The greatest repository of basic research in mission studies is to be found in doctoral dissertations. Much of it, however, is unutilized because the dissertations are generally unknown to exist. Therefore, as a contribution to missionary research, we are devoting this issue of the International Bulletin to a bibliography of 934 doctoral dissertations on mission-related subjects that have been accepted at theological schools and universities in the United States and Canada from 1945 to 1981.

One basic problem in this project—as in the whole field of missiology—is definition of the discipline and deciding what to include. Basically we are concerned with “the church witnessing across frontiers.” These frontiers may be geographical, religious, linguistic, ideological, racial, ethnic, social, cultural, economic, or political, but the emphasis is on communicating the gospel with the intention of Christian witness. The scope of missionary concern is “the whole church with the whole gospel for the whole person in the whole world.” It is primarily in the Third World, however, that the church is conscious of “crossing frontiers” in its witness. Therefore the majority of dissertations included here deal with themes related to Third World issues, contexts, and concerns of Christianity. Included also, of course, are biblical and theological studies, and others that deal with the background and basis, attitudes and theory of mission. The selection, however, is inevitably pragmatic, personal, and preliminary to some extent. Therefore readers are invited to send to the editors of the journal corrections and additions that could be included in any future revised edition.

This has been a pioneering effort and a major undertaking—two years in the preparation. Never before has such a comprehensive compilation of dissertations on mission been published. We are indebted to Dr. E. Theodore Bachmann for his generous willingness to undertake this assignment. Dr. Bachmann, a distinguished Lutheran theologian and historian, has had a varied international career as pastor, professor, missionary, author, editor, and administrator. With his wife, Mercia, he now resides in Princeton Junction, New Jersey.

Students and professors may want to draw this dissertation listing to the attention of their school librarian, with the suggestion that an extra copy be ordered and catalogued separately as a reference tool in the library.

Grateful acknowledgment is made to Lutheran World Ministries, New York, for a grant to assist in the preparation and publication of this special issue.

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E. Theodore Bachmann

Introduction

An older generation still recalls how epoch-making for the perspectives of historiography was Kenneth Scott Latourette’s History of the Expansion of Christianity, whose seventh and final volume—fittingly entitled, “Advance through Storm”—appeared in 1945 as World War II was ending and a new era beginning. Earlier perspectives were changing and horizons widening as successive conferences on world mission accentuated the global outreach, the imminent rise of indigenous churches, and the mobilization of persons in many lands who were volunteering for the missionary task. Latourette’s own aborted experience in China (1910–12), when illness made him a “detained volunteer,” rerouted his career but also gave him a vision. It overarched all his subsequent activities as it gave global significance to the local and fitted the familiar and daring the untried. In his compelling synopsis, the more accelerated because of the immense changes obliterating us. Not only so. The very nature of the Christian mission is to change itself subjective to the reactive environment.

When, during my last year at theological seminary, I came upon the first volume of Latourette’s monumental opus (1937), it captured my imagination. Five years later, this one and the successive volumes became embodied in my teaching of church history with a missionary dimension. I marveled at his amassed sources and judicious use of them; at his interrelating of individuals and continents; at his fitting the fragments into the ever extending mosaic of mission. At times I was impatient with what appeared an uncritical assessment or an unfortunate omission. But these occupational hazards underscored for me, as for others, the essential interdependence of scholarship amid the astounding complexity of the Christian world mission.

In quantity, if not always in quality, missionary research has advanced greatly since 1945. Well may we marvel at Latourette’s vast reading and marshaling of references; a majority of these works are housed in Yale’s Day Missions Library—one of the greatest of its kind. Today, however, we must marvel at an ensuing phenomenon: the vast production of graduate doctoral dissertations bearing in one way or another on the Christian mission. In these academically disciplined exercises lies an enormous accession of information. Much of it is undoubtedly a contribution to the body of knowledge of and about Christian mission in other continents as well as our own. But these works are scattered and a tally of them is elusive.

Some time ago Gerald H. Anderson lured me into attempting a compilation of doctoral dissertations in the field of mission as well as in areas adjunct to it. The degrees involved include the Ph.D., Th.D., S.T.D., plus an occasional Ed.D. The more recently devised professional degrees, notably the D. Miss(iology) and the D. Min(istry), have grown increasingly profuse. Many of the thesis and dissertation projects associated with these degrees also represent important contributions to knowledge, but they are not included here.

