

Fredrik Franson (1852-1908) Friend, Mission Promoter and Partner of the China Inland Mission

Hans Ulrich Reifler
hansulrich.reifler@bluewin.ch

Introduction

Franson was a Swedish-American revival evangelist, mission mobiliser, mission founder and missionary strategist who visited more than fifty countries. He lived from 1852 to 1908, was born in Sweden, emigrated to the USA and operated from there. The importance of Franson for mission history stems from the fact that in the span of only 22 years numerous churches, thirteen faith missions and six church federations emerged as a result of his ministry.¹ His eschatology led to an urgency for Christian mission. Franson also developed new methods of missionary work: follow up meetings in Europe and evangelistic courses for all social classes as an instrument to recruit new missionaries for Europe, Asia, Africa and Latin America.

1. Hans Ulrich Reifler, *Zur Missiologie Fredrik Fransons (1852-1908): Eschatologie, Missionsmethodik und Transnationale Vernetzung* (PhD Dissertation, Evangelische Theologische Faculteit, Leuven, Belgium, 2018), 237-248.

<i>Founding</i>	<i>Name</i>	<i>Origin and Progress</i>
1884	<i>Det Norske Misjonsforbundet</i> (Norway)	Emerged from the Lammers Free Churches in Norway (1856)
1884	<i>The Evangelical Free Church of North America</i> (USA)	
1887	<i>Helgelseförbundet</i> (Sweden)	1997 fusion with <i>Evangeliska Frikyrkan</i>
1887	<i>Den Norske Kinamisjon*</i> (Norway)	Today <i>Evangelisk Orientmisjon</i> and part of <i>OMF International</i> (Norway)
1888	<i>Det Danske Missionsforbund</i> (Denmark)	
1888	<i>Fria Missionsförbundet i Finland</i> (Finland)	Since 1923 <i>Suomen Vapaakirkko</i> (Finland)
1889	<i>Den Frie Østafrikanske Mission</i> (Norway)	Since 1899 part of <i>Det Norske Misjonsforbundet</i> (Norway)
1889	<i>Deutsche China-Allianz Mission*</i> (Germany)	Since 1892 <i>Allianz-Mission</i> (Germany)
1889	<i>Schweizer Allianz Mission*</i> (Switzerland)	Since 2017 <i>SAM global</i> (Switzerland)
1890	<i>The Scandinavian Alliance Mission of North America</i> (USA)	Today <i>The Evangelical Alliance Mission (TEAM)</i> (USA)
1895	<i>Finska Alliansmissionen</i> (Finland)	since 1923 <i>Suomen Vapaakirkko</i>
1897	<i>Svenska Mongolmissionen</i> (Sweden)	Since 1951 <i>Svenska Mongol- och Japanmissionen</i> , since 1982 part of <i>Evangeliska Östasienmissionen</i> , today <i>OMF International</i> (Sweden)
1899	<i>Vandsburger Diakonieverband*</i> (Germany)	From which emerged the <i>Deutscher Gemeinschafts- und Diakonieverband</i> and the <i>Marburger Mission</i> (Germany)
1900	<i>Kvinnliga Missionsförbundet</i> (Finland)	
1900	<i>Svenska Alliansmissionen</i> (Sweden)	
1901	<i>Det Norske Misjonsallianse*</i> (Norway)	
1902	<i>Scandinavian Seamen's Mission</i> (Australia)	
1903	<i>Scandinavian Seamen's Mission</i> (China)	
1906	<i>Armenian Spiritual Brotherhood</i> (Armenia)	<i>Armenian Brotherhood Bible Churches</i> (Armenia)

*Faith missions and free church federations founded directly or strongly influenced by Franson.²

2. Reifler, «Zur Missiologie Fredrik Fransons», 238-239.

Franson's preparation for a global ministry in evangelism and missions (1852-1881)

Franson was born on a small farm in Pershyttan, the eighth of nine children, on 17 June 1852. As a child he experienced the death of three of his older siblings. The lowest point in his life was in 1857, when his father passed away. Franson was barely five years old and soon lost one of his older brothers.³

