What is past is prologue," Shakespeare tells us in *The Tempest*, and his words are inscribed on the east pedestal of the National Archives Building in Washington, D.C. Too often those engaged in mission have hurried on to new projects without consulting the wisdom of past experience, and all have been the poorer for it. In this issue, we call attention to a few examples of the multitudinous resources available for mission research, to enable us to understand better our path to the future.

K. H. Ting tells how Chinese Christians were often caught short in evaluating the revolutionary changes through which China has passed in recent years. He shows how theological mass movements in his country opened up deeper appreciation for worthwhile traditions of China's past, as well as for the gospel's joyous reception among the poor and the oppressed.

As promised in our last issue on China Mission History, we are featuring four additional reports on projects of China Mission Research. Clearly, what missionaries and Chinese Christian leaders have learned from the joys and pains of their experiences will illumine future Christian witness in China and in many other places.

Harold W. Turner describes a pioneering project at the Selly Oak Colleges to share mission documentation resources from Western countries with third-world nations that need to have closer access to source materials about their own history.

There has been growing concern about the numbers of missionaries who have been arrested, killed, or abducted. The United States Catholic Mission Association shares its guidelines for handling such crises, so that others can prepare for those emergencies that, we all pray, will never happen, but might.

Eric J. Sharpe recalls the legacy of a most unconventional missionary, C. F. Andrews, who took the people of India to his heart and was in turn taken to their hearts.

The rich tapestry of mission history in many lands merits our continuing investigation. This is the prologue to the unfolding drama of future mission.
Theological Mass Movements in China

K. H. Ting

The year 1949 was a special year for China. From one standpoint the United States “lost” China in that year and, from another, in that same year the Chinese people got their liberation. For us Chinese Christians that liberation marks the beginning of a process in our church known as the Three-Self Movement. I will have other opportunities to discuss that movement. For the present I will try to describe how Chinese Christians have striven to find their own path in the theological undergirding of their faith.

There were two things which greatly jolted us Chinese Christians upon liberation. First, through direct contacts with revolutionaries, we found them on the whole to be very different from Chiang Kai-shek’s Kuomintang officials, and far from the caricature of them made by some missionaries and Chinese church leaders. They were certainly not the monsters and rascals they were said to be, but quite normal human beings with idealism, serious theoretical interests, and high ethical commitment. For the liberation of their compatriots, many of them sacrificed their all. To serve the people was not only a slogan but also the life concern. What God is concerned with is not any ethical distinction between good and evil, right and wrong, justice and injustice, because God is opposed not only to human evil but also to human good. The doctrine of the security of the believer ensures to those elected by Christ the freedom to do anything, while others are condemned no matter how good their work is. This provided the assurance of God’s acceptance of a Christian, even if he or she should commit all sorts of crimes against the new life the people had only recently entered into. That is antinomianism and, in the early 1950s, was the main theological weapon used by those in church circles who were determined not to be reconciled to the fact of New China. It won some Christians for a time, but was disgusting to many more Christians, and drove some of them away from the church for good.

These two facts set Chinese Christians thinking. On the one hand, while being truly impressed by the conduct and deeds of the revolutionaries, many of us found it impossible to take leave of Christ but chose to say with Peter, “You, Lord, have the words of eternal life. To whom can we go?” On the other hand, antinomian reactionism actually wanted us to stand and work against the people’s liberation movement with all its goodness and beauty, and that was certainly an ethnically indefensible alternative. Caught in between, Chinese Christians all over the country started to do theological reflection on their own. It was a mass movement seeking theological reorientation, entirely spontaneous, involving tens of thousands of Christians in restudying the Bible in relation to social changes around us and in discussion, oral as well as written. I recall that in sixteenth-century Germany the Reformation also impelled the posing of “new thoughts” against “old thoughts” in many households, as recorded by T. M. Lindsay and other church historians. But I do not know if there were many phenomena in church history that were comparable. Perhaps history has traditionally been written so much as the feats of leaders and geniuses that any mass movement, least of all a theological one, would not have been given importance. But in China, in the early 1950s, theology came out of the theologian’s study and became a tool in the hands of lay men and women struggling to keep their faith vital and yet enabling

Bishop Williams Memorial Lecture

Bishop Ting delivered this lecture on Sept. 23, 1984 at Rikkyo (St. Paul’s) University, Tokyo, under the sponsorship of the Bishop Williams Memorial Fund of the Nippon Sei Ko Kai (Anglican-Episcopal Church of Japan). The NSKK established the Fund in 1977, and its resources have been provided by a continuing fundraising effort in Japan, supported initially by a very substantial contribution from the American Episcopal Church’s Venture-in-Mission Program, amounting to one-third of the present assets of the Fund. Bishop Ting was the 1984 Lecturer of the Fund’s Memorial Lectureship Program, the Inaugural Lecturer of which was Dr. Arthur Michael Ramsey in 1979. The Fund also operates a Visiting Researcher Program for younger scholars from the developing countries to do further study at Rikkyo University and other institutions in Japan.

K. H. Ting is President of the China Christian Council. This address is reprinted, with permission, from Bishop Ting, Rikkyo University, and China Notes (New York), 24, no. 1 (Winter 1984–85).
them to relate themselves positively to the new reality as they found it. This was a mass movement for self-enlightenment, not incomparable to the Enlightenment in Europe if we remember Immanuel Kant’s characterization of the Enlightenment as “man’s release from his self-incurred tutelage.” And tutelage is “man’s inability to make use of his understanding without direction from another.” Kant says, “Have courage to use your own reason! That is the motto of the Enlightenment!”

Participants in this movement of theological rethinking were at first mostly rank-and-file Christians and clergy at the grass roots. Those who were theologically trained tended to keep themselves a little aloof from the discussion, which they perhaps regarded as something not quite sophisticated enough. This is understandable: they were situated in the rear and hence not quite sensitive to the poignancy of the new problems and were rather critical of theological propositions crudely put, while lay Christians were situated at the boundary between the church and the world and could not but feel the pressure of these problems and attempt to formulate questions, think them through, and attempt to answer them. Their main recourse had to be the Bible, which, when reread, gave them “new lights” or “new insights,” as so commonly referred to in China since then.

A mass movement is not like doing embroidery and cannot be expected to show neatness and precision. There is no lack of overstatements. But two lines of W. H. Auden’s poetry give a good description of the contribution the theological mass movement made to the Chinese Church:

Ruffle the perfect manners of the frozen heart,
And compel it once again to be awkward and alive.

Much of the discussion at the early stage had to do with questions about the world and about human beings. The world is certainly no paradise, but is it hell? Human beings are, of course, no angels, but are they, as a result of Adam’s sin, now so depraved that they are completely insulated from truth, goodness, and beauty, each of them just “a worm five feet tall”?

To our revolutionary humanist friends, we like to point out that between the actual moral state of humanity as it is and the vision of the highest state humanity aspires to attain, there is a distance which humanity, by its own ability, certainly cannot bridge. Many conscientious revolutionaries, in all their seriousness in self-examination, would readily feel at home in Paul’s predicament about his failure to do what he knew he ought to do and his inclination to do the very thing that he hated (Rom. 7:15). In other words, human beings are not in the state which God means them to be in. The factor in human nature which makes this so is appropriately called by Christians sin. Human beings cannot depend on themselves but have to depend on God’s deliverance in order to quit that state. True, as far as China is concerned, the change from feudalism-capitalism to socialism is all-important for the restoration of human dignity, but the change has not done away with this state of human spiritual poverty. “Lord, you have made us for yourself so that we can find no rest until we find it in you”—many human beings living within the socialist system are echoing this utterance of Augustine’s from the depth of their hearts. So, in China today, whether or not religion still has its ground to exist in spite of all the improvement in material, cultural, and moral life is no longer a question for Christians. The fact that the number of Christians in China has increased and not decreased in the last thirty-five years also partially answers the question. We only hope and pray that the day will soon come when Christians will have the love, the light, and the language to communicate with revolutionaries on
matters of basic conviction which will strengthen and not impair mutual understanding and national unity.

On the other hand, it is important for any understanding of the Chinese Christian mind to know that for thousands of years there has been an absence in the teachings and writings of sages and scholars of the idea of an infirm perversity in human nature. Rather than seeing any need to explain this perversity by resorting to some theory of a fall on the part of the first human beings, ancient Chinese folklore simply accepted natural humanity. According to ancient Chinese mythology, the first humans (who took part in creation) included a woman, Nu Wu, who mended the broken heaven and set up pillars to support it when it got slanted. “Nu Wu tempered multi-colored stones to mend the heaven with, and chopped off the feet of the sea turtles with which to support heaven at its four corners,” according to Lieh Tzu, in “Emperor Tang’s Queries” (also, Huai-nan Tze, “Lessons from Surveying Cosmic Mysteries”). Therefore, the human person is the supreme hero on whom even the universe depends for support. This concept of the relation between the celestial and the human is vastly different from much of Western philosophical anthropology.

Mao Tse-tung the poet was very much an inheritor of this tradition when he wrote (1934–35):

Mountains!
Piercing the blue of heaven, your bars unblunted!
The skies would fall
But for your strength supporting.

Mencius, widely regarded in China as second only to Confucius himself, taught that human nature is essentially good. It was he who said, “All human beings are compassionate in heart,” and referred to that universal compassion as “the beginning of benevolence.” This compassion and humility, discrimination between right and wrong and a sense of shame, are all innate and are “the beginnings of goodness.” Since the Sung dynasty, this has been the prevailing view of human nature among Chinese intellectuals. Down to the 1920s, any Chinese pupil in learning the first Chinese characters would study the “Three-Character Rhyme,” and it opens with the sentence, “At one’s birth, a person is good by nature.”

Because of the age-long education in this spirit, Chinese, in spite of all the suffering they have borne, are at the bottom of their hearts optimistic. They are likely to affirm that even in war what is disclosed of men and women is not just their brutality and evil but also their fortitude and comradeship. Then, in the course of the Chinese revolution and reconstruction, there have emerged countless men and women of courage, ingenuity, and self-sacrifice.

From this background it is easy to see why Christians who do recognize the fact of sin and human finiteness find it impossible to go so far as to ignore the latent image of God in humankind and the indwelling of the Holy Spirit in the world by lightly resorting to the formula of “utter depravity,” or seeing, with Nietzsche, humanity as “only a disease on the skin of the earth.”

We do not want to negate all cultures outside the influence of the church. There are certainly movements approaching in various degrees the Christian understanding of God in these cultures, which we cannot afford to sweep aside as valueless. We find, for instance, that 3,000 years ago the Shih ching, in a section named “Ta Ya,” had this to say:

Abundant sacrifice to heaven stood.
Burnt-oblation ascending.

Divine favor descending,
Simple fragrance arriving timely,
God’s blessing bestowed kindly,
After her son’s selfless offering,
Eternal afflictions cease coming.

And Lao-tzu is supposed to have said over 2,500 years ago:

There is already begotten before
Heaven and earth came into being:
serenely silent,
peacefully alone,
eternally faithful,
the Immovable Mover, like
the caring Mother of all things.
I do not know its name
and describe it as Tao.

Can we fairly say that these are worthless or worse than worthless just because they have emerged outside the Christian tradition? Toward non-Christian spirituality we certainly should avoid the arrogance of the elder brother in our Lord’s parable, or that of Jonah in his attitude to the Ninevites. We should welcome any and every move Godward on the part of men and women, no matter how slight.

Human sin has affected creation, but the created world, after all, is still under God and not the devil’s occupied territory. Otherwise, in what sense can we honestly say, “God so loved the world that he gave his only begotten son to the world,” or that “God became flesh in Jesus Christ”? Commenting on Romans 1:20, Luther says, “For all things that God made were ‘very good’ (Genesis 1:31) and are still good.” For his proofs Luther went on to quote from 1 Timothy 4:4, “Everything created by God is good,” and from Titus 1:15, “To the pure all things are pure.” Luther affirms that “all creation is the most beautiful book or Bible; in it God has described and portrayed himself.”

In the 1950s Chinese Christian journals published hundreds of articles dealing with the question of the world and humanity. What I have given you is only a description of the general thrust of ideas advanced in those years.

From debating on the level of God’s creation and the indwelling of the Holy Spirit, not only in the church but also in the world and in history, Chinese Christians moved forward and grounded their thinking on a more solid Christological foundation. Many Chinese Christian intellectuals from a Social Gospel background, as if for the first time, the Christ of St. John’s Gospel and Ephesians and Colossians and claimed him as their own. He is the preexistent Logos, the crown or the fulfillment of all creation, the revealer in all fullness of its nature and meaning. His incarnation is not an intrusion into an alien world, but a renewal. They listen with joy to Paul’s words of adoration of the Christ as “image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and earth, visible and invisible; whether thrones or dominions or principalities or authorities—things were created through him and for him. He is before all things, and in him all things hold together” (Col. 1:15–17). We Christians in New China reread this passage with thanksgiving because we find it liberating. The ascended Christ is like sunshine filling the universe, both its mountains and its valleys, and bringing out every spark of color latent everywhere. Reality is one gigantic process, one in which matter and simple organisms attain higher and higher forms of existence, with the loving community as the ultimate attainment of the image of God on the part of men and women, just like the triune God in a community of love.

Justin Martyr spoke of the Logos Spermatikos, the presence of
seeds of the Logos in all human beings. This view has been received warmly by many Chinese-thinking Christians in recent decades.

We also appreciate the words of Thomas Aquinas to the effect that grace does not supplant nature, but perfects it. Indeed the New Testament sees all creation as embodying Christ from the very beginning. Grace is not so much added on to nature, as in Luther’s simile of snow falling on a dunghill, but is the ground for nature.

Christ spoke of the joy of the mother for having given birth to a child into the world. Here we are again led to see that Christ harbors no antagonistic attitude to the world, to humanity, and to nature.

Romans 5:15 becomes full of meaning to us as we read it again in the new light: “If many died through one man’s trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many.” The words “much more” take upon themselves a meaning previously untapped. We are led to see that Christ is stronger than Adam, the gift stronger than disobedience, and grace stronger than sin. It is inconceivable that the incarnation of the Son of God should have made less of an impact on humanity than the fall of Adam. Too often we make sin universal, while narrowing down divine grace and redemption to a limited few, as if Adam has left a deeper imprint on humanity than has Christ. The verse assures us that our human solidarity with Christ is more universal, more decisive, and more efficacious than is our solidarity with Adam. The greatest word in the New Testament is not “sin,” it is “grace.”

Thus, as we shift away from the belief/unbelief antithesis, as the sole question Christianity asks of humanity, to a greater appreciation of the unity of God’s creative, redemptive, and sanctifying work in the universe and in history, many contemporary thoughts and movements begin to be seen, not in contrast with the divine revelation or destructive of it but, rather, as aids in illuminating it, partial as they indeed are. They are not adversaries but glimpses of the way of Christ. In looking at realities this way, we think we are not diminishing the significance of the unique divine Christ, but are magnifying his glory and confirming his claims.