This present list is only a beginning. It cannot pretend to have covered the field and captured every eligible title. Besides, it would have been fascinating to provide some sort of annotation for each entry so as to hint more broadly at the nature of the research topic. Present space requirements, however, have imposed limits. The data for each entry are fivefold: author, title, degree, year, and institution. The listing is alphabetical by author. A topical or subject index is included.

The purpose of this compilation is multiple: (1) to supply an inventory of graduate dissertations from North American graduate schools that are relevant to Christian mission; (2) to identify such dissertations as may be required for scholarly undertakings; (3) to show what has already been done and thus to minimize duplication of effort; (4) to encourage further research; (5) to lift the sights of the user beyond individual performance to a panoramic view of what has already been done; and (6) to disclose a global dimension of the People of God as set purposefully within the human family.

Because it was agreed that the end of World War II would be a good chronological starting point, this listing runs inclusively from 1945 through 1981, a period of thirty-seven years. Out of a total of 934 entries, almost half (462) were produced during the single decade of the 1970s. And, at the pace set in 1980 and 1981, the decade of the 1980s promises to yield a similar number. This burgeoning output certainly does not support the widely-held view that mission and missiological studies are waning concerns of our era. (The number of dissertations produced during the decade of the 1970s was 20 percent greater than the number produced in the previous two and a half decades, 1945 through 1969.)

Twelve percent of the authors are women (112). Twenty-three seminaries and 122 universities appear in the list, giving a total of 145 institutions. Twenty-eight institutions granted ten or more doctorates in the course of the thirty-seven years covered in the listing. Of these, ten institutions granted 25 or more, while of these ten, three granted 40 or more. The three institutions at the top of the list are Boston University, with 54, the University of Chicago, with 49, and Columbia University, with 42. The twenty universities that granted ten or more doctorates account for 387 dissertations, while all universities together account for 678. The latter figure represents almost 73 percent of the total—a remarkable index of the level of interest expressed by the North American university community in the world Christian mission. At the same time, the twenty-three seminaries in the list, that account for less than 16 percent of the institutions, produced more than 27 percent of the dissertations.

Number of Doctorates, by Decade

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Published quarterly in January, April, July and October by the

Overseas Ministries Study Center
6315 Ocean Avenue, Ventor, New Jersey 08406, U.S.A.
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Subscriptions: $12.00 for one year, $22 for two years, and $30 for three years, postpaid worldwide. Individual copies are $4.00; bulk rates upon request. Correspondence regarding subscriptions and address changes should be sent to: International Bulletin of Missionary Research, Circulation Department, P.O. Box 1308-E, Fort Lee, New Jersey 07024-9958.

Advertising:
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11 Graffam Road, South Portland, Maine 04106
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Articles appearing in this journal are abstracted and indexed in:

- Bibliografia Missionaria
- Christian Periodical Index
- Guide to Social Science and Religion in Periodical Literature
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- Religion Index One: Periodicals
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Opinions expressed in the International Bulletin are those of the authors and not necessarily of the Overseas Ministries Study Center.

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Second-class postage paid at Atlantic City, New Jersey.

POSTMASTER: send address changes to International Bulletin of Missionary Research, P.O. Box 1308-E, Fort Lee, New Jersey 07024.

ISSN 0272-6122

In 1978, E. Theodor Bachmann completed a term of nearly five years in Geneva, Switzerland, as editor of Lutheran World, the quarterly journal of the Lutheran World Federation. Before going to Geneva he served as executive for theological education of the Lutheran Church in America. Prior to that he taught for sixteen years in Lutheran seminaries in the United States and Brazil. He is the author of Lutheran Churches in the World (Geneva: LWF, 1979), and did the English translation of Heinrich Bornkamm, Martin Luther in der Mitte seines Lebens (Philadelphia: Fortress Press, 1983).
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## Dissertations Listed Alphabetically by Authors

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“In quantity, if not always in quality, missionary research has advanced greatly since 1945.”
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August 23–Sept. 2, 1983

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November 14–December 6, 1983
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December 12–21, 1983
MM 19 Urban Demographics. Roger Greenway, Ph.D. Survey of modern urbanization, population growth and the conditions which produce the problems and opportunities for Christian mission in the world's great cities. Some of the social and political issues related to urban mission are examined.

