dutch Guiana (Surinam) to preach the Word of Life. It was said he was torn apart by wild animals in a most inhospitable climate. He died as he had lived a witness to the Lord Jesus Christ and His great love for lost mankind.

The Confederate General Nathan Bedford Forrest advocated getting there "Fustest with the mostest," in order to achieve victory on the field of battle. In the great struggle against the gates of hell the Lutherans in this century did not get there fustest, and definitely not with the mostest. And were you to investigate the names mentioned in this century's review you would find that some of them though Lutheran in name, were not necessarily of the orthodox party. In the next century you will find that those in the forefront of outreach were Pietists. Though Lutheran in name, they were because of adherence to some false teachings, not the orthodox. The accusations would fly against the 'barren orthodoxy' and 'dead formalism' of that segment of the Lutheran church which while possessing the truth did not venture forth to share it. In 1698 the University of Halle was founded. It became in the eighteenth century a center of the strongest missionary influence and the birthplace of organized foreign missionary effort.



We see it would yet take time to rouse the German hunting dog. Even a supporter of missions in the last century, von Seckendorf, stated "To send out people into heathen and Turkish lands, there to teach in public and as a result to lose their lives, is nothing less than tempting God."²⁰ Von Welz would be followed to the grave in this new century beginning in 1738 by literally hundreds of fellow martyrs to the cause of Christ in Dutch Guiana. Had the orthodox Lutherans learned their lesson? The hundreds who died bringing the Light to those in the kingdom of darkness were Moravians, not Lutherans.

Erdmann Neumeister was an earnest and eloquent preacher and a fine hymnist. In our hymnal we have his "Jesus Sinners Doth Receive" and "I Know My Faith Is Founded." He was also a bitter opponent of Pietism, too bitter. As pastor of a congregation in Hamburg on Ascension Day in 1722 he concluded his sermon saying "the so-called missionaries are not necessary today... 'Go into all the world,' the Lord of old did say; But now: 'Where God has placed thee, there He would have thee stay.'"²¹ It would be an auspicious century for mission work among the heathen, but rarely done by the orthodox.

The turn of the century saw a significant turning to those dying in unbelief.

-1698 The University of Halle was founded. While it was the Pietist center, it was also the center of tremendous outreach efforts.

-1699 saw the accession to the throne of Denmark of a man who even as crown prince planned to reach out to the heathen, Frederick IV.

-1699 In England the Society for the Promotion of Christian Knowledge (SPCK) was formed to minister to scattered Englishmen and to preach the Gospel to non-Christians the Englishmen would come into contact with.

-1701 The Society for the Propagation of the Gospel was established to instruct the King's subjects and win to the Christian faith the aborigines and Negro slaves. These English societies predated nearly all the Evangelical Lutheran Heathen Missionary Societies by at least one hundred years.

Things were not so rotten in Denmark.

Frederick, when he was a prince was surprised that no efforts were being made to convert the heathen in Danish overseas territories. When Francis Julius Luetkens became court chaplain in 1704 the king found an able assistant for his outreach thrust. Volunteers from the Danish Lutheran Church could not be found. They were found in Germany, men trained at Halle, Ziegenbalg and Pluetschau. The great missionary in the India field of the Danes, Christian Frederick Schwartz, who came later was also Halle trained. As a matter of fact most of the missionaries were trained at Halle. The effort in India was funded through Halle and through the two previously mentioned English mission societies, as well as through the crown. The Danish|Halle work in India proved to be very fruitful. Our sister churches in India, the BELC and the CLCI, are in the areas where the work began and was extended throughout the 17th century.

To Greenland's Icy Mountains

At the same time as the work was proceeding in India with the Danish|Halle effort, Hans Egede began his outreach effort in another territory held by Denmark, Greenland. "It took rare courage to overcome the opposition of his family and the bishops at home; but to remain, after discovering that the people belonged to a different nationality, where trees could not grow, and where desolation and intense cold greeted him, where houses were built of ice and snow, where the food consisted of meat, blubber and fat, and where the people lived in barbarous cruelty, filth and vice, required a more than ordinary faith in the promises of God. Yet, among such people, Hans Egede cast his lot. Little by little, the natives became accustomed to the foreigner and Egede to the natives."²²

Egede was of the ²²Orthodox persuasion. But with the need for more workers he accepted three of Count von Zinzendorf's Moravian preachers. A Royal College of Missions was started at Copenhagen in 1714. It trained men for the India field as well as for Moravian missions. For about ten years Egede worked as professor at this college.

Zinzendorf and the Moravians

Nicholas Lewis, Count and Lord of Zinzendorf and Pottendorf, Lord of the Baronies of Freydeck, Schoeneck, Thuernstein, and the Vale of Wachovia, Lord of the Manor of Upper, Middle and Lower Berthelsdorf, Hereditary Warden of the Chace to his Imperial Roman Majesty, in the Duchy of Austria, below the Ens, and at one time Aulic and Justicial Counsellor to the Elector of Saxony...Having said all this let us acknowledge that this nobleman saw himself as a sinner saved by the grace of God to whom he owed everything. He was brought up a Lutheran. He was trained at Halle and Wittenberg. His life-motto was, "I have one passion; it is He, and He alone."²³ He and his new wife renounced their rank and devoted all their property as well as themselves to the service of Christ. In 1737 he was ordained Bishop of the Moravian Church.