God being love, the final fate of happenings and undertakings in nature and history cannot be their total destruction. They will be sifted, some surely to be destroyed but others to be transfigured and sublimated in Christ and by Christ, to be received by God at the final consummation. They will be safe and secure in God’s hand. Hence, there is not only the historic but also the ultimate importance and value of what one does with nature and in the world and makes of oneself. All of this deepens our understanding of the Christ and puts the people’s historical movements with all their shortcomings and flaws in the perspective of cosmic evolvement. T. S. Eliot aptly describes this experience of the discovery of the greater Christ:

...The end of all our exploring will be to arrive where we started and to know the place for the first time.

China makes so much of 1949 as the year of the people’s liberation that Christians elsewhere have wondered what Chinese Christians since 1949 think of liberation theology.

We think very highly of liberation theology as a theology permitting and mobilizing Christians in Latin America to join with the masses of people around them in their struggle for independence, democracy, and a more humane socioeconomic system. We also appreciate liberation theology for its emphasis on context and praxis. The resultant biblical hermeneutics is fresh, eye-opening, morally impelling, and politically conscientizing. We consider liberation theologians to be our friends and inspiring fellow pilgrims.

Our reservation is that, much as we do see the urgency of the taking over of political power by the peoples in the third world from the hands of foreign intruders and despotic rulers, we in our situation do not see fit to absolutize liberation and make it the theme or content of Christian theology. We are ready to see context and praxis as test ground for truth, but we hesitate to go further and take them as source for salvific knowledge. Inductive knowledge basing its material on experiences of historical existence will need the depth and mystery of deductive knowledge with its basis in revelation. Messages we collect through both channels collaborate to lighten our darkness about human nature and to lead us to see that the theme of Christian theology must of necessity be the reconciliation of God and humanity in Jesus Christ.

From our revolutionary history we realize that the poor, by virtue of their disadvantageous position in society and their lack of vested interests, on the whole suffer less from attachment to the status quo, as they have nothing or little to lose in a revolutionary change, except the fetters of poverty and degradation. As a result, insofar as social questions are concerned, other things being equal, there is some epistemological advantage on their part, which the privileged are not likely to possess to the same degree or with the same ease.

However, we, especially in our postliberation state of affairs, would hesitate to think that the poor, just because they are poor, are necessarily the bearers of truth and that the mandate of history is necessarily in the hands of the poor in their struggle against the rich. To be poor is miserable. The poor deserve justice. But poverty is not virtue, unless voluntary, and it does not always bring with it wisdom.

"The poor deserve justice. But poverty is no virtue, unless voluntary, and it does not always bring with it wisdom."

...
innocent people. They did many of the things that the enemies of China would like to have done but were unable to do.

Negative praxis in China teaches us a lot about the danger of absolutizing the revolutionary justice of the poor just by virtue of their poverty. We need a saner understanding of human nature, including the human nature of the poor, so as to work for a social system in which the power of human egoism can be most effectively curtailed and in which human nature finds the best environment possible for its flowering into something of beauty.

Thus, while traditional Western theology dialogues with Western philosophy and explains sin in terms of the history of the doctrine of sin, and liberation theology dialogues with present-day third-world realities and aims at overcoming the forces of sin through social struggle, we in China want our church and theology to take root in the Chinese soil, and guard the concept of sin both from its simplistic denial by humanist optimism and its unwarranted universalization in the name of orthodoxy. If much of European theology helps believers live with the reality of world hunger, and liberation theology moves them to share in the struggle for overcoming hunger, we in New China are concerning ourselves with the evangelistic task of showing our fellow citizens, to whom hunger is no longer the number one problem, that we do not live by bread alone but by the word of God.

Ours is a big but in many ways still backward country. Our church is a small one, still having the task to live down completely the stigma of being a Western import. In the last thirty-five years our experiences as a nation, as a church, and as individual Christians go a long way to tell us that strength is found in weakness and life in death. Resurrection from the dead to us is not just something that happened to Christ, but a principle or law that governs nature and history. An old Chinese poem seems to express aptly our experiences:

With mountains and waters all around
We wondered whether there was a way out.  
Flowers brightened us up in the dark shades of willows,
And we soon found ourselves reaching another village.

And we come to know the Risen Christ all the more intimately. We realize more surely than ever that between alpha and omega there is not a straight line, but there are many zigzags and curves. Catastrophes and suffering of which we had plenty during the so-called Cultural Revolution are but the mother's birthpangs. They bring forth one after another newborn things, "for the end is not yet." "When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world" (Jn. 16:21). This, to us, is history. Creation is a process as yet incomplete and subject to frustration. Birthpangs are antecedent to the emergence of creatures who will eventually respond to their Creator and cooperate among themselves lovingly, intelligently, and voluntarily. They will then be truly sons and not slaves. A world still in this process must inevitably be one in which ugliness and devilry have their place. We may well recall the inspiring words of Teilhard de Chardin: "Someday, after we have mastered the wind, the waves, the tide and gravity, we shall harness for God the energies of love; and then for the second time in the history of the world man will have discovered fire."

Our Christology is not one that lingers at the divinity and Godliness of God. In Christ we know God is no mere taskmaster. As Hosea tells us, God leads us with cords of compassion and bands of love; he becomes to us one who eases the yoke on our jaws, who bends down to us and feeds us. The root attribute of God is not his omnipotence, or his omniscience, or his omnipresence, or his self-existence, or his majesty and glory, but his love. Love is not just an attribute of God, but is Godlike, for God is Love. He is the Lover at the heart of reality. The disclosure that God is one who loves with the kind of love embodied in Jesus Christ, crowns and corrects whatever else may be said about God. Love is creative and seeks the very best. God is not only the source of cosmic order and the first cause of all happenings in the world. In a more important sense, he is the Lover to whom every chain of cause and effect returns in the end. Everything that is of some good is not going to be lost, but is safe in God, that is, will be preserved and transformed for that kingdom to come in which Love will be supreme. That is essentially what is meant when we say God is sovereign.

With this theological orientation we approach the vicissitudes of world affairs in both calm detachment and passionate involvement. It is a longer view of history than any humanly possible, and yet makes sharing in the day-to-day burden and struggle for the renewal of the people's life worthwhile. It makes the role of the Christian at once participatory and critical.

After all these years we still have different theological tendencies. But they coexist in mutual respect within the fellowship of Christology, true to the New Testament and to the tradition of the church. That fellowship, evolving out of a mass movement shared by all Christians, is providing the theological ground for the unprecedentedly wide-ranging postdenominational unity which the China Christian Council embodies.

What has been said above is merely one Chinese Christian's assessment of the theological fermentation in China in the wake of her political liberation. At present the three theological questions that are uppermost in our thinking are perhaps (1) Christology, (2) Evangelism, and (3) an Ecclesiology that can help us make the transition from the unity of the China Christian Council to that of the one Church of China.

The seven churches in Asia Minor were situated in different milieux and faced with different problems, and consequently received different messages from the Holy Spirit. But at the end of all seven messages the same exhortation appears: "He who has an ear, let him hear what the Spirit says to the churches." This explains the desire on the part of Japanese as well as Chinese Christians to get acquainted with each other's spiritual histories and dramas. Our present visit to Japan and this presentation have been made with the faith that through hearing the Spirit's message to each other, Christians in Japan and in China can strengthen each other, and together enter into the wisdom of God more deeply.

Note

Education for mission operates in a changing periphery with an unchanging center

The modern Christian missionary is forced to operate on radically new and changing ground. The guidelines and assumptions of yesteryear have gone forever. Advances in knowledge, changed political alignments, mega-technology, control of nature, the lessening of ecclesiastical competition, rising religious relativism and a vastly accelerated secularization of life, have literally altered the face of the world and affected every aspect of human existence.

And yet we have an unchanging Lord and an unchanging mandate.

Our purpose, therefore, must be to prepare and provide vital, renewed leadership for the mission of Jesus Christ as it challenges the church worldwide. Our aim must be to call attention to an unfinished task, and enable those in cross-cultural ministries to better understand and meet the demands of that task effectively. We do so by providing top-level graduate education for field missionaries, missionary candidates, mission executives, educators and international church and mission leaders.

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*D.Miss. Missiology — mid-career education and research to enhance professional competence
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*Ph.D. Missiology — academic certification in the joint disciplines of missiology and theology

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The School of World Mission
FULLER THEOLOGICAL SEMINARY
Resources for China Mission Research

Resources in Yale Divinity School Library

Martha Lund Smalley and Stephen L. Peterson

Introduction

This article describes the historical development and current status of the China Records Project collections at the Yale Divinity School Library. Since these collections are integrally related to the larger context of resources for China research in the Yale libraries, an account of these resources also has been included.

The China Records Project

In intensity and numbers, the missionary endeavor in China was a focal point for Christian activity around the world. By 1925 more than 7,500 Protestant missionaries were involved in medical and educational work, direct evangelism, famine relief, and other activities affecting many aspects of life in China. While the numbers of members of Protestant and Roman Catholic churches in China were never more than a very small percentage of the entire Chinese population, Christianity had a significant impact on Chinese society, especially through educational institutions, which produced many leaders for church and secular life.

The expulsion of missionaries from China in the early 1950s was a major disappointment for many individuals and organizations. Hopes and expectations for the transformation of lives and societal structures through Christianity were necessarily directed to other areas of the world. When more than a decade had passed, Donald E. MacInnis, among others, became increasingly aware of the need to preserve documentation of the missionary activities in China, which had come to an end so abruptly. MacInnis joined the staff of the East Asia Department of the National Council of Churches’ Division of Overseas Ministries and in 1968 brought together a committee to consider the establishment of a China Records Project, which would ensure the preservation of letters, diaries, writings, memorabilia, and informal publications produced or collected by Protestant missionaries in China.

Lists of those who had served in China were prepared on the basis of information available at the National Council of Churches and various denominational agencies. Eventually a mailing list of more than 1,600 names was constructed. A questionnaire was sent out to obtain information about the types and amounts of records in the possession of former China missionaries or their family members. The China Records Project Committee encouraged the deposit of records with denominational archives but it soon became apparent that a central repository for records collected by the project would also be a necessity.

In 1969 the Yale Divinity School Library was chosen as the central repository for the China Records Project. The National Council of Churches continued to provide moral support and direction. Grants totaling $58,000 were obtained from the National Endowment for the Humanities to fund the project from 1971 to 1976. Since 1976 China Records Project collections have been included in the regular workload of the archives and manuscripts staff of the Yale Divinity Library. Documentation of missionary, ecumenical, and third-world church activity has long been a primary focus of manuscript and archival collecting at the Yale Divinity Library. The China Records Project materials joined numerous complementary collections, including the papers of John R. Mott and Kenneth Scott Latourette, the archives of the World Student Christian Federation, and the archives of the Student Volunteer Movement for Foreign Missions.

Under the supervision of Helen H. Smith, until her untimely death in 1971, and under the directorship of Dr. Raymond P. Morris until his retirement in 1972, and Dr. Stephen L. Peterson, present librarian of the Yale Divinity Library, the China Records Project has proceeded vigorously. There was an initial period of active solicitation through regular mailings, articles released to the religious news media, follow-up correspondence, and personal visits. Following his retirement as Divinity librarian in 1972, Dr. Morris served as field representative for the China Records Project and was very effective in solicitation. As the project became established, word-of-mouth communication through the “old China hands” network brought many additional records to light. Materials have continued to come in on a regular basis despite the lack of staff time for active solicitation in recent years.

At the present time more than 500 linear feet of China records have been processed and catalogued. There are close to 20,000 folders of correspondence, journals, diaries, writings, pamphlets, photographs, and organizational records. Notable acquisitions in the past few years have included the papers of Miner Searle Bates and the archives of the United Board for Christian Higher Education in Asia, which include important documentation of Christian colleges and universities in China. The Yale Divinity Library has continued to collect manuscript and archival collections that supplement and support research done in the China records, including, in microfilm, the archives of the American Board of Commissioners for Foreign Missions, the London Missionary Society, and the Methodist Missionary Society. The archives of the Yale-China Association located at the main Yale University Library are also a valuable complementary resource.

As materials are received into the China Records Project they are processed according to accepted archival procedures. Care for physical preservation is taken through the use of acid-free folders and boxes, and storage in a temperature- and humidity-controlled area. Registers that describe the processed materials are available at the library. Limited indexing provides access according to name, geographical area, and date. Substantial collections are fully catalogued according to the Anglo-American Cataloguing Rules for Manuscripts. Collections of more than one linear foot are reported to the National Union Catalogue of Manuscript Col-
collections. Additional nationwide access soon will be provided through the Research Libraries Information Network (RLIN).

As might be expected, the materials received by the China Records Project are of uneven value. There are letters that make substantive comment on the political situation in China as well as letters that provide commentary on family life for the benefit of parents and grandparents at home. There are insightful diary entries as well as diaries that are routine records of daily events and social happenings. Taken as a whole, however, the documentation present in the China Records Project collections is of great value for historical research. In 1973 two consultants, Miner Searle Bates of Union Theological Seminary (New York) and Edmund S. Wehrle of the University of Connecticut, presented very favorable appraisals of the China Records Project after surveying the materials that had been collected to that point.

A survey of research topics pursued in recent years indicates that these missionary records are of use both in providing information about events, movements, and institutions in China and in providing insight into the Western societies and cultures that sent, supported, and were embodied in the missionaries. Topics of researchers in the past couple of years have ranged from studies of Chinese agriculture, famine relief, and the social sciences in China to a detailed study of female missionaries in turn-of-the-century China, a biography of Nathaniel Gist Gee, and a historical study of St. John's University, Shanghai. There are also many interesting topics still in search of researchers. The China Records Project collections contain excellent documentation, for example, of the siege of Peking in 1900, the antiforeign hostility of 1925–27, the Japanese occupation of Nanking in 1939, the victory of communism in 1949, and the church's adjustment following that victory. There are many items that would be of considerable interest in pursuing specific topics, such as Chinese musical instruments and the girl slavery system.

Of all the Westerners living in China, the missionaries were perhaps in closest contact with actual people and events. In many cases, the missionaries spoke and read Chinese and were well educated. They were able to observe closely and make valuable comment on the society in which they had chosen to live. The China Records Project is an ongoing effort to preserve the records of these missionaries and make the documentation available for historical research.

The Book and Periodical Collections

As important as the China Records Project has become, it is but one part of the work of the Yale Divinity School Library. Various collections within the Divinity School Library and, indeed, several libraries within the Yale University system contain significant China documentation. An understanding of these libraries, their historical development, and their organizational relationships substantially facilitates scholarly research.

The Day Mission Library was established in 1891 to provide at Yale University a "collection of the entire Foreign Missionary literature of the Protestant nations of the world." George Edward Day had been professor of Hebrew language and literature and biblical theology at Yale from 1866 to 1891. Missions was his retirement vocation and he traveled widely in Europe to acquire materials for the library. He and his wife, Olivia Hotchkiss Day, purchased the initial collections, gave Yale the Day Library building, and provided the endowment that continues to nurture their collection and vision.

Six catalogues of the Day Collection were published between 1892 and 1902. A survey of these catalogues indicates the early shape of the collection, and this cast has continued to influence collection development. One notes, first, that China is second only to India in terms of the number of items added to the library. One notices a philological bent to the collection reflected by the Bible translations and attendant grammatical works. Also, the collection was intensely practical, one might say sociological, in that its strengths were biography and history. Missiology as a theological discipline was not strongly represented. In the topical index that concludes each catalogue one quickly notices subjects that now would be considered the arena of social history, for example, children's books, widows, and orphans.