January 2–13, 1984
MM 4 Briefing in the World Mission of the Church. Analysis of current issues in the life of the church outside of North America and Europe. Required participation in two-week seminar off campus (registration and logistical fees to be paid by student over and above regular tuition). Evaluative paper.

January 16–20, 1984
PT 632 Christian Education in World Missions. Staff. This course examines the wide variety of needs and opportunities for religious education in and through churches in Third World countries. Included are Sunday schools, Christian day schools, religious education programs in public schools, adult religious education, theological education by extension, and the contextualization of Christian education to meet the problems and needs of particular cultures.

January 16–27, 1984

February 14–24, 1984

March 13–29, 1984
MM 5 Methods of Church Growth. Roger Greenway, Ph.D. Review of the history of methodology, with particular attention to “the Church Growth School.” Development of viable methodology. Lectures, guest speakers, case-history paper on geographical area of student interest.

April 9–May 2, 1983
MM 10 Contextual Theology. Harvie Conn, Litt.D. The scope of the problem and a history of the development. A working methodology is developed for the task of Christian theologizing in the diverse contexts of human cultures.

May 14–June 8, 1984
MM 8 Case Studies Practicum. Staff. Techniques of interviewing, observing and collecting data for analysis and comparison of church growth in divergent cultures. Directed field research.

MM 22 Urban Issues. Roger Greenway, Ph.D. An examination of issues related to urban mission, such as the cultural heterogeneity of the city and the homogeneity of most churches; crime and violence in the city; gaps created by the exodus of traditional churches; ministry to the poor and homeless, to street people, to prostitutes; urban spirituality.

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The essays, dealing principally with Protestant examples, explore: German missionary thinking (Gerhard Besier, Jonas Dah, Johanna Eggert, Hans-Werner Gensichen, Winfried Glüer, Karl Rennstich, Hans Waldenfels); Scandinavian missions (Nils Bloch-Hoell, Torben Christensen, Carl Hallencreutz, Lars Österlin); Anglo-American ideologies (Holger Hansen, William Hutchison, Clifton Phillips, Andrew Walls; John Webster); women's influence (Shirley Garrett, Louise Pirouet); and the multi-national experience in South Africa and New Guinea (Norman Etherington, Charles Forman).

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Billed as a twenty-five-year mid-course correction, this volume aims at responding to those critics of the Church Growth movement who have accused it of deficiencies in its neglect of “the social expositions of Christian teaching” (p. xi). As a sincere attempt to deal with what Wagner has called elsewhere “the relative lack of interaction by church growth authors with the ethical issues” of the past decade or so, it must be commended.

The first two chapters open up such themes as the kingdom of God, the cultural mandate, and God’s “bias” toward the poor. Wagner acknowledges his neglect of the kingdom theme (p. 2), and affirms that “the church does not have an option as to whether or not it will be involved in social ministry” (p. 36).

In the chapters that follow, the agenda is dictated by clustering objections to the movement. There are treatments of such themes as “consecrated pragmatism,” “cheap grace,” the ethical demands of conversion, and the “apartheid/racism” of the homogeneous unit principle.

Does Wagner succeed in answering his critics and incorporating corrections? A full answer will have to wait as we watch future literature. How much is simply response to critics and how much is genuine correction or amplification? My own sense is that he tends to underplay the force of the criticisms and minimizes the need for an altered course.

Wagner does not basically touch such earlier categories as “discipling/perfecting” or his continued insistence on the “priority” of evangelism (understood as a methodology rather than a message). New distinctions are made, but they act by way of reinforcement, not necessarily shift. There is a willingness, for example, to discard his own earlier equation of mission with evangelism (p. 91), and to affirm something he calls “holistic mission” (evangelism and service). But he contrasts this with “holistic evangelism” in what seems to me to be an effort to defend his own understanding of the “priority” of evangelism (pp. 95–99). When his discussion is over, Wagner sees himself emerging as the true defender of the spirit of Lausanne. The battlefield is strewn with new distinctions to make his point, but the original debate is not resolved. It lies buried beneath the term Wagner has adopted, “holistic mission.” What is the difference between the two categories, other than the pejorative sense Wagner pins to “holistic evangelism”?