In 1859 Franson's mother, widow of five small children between the ages of three and twelve, married 29 year-old Per Olsson. Franson went to primary school in Pershyttan, later the private school in Ringshyttan which was headed by his uncle, followed by secondary school in Nora and the high school in Örebro. Franson was linguistically very gifted. At school he already learned Latin, Greek and German. He also showed great interest in mathematics and theology. In 1868 the iron mine in Nora, Central Sweden, was closed as a result of the economic depression. Franson's parents sold everything they owned in order pay off their debts, and had just enough left over for their departure for North America.⁴ Between 1860 and 1900 1.2 million Swedes immigrated to the USA, many of whom were Christians.⁵ The Swedish immigrants played a crucial role in the revival amongst the Scandinavians, which led to many new churches and mission societies.⁶

The Franson family emigrated to the USA in 1869. They joined the Lutheran Pastor Olof Olsson (1841-1900) from Värmland and took the ship to Lindsborg, Kansas. The Fransons went on to Saunders County, Nebraska, where they could acquire a simple house. All the family members who could work had to find a job in order to gain a foothold. The new home was named Roland Nelson Farm and lay about four and a half kilometers north of Mead, Nebraska. These extraordinarily difficult economic times did not leave Franson untouched. In the first year of pioneering life, he fell ill with a dangerous cold and high fever, which led to a deep depression.⁷

The big turning point in Franson's life came when his entire family joined the First Swedish Baptist Congregation from Estina, in Saunders County. There, in 1872, through the study of Romans 10,6-8, Franson found his way to a personal belief in Jesus Christ, a deep inner peace with God and as a result a new, fulfilling perspective of life. From that moment on Franson undertook daily, intensive study of God's word. Two years later, at the age of twenty-two, he was baptized as a member of the congregation. A short time later there was a revival in Estina, which motivated Franson to profess his faith in Jesus Christ. After some hesitation he consciously dedicated his life to evangelical work and became an active lay-preacher. By 1875 he was called to be

3. Karl Linge, *Fredrik Franson: En man sänd av Gud* (Jönköping: Svenska Alliansmissionen, 1951), 13-17.

4. Edvard P. Torjesen, *A Study of Fredrik Franson: The Development and Impact of His Ecclesiology, Missiology, and Worldwide Evangelism* (PhD Dissertation, International College, Los Angeles, 1984), 41.

5. *The Swedish-American Historical Quarterly* (Chicago: North Park University): 1950ss.

6. David M. Gustavson, *D. L. Moody and the Swedes: Shaping Evangelical Identity among Swedish Mission Friends 1867-1899* (Linköping: Faculty of Arts and Science, 2008) and Peter E. Torjesen, «The Legacy of Fredrik Franson» i: *IBMR* 15/3 (1991): 125-128.

7. Reifler, «Zur Missiologie Fredrik Fransons», 36.

the secretary of the *Scandinavian Baptist Conference* of Nebraska, Western Iowa and Dakota.⁸

In the fall of 1876, in Chicago, Franson met Dwight Lyman Moody (1837–1899), one of the most important evangelists of the 19th century. Moody was the founder of the *Chicago Avenue Church* (today *Moody Memorial Church*), the *Moody Bible Institute* and was representative of the North American Holiness Movement.⁹

His revival preaching of the Gospel in England and the USA led thousands to personal faith in Jesus Christ. Franson's participation in Moody's big urban campaigns from 1875-1876 opened up brand new possibilities for fulltime service. Under Moody's direction, Franson was systematically launched into big urban evangelistic campaigns which, for the times, was a modern method of getting to men and women bringing them to a personal decision to adopt a new life in Christ. By actively participating in one of Moody's four-month evangelistic campaigns in Chicago from October 1876 to January 1877, Franson came into the heart of the North American revival movement.¹⁰ Franson would later become known as «Moody's Swedish disciple».¹¹

Already at the age of twenty-four, Franson led the first independent evangelistic campaign in Swede Bend, Iowa. Further evangelistic campaigns followed in Minnesota and Nebraska. On 4 August 1878 Franson became a member of Dwight L. Moody's *Chicago Avenue Church*¹² and received the official certification as an independent interdenominational evangelist. Franson was the first missionary to be sent out by the *Chicago Avenue Church*.¹³ Franson remained a member of the Moody Church for the rest of his life. Thus the foundations for Franson's thirty years of work were laid.