Day paid particular attention to the acquisition of periodicals and mission reports. It is now a truism that this material, which libraries sometimes viewed as ephemeral, is essential for missionary research. In spite of the Protestant orientation of Yale at that time and Day's own intent, we note the immediate acquisition of important Catholic materials. Jesuit sources particularly were prominent. Day himself came to recognize the importance of this literature in the sixth catalogue, and Catholic material has become one of the abiding strengths of the Day Library.

Day originally estimated that a library of approximately 5,000 volumes might embrace the entire missionary literature. His catalogue ended in 1902 with more than 6,550 items. In 1932 the

“Of all the Westerners living in China, the missionaries were perhaps in closest contact with actual people and events.”

Day Library was joined with the Trowbridge Reference Library and the Richard Sheldon Sneath Memorial Library of Religious Education to form the Yale Divinity School Library in the newly constructed Sterling Divinity Quadrangle. At the time the Day Mission Library comprised more than 22,000 volumes—a sizable collection even by current measures. While the George and Olivia Day bequest has assured the growth of the mission library, since 1932 the Divinity School Library has operated essentially as a unitary library. What once was a separate library devoted entirely to missionary literature became the infrastructure that has given definitive shape to a comprehensive theological library.

Early in the 1930s the College of Missions, a school of the Disciples of Christ located in Indianapolis, Indiana, deposited its book collection with the Yale Divinity School Library. Subsequently, this collection was given to Yale and incorporated fully into the Divinity Library collections. While it was not a large collection, it did bring to Yale many items not in the library and bolstered particularly the library's interest in missionary biography and history. China was one of the areas in which the Disciples were engaged actively in mission work.

The major influence in the development of China resources in the Yale Divinity School Library was the appointment of Kenneth Scott Latourette as the D. Willis James Professor of Missions in 1921. China, of course, was his special field. Those familiar with Latourette's publications will recall his unusual attention to bibliography. This attention nurtured the mission collections in the Divinity Library. Latourette's bibliography comprises thirty-two typescript pages, a third or more of which is devoted primarily to China. Most of the material cited in his own work is found

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in the Day Mission Library. While the collection was by no means limited in scope to Latourette's interests, it most definitely reflects the range of his scholarship. Particularly worthy of note was his reliance on periodical literature. Day early realized the importance of serials, and Latourette reinforced this perception. The result is an outstanding collection of early China periodicals, many of which are as complete as can be found in American libraries.

The current size of the Divinity Library collections is 337,500 volumes. The library subscribes to 1,455 periodicals, and nearly 1,000 other serials are received. More than a third of the book collections and half of the serial collections are devoted to missionary literature. It no longer is possible to isolate precisely all the material relating to missions generally, let alone to China. The card catalogues list some 4,500 entries with "China" in the main entry, and 150 periodicals have "China" or "Chinese" as the first word of their title. It must be remembered that virtually all of these books and periodicals deal with China missions and missionaries. The subject files beginning with "missions" contain 17,000 entries, and certainly an equal or greater number of other subject headings are specified as "missions." The collections contain nearly 3,000 early (i.e., pre-1800) printed books dealing with Catholic missions and mission societies. More than 20,000 ephemeral documents have been organized into the Mission Pamphlet Collection. Approximately 20 percent of this collection deals with China.

Secular works dealing with China for the most part are in the Sterling Memorial Library collections. The East Asia collection contains more than 200,000 titles in the Chinese language as well as sizable collections of Japanese- and Korean-language materials. The nonoriental-language materials are housed in the general research collections.

Thus the resources for the study of China in the Yale libraries are exceedingly rich and varied. In the Divinity Library collections the early influence of George Edward Day is readily discernible. The collections remain unusually strong in serial and report literature. Catholic missions are heavily represented, perhaps better so than in any other North American library. And the library collection is current with an aggressive acquisitions program and a preservation program. Both the Day bequest and the more recent Latourette bequest have assured the prominence of the mission collections at Yale. Thus the combined China resources in the Yale libraries and archives provide rich and, for the most part, unexplored research possibilities for the scholars.

Notes

1. These registers are available to other libraries and to individuals for a minimal fee upon request to the Archivist, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510, U.S.A.

2. See the Prefatory Note to the Catalogue of the Foreign Mission Library of the Divinity School of Yale University (New Haven, Conn.: Tuttle Morehouse & Taylor, 1892).

3. This was a particular interest of William E. Dodge, an early benefactor of the library. A special title-page catalogue of "Missionary Bibles" is now available.

4. Latourette's Yale dissertation was entitled "The History of Early Relations between the United States and China. 1784-1844," and is published in the Transactions of the Connecticut Academy of Arts and Sciences 22 (1917) :1-209. Fifty-five pages of this work consist of bibliography of commercial, governmental, and travel sources as well as mission documents. Most of the sources are printed, although occasionally there are references to manuscripts.

5. Latourette's A History of the Expansion of Christianity is dedicated to Harlan Page Beach, curator of the Day Library and professor of theory and practice of missions from 1906 to 1921. In the "Acknowledgments" to vol. 6, Latourette describes his dependence on the Day Collection.

6. Access to these materials as well as the report literature is gained through special catalogues that have been maintained consistently over the years. Many scholars, by browsing through the serial catalogue, may discover titles or volumes that they had not realized existed. This is as true for Catholic material as it is for the Protestant literature. The latter, of course, has been collected without denominational or theological bias.

7. Manuscript materials are housed in the Historical Manuscripts Department. Chief among these collections for China scholars are the archives of the Yale-China (Yale in China) Association. A directory of manuscript materials relating to China is available upon request to the Archives and Historical Manuscripts Department, Sterling Memorial Library, Yale University, New Haven, CT 06520, U.S.A.

Resources in the Archives of the Billy Graham Center

Paul A. Ericksen

Of Christianity's history in China beginning in the seventh century, only the more recent portion was shared by nondenominational Protestant missionaries, who came in the nineteenth century. Despite war, famine, epidemic, Western paternalism, Chinese suspicion, and political turmoil, Western missionaries and Chinese Christians have nonetheless worked together to proclaim the gospel and to establish and nurture churches in China. In its brief lifetime, the archives of the Billy Graham Center at Wheaton College in Wheaton, Illinois, have gathered a substantial body of material documenting this missionary activity in China. The archives concentrate more broadly on collecting materials that document the mission and evangelism work of North American nondenominational Protestants around the world, but within that framework have nonetheless developed a diverse body of material that documents practices, achievements, and failures of mission agencies and their personnel during the period from 1888 to 1950. The primary focus of the documents is on work within China. However, the expulsion of missionaries from China in the late 1940s and early '50s stimulated the expansion of work among Chinese in Hong Kong, Taiwan, and other Southeast Asian countries, as well as in Chinese communities throughout the world. It also caused the Western church to examine and use other means to assist and support the church in China. These expressions of ministry are...
The missionary experience and the record it left are a great also documented, covering dates from 1950 to the present.

The hub of the China materials is the collection of records of the United States Home Council of Overseas Missionary Fellowship (OMF), formerly China Inland Mission (CIM). Founded in 1865 by Hudson Taylor, CIM was a pioneer of nondenominational faith missions, and soon became one of the largest and most successful Protestant agencies in China, concentrating its work in the inland areas of China. Withdrawing from China in 1950, CIM transferred its work to other countries in Southeast Asia and later became OMF. The collection includes United States and China Council minutes, personnel directories, correspondence (some by Hudson Taylor), field manuals, reports, publications, and photographs. Supplementing the OMF collection are the personal papers of fifteen OMF missionaries, among them Herbert Kane, a well-known missiologist; Jessie McDonald, surgeon and hospital administrator; and Ruth Elliot, evangelist and teacher.

The archival holdings also include a microfilm copy of the papers of Fredrik Franson, a Swedish immigrant to the United States who worked with Hudson Taylor in recruiting missionaries for China from Europe and the United States, and later founded the Evangelical Alliance Mission (TEAM). Most documents are in languages other than English.

Jonathan and Rosalind Goforth went to China in 1888 to do evangelistic work and church planting. They did so in Henan Province and Manchuria until Jonathan’s complete blindness brought them back to Canada in 1934. The Goforths’ pioneering role, the changes in practice and mission relationships, and the theological trends of the day are documented.

Also among the archival holdings are the papers of Judson Smith who, as secretary of the American Board of Commissioners of Foreign Missions, toured ABCFM stations, as well as those of other missions in China, in 1898; the records of the Hong Kong office of the Billy Graham Evangelistic Association, which produced a Chinese edition of Decision magazine for worldwide distribution in Chinese communities, and an evangelistic pamphlet to be mass-mailed to China; the papers of Charles Troutman, which include information on the work of InterVarsity Christian Fellowship in China, as well as in Hong Kong and Singapore; and a recorded copy of a lecture on the history of Christianity in China, particularly after 1949.

In addition to these various forms of documentation, the archives staff have conducted over forty interviews with more than twenty missionaries who worked in China, many of them with China Inland Mission. These oral histories, covering experiences from 1900 to the present, supplement written documents and in some cases recover the recollections of experience that either were never recorded or were lost. Among the interviewees are some born and raised in China of missionary parents, such as Mary Goforth Moynan, daughter of Jonathan and Rosalind Goforth; many of these missionary children later returned to China or went to other countries as missionaries themselves. Others, like Katherine Schoerner, spent their entire career in China as missionaries, working as church planters, medical missionaries, evangelists, teachers, and administrators. And others not only served as missionaries in China but also had distinguished careers in related or other fields. Robert Ekvall, after working in China and Tibet from 1922 to 1941, and following his internment by the Japanese during World War II, went on to serve on General Wedemeyer’s staff in Chungking, then served in the United States army in Burma, returned to China as a translator on General George C. Marshall’s staff, and concluded his career as a teacher in the United States.

The diversity of forms of documentation equals that of the activity they record: personal correspondence, photographs, board minutes, organizational directories, personnel records, evangelistic posters, annual reports, and language manuals. The subjects treated are equally numerous, such as methods of evangelism and contextualization, the role of women in missions, the influence of North American Bible schools on missions, and the education of missionaries’ children.

These and other similarly pertinent materials are accessible to researchers, and finding aids have been prepared for all processed collections. For further information, either write the Archives of the Billy Graham Center, Wheaton College, Wheaton, IL 60187, U.S.A. or call 312-260-5910.

Scholars’ Guide to China Mission Resources in the Libraries and Archives of the United States

Archie R. Crouch

The Significance of the China Missionary Record

"The missionary experience and the record it left are a great key to the understanding of modern world history, but until now this record has been scattered in fragments all over the globe. Consequently this bibliographical guide is not simply a tool with which to finish a job. It is a map of a job still to be done, one of the greatest tasks of the twenty-first century," states John King Fairbank. The guide, now under way and sponsored by Princeton Theological Seminary, will provide a directory to all known collections of resources related to the Christian mission in China.

The significance of the project is threefold. (1) China mission documents compose the largest collection of primary information on the culture and history of China in Western languages from the 1500s through 1953. The collections are largely unknown and therefore unused. (2) No comprehensive guide has been available. (3) The guide now being compiled makes it possible for librarians to consolidate their holdings in areas of particular interest. And, as a next step after this work is complete, it will be possible to put all the material in the United States collections together in one set of microfiche.

Archie R. Crouch served in China as a missionary of the Presbyterian Church in the U.S.A. (1936–41, 1944–46). After an interlude as Presbyterian campus pastor at the University of California at Berkeley, he joined the administrative staff of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church. Since retirement in 1972 he has specialized in bibliographic research related to China.

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The United States “Scholars’ Guide” Project

The first stage of the work has been published as a prototype of the entire set of volumes. The Pennsylvania Fascicle contains descriptions of collections in forty-one repositories, a union list of dissertations and theses relating to the Christian mission in China, a union list of rare books, a union list of serials, and an extensive index.

The descriptions of collections are organized according to a standard entry form so that, no matter in what collection a scholar is searching, the data are presented in comparable categories. If a library has more than one collection, the collections are listed alphabetically. For example, the American Philosophical Library in Philadelphia has two major collections: the Simon Flexner Papers, and the Oswald Hope Robertson Papers. Within each collection the categories of data are listed in the following sequence: Correspondence, Manuscripts/Pamphlets, Memorabilia (diaries, notebooks, scrapbooks, clippings), Maps/Designs/Drawing, Photos, Slides, Films, Filmstrips, Recordings (oral histories, tapes, cassettes, records), Microforms (microfilm, microfiche, etc.), Serials (bulletins, journals, magazines, newsletters, yearbooks, etc.), Books (general range of subjects covered with emphasis on rare books), and Finding Aids (in-house directories, calendars, guides, check lists).

The union lists of dissertations/theses and serials are likely to have as much value for the scholar as the collections of documents have. Dissertations/theses represent many years of scholarly research that are often neglected after having been put on library shelves. Examples include “Revolutionary Faithfulness: The Quaker Search for a Peaceable Kingdom in China, 1939-1951” by Cynthia Adcock (Bryn Mawr College) and “Timothy Richard’s Theory of Christian Missions to the Non-Christian World” by Sister Virginia Therese (St. John’s University, in New York).

Serials contain historical, informational, and analytical information published for professional interest. The titles usually indicate the areas of interest for which they were published: Bulletin Catholique de Pékin, China Christian Educational Association, China Medical Journal, Chinese Christian Student, Chinese Recorder, Fu Jen Magazine, Lingnan Magazine, Taiwan Bulletin.

The current plan for publication is to produce volumes as fast as the work is completed, similar to the methods by which other multimodule projects, such as the Cambridge History of China, are managed. Volume I, now in progress, will include all collections in the Mid-Atlantic region (New York, New Jersey, Pennsylvania, Delaware, Maryland, Washington, D.C., Virginia, and West Virginia). Volume II will include New England, and other volumes will cover the remaining regions of the United States. The final volume will be a cumulative index and cumulative union lists.

One of the most encouraging aspects of the work is the interest and helpfulness of librarians and archivists. Many who have not yet been approached for information have volunteered the data from their collections after having heard of the project. Also encouraging is the appreciation of scholars who are beginning to see possibilities of enhancing their work through its use.

The advisory committee, under the chairmanship of Charles Willard, who is James Lenox Librarian at Princeton Theological Seminary, provides constant guidance to the substance and to the methodology of the project: William Brackney, director, American Baptist Historical Society; Gerald Gillette, research historian, Presbyterian Historical Society; Edward H. Johnson, China consultant, Canadian Council of Churches (deceased); Donald MacInnis, coordinator of China Research and director of the Maryknoll China History Project; Robert Maloy, director, Smithsonian Institution Libraries; Leslie Marchant, director, East Asian Studies Centre, University of Western Australia; Peter Mitchell, University of Toronto-York University Joint Centre on Modern East Asia; Stephen Peterson, librarian, Yale Divinity School; Richard D. Spoor, director, Union Theological Seminary Library (New York City); Charles West, professor of Christian ethics, Princeton Theological Seminary; Edwin Winkler, professor, East Asian Institute, Columbia University; Franklin Woo, director, China Program of the National Council of Churches.