Under his leadership outreach blossomed in profusion. "...the Moravians have set and maintained a standard of missionary devotion never yet approached by any other church body."²⁴

-On Feb. 10, 1728 at the Herrnhut Colony a day of prayer and fasting was held from which a group of twenty-six men expressed a willingness to go anywhere for the Lord.

-In 1732 they went to Greenland and the Danish West Indies.

-In 1735 to Dutch Guiana

-In 1737 to Capetown, South Africa.

-On and on the record goes: Russia, Nicobar Islands (Bay of Bengal), Nicaragua, Gold Coast (Africa), Lapland, Pennsylvania (the Indians).

-In their Jubilee year of 1782 they had 27 stations with 165 missionaries in widely separated countries.

Stirrings Elsewhere

With the end of this century and the beginning of the next we see the onset of numerous mission societies.

-1795 London Missionary Society.

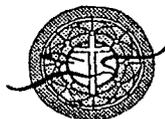
-1797 Netherlands Missionary Society.

-1799 Anglican Church Missionary Society.

-1792 Baptist Missionary Society. In 1793 Carey would sail to India to lead in the work of the modern missionary movement.

This was the century of Herrnhut and Halle and the Danes. As for the orthodox it was ZZZZZZZ when it came to the heathen. In looking back over the exciting work begun in India Prof. Peters recognizes, "Here we must not fail to give credit to whom credit is due. Francke, the Halle Pietist, did not only train and prepare most of these men for the Tranquebar Mission, but also moved the hearts of many Christians in Germany by his letters and literary productions to become cheerful givers and thus to provide the missionaries with the necessary means of carrying on their work among their very poor converts, often bereft of all support."²⁵

THE NINETEENTH CENTURY



This was a century of rampant rationalism when the smartypants philosophers and worldly-wise types tried to supplant the Bible with their tripe. Yet God in His power had 185 Protestant mission societies operating in the 19th century. In this century Germany had 23 mission societies. How many do you think were orthodox? By 1910 there were 93 "Evangelical Lutheran Heathen Missionary Societies in the World".²⁶ This was truly a time of great expansion of the effort and it was the century of the Missionary Society.

Father Jaenicke

The century began with the establishment of a mission school in Berlin in 1800. Here again it was through the influence of the 'others' that this came about. Pastor John Jaenicke, who founded the school, had missions close to his heart through the influence of the Moravians and his brother who was a Halle missionary in the East Indies. And as is typical of so many of the societies, it was unionistic. Much English money came in for support. Between 1800 and 1827 a large number of the 80 missionaries he trained went into the foreign fields of the English and Dutch societies.

The Berlin Missionary Society was formed in 1824, becoming one of the largest. It took over Jaenicke's school. In 1834 it began work in South Africa which expanded over time. In 1891 they went into East Africa and in 1882 China. It was unionistic.

The Big Four

The first four of the German Lutheran societies that were formed were all interdenominational or as we would say, unionistic. They are:

Basel Society - 1815, Berlin Society - 1824,
Rhenish (Barmen) Society - 1828, Gossner
(Berlin II) Society - 1836.

By 1909 (the closest statistics I have near the turn of the century) these four (with the exception of Gossner) were the largest in terms of yearly income. These four were among the five societies with the highest number of baptized members. With the exception of Gossner again, they had the largest number of ordained missionaries in the field. Consult the attached appendix "Evangelical Lutheran Heathen Missionary Societies in the World, 1910".

The Most Lutheran

Peters cites the most Lutheran of the German societies as: Bleckmar (Hanover Free Church), Hermannsburg and Leipzig.²⁷ Lenker (General Synod) in the attached appendix cites as "strictly confessional": Leipzig, Neuendettelsau, the Hanover Free Church (Bleckmar), and Hermannsburg. Alas, when we investigate these the clay feet (unionism) begin to appear.

The Leipzig Missionary Society (1836), the 'Aristocrat among Missions' sought to unite Lutherans of Europe and America in the great missionary enterprise. For seventeen years, until 1836, they operated out of Dresden as a branch of the Basel Society. The rules under which the Leipzig Society worked were:

- to carry on the work of missions in the spirit of the Lutheran Church;
- to give the missionaries a thorough course of instruction;
- to adapt the preaching to the needs of the people;
- to leave the heathen unmolested in customs not in conflict with the Word of God.²⁸

LC-MS mission festival offerings²⁸ were sent to Leipzig until 1876 when Zorn and Zucker withdrew from the Leipzig Society over doctrinal issues and joined the LC-MS. Leipzig's missionary Cordes began work in India in 1840. Missionary Baierlein worked among the Chippewa Indians in Frankenmuth, Michigan in the

1840's and '50's.

The Hermannsburg Society was founded by Pastor Louis Harms in the village of the same name in Hanover in 1849. He rejected the rationalism of his youth. Near the end of his university training he was reading John 17:3, "And this is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." This was the turning point in his life. Under his ministry at Hermannsburg, "The whole congregation became a missionary society; not merely a few members...The congregation is known as the 'Farmers' Missionary Society.' In 1849, twelve persons offered themselves for the foreign field. A house was set apart for their residence and training...The motto for study was 'Be diligent,' and Luther's advice, 'To have prayed well, is to have studied well.'" ²⁹

Pastor Harms had been affiliated with the unionistic North German Missionary Society (1836). In 1890 Hermannsburg affiliated with the Lutheran Church of Hanover. This prompted a withdrawal in 1892 with the formation of the Hanover Free Church (Bleckmar) which was supported by the free churches in Germany.