This same frustration appears again in Wagner’s distinction between “social service” and “social action,” reinforced to me by an exegeticalized imposition of the Church Growth paradigm on Luke 4:18–21 (pp. 15–17, 37). Will his qualifications once more minimize the social obligations of the gospel he claims to want to promote? Is one form of “selective obedience” answered by another?

Will Wagner’s foray into this area of the relationship between evangelism and social responsibility help? How much of the argument will be of use for the beleaguered churches of South Korea, the People’s Republic of China, or Egypt as they struggle to promote growth in an ideological state that can make few distinctions between social action and social service? I suspect that critics will not be overly optimistic. We watch and wait—and hope.

—Harvie M. Conn

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Harvie M. Conn is Professor of Missions at Westminster Theological Seminary, Philadelphia, Pennsylvania.

July 1983
Walbert Bühlmann became known as one of the most provocative thinkers in contemporary Roman Catholic missiology with the publication of his book The Coming of the Third Church (Orbis Books, 1977). He advanced the thesis that the center of gravity of the church had shifted from the Western world to the Southern. In his two latest books, translated from the German, he proposes that Christian theology must take more seriously the presence of God in the religions of other peoples, and alter missionary methods accordingly.

The Search for God is an account of several meetings involving Christian theologians and representatives of Asian religions. It can serve the reader as an introduction to the more systematic work, God's Chosen Peoples. Bühlmann attempts to revalue the different religions of the world, including African traditional religions, without surrendering the uniqueness of Christianity. The book is primarily an interdisciplinary investigation: biblical, historical, and the science of religions. Bühlmann's personal contribution is found especially in the fourth section, the theological interpretation. The presentation is synoptic rather than synthetic.

Bühlmann's theological foundation is the theological anthropology of Karl Rahner, and the biblical basis is creation. Creation is an act of God's self-communication and therefore all human beings are in covenant with and oriented to God. Salvation is achieved by following one's conscience, the conscience being formed in the tradition of one's religion. Besides the Judaic and Christian revelations, there is a general revelation, since God reveals himself to all peoples in all religions at all times. Thus these religions are God-willed and salvific. The uniqueness of Jesus Christ, the fullness of God's self-communication, is preserved; Bühlmann finds him already present in these religions as the expectation of salvation.

The mission of the church consists not only in mission to the not-yet Christians but also to the no-longer Christians. Also, mission must be based on koinonia, an ecclesiastical interpretation of the term that signifies the mutually beneficial activity among local churches. As for the world religions, the appropriate model for missionary activity is an interpretive one: the church as the universal sign of salvation proclaims God's salvific activity already present within the religions. The task of the Christian community is neither to "civilize" nor to "Christianize" but to "evangelize" through dialogue with the religions, transmitting Christian values to them and enriching Christianity with their values.

Bühlmann's unique contribution in God's Chosen Peoples is his historical perspective. Operating with an inductive methodology, he uses the Bible as well as the social sciences to provide data for his conclusions, which, consequently, are less certain than the classical metaphysical approach. He might be criticized for an overly optimistic understanding of salvation and mission. His approach to religions through revelation should be augmented by an investigation of the category of faith. His uncritical acceptance of the theology of Rahner might also be questioned. Nevertheless, he should be congratulated for investigating the salvific value of world religions, a question that contemporary Christian theology can ignore only at the risk of losing its own credibility.

—James J. Ferguson, C.S.C.
Evangelization and Politics.
Edited by Sergio Arce and Oden Marichal.
Special Introduction for the English Edition by
Circus, Inc. (P.O. Box 37, Times Square Sta­
Paperback $4.95.

In 1979 there was held in Cuba an in­
ternational meeting of theologians or­
ganized by the Latin America and
Caribbean section of the Christian
Peace Conference. In the speeches and
statements of that meeting, given in
this volume, we have a fresh opportu­
nity to hear what the theologians of
the socialist countries are saying and
also to hear from some sympathetic
representatives of other lands.