Princeton Theological Seminary provides office space and equipment at Speer Library for the project. The late Edward H. Johnson contributed a grant that covered a portion of the cost of the Pennsylvania prototype. The China Program of the National Council of Churches has established a $10,000 “opportunity” matching fund for the guide. This means that the constituent members of the China Program have an “opportunity” to allocate funds up to $10,000, which will be released to the project as funds are raised from other sources.

Looking to the Future

The future belongs to the information-efficient. This applies both to the accumulation of data (data-banking) and to the use of data (retrieval). Most of the scholars to whom the guide was originally described replied with amazement, “How can such a vast universe of data ever be located, organized, and published?” Such responses are natural for those whose research experience is based on manual search and analysis, recalling bitter memories of expensive trips to libraries and long days with card files and fragile documents in the archives.

This guide steps over the threshold into the future of modern computer technology, which will make the entire universe of China mission resources available at a single keyboard and screen. For example, before computers a scholar would have to travel to all the major nations of Europe, to Australia, New Zealand, Canada, the United States, Shanghai, and Hong Kong just to begin the search. After computers the scholar can sit at a terminal and call up on the screen, selectively, data from all collections in the Western world.

The information in the China mission guide is designed for computer in-put through the alpha-numerical identification of collections, and the standard entry form with its ten information
The information is entirely transcribed and indexed on a computer tape, which goes to the printer for computerized typesetting. There are two possibilities for the future. The first is the preparation of a single set of microfiche of all the documents in the American, Canadian, and European guides. Such a set of microfiche can be economically reproduced for location in a few major libraries. Scholars will then have all the documents in the Western world at their fingertips, providing superior stores of information at incredibly reduced expenditures of time and energy.

China Mission Studies (1550–1800) Bulletin

David E. Mungello

The China Mission Studies (1550–1800) Bulletin (CMSB) was developed to advance the study of the historical contact between Europe and China that took place within the Christian missionary context in the years 1550 to 1800. Consequently, "Mission Studies" refers not only to the missiological experience and issues, but to using the rich history and documentation of the China Mission to deepen our knowledge of the confluence of Chinese and European histories. The areas of interdisciplinary concern include bibliographical studies, cultural interchange, history of science, history of European expansion, intellectual and social history, and mission history within broad cultural contexts, such as anti-Westernism in China. To achieve this, the Bulletin has attempted to serve as a bridge between secular and religious, Asian and Western, and European and American scholars. As a specialized international serial, it seeks to be a vehicle of communication among scholars whose current work has been insufficiently disseminated among other scholars working in the same general area of China Mission studies.

The chronological parameters of 1550–1800 were chosen to present the history of the early modern missionary experience in China, extending approximately through the reign of the Ch'ien-lung emperor (d. 1799). After 1800 the internal decline in China and the increasing impingement of European imperialist powers in Chinese life altered the nature of the missionary experience, and this change has tended to create a watershed effect among researchers. As a result, the cut-off date of 1800 must be seen as much a practical expedient to serve scholarship as a significant historical divide. But in addition, a concentration on pre-1800 material allows the scholar to work in areas more detachable from contemporary political debate. Here again, the matter is one of degree; the recent attempt of the Roman Catholic Church to promote the model of the Jesuit father Matteo Ricci (1552–1610) as a basis for contemporary relations between the government of the People's Republic of China and the Roman Catholic Church shows that the pre-1800 material is not totally removed from contemporary political relevance. Also, the pattern of relationships between China and the Western nations today has returned to the greater equality of the 1550–1800 period rather than the 1800–1949 period when the West dominated. The recurrence of this earlier pattern gives China Mission studies of the 1550–1800 period a relevance for present-day Christian activity in regard to China as well as significance for better understanding contemporary Chinese-Western relations in the political and diplomatic, and other, spheres.

Whether as contributor or beneficiary, since its founding in 1979 the Bulletin has seen the parallel growth of contacts between secular and religious, Asian and Western, and European and American scholars working in the field of China Mission studies (1550–1800). This fact has been testified to by the attendance of scholars from around the world at academic conferences at Macerata-Rome, Chicago, Paris, Taipei, Seoul, and Tokyo.

The Bulletin grew out of the compilation in 1978 of a worldwide directory of scholars currently working in the field of China Mission studies (1550–1800). Contributions are published in the range of languages appropriate to the field, including Chinese, French, German, and Spanish, in addition to English. Annual issues include articles, scholarly notes on research in progress, reports on conferences, practically oriented library reports on source materials found in both obscure and eminent collections, and news and notes of the field. Current subscriptions are available at U.S. $5.00 for individuals and U.S. $8.00 for institutions. Back issues I (1979), II (1980), III (1981), IV (1982), V (1983), and VI (1984) are available in single numbers, postpaid, for U.S. $5.00 (individuals) and U.S. $8.00 (institutions). The entire set of back issues may be purchased at a 20 percent discount. Inquiries may be directed to the editor, David E. Mungello, Department of History, Coe College, Cedar Rapids, IA 52402, U.S.A.

David E. Mungello is Professor of History at Coe College, Cedar Rapids, Iowa, and Editor of the China Mission Studies (1550–1800) Bulletin.
And Brought Forth Fruit an Hundredfold: Sharing Western Documentation Resources with the Third World by Microfiche

Harold W. Turner

One of the greatest injustices of the twentieth century is the widening gap between the affluent nations of the West and the rest of the world. This gap appears not only in material wealth but also in the wealth of information and knowledge deposited in our libraries and in other storage systems of increasing range and complexity. Much of this information is about the third world itself—its life, cultures, religions, and resources. The third world has access to most of this information only by traveling at great expense to the Western depositories, although it is badly needed for its own self-identity and development, and in order to meet Westerners on equal terms. Information is knowledge, and knowledge is power. The West grows ever more powerful through what Andrew Walls has called a ‘colonialism of knowledge’ potentially more oppressive than other forms of colonialism.

"Information is knowledge, and knowledge is power. The West grows ever more powerful through what Andrew Walls has called a ‘colonialism of knowledge’ potentially more oppressive than other forms of colonialism."

The Sharing Project of the Centre for New Religious Movements

This article describes a concrete example of the noncommercial "smaller projects that can be undertaken by individuals or informal networks of cooperation" recommended by Gerald H. Anderson, and although it is well toward completion it has somehow escaped mention in any of the IAMS documents. It concerns the information explosion that has occurred in the last two decades in the special field of the Centre for New Religious Movements at the Selly Oak Colleges, Birmingham, England. This field deals with the massive development of new independent religious movements in the tribal cultures of all continents as a result of interaction with the Christian faith (and to a much lesser extent with other religions), and lies beyond the usual boundaries of missions and indigenous churches although to some extent it also overlaps these areas.

The earlier efforts of this centre, when it was located in the University of Aberdeen, were directed toward the publication of a series of annotated bibliographies. Two of these volumes (on Black Africa and on North America) had already appeared when I spent a term in Malawi. Soon I had a card index of over a hundred distinct movements in Malawi alone, many of them being small independent churches out in the "bush." I then had to ask myself what benefit were any of these people ever going to get from what I was doing in an academic context? And yet they were the people it is all about—their lives, their history, their spirituality. They had no access to or identifiable benefit from my much-prized collection of information. True, Malawi had its own section in the African bibliography and there were copies of this volume in Malawi, but scholars and students might well find these more tantalizing than helpful when even the items on their own country were often inaccessible—and how much more inaccessible were the items on surrounding countries and the rest of Africa! I had really done nothing for the little bush churches that were struggling with their new faith. Something had to be done to close the gap between us.

The first step was to move the Centre for New Religious Movements to the international crossroads provided by the Selly Oak Colleges with their Christian, ecumenical, missionary, and interfaith features. The second step emerged from a dinner party given by a Solomon Island student in Britain, and his wife, for three New Zealanders and two of their wives, all of whom had worked or traveled in Papua New Guinea. The documentary foundation of the center was a collection approaching 150,000 pages of articles, reviews, extracts from books, and so forth—all dealing with the new religious movements arising in a tribal context. Why not use the new technology provided by the microfiche form of reproduction, place all the documentation on microfiches, and distribute copies around the third world so that this information would at least be found in the countries concerned and be that much nearer to the movements themselves? We would at least have taken the first concrete step by way of sharing "our" resources with those who in a sense really owned them. And so it began, early in 1980. We had to learn the new technology and

Harold W. Turner is Director of the Centre for New Religious Movements, Selly Oak Colleges, Birmingham, England.
find the funds. One of the dinner guests was director of Christian World Service in New Zealand and within a few months that body had made a grant of £1,275 (later extended to over £4,300), and a microfilming fund had been started.

The Preparation of the Collection

The materials had never been collected with microfilming in view and it was at once clear that they were neither sufficiently complete nor in suitable physical form at many points. A massive topping-up operation then began, both to photocopy into the collection the materials in the local university library that it had not been necessary to transfer before, and to add (through extensive use of interlibrary loan) items that clearly should be included in the initial microfilming of this particular field. These processes have been a major part of the centre’s work since 1980.

More explicit decisions had also to be made about the content of the collection. It was decided that it was not our business to impose quality, ideological, or “scholarly” controls; we should include the good and the bad, even if only to show how bad some material can be! In this way we leave the future open for other viewpoints than our current or Western attitudes, and we do not dictate to the third world. It was decided to include novels (such as Earl Lovelace’s *Wine of Astonishment* on the Spiritual Baptists in Trinidad), poetry (e.g., Rastafarian verse and songs), and drama (e.g., on prophetess Beatrice and on Simon Kimbangu in Zaire). We have also reached down within books and articles as far as single paragraphs, which were the only relevant material, says have often been admitted. In the case of books we have included the table of contents only, except where permission has been secured to go beyond this. For these items the centre has commenced a separate program of low-volume publishing in photocopy form on demand for out-of-print items the archival quality masters held at base is comparatively cheap.

The Microfiche Form of the New Technology

To locate our project within the technological revolution, we first had to say a firm No to those who would tempt us with computers and satellites. Not that we feared these sophistications, for I had experienced a series of seminars simultaneously linking scholars in New Zealand, Fiji, Papua New Guinea, and Hawaii by satellite. But the costs, complexities, and fallibilities at both ends of our communication project ruled them out. We settled for the well-tried, low cost, low technology of microfilm in the convenient microfiche form, which would appear to have an indefinite future. We set out for ourselves the advantages as follows:

1. The whole of our shareable documentation (of well over 100,000 pages) could be placed on about 1,100 thin sheets of microfilm, each 105mm by 148mm, and each holding about 100 pages of our texts. In total these would amount to no more than a small shoebox in volume, and could be posted anywhere in the world.

2. As printed materials become dearer, microfiche forms tend to become cheaper, with improved technologies and greater volumes. Fiches can be stored in convenient binders with panels containing pockets that give direct access to each fiche. The reader required is a simple machine similar in principle to the familiar slide projector. There are cheap models light enough to post by air parcel, and one of these is being included with each donated set of our fiches.

3. Further microfiches to update the information can be readily sent by airmail and are easily inserted into the system.

4. No extra burden of buildings, staffing, maintenance, or servicing is being imposed on the third world.

5. The usual problems of libraries, especially in the tropics, are removed by the use of diazo, a nonemulsion form of microfiche that is being increasingly used in the West as against the much more expensive silver-halide film. There is no risk from damp, insects, fungi, or deterioration of paper, and no temptation to cut pages out or to thefts. It must be stored in dark pockets, but if ultimate fading or fire should destroy it, replacement from the archival quality masters held at base is comparatively cheap.

In short, there is no more secure, convenient, economical, and practical system.

Other Preliminary Decisions

It was agreed not to commercialize this information but to retain fairly direct control of production and entire control of distribution. Copyright reasons alone would require this decision, and also the fact that we try to distribute within the conventions of the international interlibrary-loan system. This means that in each case a library applies to the centre, which administers the collection as part of the Selly Oak Colleges Library, for a copy of part—admittedly the greater part!—of its resources, and the request is met through the microfiche copies, which are retained just as with the more familiar Xerox copies received through interlibrary loan.

It was decided that theological seminaries and Christian research centers in the third world would be offered a complete package of microfiches, storage binders, and reader by donation through funds sought from Western sponsors. Western libraries interested in securing the fiches, perhaps with the binders but without the readers, would be able to do so through the same procedure but with an associated service charge commensurate with the amount of material concerned; again no new principle was involved.

On the technical side it was decided to use the common 24x reduction ratio for the microfiches, but to use a 42x magnification lens in the readers to enlarge the original, especially as some of the material was in small print or poor condition, and so made for easier reading. A spare lamp would be sent with each reader.

In the mid-1970s we had operated a system whereby voluntary translators working at home had turned a number of items in other European languages into English, in order to do something about the continuing “imperialism” of expecting peoples in the third world to learn a range of Western languages in order
to read about movements in their own countries. We decided to include these translations, after each item in the original language, even where the translation left something to be desired. In 1984 we were able to renew this system in time to produce a substantial body of translated material for the as-yet-unfilmed Latin American section. Over fifty voluntary translators, covering some nine European languages, are now at work; this is a separate project with its own problems and promise, and deserves separate discussion.

Once our materials were to go on to microfiches we found urgent need of a permanent and worldwide classification system, together with an expandable and machine-readable number code system. We finally decided on eight major sections: Theory, General, North America, Latin America/Caribbean, Africa, Europe, Asia, and Oceania. Within the continental areas we distinguished regions, and then proceeded by countries as the basic units. More local theoretical and general materials were also provided for through the system, and the United States required division according to the movements themselves. Where there was a great deal of material on one movement, as with the Rastafarians, the Kimbanguist Church, some movements in Oceania, and so forth, we appended a separate section for "Particular Movements" at the end of the main section concerned. The demands of a strictly logical system had to be tempered by the peculiar nature of some areas or some movements, and everywhere by the final criterion, the convenience of the user.

There were many other problems in classifying and coding. Too late for the Africa filming we discovered a country we had inadvertently omitted—the independent Comoros Islands! And then in 1984 Upper Volta, near the end of our West Africa section, changed its name to Burkina Faso and so required second place in the alphabetic order. When the New Hebrides became independent as Vanuatu we caught it in time. But what to do about the Caribbean Lesser Antilles with all those small independent and semi-independent countries mixed with colonies and overseas departments? We have simply placed them all together as a geographical unit. Then there is the sensitive matter of Irian Jaya, which must be shown both politically as part of Indonesia, and culturally and geographically as part of Melanesia. And of course history will face us with further changes and leave our system behind—except for a separate number coding where it has been planned to be open-ended.

Having established our groupings, it was felt that some kind of introduction or comment was needed for each section, indicating its special features or some of the more important literature that followed. This meant writing notes for over a hundred countries to be included in the filming, and this became a major survey task.