With the Bleckmar Mission you have a confessional church coming into being. In 1909 they had ten ordained missionaries on the field of South Africa.

As to the last of the 'most Lutheran' of the German societies we know how the Neuendettelsau Institute benefited Lutherans in America with many a Lutheran pastor sent to work among the Germans to gather them into congregations in America. In 1905 Laury gave this report, "The Neuendettelsau Missionary Institute, founded by Pastor Loehe in 1843, has supplied more pastors for Diaspora congregations in America and Australia than any other institution. At first all the graduates went to the Missouri and Ohio Synods, but they now enter the service of the Iowa Synod and the Immanuel Synod of South Australia." ³⁰ Unfortunately, Neuendettelsau's departures from the strait way were early on. Loehe did not leave the state church. In 1854 he founded the Iowa Synod.

If we were to pursue a further investigation of the societies of Europe we would find them unionistic, interdenominational, or pietistic or affiliated with the state church with few exceptions. Bleckmar toward the end of the century was a truly confessional work. And yet we have to take note of how the Lord used these

many societies as His instruments to carry the Gospel to the heathen. A mission board today could learn from Leipzig's rules. A congregation could learn from the Hermannsburg congregation to be a mission society itself.

How Was It In America?

We already heard of the Swedish work in Delaware. In 1734 a Lutheran colony of Salzburger settlers in Georgia. They settled near a Cherokee tribe and with two Halle missionaries had hoped to work among the Indians. This came to nothing. Henry Melchior Muhlenberg (1711-87) (a Halle man) discussed undertaking work among the Indians of Pennsylvania. It came to naught. A Basel Society missionary, Schmid served scattered Lutherans and native Indians from Ann Arbor from 1833-1871. Craemer among others came from Neuendettelsau to work among the Indians of Michigan in 1845.

Pastor Sievers, LC-MS Mission Board chairman, sought from 1850 to 1893 to have work done among the Indians of the old Northwest. There were not very favorable results. The WELS began work among the Apaches in 1893.

Among the liberal Lutherans:

- Iowa Synod initiated work among the Crow and Cheyenne in 1856,
- Augustana Synod worked among the Comanches in 1879,
- The Norwegians worked among the Oneida and Stockbridge in 1884,
- The Eielson Synod worked among the Potawatomis from 1889,
- The Danes began work among the Cherokees in 1892.

It appears from this that the WELS and LC-MS were not far off in work among the Indians than time-wise when the other Lutherans began.

American Lutheran Outreach Overseas

Since the liberal Lutheran synods were formed earlier than our conservative forebearers, it is understandable that the General Council and the General Synod had missionaries in foreign lands first. The first American Lutheran missionary sent to the heathen overseas

was John Christian Frederick Heyer in 1841. The noble spirit of 'Father' Heyer is exciting to read about as he labored for the Lord in India. Morris Officer, John Harpster, Adam Rowe, David Day - these names are unknown to us from our conservative Lutheran background. These men went overseas from those Lutheran churches not of the Synodical Conference. While the LC-MS and WELS were gathering in the German immigrants for fifty years, these unknown ones were serving and dying in foreign fields. WELS had no foreign mission in the nineteenth century. The LC-MS had its first foreign field, India, with the commissioning of two men on October 14, 1894. The LC-MS was formed in 1847.

TO ERR IS HUMAN

The hunting dog, he knows all so well. So why doesn't he hunt? Why does the mongrel go out on the chase, while the sleek and superb hunting dog lolls about the yard? He barks right well, but...

Wolf, a General Synod Lutheran wrote, "St. Francis Xavier said: 'If the lands of the savages had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. Shall love be less hearty and less generous than avarice?' Of all others, we of the Lutheran Church should be the very last to show a lack of courage in carrying on the work of the world's evangelization. Of all others we, who have our ecclesiastical descent from the indomitable, much-enduring and storm-braving hero of the Reformation days, should not be found wanting in bone and sinew, in moral grit and iron in the blood."³¹

Let us learn from the past mistakes. Let us learn from the 'others', the heterodox who at times have put the orthodox to shame when it comes to mission zeal and sacrifice. And let us be about the hunt for the lost anywhere and everywhere.

The pitying Christ Himself, with heart of love,
Is loudly calling through the Spirit's power:
The sound is world-wide, but the few alone
Have ears attuned to catch the trumpet-tone;
The rest, unheeding, seek for earthly dower,
Nor care for treasures stored above.

If eyes could pierce, as did the seer of old,
The veil that dimly shuts our vision in,
The fiery chariots of a heavenly host
Would greet our gaze, equipped to guard each post
Where trusting hearts dare all to lead from sin
God's bleeding lambs into his fold.

And still brave men are waiting, doubting God,
And weakly pleading: 'Ah! it costs too much.'
Too much, when every soul that tastes death's sting
Is worth the mighty ransom of a king?
Too much, when Christ gave all to rescue such,
And bids us follow where He trod?