The subject under discussion was
evangelization and politics. The main
theme was one that is familiar in liber­
ation theology, namely, that announc­
ing the gospel (evangelization) is to be
carried out by living the gospel, which
involves political solidarity with the
poor, commitment to human liberation,
and devotion to peace and justice.
Evangelization is “a political and anti­
imperialist and anti-capitalist activity”
(p. 36). Hence there is no separation
and scarcely any distinction between
evangelization and politics.

At a few points, however, some
unexpected steps are taken. Sergio
Arce, of Cuba, who seems to have been
the major voice at the meeting, defines
the poor, in whose behalf the gospel is
preached, as those people who are not
aspiring to be rich in egotistical ways
but who enrich themselves by becom­
ing poor (p. 40). This definition opens
new ways of understanding the pro­
posals for a Christian option for the
poor.

Other unexpected notes are
struck by Paulos Mar Gregorios, of In­
dia, who stresses that the Christian
commitment to justice must be part of
a larger perspective, “which includes
salvation for the non-believer, baptism
and faith, ... Christology, spirituality
and eschatology” (p. 91); and by James
Cone, of New York, who points out
that salvation is not simply freedom in
history but “freedom to affirm that fu­
ture beyond history .... because we
know that death has been conquered”
(p. 133).

—Charles W. Forman

Charles W. Forman is Professor of Missions at Yale
University Divinity School and was formerly a mis­
sionary in India.

Christ Outside the Gate: Mission
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This volume deals with the broad scope of denominational advances in the Ryukus in the twentieth century, helping to understand the complexity of introducing Christian concepts to a society where extremely different beliefs and values have long been held. The author has been serving in Okinawa since 1955 as an American Baptist missionary and has added the value of his own experience to the faithful research evident in the book. 368 pages, Paper $10.95.

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The logical text speaks for itself. "Mission as Institution" is put in the critical spotlight to be assessed for its likeness to the Christ of the Gospel who identified with the poor. Ample and challenging notes lace arguments that complete the text. A balanced bibliography is the author's final gift.

What to do with his questions? First, read the book. Second, carry the agenda you extract into your field of endeavor. Even massive disagreements with his premises would unleash good argumentation. Its Latin American focus is never exclusive. Third, go beyond the academic realm and see where these questions fit into your own church polity. Evangelical, Ecumenical, Protestant, or Catholic—none can duck the impact of his analysis.

To respond within one's community is the book's prime compliment. To have to struggle to find that community is its prime challenge. To share the struggle for community-within-Christianity, where these questions can provide fodder for kingdom-building strategies, is the design of the whole enterprise. So done will missional stagnation come to its necessary end and we shall become "apostolic agents in the mobilization of a servant church toward its crucified Lord, outside the gate of a comfortable and secure ecclesiastical compound" (p. 194). Christ Outside the Gate is a good handbook for the task.

—Joan Chatfield, M.M.

Joan Chatfield, M.M., assigned to Hawaii in 1956, currently directs the Institute for Religion and Social Change in Honolulu; chairs the Catholic Diocesan Ecumenical Commission of Hawaii; and has been a working member of the Evangelical-Roman Catholic Dialogue on Mission (ERCDOM) since 1977. In the mid-1970s she directed the Maryknoll Mission Institute.


This Festschrift has been written in honor of Dr. William J. Danker, the first missionary of the Lutheran Church-Missouri Synod to Japan and chairman of its Japan Mission (1948–56), and thereafter professor of missions at Concordia Seminary in St. Louis (1956–74) and at Concordia Seminary in Exile (1974 to present). The essays in
this volume focus on Danker's years in Japan, and on religious developments in that country, particularly in the Christian community and in Japanese Lutheran circles.

While this review cannot do justice to each of the essays in this volume, there are several that are noteworthy for their substantial contributions in their fields. Yoshikazu Tokuzen covers "Luther Studies in Japan since 1967," supplementing his article in The Northeast Asia Journal of Theology (1968) that covered Luther studies down to 1967. Some readers will probably be astonished to discover how much Luther scholarship has been produced by a relatively small Christian community in Japan. Similar reactions may greet the article by Kosaku Nao on Old Testament translation in Japan, and another by Yosuke Magaki on New Testament studies.