Financial and Distribution Issues

Strange, for such an unconventional project and little-understood subject, raising the necessary funds of over £50,000, without experience or official backing on our part, has not proved impossible, although it has required a lot of hard work. Apart from a few individual donors, grants have come from six bodies in the United Kingdom, five in Germany, three in the United States, three in New Zealand, three in Canada, one each from Denmark and the Netherlands, and one from an international body. These represent, in the main, mission agencies, both Catholic and Protestant, together with a few private Christian or religious foundations and World Vision. One notes the absence of response from a few major communions, from what might be called "evangelical" bodies despite the great interest shown by the range of new evangelical graduate theological schools in the third world, and by churches in the United States (only one of the three donors is a church, although the Mennonites respond splendidly in staff help and in use of the centre). A few seminaries and other bodies (e.g., the University of Ibadan) have found their own funds, and increasingly we are encouraging this as a first suggestion. At a later stage an approach was made on UNESCO to fund sets for eighty national universities in the third world, where the materials would be equally valuable in other ways; despite presenting the project as one form of returning cultural possessions (in this case, information, etc.), the effort was unsuccessful. On the other hand, certain sponsors have specified donation to three public universities—the universities of Papua New Guinea, Swaziland and, for obvious reasons, Makerere in Uganda.

Distribution problems began with the selection of the initial target of fifty institutions—an arbitrary number, but one we could reach and that would give some world coverage. Being in a new field we knew part of our task was to awaken a sense of need and of the potential of these resources. We should have both an ecumenical and a geographical and cultural spread, aim for at least one set in each of the countries with these movements, and take account of the special problems of distance and isolation experienced by the island peoples of the Pacific and the Caribbean. We decided to aim at this stage for higher-level institutions with properly organized libraries, rather than for the Bible-school level. Selection has also been affected by the nominations of particular institutions by the Western sponsors, resulting in direct relationships that we have encouraged. We have had to accept the refusals of a very few institutions that clearly ought to be interested (from what we know of their area), as well as deal with the requests of institutions that do not fit the criteria above.

Production and Transmission Problems

The quality of the microfiches is limited by that of the documents. The majority of these are photocopies, sometimes from other photocopies, so that the fiches are already second or even third generation. Some of our copies have had to be made in various parts of the world, on ancient or poorly functioning machines, and perhaps from very poor mimeographed materials—it was that or nothing. Then there have been the too-tightly bound volumes with a deep center fold that cannot be brought into focus, and hours have been spent trying to restore legibility by pen. We have learned to live with these situations and not to worry about the later criticisms of the high professionals, well financed and staffed, who may think we should have done better. Fortunately the foregoing applies to only a small minority of our materials.

The other problems gather at the camera producing the microfiches where we cannot expect an operator alert to the niceties of our needs. It is so easy with some of our materials to turn over two pages at once, not to notice stray pieces of paper that will intrude, to get items out of alphabetic order or even to reverse a whole section, to fail to make a compromise adjustment to the exposure when adjacent pages within one frame have distinctly

"Of course history will face us with further changes and leave our system behind."
different densities. Then there are all the hazards of typing out the title strip for each fiche as soon as it is filmed, wrestling with the strange names of foreign authors, and getting the numeric codes just right. Some of our materials have had to be sent back three times to be refilmed. Then there are the further problems that arise in the course of the mass duplication from the masters, where things don’t always go right throughout a batch, and it is also impossible to check over 100,000 frames on the fiches.

The bureau that produces the fiches (on very favorable terms) suffers our peculiar problems with patience, and also is employed to distribute, by air, parcels across the world, a task beyond their normal ken. Two readers arrive at the same remote place, or a surplus storage binder, or there are microfiches missing at some point in the sets. The reader arrives damaged and we are asked how to replace the glass fiche-holders or how to cement a broken plastic casing. (That last query meant experimenting with a suitable cement on the same model of reader at Selly Oak and then airmailing a tube of the cement to Kenya.) Sometimes the whole package, totaling well over 20 kilograms, is taken as personal baggage by a staff member who has been visiting Britain, and with the extra hope of taking it all free through the customs. Sometimes we have to supply letters to assist favorable or even fair assessment. One seminary had to cancel its acceptance of the set when it discovered the impossible sum the government would impose as customs and other taxes. A large Latin American country has put us to the trouble and extra expense of paying for two stamped documents from its embassy in Britain, each of which I had to sign before a notary public, who is a rare and expensive official in Britain; and this in order to give something to that country!

Nevertheless by the beginning of 1985 we had distributed forty-two sets to third-world countries, and twenty to Western libraries. Special satisfaction is felt with another set that has gone through the bamboo curtain to Nanjing Theological Seminary in China, thanks to sponsorship by the Foundation for Theological Education in Southeast Asia. Now we aim for the iron curtain also, as those on the other side will not get foreign exchange for materials associated with religion and with Christianity; but these are two special situations.

What Is It All Worth?

When we return to the earlier issue of closing the gap, between a center of this kind and the “little bush churches in Malawi,” we are under no illusions. We have taken only the first steps, but at least we are that much nearer to these movements themselves in over forty areas around the third world, and an increasing number of nationals who could never come to Britain have at their disposal the great majority of the resources we ourselves enjoy here. A great deal now depends on the local use made of this information, and this needs to take many different forms: local histories of individual movements; accounts of similar movements in adjacent areas; stories, poems, songs, and plays about the history and the founders; anything in any of the many local cultural modes of communication. To this end we hope to work with the World Association for Christian Communication, based in London, in encouraging the further detailed and imaginative work, including translations of the results into local vernaculars, for which we are providing the initial information.

The earliest responses will usually be the development of new courses and subjects for student research papers in this field, and even these results alone would justify the effort. Naturally a start will be made using the local area materials, but we hope that the important regional, continental, and world perspectives made possible by such world-ranging resources will also be discovered. To facilitate this comparative study, we do not normally distribute anything less than the whole set of fiches.

On the technical side we plan the provision of small, cheap, portable microfiche readers (such as the Fuji) which can be adapted if necessary to a car battery, purchased privately or loaned or rented from a base library. Together with a loan of extra sections of the relevant fiches, anyone can use these resources at home, even in remote places, and at their own pace. Our centre has then reached out across all barriers of geography or distance. It is possible for a microfiche reader-printer to be added to a library and so to provide a paper copy of our originals. But this is a more complex and expensive process that we cannot encourage; in general it must be accepted that, even at these lower levels, “applications of the new technologies to different parts of the world are likely to be drastically different.”

There have already been several forms of feedback from the third-world recipients, thus initiating the reciprocal exchange of information that we hope we are encouraging. Some send us local documentary items of which we might otherwise never hear, much less secure. For instance, the distinguished founder of a new movement in Papua New Guinea has printed his own history and the copy sent to us is now being translated and in due course the original and the English version will be distributed around the world—something the author could never have envisaged. Then the Atma Jaya Research Centre at Universitas Katolik Indonesia has taken all the introductory notes from each section on the microfiches, typed them out, mimeographed and assembled them into a seventy-page volume entitled “User’s Guide,” and is making these available throughout Indonesia. We had never

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Awards to the International Bulletin

An Award of Merit for “theological reflection” was presented to the International Bulletin of Missionary Research at the 1985 convention of the Associated Church Press in Washington, D.C. Citing the article by W. S. Campbell, “Christianity and Judaism: Continuity and Discontinuity” (April 1984), the judges described it as “a model of theological discourse. . . . Superb.”

Two additional “Honorable Mention” awards were given to the Bulletin for “general excellence” and for “a department.” In their citation, the judges said, “The articles are well-written and thought-provoking. There is a cohesiveness of design throughout.”

The membership of the Associated Church Press includes 147 Protestant, Catholic, and Orthodox publications in the United States and Canada, with a combined circulation of 11.2 million.
university libraries may well be securing fiche production cameras and fiche duplicators, and so be able to produce microfiched information for exchange with or addition to our own. Then parties at both ends will be operating on more equal terms. As for higher-level technologies of computerized storage and satellite transmission of our documentary text, with on-line availability around the third world through local terminals—this is simply not feasible in the foreseeable future for the Centre for New Religious Movements or for third-world seminars. For us, computers serve as limited tools—for example, with the bibliographic data we are now about to handle on our own system—together with distribution activities and more literary work.

Nor do we feel mistaken in not waiting to be included in some national or international computerized data bank, planned and standardized from the top down. IAMS is right to seek an international standard for bibliographic information in its own field; but it has to go ahead apart from wider schemes. By the same token we here cannot stop work until we are invited to participate in some high-level system on its own terms. The latter will always have to come to terms with forms of information recording before electronics appeared, and that will continue apart from the demands of the newest technologies. With these convictions we offer our current project without apology, simply as the best we can do. It is not perfect; it will face technical criticisms; nonetheless, when we have finished microfilming the Latin America materials in 1985, we shall have actually done something that, I think, has not been attempted before on this scale or by these means—at least in the fields of missiology and religious studies.

May it serve for the mutual enrichment of all sections of the Christian community—from Barbados to Burma, and from Chile to China—as well as for the service of others. These grains of wheat are being scattered so widely, and into so many different soils; some may die, some produce little, some lie long dormant, but much will in the end, we pray, increase the fruits of our work even a hundredfold.

Notes

2. See further the four articles on this theme in International Review of Mission, no. 290. April 1984.
3. See the earlier and the continuing reports from this IAMS Working Party.
5. For accounts of the missiological significance of this field across the world, together with bibliographies, see the January 1985 issue of Missiology devoted to this subject.

Noteworthy

David B. Barrett, a contributing editor of the International Bulletin of Missionary Research, has been engaged by the Foreign Mission Board of the Southern Baptist Convention for a three-year project to analyze the research data and help plan mission strategy for reaching 2,200 cities in the world that will have a population of 100,000 or more by the year 2000. Barrett, who took up his new responsibilities in Richmond, Virginia on April 29th, is editor of the World Christian Encyclopedia (1982), and served with the Church Missionary Society in East Africa where he was research officer for the Church of the Province of Kenya, and for the Anglican Consultative Council, and the Lambeth Conference.

Baker James Cauthen, retired executive director of the Southern Baptist Foreign Mission Board, died April 15 in Richmond, Virginia. He was 75 years old. After missionary service in China, Dr. Cauthen headed the Foreign Mission Board from 1954 until he retired at the end of 1979. Under his leadership the number of Southern Baptist missionaries increased from 908 to nearly 3,000, and the number of countries where they served grew from 32 to 95.

Philip J. Scharper, recently retired editor-in-chief of Orbis Books, died May 5. He was 65. Mr. Scharper was co-founder of Orbis Books in 1970, with Miguel d'Escoto, M.M., now Foreign Minister of Nicaragua, as publisher. Earlier Mr. Scharper was editor-in-chief at Sheed & Ward for 13 years, and served as a special consultant to the Second Vatican Council on the church's role in the modern world. He was also active in television as a writer and journalist. With his wife, Sally, he wrote more than thirty religious documentaries for network television, mostly on NBC. Their scripts won over twenty national and international awards, including citations from the Writers Guild for “distinguished achievement,” and four Emmys from the National Academy of Television Arts and Sciences. An initial nominee for the recently established Publishing Hall of Fame, Mr. Scharper was cited as “the dean of American religious editors, whose work has altered the course of theology wherever English is read.”

Deaths

Norman Goodall, an English Congregationalist, later a minister of the United Reformed Church, died January 1 in Oxford, at age 88. He had served on the staff of the London Missionary Society, the International Missionary Council, and the World Council of Churches, and was credited as being the architect of the integration of the IMC with the WCC in 1961.

Ruby Rhoades, top executive of the Church of the Brethren World Ministries Commission, died in Elgin, Illinois, January 8. She was 61. A former missionary in Ecuador, she was the first woman to lead a major agency of her denomination.
Crisis Management in the Event of Arrest, Disappearance, or Death of Mission Personnel

United States Catholic Mission Association

These guidelines were prepared by the Maryknoll Sisters, Office of Social Concerns, for the United States Catholic Mission Association, in March 1984. Each mission agency needs to have its own guidelines for procedures in crisis situations. These guidelines are published here to help others as they consider their own procedures under such circumstances.

I. Before crisis:
A. Prepare network of communication for use in crisis
   1. In country (Conference of Religious, other Congregations, etc.)
   2. Outside (one key contact, with back-up, who will notify international solidarity networks, e.g. Washington Office on Latin America, Washington Office on Africa, etc.)
   This will help to minimize the number of calls needed to start solidarity action, and thus enable you to maintain a fairly low profile.
   This is distinct from calls to the Congregational Center, families, etc. by the religious superior of the disappeared/deceased.
B. Develop discreet telephone language/ways of communication for use in crisis.
C. Decide which international press correspondents are “key” and should be notified in order to get the story out. Utilize opportunities to meet them before a crisis happens. This helps to establish rapport and credibility.
D. Choose a crisis communicator, with one or two back-ups.

II. At the time of the crisis:
A. Role of the Religious Superior
   - notify U.S. Embassy
   - notify Congregational Center
   - notify family (unless Center does this)
   - notify local church authorities (Conference of Religious, Bishop, etc.)
   - notify local civic authority (police, etc.)
   - notify Sacred Congregation for Religious and Secular Institutes, or Propaganda Fide
B. Role of Crisis Communicator
   - notify contact (cf. I.A.2) for international solidarity network
   - notify international press representative (cf. I.C)
   - be sure that the following points of procedure are enacted and followed through
C. General Procedure
   1. Keep a chronology of events before, during, after
      - everyone write down what they remember happening, in as much detail as possible
      - include: who first notified you? time? etc.
   2. Keep log of phone calls/meetings with
      - local authorities
      - U.S. Embassy
      - Church authorities, etc.
   4. Keep in touch with other religious in the area. Include area where person lived, worked
   5. Gather any information local people may have of event.
      Avoid any contact that may endanger local people. Other religious, etc., may be able to gather information through their normal contacts.
   6. If a witness can make a statement, take it, get it in writing.
      If the person cannot sign or needs to remain anonymous for safety, you write it, describe the informant as, e.g., “a 50-year-old farmer,” then you sign it as receiving the testimony of this witness, date it, indicate your location.
      Have the statement witnessed by one or two other expatriates (for the safety of local people). These witnesses should hear the statement made by the witness, if at all possible.
D. When crisis involves the death of a missioner:
   1. If the body is to be returned to the U.S. or country of origin
      Plan for an autopsy before making funeral arrangements.
      Get necessary permissions, etc.
   2. If the body is to remain in the country of death
      a. Get autopsy done and obtain complete report for Congregation/families.
      b. If autopsy is not possible, get one or two doctors to examine the body (not autopsy). If they are afraid to be named, have Religious Superior and another expatriate 
   c. Report should
      - specify cause of death (bullet wounds, stabbing, strangulation, massive beating around head or vital organs, etc.)
      - specify nature of wounds, e.g. where bullet or bullets entered the body and where they left the body, caliber of bullets
      - specify how many wounds
      - draw to indicate
      - look for signs of additional bruising, beating, torture, stab wounds, etc.
      - take pictures, if possible (preferably color)
   d. If possible, look for other evidence at site of death (bullet casings, etc.)
   e. Ask press representatives who might have been there to send pictures to Congregational Center.
   f. Have Congregational representative (expatriate) hand-
carry a copy of preliminary medical exam (cf. b) or autopsy (cf. a) out of the country, with the photos, to the Congregational Center.

g. Hand-carry clothing to U.S. in plastic bags for forensic report.

h. Send a copy of autopsy/report and photos to U.S. Embassy in country of death.

i. Congregational Administration send copies of autopsy/report, duplicates of photos and Congregation's official version of what happened to Congress and Senate, asking for a full report. (cf. E, following)

E. Questions regarding performance of local authorities and U.S. Embassy

1. Responsibility of Religious Superior in the country:

   Role of local authorities, civilian and military (police)
   - What procedure did they follow in this situation? Was this the usual procedure in this type of situation?
   - Were special troops or divisions called in?
   - Who was highest in command?
   - Did local authorities notify religious superior or U.S. Embassy that Americans were involved in the incident?