Oh! that the Church of God might rouse from ease,
Cast off her robes of state; might grandly move
Impetuous to the mighty fray, and girt
With Christ's own presence, fear not loss nor hurt.
'Tis he who loses life below to please
His King, wins life with Him above. 32

Pastor David Koenig
Middleton, Wisconsin
Resurrection Celebration in
the Year of Our Lord 1995

FOOTNOTES

1. Donald McGavran, Bridges of God(1955), p. 48.
2. McGavran, p. 48.
3. Ernst Wendland, "Luther on Missions," Wisconsin Lutheran Quarterly, p. 66.
4. Preston Laury, A History of Lutheran Missions (Reading, 1905), p. 21.
5. Wendland, p. 57.
6. J. Herbert Kane and Robert Glover, The Progress of World-Wide Missions(NY, 1960), p. 43.
7. Aberly, An Outline of Missions, p. 38.
8. L. B. Wolf, Missionary Heroes of the Lutheran Church(Philadelphia, 1911), p. 4.
9. Aberly, p. 38.
10. Wendland, p. 62.
11. Aberly, p. 38.
12. Kane, p. 45.
13. Laury, p. 26.
14. Ibid.
15. W. G. Polack, Into All the World, The Story of Lutheran Foreign Missions(St. Louis, 1930), pp. 51-52.
16. Ibid., p. 53.
17. Kane, p. 46.
18. Polack, p. 55.
19. Kane. p.46.
20. Paul Peters, "The Fruits of Luther's Mission-Mindedness," WLQ Vol. 67, No. 1, p. 52.
21. Polack, p. 57.
22. Laury, pp. 69-70.
23. Kane, p. 52.
24. Ibid., p. 53.
25. Peters, p. 56.
26. Wolf, Appendix.
27. Peters, Vol. 67, No. 4, p. 253.
28. Polack, pp. 95-96.
29. Laury, p. 196.
30. Ibid., p. 235.
31. Wolf, pp. 215-216.
32. Ibid., pp.218-219.

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HOW IS IT?

A daughter of Islam once asked a woman evangelist why she went from house to house, reading the Gospel to every one. She replied: "It is the Master's command." "Why do not all of your caste obey it?" asked the daughter of Islam. "Out of so many Christians, only you come here once a week to read to us. Oh, they will receive a very great punishment! How is it?"

Each son and daughter of God - How is it?

"How sweet 'twill be at evening
If you and I can say;
'Lord Jesus, we've been seeking,
The lambs that went astray;
Heartsore and faint with hunger,
We heard them making moan,
And lo! we come at nightfall
And bear them safely home!"



THE VERY GREAT TREASURE

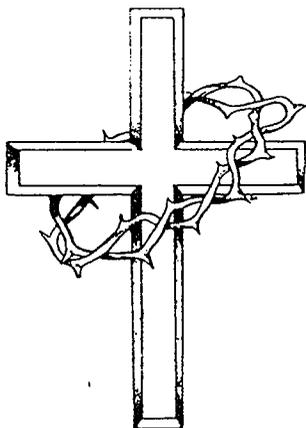
Bartholomew Ziegenbalg was the first Lutheran missionary to India. When his mother lay on her death-bed she called her children to her bedside and informed them that she had laid up a treasure, --a very great treasure for them. When they asked where they might find it, the mother answered, "Dear children, search for it in my Bible. There you will find it. There is not a page that I have not moistened with my tears."

Bartholomew found the treasure and in his twelve years in India he shared His Master's love. His mother's treasure was passed on.



IT COSTS

After 50 years of work in Africa the Basel Mission Society counted 39 of its 138 missionaries buried in the soil of the Dark Continent. Of the total fully 50 were obliged to leave by reason of failing health. In the year 1895 alone the fatal climate robbed the mission of 11 laborers.



In 1818 when two missionary families arrived in Madagascar 5 out of the 6 people were soon buried. The lone survivor left broken in health and spirit. He returned later and carried on the work for the Lord and the lost.
LMS

APPENDIX 2.—EVANGELICAL LUTHERAN HEATHEN MISSIONARY SOCIETIES IN THE WORLD, 1910

Prepared by Dr. Lenker from advance pages of Volume III. of "Lutherans in All Lands."