Masami Ishii surveys "Systematic Theology in Japan," which is a useful supplement to Charles H. Germany's Protestant Theologies in Modern Japan (IISR Press, 1965). Had there been more space, one might wish for some correlation between the writing of theological works and historical currents in Japanese society and the churches at the time.

Kenneth J. Dale writes on "Some Aspects of the Cultural Context of Japan and Their Challenge to the Confessing Christian Church," which is an interesting supplement to his Circle of Harmony (Seibunsha, 1975), one of the fullest studies to date of a popular new Buddhist group in Japan, Rissho Koseikai.

One of the most fascinating essays in the book is by Joseph M. Kitagawa, "Three Stages in the Development of New Religions in Japan," which is an expansion of articles he has written elsewhere, and also of his book, Religion in Japanese History (Columbia Univ. Press, 1966).

In sum, this is a significant book for those concerned about scholarship on religion in Japan, and a fine tribute to the man it honors.

—James M. Phillips

James M. Phillips, Associate Editor, served at Tokyo Union Theological Seminary in Japan from 1959 to 1975.

Evangelism: Doing Justice and Preaching Grace.


Harvie M. Conn, professor of missions at Westminster Theological Seminary, Philadelphia, has written a practical and helpful book for the student and pastor concerned with a holistic view of evangelism or, as the subtitle says, "doing justice and preaching grace." It is an important book because it is another sign of the maturity of evangelical thinking concerning evangelism. It is theologically in line with other evangelical writings, such as Waldron Scott's Bring Forth Justice, and Ronald Sider's Rich Christians in an Age of Hunger. This book should be a reminder to those outside evangelical circles that evangelical scholars are teaching the interdependence of evangelism and so-

=*

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cial action in a much more consistent manner than, perhaps, ecumenical scholars.

As a former missionary to Korea, Conn aids the American evangelical pastor in redefining evangelism as he brings a missiological and biblical point of view that has often been missing in North American forms of cultural evangelism. The author's Calvinist tradition is very evident. At times he has harsh words for his evangelical compatriots: "On the street corners of the world's inner cities, the evangelical too often has been standing, singing, 'Take the world and give me Jesus.' And now we have what we have asked for. We have Jesus and the world has been taken away from us" (p. 38).

The book reads more like a collection of disjointed essays (some previously published) than a systematic treatment of the subject. Yet for that reason it can be valuable for students and pastors because each chapter is self-contained and can be used as a guide for a study of "evangelism and justice," "spirituality as a barrier to evangelism," "prayer: where word and deed come together," and so forth.

The final chapter, "Models: How to Change What We've Got," is most significant because it helps to fulfill the author's hope for the book: "And now to the streets and not, pray God, to the study" (p. 10). Using Thomas Kuhn's The Structure of Scientific Revolutions as a basis for analyzing models, Conn shows how important change can come about only by a change of world-view. In other words, "Revolution came not with a vast flood of new data, but with a new way of modeling what we had" (p. 95). If evangelicals were to take seriously this small book, a revolution in their view of evangelism and their churches would begin.

—Denton Lotz

Denton Lotz, formerly an American Baptist missionary to Eastern Europe, and professor of mission at the Baptist Theological Seminary, Rueschlikon, Switzerland, is Associate Secretary of the Baptist World Alliance for Evangelism and Education.

Living Theology in Asia.


The Christian community in Asia is almost 100 million. The living theology of this community is represented in this book by selections from twenty-four Christians drawn from ten areas: South Korea, Japan, China, Hong Kong, Taiwan, Philippines, mainland Southeast Asia, Indonesia, Sri Lanka, and India. Each area is outlined with a brief but splendid historical survey of the growth of Christianity in the region, and the whole book is given a "theological" lead-in.

The editor has selected from "some thousands of documents" considered, and claims that "this is only one of many volumes that could have been compiled." If so, it is difficult to believe that they would all have been of the caliber of the present volume. Many of the names are well known and all the selections contribute worthily to the understanding of "rice roots theology" even if they do not rise to the creative heights of the best or stir the emotions in the same way as

H. D. Beeby, former missionary in China and Taiwan, is now lecturer in Old Testament at Selly Oak Colleges, Birmingham, U.K., and Principal of St. Andrew's Hall.
Kim Chi-Ha of Korea. "Emasculated by mercy" (p. 21) is a phrase not easily forgotten.