   Role of the U.S. Embassy
   - Were they notified by local civil or military authorities of an incident involving U.S. personnel? What time?
   - What actions did they take?
   - Did they contact the superior of the individual(s) concerned or any religious superior to see whose personnel were unaccounted for?
   - Did the U.S. Embassy take action right away to secure the safety of U.S. citizens or to defuse a life-threatening situation?

2. Responsibility of Religious Superior in the United States:

   - Notify Congregation and families

   - Contact Church authorities
     U.S. Catholic Conference
     International Justice & Peace Office
     202/659-6815 (Washington, DC)

     U.S. Catholic Mission Association 202/832-3112
     (Washington, DC)

     Leadership Conference of Women Religious
     301/588-4955 (Silver Spring, MD)

     Conference of Major Superiors of Men
     301/588-4030 (Silver Spring, MD)

   - Contact State Department: ask to speak to the Assistant Secretary of State for
     Bureau of African Affairs 202/632-2530
     Bureau of East Asian and Pacific Affairs 202/632-9596
     Bureau of Inter-American Affairs 202/632-9210
     Bureau of Near Eastern and South Asian Affairs
     202/632-9588

   If Assistant Secretary of State is not available, ask for Deputy Director, and if this person is not available, then ask for the specific Country Desk Officer.

   Explain the situation and ask their aid for the foreign government's utmost assistance in locating the disappeared or investigating the death.

   - State Department can give you the phone number of the U.S. Embassy in the country where the missioner disappeared/died, the name and address of the President of the country, etc.

   - Contact the Embassy of the country involved (State Department can give you the number), or ask the relevant key group listed below, or the Washington, DC Information Operator (202/555-1212).

   - Contact Congressional Representatives/Senators:
     Capitol Switchboard 202/224-3121.
     They will connect you with the Representative or Senator you specify. Ask to speak to the Foreign Affairs Aide.

   Call for full investigation of behavior of local and U.S. Embassy personnel in incident.

   Request cable traffic for this incident between U.S. Embassy in country of incident and State Department in Washington, DC.

F. Congregational follow-up through Justice & Peace Coordinator

Key Groups to Contact:

1. Amnesty International 212/582-4440 (New York City)

2. Catholic Institute for International Relations—European solidarity contact 01-354-0883 (London)

3. Ecumenical: National Council of Churches, Director of Human Rights Division 212/870-2424 (New York City)

   Key Groups According to Regional Divisions
   Washington Office on Latin America 202/544-8045
   Washington Office on Africa (South Africa, Zimbabwe, Namibia) 202/546-7961
   Africa Faith and Justice Network (all of Sub-Saharan Africa) 202/832-3412
   Church Coalition for Human Rights in the Philippines 202/543-1094
   North American Coalition for Human Rights in Korea 202/546-4304

PRESs: Ask the above key groups for help in contacting the press.

Suggestions to those asking what they can do:

1. Call the Embassy of the country involved in Washington, DC or the Consulate in your city and ask to speak to the Political Office of the Embassy or the Consul-General. If they are not available, ask for someone in a position to follow through on your inquiries.

   When speaking to the personnel of the Embassy or Consulate, frame your concern in the form of a request for information.

   State what you have heard, ask if they have any further information on hand. Request that they keep you posted on progress in the case of locating the disappeared or progress of the official investigation in the case of death.

   Leave your name, address and phone number with them.

2. Send cables directly to the President and other designated persons in the country where the missioner disappeared/died.

3. Plan vigils outside Embassy/Consulate and invite the press.

4. Call local Congresspersons, asking them to join other Congresspersons in asking the foreign government's utmost assistance in locating the disappeared or investigating the death.

5. Write follow-up letters to the Embassy/Consulate and to your Congressperson after your phone calls. Ask to be kept informed of developments.

6. Plan visits to the local office of your Congressperson/Senators.

7. Conduct a signature campaign focusing on very dear requests of the U.S. Congress or Secretary of State or President of the country involved.

8. Conduct a teach-in evening of study on the country where the missioner worked and the history of U.S. relations with that country. Finish the session with opportunities for specific actions.
A Catalogue of Friendships

Among western Christians working in India during the struggle for national independence, a unique position was occupied by Charles Freer Andrews. At a time when British missionaries had, often through no fault of their own, come to be identified with those seeking to keep India under subjection, even the most vociferous of nationalists were prepared to make an exception in Andrews’s case. Everyone knew of his friendship with Rabindranath Tagore and Mahatma Gandhi, with S. K. Rudra and Sudhu Sundar Singh, and with Maulvi Zaka Ullah. Everyone knew, too, of the depth of his concern for the poor and the disinherited. The Indian Christian nationalist K. T. Paul wrote of Andrews as a man “than whom no foreigner has a deeper knowledge of the Indian.”1 But it was not merely knowledge: many other missionaries and administrators had that; equally it was love and respect. Tissington Tatlow was scarcely exaggerating when he said that in the 1930s Andrews was “known all over the world as the Englishman who is more trusted than any other by the people of India.”2 And in the 1920s and 1930s the greater part of religious and political India concurred. Tagore thought of him as a Christian sadhu, and he was widely known as “Deen-abandhu”—friend of the poor. Someone, somewhere in India, once said that his initials really stood for “Christ’s Faithful Apostle”—a little sentimental, perhaps, but then Andrews himself was no stranger to sentiment. His life was a life in which unremitting activity was prompted and supported by a long series of emotional attachments: “a catalogue of friendships,” it has been called.3 This Andrews himself was more than ready to admit. In his autobiography he wrote that “it is as if I saw Christ in the faces of those I met or felt His presence in the midst.”4 The more reticent spoke critically of Andrew’s habit of “hero-worship.” But if this was in some measure his weakness, it was also his strength, since he was able by this means to reach the hearts of the Indian people as few Europeans, either before or since, have been permitted to do.

The Life and Work of Andrews

Charles Freer Andrews was one of fourteen children, born on February 12, 1871, to John Edwin Andrews and Mary Charlotte Andrews (née Cartwright) in Newcastle upon-Tyne in the northeast of England. Most of his youth was, however, spent in Birmingham; he attended King Edward VI School there, proceeding in 1890 to Pembroke College, Cambridge, where he graduated with a degree in classics three years later. The Andrews family belonged to the Catholic Apostolic Church, founded on the precept and example of the charismatic Scottish preacher Edward Irving (1792–1834), and Andrews’s boyhood was spent in that church’s “strange, emotional atmosphere of prophesying and speaking with tongues and ecstasy in the Spirit.”5 However, on coming to Cambridge, Andrews fell under the influence of a moderately high-church type of Anglicanism, which associated with the names of B. F. Westcott and Charles Gore (whose manifesto Lux Mundi had appeared in 1889). Indeed, his closest friend was Westcott’s youngest son, Basil. At this critical stage in his life Westcott provided him with a new theology, Platonic, Johannine, and socially activist. Unable to sustain his allegiance to his father’s church, in 1895 Andrews became an Anglican; in the same year he took up lay parish work at Monkwearmouth, in Westcott’s Diocese of Durham. There he became “an out-and-out opponent of the capitalist system.”6 He was made a deacon in 1896 and was “priested” in 1897, working during this time among the urban poor in the Pembroke College Mission in Walworth, South London (1896–99). Already Andrews was a “Christian socialist,” and already he had published his first book, a prize essay on The Relation of Christianity to the Conflict between Capital and Labour (1896). But he had not yet begun to contemplate work in India.

Andrews was known all over the world as the Englishman who is more trusted than any other by the people of India.’”

In 1899 Andrews returned to teach at his old college in Cambridge, and there he remained until 1903. At that point he offered himself to the Society for the Propagation of the Gospel in Foreign Parts for missionary work in India. It seems that this decision was precipitated by the premature death in India of Basil Westcott, whom he hoped in some way to replace. He arrived in India early in 1904, and for the next ten years taught as a member of the brotherhood of the Cambridge Mission to Delhi at St. Stephen’s College. For a time he was associated with S. E. Stokes, F. J. Western, and Sundar Singh in the quasi-Franciscan Brotherhood of the Imitation, but the experiment was short-lived. Despite his socialism, Andrews came to India a moderate imperialist. This phase did not last, however, and very soon he had identified himself completely with the Indian national movement. In 1907 he was instrumental in securing the appointment of S. K. Rudra as the first Indian principal of St. Stephen’s College. Andrews became more and more critical of traditional missionary policy and practice in India, chiefly because of the distance that it placed between Europeans and Indians. Also in these years he broke away from the mainstream of Christian theology, moving gradually further in a liberal direction, until finally, in 1914, he felt himself unable to continue to serve as an Anglican priest.

Two years earlier, in 1912, Andrews had met the Bengali poet Rabindranath Tagore in London; and in 1914 he shocked and

Eric J. Sharpe is Professor of Religious Studies at the University of Sydney, Australia. During 1980–81 he served as professor of the history of religion at the University of Uppsala, Sweden. His doctoral dissertation on J. N. Faringgar, Not to Destroy but to Fulfil, was published in 1965.
dismayed the missionary corps by abandoning his Delhi teaching post and joining Tagore at Shantiniketan. In 1914 he also met Gandhi for the first time, and for years his life was to be closely linked with the two Hindus. He traveled incessantly, often in the interests of Indian minorities, the products of the "indenture" system in South and East Africa and in Fiji. All his weight was thrown behind the cause of the poor and underprivileged, both inside and outside India. He wrote, spoke, lobbied, and negotiated on their behalf, producing a constant stream of books and articles in the attempt to interpret India to, and arouse the conscience of the West. He wrote books about his heroes—Gandhi, Tagore, Sundar Singh, Zaka Ullah—and works of Christian devotion, most notably Christ in the Silence (1933), Christ and Prayer (1937), Christ and Human Need (also 1937), and The Inner Life (1939). Everywhere he made friends. Only one type of friendship he never found, since he never married. He died in Calcutta on April 5, 1940, in his sixty-ninth year.

A Different Kind of Missionary

Andrews's vision of Christianity was simple, profound, all-embracing and, above all, practical. But he was hardly an innovator. He was the intensity with which, having attained a vision of Christian wholeness, he labored to translate that vision into a life of practical service.

From his Cambridge mentors, particularly Westcott, Andrews had learned to place particular emphasis on the categories of sin and forgiveness, and the "synoptic" approach among liberals, where the emphasis was, rather, on the ethical teaching of Jesus and on the kingdom of God as an ideal earthly society. Both of these Andrews always—in terms of turn of the century Christianity—were found "not in university centres, or among the rich, or even among the middle classes, but among the suffering poor." It was here, he believed, that the roots of "first-century Christianity" were to be found—in the life of heroic renunciation and service in the name of Christ. This life he found exemplified in the witness of such men as Albert Schweitzer and Sadhu Sundar Singh.

Andrews afterward claimed that his decision in 1914 to cease to be a conventional missionary had been precipitated by doubts about the virgin birth and the resurrection, and by the bête noire of all liberals, the Athanasian Creed. Several years earlier, however, he had written that Indian Christians needed to be set free from "the engrossing Western tradition" in order that the Oriental in them might live.

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the commonest missionary alternatives were still the "Pauline" approach, with its emphasis on the categories of sin and forgiveness, and the "synoptic" approach among liberals, where the emphasis was, rather, on the ethical teaching of Jesus and on the kingdom of God as an ideal earthly society. Both of these the Christian Neoplatonists found not wrong, but too narrow; the Gospel of John (and particularly the prologue, 1:1-14) placed the emphasis in the incarnation in a cosmic context and set the Christian message—or so they believed—largely free from cultural imprisonment. As early as 1909 (though the impulse was much earlier), we find Andrews writing that the result, as far as he was concerned, had been "to leave behind the narrower Judaic conceptions, and [to] dwell more and more on the thought of Christ as the Eternal Word, the Light and Life of all mankind."

As in the case of Westcott, this approach was translated by Andrews into a program of social action. Andrews was certainly a socialist, though Marxism he considered to have acquired a "hard ungracious revolutionary spirit," which as a Christian he found repugnant. Capitalism was the chief enemy to be confronted. As he expressed it in 1937: "But how to change human society from within, so that capitalism, with its money-greed, becomes a hateful thing to a Christian, just as usury was in the Middle Ages, and slavery was in the nineteenth century, and war is becoming to-day! This is perhaps the greatest of all questions that the Christian who follows Christ has to face and answer in our own age."

At this time, incidently, Andrews had already come somewhat under the influence of the Oxford Group Movement (subsequently Moral Rearmament), which was not notably anticapitalist in its emphases. But perhaps in the late 1930s this discrepancy was not so obvious as it was later to become. At all events, in his very last book Andrews was to write of the incompatibility of "the modern industrial system" with "the standard of truth, purity and honesty required by the Sermon on the Mount" (truth, purity, and honesty being, of course, three of the four Oxford "absolutes").

From Westcott, too, Andrews learned to look to India less as a mission field to be overrun than as a source of light and truth. To Westcott, India and Greece were "the two great thinking nations" that had influenced the course of world history. Again it was at the point of the Gospel of John that the two might some day meet: "One of his [Westcott's] great hopes was that Indian thinkers would be able to interpret fully the Gospel of St. John."

But the Bible as a whole Andrews always—again in terms of turn-of-the-century religio-cultural theory—believed to be "a truly Eastern book. . . . It is positive; it is written by Easterners; it contains the universal truths."

Nevertheless, the implications of this approach were not at once apparent in Andrews's missionary career. At one time he had refused to work with the Student Volunteer Movement on account of its "dissenting" element, and could be seen as a "narrow-minded High Churchman." India was to cure him of that habit. Of course, there remained within him something of the high churchman; but in later years he was to move more in the direction of the Quakers, thanks not least to their simplicity and their pacifism. But perhaps in this case the impulse came as much from Gandhi as from any specifically missionary source.

Another early vision that Andrews never lost was the Franciscan ideal of service to the poor; his happiest moments, he wrote, were found "not in university centres, or among the rich, or even among the middle classes, but among the suffering poor." It was here, he believed, that the roots of "first-century Christianity" were to be found—in the life of heroic renunciation and service in the name of Christ. This life he found exemplified in the witness of such men as Albert Schweitzer and Sadhu Sundar Singh.

Andrews afterward claimed that his decision in 1914 to cease to be a conventional missionary had been precipitated by doubts about the virgin birth and the resurrection, and by the bête noire of all liberals, the Athanasian Creed. Several years earlier, however, he had written that Indian Christians needed to be set free from "the engrossing Western tradition" in order that the Oriental in them might live. How far can Christianity, he asked, "be divested of its foreign accretions in order to appeal directly to the peoples of the East?" The 1914 decision might have been triggered by creedal doubt, but it represented the last step in a long process of adjustment to that form of Christianity that Andrews passionately believed India had already accepted at heart—a form experiential, ethical, and theoretically minimal. From being cast in the role of an active evangelist, potentially mistrusted by Indians (which he found distressing), he became an evangelist by precept and example. Most of all he became India's servant.