SOCETY AND FIELDS.		Year Founded.	Central Stations.	Out Stations.	Ordained Missionaries.	European Lay Workers.	Deaconesses.	Native Pastors.	Native Workers.	Baptized 1909.	Baptized Members.	Communicants.	Catechumens.	Parochial Schools.	Parochial Pupils.	Yearly Income, 1909.
I. Europe. 64 Societies.																
A. GERMANY.																
(a)	Leipzig Society	1836	47	291	61	37	16	29	847	1,067	21,285	10,538	453	359	10,019	Marks. 652,633
	1. South India, Tamils	1795	31	220	34	3	12	27	762	766	18,853	9,072	184	289	9,751	64,705
	2. Burma, Tamils	1878	1	1	1	1	1	1	5	14	482	28	1	1	61	.....
	3. Malay States, Tamils	1908	2	3	5	6	.....	1	16	18	538	348	.....	1	42	.....
	4. West Africa	1860	3	3	4	5	.....	5	15	40	100	27	18	4	98	.....
	5. West Africa	1860	3	3	4	5	.....	5	15	40	100	27	18	4	98	.....
(b)	1. Leipzig	1836	63	176	72	13	5	3	677	3,283	71,353	36,674	993	201	9,037	587,577
	2. Leipzig	20	27	37	22	6	2	.....	147	752	9,216	5,073	873	41	1,166	9,242
	3. Leipzig	20	27	96	20	6	2	.....	376	2,415	57,438	28,322	111	144	6,159	56,140
	4. Leipzig	14	14	41	18	3	3	3	159	121	3,200	2,072	9	10	1,413	948
	5. Leipzig	12	12	2	3	.....	.....	.....	1,000	.....	.....	.....	9	10	1,413	948
(c)	1. Leipzig	1836	86	1,055	175	168	7	23	1,006	4,249	60,048	32,240	4,111	392	15,208	1,234,338
	2. Leipzig	1	1	40	8	.....	.....	.....	63	307	6,153	2,791	56	21	1,416	5,498
	3. Leipzig	0	4	29	4	1	.....	1	34	86	1,328	568	44	14	376	2,051
	4. Leipzig	0	6	64	11	.....	.....	.....	90	866	2,494	2,073	158	25	941	21,048
	5. Leipzig	1	7	69	10	7	.....	4	91	580	8,637	4,024	464	39	1,372	148,248
	6. Leipzig	15	15	194	18	9	.....	8	169	1,080	8,704	9,428	370	73	3,083	117,818
	7. Leipzig	14	14	217	18	7	.....	4	214	745	10,859	5,595	860	93	3,682	49,474
	8. Leipzig	7	7	166	0	9	2	.....	80	234	1,080	9,607	868	47	2,384	773
	9. Leipzig	8	8	39	12	4	.....	.....	21	137	607	388	449	19	566	1,700
	10. Leipzig	3	3	4	4	4	.....	.....	4	16	295	188	34	5	168	2,575
	11. Leipzig	11	11	1,481	16	9	2	5	175	575	8,054	5,918	576	51	1,343	12,286
(d)	1. North India, Kols	1845	27	423	54	29	10	34	871	7,158	77,217	20,060	18,841	217	6,287	452,332
	2. Assam, Kols	1874	2	401	44	29	8	32	797	6,932	74,626	28,401	18,441	207	5,637	16,021
	3. Calcutta, Kols	1840	1	22	3	.....	2	35	35	184	1,957	659	310	1	17	32,000
	4. Ganges, Hindus	1840	5	.....	7	.....	.....	1	39	17	634	298	90	7	833	.....
(e)	Rhenish Society*	1815	115	535	162	165	26	29	2,742	11,191	144,929	65,448	14,740	679	35,038	1,038,666
	1. Cape Colony	1829	11	12	15	15	2	.....	103	915	19,724	8,333	332	29	2,480	70,366
	2. Great Namaland	1842	7	2	9	.....	1	.....	19	205	4,073	1,687	373	6	626	3,987
	3. Hereroland	1842	13	14	20	24	3	.....	87	1,773	10,809	5,716	2,720	38	2,069	33,042
	4. German S. W. Africa	1839	20	16	29	30	4	.....	111	3,368	14,882	7,403	3,093	44	2,695	37,029
	5. Borneo	1839	4	6	4	1	.....	15	69	497	233	134	4	4	607	306
	6. Borneo	1839	13	26	13	11	.....	73	362	4,755	2,518	294	30	1,682	5,375	
	7. Sumatra	1822	41	400	54	52	11	26	2,105	7,531	93,030	40,812	7,709	405	23,349	58,218
	8. Nias	1839	16	49	23	20	.....	1	186	731	10,832	5,623	2,828	71	3,076	6,150