New ground for Franson was the work with John F. Fredrickson in the Swedish settlement of Mt. Pleasant and Ephraim in the state of Utah, where a revival among Mormons led on 11 Januar 1880 to the foundation of two Presbyterian churches.¹⁴ On 27 July 1880 Franson also founded as a result of his evangelistic campaigns in Denver, Colorado, the Belcaro Evangelical Free Church.¹⁵ After returning to his home state of Nebraska, Franson was able to start four new churches in the area around Phelps. New Swedish Baptist und Lutheran Churches also were established in Minnesota.¹⁶ This dynamic planting of new churches was the fruit of the large urban evangelistic

8. Reifler, «Zur Missiologie Fredrik Fransons», 37.

9. Josephine Princell, *Missionär Fransons lif och verksamhet* (Chicago: Chicago Bladet, 1909), 16.

10. David M. Gustafson, «Swedish Pietism and American Revivalism. Kindred Spirits in the Evangelical Free Tradition» in: *The Pietist Impulse in Christianity*, edited by Christian T. Collins Winn, Christopher Gehrz, G. William Carlson and Eric Holst (Eugene: Wipf and Stock, 2001), 199-214; See also the classic biography of William R. Moody, *D. L. Moody* (New York: Garland, 1900/1930/1988).

11. Ernst H. Thörnberg, *Folkrörelser och samhällsliv i Sverige* (Stockholm: Bonniers, 1954), 153.

12. Klaus Fiedler, *Ganz auf Vertrauen – Geschichte und Kirchenverständnis der Glaubensmissionen* (Giessen/ Basel: Brunnen, 1992), 85; enlarged and revised: Klaus Fiedler, *Die Glaubensmissionen in Afrika* (Mzuzu: Luviri Press, 2018).

13. Robert G. Flood, *The Story of Moody Church* (Chicago: Moody, 1985), 11; Gustavson, *D. L. Moody and the Swedes*, 130.

14. George K. Davies, «A History of the Presbyterian Church in Utah» in: *Journal of the Presbyterian Historical Society* 24, nr. 3 (1946), 150.

15. A solid introduction to the historical founding and development of the Evangelical Free Churches in the USA is David Hale, *Transatlantic Conservative Protestantism in the Evangelical Free and Mission Covenant Tradition. Series Scandinavians in America* (Chicago: CovBooks, 1979).

16. Torjesen, «A Study of Fredrik Franson», 75-79.

activities beyond denominational borders. They were of fundamental significance in preparing Franson for international and interdenominational missionary service.

Franson's transnational networking and travels (1881-1908)

On 3 May 1882 Franson went to England, where he was the opening speaker at the Annual General Meeting of the *National Sunday School Union* in London.¹⁷ He was a guest at the Bethshan House of Elizabeth Baxter, representative of the Holiness Movement of Keswick (1834-1910).¹⁸ Participating in the famous «May Meetings» in Exeter Hall in London, Franson got to know many British Faith Missions, including the work of the *China Inland Mission (CIM)* and other Christian works, and he gained a new perspective on the challenges of worldwide missionary work.¹⁹ On 11 May 1882 Franson became a member of the British Section of the *Evangelical Alliance*.²⁰

Thus began Franson's transnational networking with the *International Sunday School Movement*,²¹ the Holiness Movement²² of Keswick, the worldwide missionary movement²³, as well as his ties to the *Allianzhaus in Bad Blankenburg*²⁴, to the Gemeinschaftsbewegung in Germany²⁵ and the *Neukirchener Mission*²⁶, to the *Pilgermission St. Chrischona*²⁷, to the *China Inland Mission* (today *OMF International*)²⁸, to the *Christian and Missionary Alliance*²⁹, to the *Student Volunteer Movement For Foreign Missions*³⁰, to the *Free Evangelical Churches* in Germany³¹ and in German and

17. *Seventyninth Annual Report of the Sunday School Union 1882* (London: NSU 1882), XIV.

18. John C. Pollock, *Keswick Story* (London: Hodder and Stoughton, 1964).

19. Fiedler, *Ganz auf Vertrauen*, 87.

20. Evangelical Alliance, «Proceedings of Council» *Evangelical Christendom* (1 June 1882).

21. Reifler, «Zur Missiologie Fredrik Fransons», 184-185.

22. Gustav Warneck, «Die Bedeutung der sog. «Heiligungsbewegung» für die Mission» *AMZ* 2 (1875), 422-426; 474-478; Stephan Holthaus, *Heil – Heilung – Heiligung. Die Geschichte der deutschen Heiligungs- und Evangelisationsbewegung (1874-1909)* (Giessen/Basel: Brunnen, 2005). See also Reifler, «Zur Missiologie Fredrik Fransons», 186-188.