But, would many Asian churchpeople have made the same or a similar selection? Some would, most would not. Of course the Asian church must fight oppression, identify with the poor, and strive to lift fallen justice, but Asian churches have other concerns and these receive little mention. A liberation theology drawing heavily on the Old Testament needs the balance of Luke 24:21-27, where such a theology is countered by an Old Testament theology centered on the death and resurrection of Jesus Christ, and which many Asian Christians would recognize as equally if not more representative and living.

A fine book, but more "inductive" than "deductive." And Asia's gospel is not only a Che Guevara logo.

—H. D. Beeby

Not without honour: Tribute to Beyers Naudé.


Beyers Naudé has been honored by many outside South Africa. Inside, he has been rejected by his church and by his own people, and for the past five years he has existed in the twilight world of the country's banned. Yet he is not without honor among those who have shared his struggle for justice, and among those on behalf of whom he and his wife have suffered so much.

This is not the first book about Naudé, but it is undoubtedly the best so far, probably because it is written by people who know him well enough to tell his story with deep respect and yet without embarrassing flattery. Peter Walshe, an eminent historian of African nationalism, places Naudé's work among those who have shared his struggle for justice, and among those on behalf of whom he and his wife have suffered so much.

John W. de Gruchy is Associate Professor, Department of Religious Studies, University of Cape Town, South Africa.

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within the context of the struggle for a just society in South Africa. Denis Hurley, Catholic archbishop of Durban, sees in Naude a Calvinist Christian whose outlook and practice make him truly catholic and thereby a sign of hope for all. Charles Villa-Vincencio describes Naude's relationship to Afrikanerdom and his challenge to white English-speaking South Africa.

Randall's biographical sketch is a gem, written with sensitivity and lively style. Those who know Naude well will immediately recognize him; those who would like to know him, or to know him a little better, could not find a better introduction. An excellent photograph of Naude on the cover communicates something of his spirit, and several others highlight his life's story. An addendum on "The Beliefs of Beyers Naude" provides a firsthand testimony from this courageous yet compassionate pastor and witness to the truth.

—John W. de Gruchy

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Marxism: An American Christian Perspective.


This book attempts many things. It looks for a nondogmatic Marxist "method" distinct from the dominant Marxist orthodoxies. It analyzes the main points of contention between Christian and Marxist thought. It surveys developing (and softening) Roman Catholic attitudes toward socialism and it studies Catholic and Marxist relations in Latin America. Finally, it attempts a personal statement by the author on the prospects for socialism in the United States.

As might be expected, the author, who is a Jesuit professor of theology at the University of Detroit and chair of the Task Force for the Christian-Marxist Dialogue USA, succeeds at some of these diverse goals better than others. His chapters on Roman Catholic social thought and socialism, the Christian-Marxist dialogues, Latin American liberation theology, and Catholic Christian roles in Chile under Allende are first-rate. The information brought together here in one place ensures that this book will be a standard reference for some time to come. No one with interest in these questions can afford not to read these sections.

Although McGovern's summaries of the diverse Marxist movements are valuable, he never fully makes clear what a nondogmatic Marxism might be. On the question of Marxist-Christian compatibility, he does not fully show what kind of compatibility (practical or doctrinal) is necessary for Marxist-Christian cooperation.

Ultimately, however, this is a political rather than a theological book. It encourages cooperation between Christians and Marxists by helping Christians to look with more respect on Marxism in those areas of thought that Christians hold most high. As a compendium of historical and contemporary attitudes among Marxists and Christians, it is an impressive achievement. Protestant Christians might have wished to see more attention paid to developments within their own traditions, but they as well as Roman Catholics will be grateful for the enlightenment and vision they can find here.

—Joseph L. Walsh

Joseph L. Walsh teaches in the Program in Philosophy and Religion, Stockton State College, Pomona, New Jersey.

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Gerald H. Anderson

In our series on the Legacy of Outstanding Missionary Figures of the Nineteenth and Twentieth Centuries, articles about
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