	9. Mentawai-Enggano	1901	2	1	.....	.....	.....	.....	7	1	114	82	2	4	211	170
	10. China	1846	7	28	12	10	3	1	90	232	2,092	1,419	251	34	813	4,397
	11. Kaiser Wilhelm's Land	1887	6	1	8	21	.....	.....	1	1	214	.....	.....	.....	.....	159
(f)	Basel Society*	1815	68	639	178	235	23	56	1,589	5,024	66,631	33,316	4,532	647	34,203	2,084,799
	1. Kanara-Coorg	1814	10	44	21	36	1	14	288	3,066	7,961	4,770	113	64	4,898	.....
	2. South Marathi	1837	5	12	17	12	2	4	114	105	2,262	1,220	32	2,250	.....
	3. Malabar	1841	8	37	20	44	6	12	352	412	7,028	4,093	137	49	6,029	.....
	4. Nilagiri	1846	3	18	4	.....	.....	1	57	60	953	527	5	1	1,644	.....
	5. China	1846	10	104	37	35	4	5	243	711	9,870	6,837	802	65	2,314	13,736
	6. North Borneo	1907	1	4	1	.....	.....	1	6	48	684	393	6	4	33	.....
	7. Gold Coast, West Africa	1828	11	179	27	48	2	22	254	1,668	22,702	10,900	1,100	163	6,878	187,822
	8. Ger. Kamerun, W. Africa	1887	12	241	37	56	8	.....	247	1,714	8,882	5,620	2,367	243	10,610	24,463
(g)	North German, Togoland	1836	8	143	16	15	10	2	4	8	1,143	3,483	424	141	5,620	284,020
(h)	Brekum, Telugus	1877	10	106	22	2	5	.....	262	835	12,677	2,416	2,438	63	1,508	215,535
(i)	Neuendettelsau Society	1849	13	.....	24	7	2	.....	373	2,272	2,466	1,359	13	1,151	100,536	
	1. Kaiser Wilhelm's Land	1886	12	.....	23	7	2	.....	373	2,180	1,414	1,359	12	1,121	.....
	2. Queensland, Australia	1835	1	.....	1	.....	.....	.....	72	55	.....	.....	.....	1	30	.....
(j)	German E. Africa Society	1836	11	21	14	8	1	.....	49	136	1,070	506	369	45	1,550	97,469
	1. Usambara	1890	8	21	10	6	1	.....	49	136	1,602	588	309	44	1,538	.....
	2. Ruanda	1897	3	.....	4	2	.....	.....	.....	8	8	.....	.....	1	12	.....
(k)	Hannover Free Ch., S. Africa	1892	0	34	10	8	.....	.....	80	5,110	.....	.....	200	.....	600	32,154
(l)	German Evang. Protestant	1884	4	5	7	4	.....	4	22	.....	410	.....	.....	11	520	130,000
	1. Japan	1885	2	5	5	.....	4	.....	10	.....	190	.....	.....	8	490	2,930
	2. China	1899	2	.....	2	4	.....	.....	12	.....	.....	.....	.....	3	100	14,471
(m)	Jerusalem Union, Palestine	1852	5	2	5	6	3	26	.....	750	300	140	8	400	101,262	
(n)	Liebenzell Mission	1899	11	48	17	24	2	.....	46	54	4,200	3,064	.....	33	1,046	100,634
	1. Central China	1899	5	10	11	14	.....	.....	18	14	200	04	.....	3	46	48,009
	2. German Micronesia	1906	6	38	6	10	2	.....	28	.....	4,000	3,000	.....	30	1,000	52,535
(o)	Kiel China Mission	1896	2	3	3	3	1	.....	14	.....	250	134	.....	2	30	75,050
(p)	German China Alliance	1891	10	34	15	16	.....	.....	50	68	627	358	222	6	157	46,178
(q)	Hildesheim China	1890	1	1	.....	4	.....	.....	6	.....	100	.....	.....	2	20	17,867
(r)	Neukirchen Society*	1832	15	26	26	.....	.....	.....	102	111	1,846	.....	243	52	1,533	104,545
	1. Java	1884	11	35	15	.....	.....	.....	80	111	1,484	.....	158	38	1,223	.....
	2. East Africa	1837	4	9	11	.....	.....	.....	22	.....	302	.....	85	14	300	.....
(s)	Women's Society for East	1842	3	.....	6	19	.....	.....	.....	.....	200	.....	.....	2	30	32,048
(t)	Berlin Women's, China	1850	1	1	1	4	3	.....	1	.....	142	.....	.....	20	.....	28,493
(u)	Chrichona China Mission	1895	1	.....	1	2	.....	.....	.....	.....	100	.....	.....	2	25	10,190