23. Fiedler, *Ganz auf Vertrauen*, 85; Torjesen, «A Study of Fredrik Franson», 226-227.

24. Erich Beyreuther, *Der Weg der Evangelischen Allianz in Deutschland* (Wuppertal: Brockhaus, 1969); Joachim Cochlovius, «Evangelische Allianz» *TRE* 10, 1982, 650-656; Karl Heinz Voigt: *Die Evangelische Allianz als ökumenische Bewegung: Freikirchliche Erfahrungen im 19. Jahrhundert* (Stuttgart: CVH, 1990). See also Reifler, «Zur Missiologie Fredrik Fransons», 188-192.

25. Joachim Cochlovius, «Gemeinschaftsbewegung» *TRE* 12, 1984, 355-368; Charles H. Lippy, «Gemeinschaftsbewegung», *4RGG*, vol. 3 (Tübingen: Mohr Siebeck, 2000), 645-652; Jörg Ohlemacher, *Das Reich Gottes in Deutschland bauen: ein Beitrag zur Vorgeschichte und Theologie der deutschen Gemeinschaftsbewegung* (Göttingen: V&R, 1986); Jörg Ohlemacher, «Gemeinschaftschristentum in Deutschland im 19. und 20. Jahrhundert» in: *Geschichte des Pietismus*, vol. 3 (Göttingen: V&R, 2000), 393-464.

26. Bernd Brandl, *Die Neukirchener Mission: ihre Geschichte als erste deutsche Glaubensmission* (Köln/ Neukirchen: Rheinland, 1998); basierend auf Bernd Brandl, *Die Geschichte der Neukirchener Mission als erste deutsche Glaubensmission* (PhD Dissertation, Evangelisch Theologische Faculteit, Leuven, 1997). See also Bernd Brandl, *Ludwig Doll: Gründer der Neukirchener Mission als erste deutsche Glaubensmission* (Bonn/Nürnberg: VKW/VTR, 2007).

27. Torjesen, «A Study of Fredrik Franson», 390-393; 417-418.

28. Tony Waghorn, *CIM/OMF Timeline* in: E-Mail of Markus Dubach, director of OMF Switzerland, of 9 January 2015.

29. Torjesen, «A Study of Fredrik Franson», 553-588; see also Reifler, «Zur Missiologie Fredrik Fransons», 66-67.

30. Günther S. Wegener, *John Mott – Weltbürger und Christ. Ein Mann bereitet den Weg der Ökumene* (Wuppertal: Aussaat, 1965); Linda Eliane Goodwin, *John Raleigh Mott as a chairman of assemblies* (MA Thesis: Abilene Christian College, 1969); Timothy C. Wallstrom., *The Creation of A Student Movement to Evangelize the World* (Pasadena: Carey, 1980); Timothy L. Hall, *American Religious Leaders* (New York: Infobase, 2003); Kim Caroline Sanecki, *Protestant Christian Missions, Race and Empire: The World Missionary Conference 1910, Edinburgh, Scotland*, (History Thesis, George State University, 2006).

31. Elmar Spohn, *Die Allianz-Mission und der Bund Freier Evangelischer Gemeinden. Die Geschichte ihrer Beziehung und deren theologische Begründung*. Geschichte und Theologie der Freien Evangelischen Gemeinden, Band 6.1 (Witten: Bundes, 2011).

French-speaking Switzerland³² and to the *Evangelical Alliance*.³³

The worldwide evangelical activities over the course of twenty-seven years (1881-1908) took Franson to all the continents.³⁴ In almost fifty countries he preached to the local people encouraging listeners at evangelical gatherings to turn towards Christ. He led evangelistic courses to solidify the beliefs of the newly converted, motivated them for missions, and founded thirteen missionary associations and six church federations.³⁵