"In the first half of the movie Gandhi, Andrews appears as Gandhi's young English friend, "Charlie."—Ed.
Even his closest colleagues found it hard to appreciate his decision, much less to follow him. J. N. Farquhar thought him "grievously mistaken" and felt it unlikely that he would be able to do "any serious service" from within Tagore's ashram.\(^17\)

The break was all the more surprising, since at that time Andrews's position seemed to be close to Farquhar's own.\(^18\) But Andrews's theology was already veering away from the mainstream of moderate liberal thought, and his personality was much more volatile and impressionable than was Farquhar's. With the romantic example of Sadhu Sundar Singh in mind, he might have tried to become a sadhu himself, had his health permitted it. But it did not, and in after years, though constantly on the move, he was seldom or never solitary.

As we have said, the story of Andrews's life was the story of his friendships. We shall return to some of these in a moment. But first a word about another, less specific focus of attraction—"youth" in general.

In the early years of the century, "Young India" was a motto to be conjured with. The Indian national movement recruited (despite its attempts to "mobilize the proletariat")\(^19\) chiefly among the young of India's universities and colleges, as did so many Christian organizations, notably the YMCA. Living so much of his life among the young, Andrews longed for their respect and love, and sought to make—and keep—their ideals his own. Christ, Andrews wrote in his autobiography, "represents for all time, in a classical and perfect form, the religion of youth."\(^20\) This "religion" is active, facing obstacles the better to overcome them, placing little emphasis on tradition for its own sake, bent on "building the kingdom" in its own unstable image. The "generous indignation" of the young, Andrews wrote, is that of Christ himself.\(^21\) The boys of Shantiniketan preserved his own youthful spirit. And at times—particularly in his later years—his enthusiasm for youth could lead him to rhapsodize: "In the Spirit of Youth, a joyous confidence perpetually arises afresh which laughs at dangers and overcomes them. Death itself is looked full in the face and conquered . . . . How can we explain the deathless beauty in the heart of Youth except in terms of Him who is ever young, . . . ?"\(^22\) Doubtless it was this, the youthful element, that attracted Andrews to the Oxford Group Movement.

However, the greatest influences on Andrews were of another kind. His biographers Chaturvedi and Sykes wrote that "His whole temperament predisposed him to worship his ideals incarnate in human heroes, in symbolic situations."\(^23\) These heroes, for India's part, included Rudra, Sundar Singh, and of course Tagore and Gandhi. To each he gave devotion; Tagore and Gandhi he served, much as a chela would serve a guru. To be sure, unlike the Hindu chela he could be critical; some of Gandhi's enthusiasms—for instance for the restoration of the caliphate to Turkey—Andrews disliked intensely, and said so.\(^24\) But Gandhi accepted such criticisms as these in the spirit of concern with which they were made, and clearly always thought of Andrews as his ideal of what a Christian missionary ought to be, not proselytizing but serving the Indian people in the name of Christ. As Gandhi put it in 1927: "It is better to allow our lives to speak for us than our words. C. F. Andrews never preaches. He is incessantly doing his work. He finds enough work and stays where he finds it and takes no credit for bearing the Cross. I have the honor to know hundreds of honest Christians, but I have not known one better than Andrews."\(^25\)

Of course, Gandhi's standards were not those of the Christian missionary community at large, many of whose members hardly knew what to make of either him or Andrews, while being puzzled by the connection between them. And even Andrews himself confessed at one stage that he was in danger of being labeled as "a Gandhi enthusiast and nothing else."\(^26\) A "Gandhi enthusiast" he certainly was; but he was many other things, and had many other friends.

Andrews appeared to have had few reservations about Tagore's work, either at Shantiniketan or internationally. He spoke of Tagore's having been sent to the world as "a messenger and revealer of peace and good will to mankind,"\(^27\) and as a man who "has clothed his own deepest religious thought with a raiment of simplicity and beauty."\(^28\) Tagore for his part was warmly appreciative, writing on Andrews's death that "He did not pay his respects to India from a distance, with detached and calculating prudence: he threw in his lot without reserve, in gracious courtesy, with the ordinary folk of this land . . . . His attitude was absolutely free from any suspicion of that self-satisfied patronage which condescends from its own eminence to help the poor."\(^29\)

Concerning the enigmatic figure of Sadhu Sundar Singh, who passed like a meteor across the Christian world of the early 1920s, we must be brief.\(^30\) Sundar Singh was a visionary. Andrews, thanks to his early years in the Catholic Apostolic Church, was well enough aware of the ecstatic dimension of religion. Indeed, there may have been something of the visionary in his own makeup. Clearly, though, ecstatic religion as such did not greatly appeal to him, and in the end he was to question whether Sundar Singh, all his virtues and all his Christian integrity notwithstanding, had been able to distinguish in the spiritual life between fact and fancy.\(^31\) Added to this, Sundar Singh was interested neither in politics nor in direct social action. For the Sadhu's spirituality (insofar as he understood it) Andrews had the warmest respect; in the end, though, he was able to approach both Tagore and Gandhi with more genuine appreciation.

**A Friend of India**

In 1935 Andrews wrote of the daunting task confronting Christianity in India in these words: "The first thing to be done is to meet the psychology of India rather than impose upon India what we in India think is good for her. . . . We have never yet touched India's heart? At Edinburgh in 1910 V. S. Azariah had answered the question by calling for friendship as the one thing needful. "You have given your goods to feed the poor. You have given your bodies to be burned. We also ask for love. Give us FRIENDS!"\(^33\)

Friendship was the element in which Andrews moved. He at least did not need to be reminded of the centrality of interracial friendship in the life of the Christian church in India. Its marked absence from so much of the church's life he found as distressing as Azariah had, and did what he could to redress the balance. He was not alone in so acting, though characteristically he carried each of his friendships to its absolute limit. In a measure, this
may initially have involved an act of will. In a peculiarly revealing passage in his autobiography, Andrews wrote: “I know full well that, apart from the presence of Christ with me in my daily life, I should have gone farther than others in racial contempt and selfishness, for I had the seeds of these evils within me.”

It is not entirely clear what this confession may have implied, except perhaps that Andrews had been brought up to believe in the “white man’s burden,” and found this attitude of mind difficult to discard. But it at least suggests that, at times, the very intensity of Andrews’s open affection may have contained some element of overcompensation.

Emotional Andrews certainly was, but at the same time he was clearly also possessed of great stores of willpower, which drove him constantly to the very limits of his strength in the pursuit of those causes in which he believed. His decisions may have been arrived at intuitively, but once made, he threw himself without reservation into the serious task of working out their implications. And this required much more than merely the impulsion of the moment.

It is simply not possible in an essay of this kind to catalogue either Andrew’s travels or the social and spiritual issues in which he involved himself between 1914 and the end of his life. There were simply too many of both. Everywhere he went, he carried a message of reconciliation, among individuals and communities and nations. And always his great principle of reconciliation was the cross of Christ. In 1938 he attended the Tambaram Conference of the International Missionary Council (IMC), where he gave the following testimony: “I have learned one lesson in all these nearly forty years I have been out here in the East, and that is, that one has to go beyond the bitterness, beyond the bitterness on both sides, beyond the controversy on both sides, beyond the rising hatred in one’s heart on both sides, beyond the burning indignation in one’s heart on both sides. One has to go farther—to the cross itself. . . .”

Two years earlier Andrews had resumed his Anglican ministry after an interval of twenty-two years, writing in the register of the church in which he had once more celebrated the Eucharist: “Charles Freer Andrews desires to return thanks to Almighty God for being allowed to renew his ministry after many years.” This was a private matter. It rather suggests that his liberalism notwithstanding, the church’s sacramental life had always been important to him, and that without it he had long felt himself to be lacking something. At all events, the last years of his life were spent once more as an Anglican priest.

A Friend of the Poor

Despite the time that he spent among the leaders of Indian and world opinion, Andrew’s greatest compassion was always shown for the suffering poor. In the mid-1930s George Sherwood Eddy recorded:

Whenever a great catastrophe occurs in nature or at the hands of man, whether by famine or flood, by slaughter or as the result of race prejudice, there Andrews goes and ministers to human suffering, and there he makes his appeal for distressed humanity. . . . He has barely escaped prison several times. He moves freely and fearlessly, equally with oppressed Indians or Negroes and with viceroys and prime ministers. In his combined gentleness and boldness he is not altogether unlike Francis of Assisi or Gandhi, whose closest friend he is, but he is more a man of sorrows than the gay troubadour of Assisi.

Testimonies of this order might be multiplied many times. Most, however, came from the liberal wing of Christian opinion. To the more cautiously conservative, Andrews was much more of a controversial figure. Some spoke and wrote, in reference to his early days as a Christian freelancer, of “the Andrews school of compromise.” But as the 1920s and 1930s advanced, it became more and more apparent that his intensely personal approach had taken him far closer to the heart and mind of India than would have been possible by any other means. He was happy that that approach should take place on India’s own terms—not on those imposed on India from without. And therein lay his uniqueness. To be sure, since independence, Christians in India have come more and more to realize that India itself must be allowed to state the terms on which it will receive the Christian message, and how it will interpret that message. But in the interwar years few Christians in India, whether missionaries or not, had begun to take this possibility at all seriously. Among those who did, Andrews must occupy pride of place.

Andrews, though, never formed a “school,” whether of “compromise” or anything else. His contribution was of such an intensely personal kind as to be scarcely capable of being imitated. In general terms he belonged within the fold of “Christian socialism,” and argued for social action on the “Johannine” principle that he had learned from Westcott. He was, of course, in theological terms “liberal.” But he had no real “method,” in the sense in which missiologists commonly use that word. To India he was simply a servant—an unusually active and effective servant of powerful and obscure alike. To be sure, his enthusiasms could on occasion carry him away, and he was not always fair to those whose principles differed from his own. But had his convictions been less deeply felt, less insistently acted upon, less propelled by the desired truly to serve India in his own. And no one would have called him “Christ’s Faithful Apostle.”

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Notes

10. Andrews, The Sermon on the Mount (1942), p. 151. The influence of the Oxford Group Movement (Moral Rearmament) on the Christian and missionary world, particularly in the 1930s, is another subject much in need of scholarly investigation. I believe that influence to have been very considerable, but it is almost impossible to find any account that is not seriously partisan.
18. Andrews had assisted Farquhar in the preparation of The Crown of Hinduisum (1913), and in these years often expressed himself in “fulfilment” terms; cf. The Renaissance in India (1912), p. 144.
24. Ibid., p. 155: “I hate the Khilafat doctrine of a Turkish Empire which was so sacred to be touched and which involves the refusal of independence to another race.”
28. Ibid., p. 19.
31. Cf. Andrews, Sadhu Sundar Singh (1934), p. 157: “Sundar Singh had, from the very first, powers of imagination and mystical vision far beyond those of ordinary people. He could see things that others could not see, and lived in a world of his own.” And on p. 167: “The Sadhu evidently crossed and recrossed, times without number, the border between the dream-life and the waking life, until the margin itself became blurred.”
32. Quoted in Chaturvedi and Sykes, Charles Freer Andrews, p. 278.

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"The Development of Seventh-day Adventist Missionary Thought: A Contemporary Appeal."

Tei-Kwabla, Daniel.
"De-Westernizing Christianity among the Krobo of Ghana."

Vuta, Kwal Thang.
"A Brief History of the Planting and Growth of the Church in Burma."

Wilson, Emmanuel Munda.
"Toward a Mende Christian Theology."

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Branner, John K.
"Chinese Leadership Patterns and Their Relationship to Pastoral Ministry among Taiwan’s Urban Masses."

Chandy, Verghese.
"Obstructions and Strategizing for Church Planting among Tamil Hindus in Sri Lanka."

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"Worldview Evangelism: A Case Study."

Hinton, Keith William.
"An Analytical Study of Church Growth Factors in Singapore with a View to Strategizing."

Jyrwa, J. Fortis.
"Christianity in Khasi Culture: A Study of the Relationship between Christianity and Traditional Khasi Culture with Special Reference to the Seng Khasi Movement from 1893 to 1983."

For further information, a catalogue of Fuller Missiological Abstracts, edited by Doris M. Wagner, is available. This volume of over 200 pages not only lists nearly 500 theses and dissertations (1966–1984) from the School of World Mission, but also provides brief abstracts of their contents and a comprehensive index. Copies may be ordered at a cost of $12.50. Postage and handling within the United States and Canada is $3.50; foreign postage is $5.00. All orders must be prepaid in United States currency and made out to Fuller Seminary. Send orders with payment to Fuller Missiological Abstracts, School of World Mission, 135 N. Oakland Avenue, Pasadena, CA 91101, U.S.A.
The Compulsion of the Spirit: A Roland Allen Reader.


It is important that the missionary insights of Roland Allen continue to be held before the Church of Christ as a witnessing body. The Reader prepared by David Paton and Charles Long admirably performs this service nearly forty years after his death. It was Allen, an Anglican missionary in China, who first set forth the Great Commission as not a command to be obeyed but a law of the church’s life. Because of its being informed and conditioned by the indwelling Spirit as a witnessing power, its driving motivation is well encapsulated in the word “compulsion.”

The work of the Spirit in the founding of congregations of believers is set forth in the selections chosen by the editors, not in terms of theological conceptions but in careful analyses and descriptions of easily overlooked details in Paul’s writings, notably in the book of the Acts of the Apostles. In what Paul did and in what he did not do, more than in what he wrote, Allen discovers powerful pointers to the Spirit-related reasons for the early church’s rapid expansion.

Allen’s missionary practice constitutes a trenchant criticism of all missionary paternalism. In distinction from what the missionary can do for the new believers and congregations, he emphasizes what must be done with them. The Spirit has been given to the church, and the church has the Spirit fully. To make the young congregation aware of this and to elicit from it the practice of the meaning of this crucial fact constitutes the genius of the understanding missionary. The key word is independence. In the concrete terms of preaching, teaching, the handling of finances, the selection of church leadership, baptism, communion, ordination, and discipline, Allen shows the way to bringing into being self-governing, self-supporting, and self-perpetuating congregations of believers. Moreover, such congregations will not be uniform copies of the sending churches that the missionary represents, but genuine expressions of the body of Christ rooted culturally in the soil of their native habitat in which they normally live and grow as a community of Christians.

—Harry R. Boer

From Dutch Mission Church to Reformed Church in Zambia.


When I was general secretary of the All Africa Conference of Churches, (AACC), one of my dreams was to create an archival and research library at the headquarters in Nairobi, where students and scholars could research and write the history of the churches in Africa from the perspective of what Africans have done to make Christianity the dominant religious movement it has become on the continent. As such, I am excited by Gerdien Verstraelen-Gilhuis’s study on “the scope for African leadership and initiative” in the development of the Reformed Church in Zambia (RCZ) between 1898 and 1966. This special focus represents a new approach, which concentrates on the major role that African Christians have played in the growth of their respective churches. “Without their actions and initiatives, their share in responsibility, cooperation, and loyal opposition, their churches would not have survived” (p. 22).