EVANGELICAL LUTHERAN HEATHEN MISSIONARY SOCIETIES IN THE WORLD, 1910.—Continued

SOCIETY AND FIELDS.	Year Founded.	Central Stations.	Out Stations.	Ordained Missionaries.	European Lay Workers.	Deaconesses.	Native Pastors.	Native Workers.	Baptized 1909.	Baptized Members.	Communicants.	Catechumens.	Parochial Schools.	Parochial Pupils.	Yearly Income, 1909.	Marks.
Europe.—(Continued)																
A. GERMANY.—(Continued)																
(v) Society for Africa	1887	2	2	2	2					100						28,000
(w) Kaiserswerth Deaconesses.	1851	23	23		125					570			3	1,300		300,000
1. Palestine	1851	7	7		24					220			3			
2. Turkey	1853	4	4		28	35				200			3			
3. Egypt	1857	2	2		33					150			2			
4. Syria	1860	4	4		33					100			2			
(x) Medical Mission Union	1859															59,000
(y) German Orient Mission	1895	8		7	7	2	1	8		550			9	425		205,564
1. Turkey in Asia	1897	2	2	2	4	2	1	5		200			4	200		
2. Persia		2	2	1	2			3		250			4	225		
3. Russia		2	2	1	1			2					2			
4. Bulgaria		1	1	2	1			1		100			1			
(a) Syrian Orphanage	1860	4	2	4	23	5	1	19		600			7	1,073		200,000
(a) German Aid Union for East	1866	4	10	2	37		6	191					9	220		475,740
(b) Mission der Brüdergemeine	1732	154	118	194	120		35	1,914	3,448	95,902	33,079	1,708	31	26,992		1,797,410
28 German Societies	1795	692	3,707	995	940	267	226	10,040	38,845	571,345	233,544	50,723	3,247	154,912		10,523,911
Scandinavia, 24 Societies	1721	270	1,481	283	258	70	105	3,217	7,291	123,612	34,536	3,833	711	27,338		2,585,801
B. NORWAY.																
(a) Society of Norway	1842	67	956	79	2		87	2,316	4,820	78,898	27,078	3,210	174	5,918		685,053
1. South Africa, Zulul.	1842	15	69	15				65	294	4,094	2,507	382	45	1,019		3,576
		4	812	51			87	2,115	4,058	73,237	24,509	2,478	100	4,171		27,811
		6	54	6				91	308	2,067	618	121	14	409		846
		5	19	7	2			45	159	500	224	235	15	319		1,173
		5	27	13				38	1,931	8,8	216	23	23	474		36,230
(c) Norwegian China	1890	10	6	8	23			87	418		320		4	134		105,713
(d) Santal Mission, N. India	1888	35		8	10	68	5	274	1,144	16,313			16	2,197		48,286
1. Old Field, East	1888	22			27	2		121	530	12,138			36			
2. New Field, West	1905	7			16	1		88	357	1,424						
3. Dinsajpur	1906	3			70	1		18	127	800						
4. Assam Colony	1880	3	5	1	3	20	1	56	130	1,971			8	207		
(e) Free Church, South Africa	1839									42						
(f) Lapp or Finn Mission	1858				3											
6 Norwegian Societies	1842	120	987	99	51	68	92	2,630	6,051	95,671	29,148	3,432	157	8,950		935,288
C. SWEDEN.																
(a) Swedish Church Mission	1825	19	54	21	18	2	3	84	378	5,204	2,474	401	57	2,554		284,774
1. South Africa	1876	10	13	10	10	2	1	51	281	5,196	1,037	338	14	411		2,500
2. South Africa, Rhodesia	1903	1		2	1											
3. South India, Tamils	1876	7	36	8	6		1	33	94	1,813	758	63	42	2,003		
4. Ceylon, Tamils	1903	1		1	1					205	69		1	50		
(b)		22	20	32	65		5	191	201	2,893	1,333	200	81	2,269		350,000
1		11		15	20		5	66	97	1,481	629		50	1,191		
2		11		17	36		5	125	104	1,412	794		31	1,078		
(c)		24	195	39	64			162	368	3,127	2,000	300	214	6,181		364,969
1. Congo, Central Africa	1851	7	163	13	21			90	190	1,504			175	5,425		2,325
2. Central China	1890	7	27	10	26			66	169	923			24	521		824
3. West China, Turkestan	1864	3		8	8					100				50		
4. Transcaucasia	1882	3	2	3	3			4		200			5	65		
5. Persia, Teheran	1887	1		1	1			2		40			1	20		
6. Lapland	1880	3	3	4	5					300			6	100		
(d) Friends of the Lapps	1883	2		3	5					300			2	173		10,000
(e) Holiness Union	1890	8	21		19			31		650	650		4	203		59,785
(f) Scandinavian Alliance	1900	14	26	14	4			60	6	600	600		14	250		44,042
(g) Women's Workers	1894															23,611
(h) Swedish China Mission	1887	11	34	18	21		1	87	90	636			13	234		98,722
(i)		2											2	100		60,000
(j)		1											1	41		3,700
(k)		92	350	128	197	2	9	615	1,043	13,420	7,067	907	388	12,005		1,275,603
D. DENMARK.																
(a) Danish Church Mission	1705	25		17				5		17,000	3,000	1,000	25	1,400		50,000
1. Greenland, America	1721	27		14				4		15,800			21	1,100		
2. West Indies, America	1605	4		3				1		5,200			4	400		
(b) Danish Mission Society	1872	13		36			4	100	103	1,607	665	200	33	1,103		253,810
1. India, Tamils	1860	8		17			4	95	60	1,302	485		27	1,075		
2. Manchuria, China	1896	7		19				14	43	306	126		6	128		
(c) Danish Santal	1877															24,030
(d) Loventhal, South India	1872	2		2	1					100						5,000
(e) Mohammedans in East	1858	2	3	1	5			17								20,000
(f) Missions in Arabia	1897	1		1	2											12,000
(g) Dr. Marie Holst		1			1											10,000
7 Danish Societies	1705	46	3	58	9		4	72	206	18,707	3,621	1,200	78	2,503		364,840
E. FINLAND.																
(a) Finnish Society	1859	11	40	25	30			75	258	1,922	868		35	1,748		350,000
1. German S. W. Africa	1870	8	16	17	20			35	164	1,772	768		23	1,548		
2. Central China	1901	3	24	8	10			40	94	150	100		12	200		