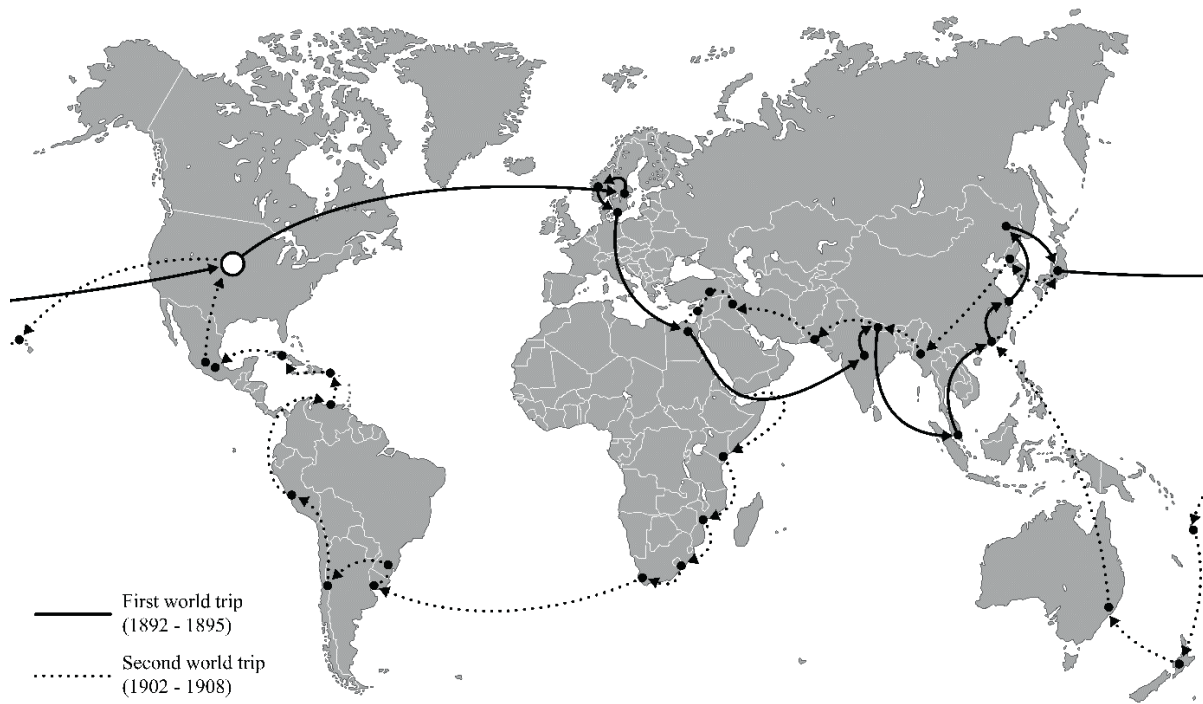


Fig 1. Franson's trips around the world

32. Torjesen, «A Study of Fredrik Franson», 390-392; 492-493.

33. John W. Ewing, *Goodly Fellowship: A Centenary Tribute to the Life and Work of the World Evangelical Alliance 1846–1946* (London: Marshall, Morgan and Scott, 1946); Harold F. Fuller, *People of the Mandate: The Story of the World Evangelical Fellowship* (Grand Rapids: Baker 1996); Hans Hauzenberger, *Einheit auf evangelischer Grundlage. Vom Werden und Wesen der Evangelischen Allianz* (Giessen/Basel: Brunnen 1986); Donald M. Lewis (Hg.), *Christianity Reborn: The Global Expansion of Evangelicalism in the Twentieth Century* (Grand Rapids, IL: Eerdmans 2004); Sheridan Gilley and Brian Stanley (eds.), *Cambridge History of Christianity: Vol. 8, World Christianities, c. 1815- c. 1914* (Cambridge: University 2006); Gerhard Lindemann, *Die Geschichte der Evangelischen Allianz im Zeitalter des Liberalismus (1846-1879). Theologie: Forschung und Wissenschaft*, vol. 24 (Münster: Lit 2011); Doug Coleman, *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology and Ecclesiology* (Pasadena, CA: Carey, 2012).

34. Fransons intinerant ministry can be divided into periods: 1875–1881 USA; 1881–1889 Europe, Middle East, Europe; 1890-1892 USA; 1892-1895 Europe, Middle East, India, China; 1895-1897 USA; 1897-1901 Europe and North Africa; 1902-1908 trip around the world to Far East, Middle East, Africa, South America, Caribbean and Central America.

35. Christian Meyer (ed.), *F. Fransons Reise um die Welt 1892-1895* (Wuppertal-Barmen: Deutsche China-Allianz Mission, 1896).

Franson died shortly after his return to the USA as a result of complications from a tooth infection, at the age of 56.³⁶ Through his worldwide service tens of thousands found their way to a living faith and hundreds were recruited by him to missionary service in East Asia, Africa and Latin America.³⁷

Franson's partnership with Hudson Taylor and the China Inland Mission

Franson's first contact with the missionary work of the (CIM) dates from a visit to the «May Meetings» and his induction in the British Section of the *Evangelical Alliance* which took place in early May 1882 in London. All of the thirteen mission societies and six free church denominations initiated directly or indirectly by Franson came into being after 1882.