EVANGELICAL LUTHERAN HEATHEN MISSIONARY SOCIETIES IN THE WORLD, 1910.—Concluded

SOCIETY AND FIELDS.	Year Founded.	Central Stations.	Out Stations.	Ordained Missionaries.	European Lay Workers.	Deaconesses.	Native Pastors.	Native Workers.	Baptized 1909.	Baptized Members.	Communicants.	Catechumens.	Parochial Schools.	Parochial Pupils.	Yearly Income, 1909.
Europe.—(Continued)															
E. FINLAND.—(Continued)															
(b) Lutheran Union, Japan	1900	3	3	8	8			4		22					Krones. 60,200
(c) Free Mission, China	1890	1	1	1	1			5		50					13,498
(d) China Inland Mission	1905	2			5										
4 Finnish Societies	1859	17	44	37	43			79	203	1,994	890		35	1,748	423,698
F. FRANCE.															
(a) Paris Society*	1822			57	123		84	1,680	620	75,042	32,250		500	25,300	795,410
(b) Norwegian Madagascar		1	1	2											10,000
G. NETHERLANDS SOCIETY															
	1839	2	2	2	2			3		500	400				46,029
H. AUSTRIA															
	1909	1	5	1					39	289	198				10,000
I. HUNGARY															
	1908														13,000
J. POLAND, RUSSIA															
	1891	1	5	1	2			12	71	2,060	1,000				14,000
K. RUSSIA															
	1882	8		10											120,000
L. ICELAND															
All Europe, 64 Societies	1705	99†	5,241	1,378	1,368	337	445	15,937	47,199	773,042	322,818	226,556	4,493	203,298	13,610,685
North America. 26 Societies.															
A. ENGLISH OR PENNA. GERMANS															
(a) General Synod	1837	23	1,082	33	45		11	1,041	2,729	55,912	23,309	7,936	53	15,685	134,510
(b) India, Telugus	1837	7	734	12	20		4	738	1,681	38,736	13,451	5,903	312	9,918	85,343
2. Liberia, Africa	1848	1	20	5	4		2	23		400	150		7	176	
3. Buenos Aires, S. A.	1908	1		2	2					100	50				
(b) General Council	1869	9	323	10	16		5	321	1,048	16,816	9,198	1,995	197	5,587	34,167
1. India, Telugus	1860	3	319	7	12		2	321	1,048	16,316	9,237	1,995	188	5,518	4,800
2. Porto Rico	1898	5	4	2	3		3			500	241		9	69	
3. Japan	1908	1		1	1										
(c) United Synod, South	1892	5	5	4	3		2	12		360	360	40	4	180	15,000
B. GERMAN AMERICANS															
	1867	13	45	22	19	3		233	239	3,648	1,976	135	71	3,074	80,223
(a)															13,000
(b)		5		9	8			29		300			18	835	15,519
(c)															12,018
(d)		2		4	3					200			1	30	5,000
(e) Evangelical Synod	1867	6	45	9	8	3		204		3,148	1,976	135	52	2,209	34,666
C. NORWEGIAN AMERICANS															
(a) Hauge Synod, China	1885	21	150	40	55	3	7	241	414	3,733	2,015	399	164	2,297	14,046
(b) United Norwegian Church	1895	4	36	7	10			103	138	748	442		55	1,249	2,131
1. Madagascar	1895	4	37	9	15		6	112	226	1,057	1,075	399	12	451	8,141
2. Central China	1905	5	19	10	17		1	50	103	403	345	297	11	270	212
(c) Free Church, Madagascar	1885	2	36	3	5	2				35	570	48	1	47	14,000
(d) Norwegian Synod	1889	4	4	5	1					700	400		10	300	16,914
(e) Swed. Brethren, China	1895	2	13	6	7	1		26	15	58	50		15	250	5,800
D. SWEDISH AMERICANS															
(a) Augustana Synod	1887	17	25	17	36	4	2	73	148	1,837	1,300	624	36	864	89,173
1. Central China	1883	7	2	4	5	2		9	4	250	140	5	150	46,430	
2. Persia	1902	5	1	2	4	2		9	9	100	100	3	50		
(b) Mission Friends	1887	2	1	2	1					300	150	100	2	100	
1. Central China	1887	9	21	11	27			58	139	1,259	872	384	26	594	40,210
2. Alaska	1889	3	1	4	13			58	88	699	572	384	23	414	
(c) Evangelical Free, China		1	2	2	4	2	2	11	51	178	178		2	50	2,533
E. DANISH AMERICANS															
(a) United Church	1892	2	5	3	4					450	350	100	10	200	7,019
(b) Danish Church		1	2	1	1					350	350	100	5	100	4,919
(c) Church of Greenland		1								100			2	50	2,100
(d) Church of West Indies		2		2									2	50	
F. INTERSYNDICAL															
(a) Santal Mission	1891	1		1	1										7,201
(b) Orient Mohammedan	1910	1		2	1										
(c) Scandinavian Free	1895	1		2	2										
(d) Alliance (Swedish)	1900														
G. FINNS															
	1900	3		5	4										3,000
H. ICELANDIC SYNOD															
	1900			1	1										366
SLOVAKS															
Scandinavian Americans, 17 Socs.	1885	44	181	64	82	5	2	321	462	6,580	3,853	1,123	136	3,291	237,238
All North America, 27 Societies	1837	86	1,300	118	160	10	20	1,595	3,530	65,580	28,950	9,194	734	22,120	462,172
Europe and N. America, 91 Socs.	1705	1,077	6,550	1,496	1,528	347	435	17,532	50,659	838,622	351,768	235,750	5,227	225,418	4,072,857
1. South America Society	1907	1		1	1										4,000
2. Australia Society	1878	2	1	4	2					130	110	2	30	17,000	
3. Asia, Santals, etc.	1706													250,000	
4. Africa	1705													225,000	
World, 93 Societies	1705	1,180	6,551	1,501	1,531	347	435	17,532	50,659	838,752	351,878	235,752	5,227	225,418	4,372,857

* Lutheran and Reformed. † Leipzig, Neuendettelsau, the Hanover Free Church and Hermannsburg Societies are strictly confessional, the others Pietistic Lutheran. ‡ Leipzig inherited the Pietistic Halle Mission at Tranquebar. †† Has no foreign missionary among the heathen. ††† Hermannsburg Society. †††† Has no foreign missionary among the heathen. ††††† Aids Neuendettelsau Society. Receipts for German countries are given in Marks, for Scandinavian lands in Kroner, for America and other lands in dollars. A Mark equals 24 cents, and a Kronic 27 cents. Franc equals 19 cents. Receipts are for each society and native gifts of each land. † See under Norway.