After attending Franson's first evangelistic course in Oslo in 1884, Hans Riddervold Guldberg (1843-1896), riding master of the Akershus in Oslo, became 1887 one of the three co-founders of the *Norske Kinamisjon*, today *Evangelisk Orientmisjon* and branch of the *OMF International*. Further participants of Franson's evangelistic course were Cathrine Sophie Juell (1833-1901), who later worked for 15 years as bible women in Denmark and served as important member of the *Danske Missionsforbund*, Sofie Dorothea Reuter (1860-1891) and Anna Sophie Jakobsen (1860-1911) who became the first Norwegian missionaries sent to China by the *CIM*.³⁸

In 1886, Carl Polnick, a salesman from Wuppertal and friend of Franson, took part in the first Alliance Conference in Bad Blankenburg, where he received information about the *CIM*'s work.³⁹

In November 1888, after Franson's three week evangelistic course at the Helsinki Music Hall, Agnes Meyer set out as the first Finnish female missionary to China, where she worked with the *CIM*.⁴⁰

As of March 1889 the Neukirchener Mission published a translation of the mission classic *China: Its Spiritual Need and Claims; with Brief Notices of Missionary Effort, Past and Present* by James Hudson Taylor⁴¹ in its newsletter. In December 1889 *CIM* in London published Hudson Taylor's famous call *To Every Creature in China's Millions* on 6 October 1889 with the request for 1000 additional missionaries for China. Franson had read this call during his stay in Wuppertal-Barmen. This led to a cooperation of the *Deutsche China-Allianz-Mission (DCAM)* with the *CIM*.⁴² The *DCAM* (today *Allianz-Mission* und *SAM* global) brought out its mission news

36. Reifler, «Zur Missiologie Fredrik Fransons», 82-83.

37. Edvard P. Torjesen, «Fredrik Franson – der Mann mit dem Gehorsam aus Glauben» in: *SAM- Bote* 3 (1989): 27.

38. Reifler, «Zur Missiologie Fredrik Fransons», 44-45.

39. Andreas Franz, *Mission ohne Grenzen. Hudson Taylor und die deutschsprachigen Glaubensmissionen* (Giessen/Basel: Brunnen, 1993), 87, based on Andreas Franz, *Hudson Taylor und die deutschsprachigen Glaubensmissionen* (PhD Dissertation, Evangelical Theological Faculty, Leuven, 1991).

40. Edvard P. Torjesen, *Fredrik Franson. A Model for Worldwide Evangelism* (Pasadena: William Carey Library, 1983), 64.

41. *Der Missions- und Heidenbote* (Neukirchen: Waisen- und Missionsanstalt Neukirchen 1889), 1ff; See also James Hudson Taylor, *China; its spiritual need and claims; with brief notices of missionary effort, past and present*, (London: Nisbet 11865 and 81890), 8.

42. Marshall Broomhall, *The Jubilee Story of the China Inland Mission* (London: Morgan and Scott, 1915), 194.

in «*Gemeinschaftsblatt zur Beförderung des auf Gottes Wort gegründeten Christentums*» from February 1890-July 1892.⁴³ Franson himself traveled together with the first six candidates from London in order to work out the details of cooperation, travel, financing, assignments and goals with the CIM. The first missionaries of the DCAM were sent out from Barmen on the October 5th, 1890, boarding ship in Genoa on 27 October and reaching China on 3 December 1890.⁴⁴ Between 1890 and 1952 the DCAM sent out 102 missionaries to China, of which 28 were from Switzerland.⁴⁵

After his return to the USA on 14 October 1890, Franson began his first North American evangelistic course at the *Pilgrim Church* in Brooklyn, New York. Fifty men and women took part in this training. This course stands as the beginning of the *Scandinavian Alliance Mission of North America*, today *The Evangelical-Alliance Mission (TEAM)*.⁴⁶ The first 35 TEAM missionaries, recruited by Franson, had already reached China on 17 February 1891. Three days later the young China missionary Geraldine Guinness (1865-1949), who later to become James Hudson Taylor's daughter-in-law, reported back to London the blessed answer to prayer for 1000 new missionaries.⁴⁷ A further group of 15 TEAM missionaries left San Francisco for China on 5 February 1891.⁴⁸ Franson gave six further evangelistic courses in the USA and by April 1892 had recruited a total of 95 missionaries for the CIM and for other mission projects in Japan, India and South Africa.⁴⁹

The growing partnership between Franson's Alliance Missions and the CIM is seen in the news from the DCAM. As of 15 August 1892 the DCAM published its monthly newsletter under the name *China-Bote*.⁵⁰ In the first edition of the *China-Bote*, Hudson Taylor, head of the CIM, addressed himself directly to the German reader. He expressed his chagrin that he could not be present at the founding ceremonies for the DCAM, as he was not personally in Germany at the time. With fiery words he described the great opportunity for evangelisation through Christian scripture. He called on the friends of CIM with the closing words:

We approach our annual day of fasting, the 26 March, and I would like to ask all of you, to earnestly wait for God to bless both our work at home and the work abroad; but let us not (simply) wait for this day to come. Souls are lost due to the lack of

43. Comitee der Deutschen China-Allianz Mission (ed.), *Deutsche China-Allianz Mission – ihre Entstehung und wunderbare Führungen des Herrn* (Emden: Gerhard, 1892).

44. Fredrik Franson, «Die China-Expedition» in: *Gemeinschaftsblatt zur Beförderung des auf Gottes Wort gegründeten Christentums* (Emden: Gerhard 2/1890): 16-20. A hectographic copy lies in the Archive of the German Alliance-Mission in Dietzhölztal-Ewersbach.

45. Rolf Gerhard Tiedemann, *Reference Guide to Christian Missionary Societies in China: From the Sixteenth to the Twentieth Century* (San Francisco: Ricci Institute for Chinese-Western Cultural History, 2008), 166.

46. Fiedler, *Ganz auf Vertrauen*, 86-87 and «Allianz-Mission,» <http://allianz-mission.de/ueber-uns/geschichte-ii/>, accessed 14 January 2015.

47. Geraldine Guinness, «Part of the Coming of the Thousand» report dated Shanghai, 20 February 1891, in: *China's Millions* (1891): 63.64.81-82.

48. Edvard P. Torjesen, «Fredrik Franson – der Mann mit dem Gehorsam aus Glauben» in: *SAM-Bote* 5 (1989): 29.

49. Torjesen, «Fredrik Franson – der Mann».

50. *China Bote* (1892ss).

manpower: ‹Now is the right time, today is the day of salvation!› May God now bless those who pray for his blessing: all things can be ready if only we ourselves are ready.⁵¹

From the 5 to 12 April 1893, Taylor's wish was fulfilled and he could visit the headquarters of the *DCAM* in Barmen.⁵² As a consequence of Taylor's trip to Germany the *DCAM* received in China its own field of work. Taylor also spoke in August 1893 in Frankfurt at the fourth conference of the *Deutsche Christliche Studentenvereinigung*.⁵³ On 4 August 1895 the *DCAM* opened its new mission house on Seifenstrasse in Barmen, in the presence of Walter B. Sloan, Secretary of the *CIM* from London.⁵⁴ In September 1896 Taylor visited the Conference of the *Evangelical Alliance* in Bad Blankenburg and Barmen. Between February and April 1897 Taylor traveled through Germany, Austria and Switzerland holding mission-meetings in larger cities.⁵⁵

Franson's first trip to China and contact with J. Hudson Taylor (1894-1895)

Franson's first trip to Asia began on 5 January 1894 in Malmö, Sweden. The purpose of the trip was to visit and support the 149 missionaries he had sent out to India, Japan and China. His travels took him through Germany, Switzerland, Italy, the Balkans, Greece, Turkey and Palestine. In Cairo Franson boarded a ship and sailed through the Suez Canal, which had opened in 1869, toward India.

In April 1894 Franson reached the area of Darjeeling-Ghoom, from where he could plan his five-month Himalayan region trip. From the Himalayan region he set up a mission station in West Tibet. In October 1894 Franson reached Canton, in Southern China, where he visited the *TEAM* missionaries serving under the *CIM*. A short detour to Japan in November and December 1894 enabled him to hold an evangelistic course in Tokyo, which served as a continuing education for the missionaries stationed in Japan and a reinforcement for the local workers.⁵⁶

From January to July 1895, Franson continued serving in China. In this time he and his friend and partner J. Hudson Taylor together held several mission and training conferences. In the process Franson also visited the field missions of the *DCAM* in the province of Chekiang⁵⁷ and held a mission conference in Wihu, on the Yangtze River. On the way back Franson visited Shanghai, where he was able to encourage Norwegian-Lutheran and Norwegian-American missionaries through speeches and

51. *China-Bote* 1 (1892): 3.

52. Hans Ulrich Reifler, «Zur Geschichte der Allianz-Mission: Chronologische Übersicht der Allianz-Mission» in: *Christus für die Welt. Theologische Beiträge zur Mission und Gemeindegründung*, edited by Erhard Michel, Johannes Reimer und Elmar Spohn (Witten: Bundes, 2014), 93.

53. Franz, «Mission ohne Grenzen», 343.

54. Reifler, «Zur Geschichte der Allianz-Mission», 93.

55. Franz, «Mission ohne Grenzen», 343.

56. Torjesen, «A Study of Fredrik Franson», 589-610.

57. The transliteration of the Chinese names here and below is in accordance with the historical sources.

teaching. Franson went back by ship, via Japan, reaching the USA on 4 September 1895.⁵⁸

Franson's first China trip and his contact to J. Hudson Taylor and the China missionaries encouraged him to set up the *Svenska Mongolmissionen* 1897 (today *Evangeliska Östasien-missionen*)⁵⁹, the *Danske Missionsforbundet* 1888⁶⁰ and the Mission Covenant in Finland 1888 (today *Suomen Vapaakirkko*).⁶¹

Franson's Second China Trip (1902-1905)

On 24 December 1902 Franson reached Hong Kong. From there he started a two and a-half month mission trip through South China and held many mission and training meetings in Canton. He visited the work of the *Christian and Missionary Alliance* in Wuchau and then traveled through the northern province of Kwangtu to Nanchang, where he visited and encouraged missionaries from the *Berliner Mission* and *CIM*. On the return trip Franson crossed through the province of Chekiang, meeting with *CIM* and *DCAM* missionaries along the way. In the beginning of March 1903 he got to Wuchow. Franson interrupted his China trip with a seven-month side trip to Japan. In October 1903 he took the boat to Korea, where he experienced a revival in Wonsong. Franson traveled through Manchuria to reach Tientsin, where he visited his Swedish missionaries. In the middle of December 1903 he got to the Great Wall. In 1904 Franson spent nine months working with missionaries in North China and Inner Mongolia, Northwest Western regions of China until he reached Chengdu in Sichuan province. He proceeded along the Yangtze River to Shanghai. There he boarded a boat to Foochow, today Fuzhou in the Jiangxi province, where he also experienced a revival. Shortly before Christmas, Franson reached Burma.⁶²

The main focus of Franson's second trip to China was to visit, hold conferences and training for indigenous missionaries of the *China Inland Mission*, *Deutsche China-Allianz-Mission*, *The Scandinavian Alliance Mission of North America* and the *Christian and Missionary Alliance*. His visit to the *Berlin Mission* allowed him to gain insight into the workings of a classic mission society. Following his evangelistic campaigns, he experienced revivals in many places.⁶³

Franson's contribution to today's missions

Franson was not just a friend, mission promoter and partner of the *CIM*, he went beyond this in preparing the way for Christian missionary work in a global world. His ideas and manners were marked by the spirituality of the revival movement, which

58. Torjesen, «A Study of Fredrik Franson», 611-628.

59. www.eom.nu/historik.aspx, accessed 14 January 2015.

60. www.kristendom.dk/kirkeretninger/det-danske-missionsforbund last accessed on 14 January 2015.

61. www.svk.fi/?sid=717, accessed 14 January 2015.

62. Torjesen, «A Study of Fredrik Franson», 708-742.

63. Reifler, «Zur Missiologie Fredrik Fransons», 77.

could be summarized by the motto «Constant conscious communion with God».⁶⁴ Franson's premillennial anticipation of Christ was the motivation for recruiting hundreds of missionaries, not only for the *CIM*, but widely extending to many other faith missions, who received great inspiration from him. His transnational networking with the *Evangelical Alliance*, the Holiness Movement, the *Sunday School Union* and other faith missions is a model how to conduct missionary work in the present day. A single congregation hardly would master the great challenges of a world mission on its own. The church is dependent upon global partners and their networking to evangelise the unreached people groups. James Hudson Taylor and Franson provided an exemplary role complementing each other toward this common objective. The present-day church can still be inspired by them to bring in the harvest of the world before Christ appears in his power and glory (Mt 24,14).⁶⁵

64. Torjesen, «Fredrik Franson – der Mann», 30.

65. This article was first published in *evangelikale missiologie* 1 (2015): 24-32 and updated according to the latest research on Fredrik Franson.