The book is divided into three parts, roughly corresponding to the sociopolitical history of Zambia in the twentieth century. The first period, 1898–1924, deals with the “decisive character” of African leadership and initiatives in the evangelistic outreach of the Dutch Reformed Church (DRC) of the Orange Free State (South Africa). While leadership of the mission was firmly in white hands, the African’s role as “teacher-evangelist” was indispensable:

They could not move without numerous men carrying their katunda. They could not win the confidence of the people without being guided by the black evangelist. They could not communicate the message without the service and example of a great number of young men who volunteered to become teachers . . . [p. 59].

Relations between missionaries and teachers-evangelists were not without friction, nor “was the teacher a mere extension of the white missionary. He had his own ambitions which were not always recognized by the missionaries” (p. 327).

In the second period, 1924–48, Verstraelen-Gilhuis examines “the scope for African leadership and initiative in churches dominated by Western missions and missionary organizations in a colonial society.” Two portentous factors dominate this period: the credulity with which apartheid was legitimized theologically by the DRC and became official church policy and practice in its missionary outreach, and the emergence of the Independent Church movements initiated by John Chilembwe in Nyasaland (Malawi) and Simon Kim-
Option for the Poor: A Hundred Years of Vatican Social Teaching.


This book reads well. More importantly, it does what it set out to do—most competently and admirably. I expected a dry, dusty disposition on the Catholic Church’s failures to meet the pressing social issues of the times. I found instead a fascinating—because sensitive—treatment of the church’s social teaching of the past hundred years.

Dorr limits his subject to the aspect of the church’s option for the poor, understood in its current usage to mean, primarily, siding with the poor in their struggle to correct structural injustice in society, radically challenging prevailing and determining economic structures. His analysis is severely critical but remarkably balanced—it is this quality that I personally liked most. Every document chosen for study is properly contextualized: historical events leading to their writing, the personalities and biases of their writers, the current state of theological thinking on social questions, the political climate of the day—all this is taken into careful consideration.

The result is a highly nuanced assessment that avoids judging the past by hindsight knowledge of the present. One cannot help wishing Dorr’s rigorous method of criticism and analysis were the norm in the more pragmatic field of the church’s social apostolate—an approach which, I have no doubt, will itself advance the development of social thought within the church much further and deeper than it has gone so far.

I had a bias against the title. I still have. It has nothing to do with Dorr’s definition or with his treatment of it. It is simply that I do not believe that the Christian has any special option to make with regard to the poor: the first and prior option is for Christ, and this option, I think, includes—necessarily—the option for the poor.

—Francisco F. Claver, S.J.

Signs of the Kingdom in the Secular City.


The eleven articles in this compilation stem from a conference on urban ministry conducted by Chicago-based SCUPE (Seminary Consortium on Urban Pastoral Education). The relationship of the city, with all its polarities, and the full-orbed kingdom of God emerged as a major theme of the conference. The title signals a valiant effort to tie together chapters written from quite dissimilar perspectives and traditions. This is a risky business, but what we lose in such an eclectic venture we gain back in the opportunity to note surprising commonalities and contrasts.

The inability of the church in general to understand and love the city is explored from many viewpoints. Richard Mouw notes the traditional identification of the Reformed community with the political status quo and its failure to identify with the powerless, even in the face of the Calvinist commitment to the sovereignty of God over every aspect of life. Other chapters describe how the church has too often stepped aside from ministry to Hispanic, black, and Asian populations in the cities. These are militant chapters, which lay out starkly the need for renewal as the first key to evangelism in the city. The voices are those of Orlando Costas, Jeremiah Wright, and Wi Jo Kang.

The church is stifled in evangelizing the city because of its readiness to introduce programs “from the top,” and has not listened long enough to identify the agony of those on the “underside.” Thus the powerless easily sense one more attempt at manipulation. The matter of starting point thus is crucial, and in a particularly stimulating contribution, Philip Amerson pleads that evangelism must begin with human reality rather than with a textbook or a preset plan.

We are forced to reexamine our theological premises here, for we ultimately do begin with a textbook. In humbly listening to the oppressed, we hear more clearly the Word above the noise and symphony of the city.

—Eugene Rubingh

Paul van Buren is Professor of Religious Studies at Temple University, Philadelphia. This is the second volume of a projected series of four books on the subject of "A Theology of the Jewish-Christian Reality." The first volume was titled Discerning the Way. Van Buren set as his goal for this book to affirm the continuing validity of the covenant between God and the Jewish people, and he sees this testimony as being fundamental for the life and faith of the Christian church.

A number of current issues in contemporary Jewish experience are being fundamental for the life and faith of the Community of the Church.

Richard R. De Ridder, Professor of Church Policy in the Department of Missiology, Calvin Theological Seminary, Grand Rapids, Michigan, is author of several works on mission to the Jews and served as a missionary in Sri Lanka.

With Unveiled Face: Centennial Reflections on Women and Men in the Community of the Church.

Theressa Hoover, associate general secretary for the Women's Division of the General Board of Global Ministries of the United Methodist Church, relates the feminist struggle of the only women's organization in mainline United States Protestantism still wielding significant power in its denomination. Hoover says that in the United Methodist Church women and men are not "in community," but that her subject is "how to bring about such a future" (p. 9). But rather than a "how to" for Christians of both sexes wishing to develop community, the book is a history of the struggle. Greedy male leadership wants control of the women's money; the female leadership longs for organizational power. "Power" or a synonym appears on nearly every page. The loss of power by women's organizations in other denominations is examined. Concerned with maintaining and increasing women's power in all areas of church life, Hoover is proud of the successes United Methodist women have had in gaining and keeping power and warns of the dangers powerful women face. She writes: "The crisis of 1972 [a struggle over restructuring the Board of Global Ministries] deserves to be highlighted for what it teaches about the continuing depth of male hostility to women's public power in the church. . . . [and] equally how vigilant women need to be, and how unwise they are to trust too much in men's goodwill. It also demonstrated women's growing capacity to say no to men's presumption on their assets and to organized theft of their labor and hopes" (pp. 51-52).

After threatening to withdraw their money from the Board of Global Ministries and set up an autonomous organization, the women won the 1972 struggle.

Since this book was published, all vacancies in senior positions in the General Board of Global Ministries of the United Methodist Church have been filled by women. Winning a power struggle and paying back the men for the misdeeds of the past, however, is not what an organization carrying out the great commission of Jesus Christ, or what one, in the author's words, dedicated "to help bring forth justice" (p. 8) ought to be about. Communities are not formed without repentance, love, forgiveness, and acceptance. Perhaps true community can develop only after a period of paying back. Perhaps organizing the male laity is another step toward peace, as suggested in a note (p. 104, n. 10). The tone of the book is not hopeful. The author fails to consider seriously the possibility that genuine disagreements can arise outside the context of the feminist struggle, that men—and other women—might disagree with some of the policies and activities of the Women's Division while affirming others, and assumes that the Women's Division's definition of "mission" is the only reasonable one, while misrepresenting the position of those who disagree with her (p. 52). In short, With Unveiled Face tells of winning the war; it fails to present a plan for lasting peace.

The notes contain comments and bibliographical data that are excellent guides to published sources on women in the church. Appendices contain the changing purposes of the Women's Division and its predecessors, and present its most important position papers of the last twenty-five years.

—Alice Maclin

With Unveiled Face: Centennial Reflections on Women and Men in the Community of the Church.
Cultural Adaptation of the Liturgy.


This readable volume focuses on the forms of Christian worship in a culturally plural world. It is another sober reminder of the signal failure of the Christian missionary outreach to the peoples of the non-Western world: the failure of the sending churches of the West, because of their massive ethnocentrism, to follow the model of God's incarnational mission to humankind.

This book is not, however, an examination of the failure; it is a well-documented argument for working toward an authentic incarnation of the Christian faith in the cultural terms of humanity's vast majority outside Europe and North America.

The author's careful reflections on the meaning of adaptation, acculturation, and inculturation should prove helpful to students of missionology struggling with their own ethnocentrism or that of their sending agencies and ecclesiastical bureaucracies. Inculturation is seen here, for example, as a radical process through which a pre-Christian rite is endowed with Christian meaning, while the rite retains its original cultural structure (p. 84). It is in this way, and no other, that cultures are to be evangelized. The primordial example is, of course, Jesus of Nazareth in the cultural as well as the physical flesh of one particular ethnic group during a passing moment of their history. Instead of inventing new rites and practices, or bringing exotic ones from the home of his Father, Jesus spoke God's word through the rites and practices already present, culturally invented and historically conditioned, before his advent: for example, Baptism and the Eucharist.

The author, a Benedictine monk from the Philippines, is a distinguished liturgical scholar now teaching in Rome. He is also president of the Pontifical Liturgical Institute in Rome, and a consultor to the Roman Congregation for the Sacraments and Divine Worship. His compelling arguments, radically incarnational as they are, cannot be lightly dismissed by anyone interested in the catholicization of the church.

—Eugene Hillman

Opening Eyes and Ears: New Connections for Christian Communication.


The book presents nine case studies of alternative communication models from around the world. They range from high-technology, high-cost ventures in cable television, to non-technology and almost no-cost simple dramas involving banana leaves as props.

Four projects are directly connected with churches; the others operate outside or alongside the church. What is common to all is the basic thrust of

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communication for change, and alternative methods of communication to achieve this.

Grassroots Community Newspaper of Cape Town, South Africa, is the voice of the disfranchised of the Eastern Cape, and their main vehicle for organizing local communities in that area. The communities themselves control what Grassroots publishes about them. Professional journalists return draft copy to a community gathering where it is read, possibly altered, and finally approved. Grassroots is much more than a newspaper. It is the corporate voice of over a hundred organizations trying to bring about change.

Other stories in Kathy Lowe's book are similar. The Philippine Educational Theatre Association, the Ecumenical Centre for Documentation and Information of Rio de Janeiro, Brazil, Radio Enriquillo of the Dominican Republic, and the women's journal Manushi of New Delhi all demonstrate how community or group-based communication efforts can change the lives of those involved as well as, gradually, the life of the community itself.

The case study on the church newspaper of Mecklenburg makes fascinating reading on how editors and pastors from the German Democratic Republic state the case for the gospel in their particular environment. By way of contrast, the author's description of community cable television in Knoxville, Tennessee, demonstrates the church's potential for community service through this medium. Another story deals with the work of the Inter Press Service (IPS), which tries to redress the imbalance in news and information between wealthy and poor nations. IPS sees news as a social right rather than a commodity.

The three organizations that sponsored the research for this book (the World Council of Churches, the Lutheran World Federation, and the World Association for Christian Communication) found that credible communication was "best measured by such qualities as commitment to justice, cultural authenticity, participatory style, respect for spiritual mystery [and] openness to dialogue ..." (Foreword). Astonishingly these points are hardly taken up in Martin E. Marty's "Commentary" at the end of the volume. His arguments undercut the main point of the case studies: that communication is part of the larger political and social process. However, Marty's comments are meant to stimulate the debate on one of the crucial issues of our time.

Kathy Lowe is a British journalist who has worked for the New Internationalist and is currently the associate editor of One World, the monthly magazine of the World Council of Churches.

---Michael Traber

Blind Spot In Missions

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Michael Traber has served as a journalist and book publisher in Zimbabwe and Zambia for fifteen years. He is currently the Editor of Media Development, London.
Until Justice and Peace Embrace.


The title lures one to anticipate a solution to the World Council of Churches’ Sixth Assembly struggle over the primacy of justice or peace. Alas, this fascinating work is directed primarily to persuade scholars to own a “theorizing that places itself in the service of the cause of struggling for justice” (p. 164). One comes away from this committed work disappointed. Still these 1981 Abraham Kuyper Lectures (Amsterdam) by a Calvin College philosophy professor are highly informative for all in the wider Reformed/Presbyterian community.

There is an opening careful and convincing elucidation of Calvin’s credentials as a “world-formative” Christian (as contrasted to other socially “avertive” faith stances). But the book moves further and further from any focus on specific social action in “struggling for justice” within a “shalom” world-view.

Indeed, Wolterstorff excuses himself (p. 142) for not dealing with “alternative practices and institutional arrangements and regulations” (vis-à-vis his profound and sensitive analysis of dominant systematic and attitudinal factors) by suggesting that in present “world states” there are examples a plenty. Here the author misses the lack of social imagination (in contrast to “will”) in these areas of search for peace with justice for all “mankind.”

The author also fails to rise above the sexism of his tradition (notwithstanding late inclusivisms à la Gal. 3:28, pp. 119, 162) or to move beyond the individualism of his Americanism (notwithstanding an affirmation of the need for urban planning, p. 135).

The book offers a fresh comparison of liberation theology with neo-Calvinism illustrated in terms of three of the most fundamental issues of the modern world (mass poverty, nationalism, and urban ugliness). Still, in Wolterstorff’s analysis the “poverty” of urban sensory delight (p. 140) seems more important than the poverty of the world’s hungry. Again a comparison of the negatives of Afrikanerism and Zionism (pp. 116–117) seems to favor the former, while the author’s abhorrence of the modern “urban desert” receives greater attention (p. 131) than his parenthetical reference to the continuing “widespread virulent hatred and discrimination against Jews” (p. 116).

Nevertheless, this monograph provides a fascinating window into the tensions within the Calvinist scholarly community’s struggle to critique its distortions (e.g., Afrikanerism) and to ground in academe a socially responsible and activist Christian faithfulness (e.g., the multiplying Christian Reformed Institutes).

Howard M. Mills, a minister of the United Church of Canada, is President of United Theological Seminary of the Twin Cities in New Brighton, Minnesota. He was moderator of the World Council of Churches’ Programme on Theological Education, 1980–83.

The Future of World Evangelization. “Unreached Peoples ’84.”


This volume is the latest in the “Unreached Peoples” series. The editors are the former and current directors of World Vision’s MARC ministry, which co-sponsors the series with the Strategy Working Group of the Lausanne Committee for World Evangelization (LCWE). This edition is dedicated to the work of the LCWE over the last ten years in commemoration of the tenth anniversary of the Lausanne Congress. In addition to the standard information, this tome includes essays from the most recognizable leaders of the Lausanne movement.

The essays deal with different aspects of the movement. Each chapter is preceded by a paragraph from the Lausanne Covenant relating statements from the contributors to the “magna carta” of the movement.

The book represents an ideological statement from both the Lausanne leadership and the editors, who organized the material according to their criteria. Thus names, events, and documents connected with Lausanne but representing alternative interpretations are conspicuously absent, whereas others not connected with the evangelistic thrust of the movement are subtly included.

Absent is the Second Latin American Congress on Evangelization (1979) sponsored by the Latin American Theological Fraternity (FTL), which has enthusiastically promoted the Lausanne Covenant but whose leadership has been known for its critical participation. Other events not directly related with evangelization, such as the Consultation of Evangelicals in Latin America (1982), where the anti-eccumenical Confraternity of Latin American Evangelicals (CONELA) was organized, are given visibility as expressions of the movement. Moreover, no reference is made to the first symposium on the Lausanne Covenant, edited by René Padilla (The New Face of Evangelism [Downers Grove, Ill. : InterVarsity Press, 1976]), nor to the Conference of Evangelical Mission Theologians from the Two Thirds World (1982), which produced Sharing Jesus in the Two Thirds World (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1984). Yet the conference was a direct outgrowth of the LCWE.
sponsored Consultation on World Evangelization (Pattaya '80). Meanwhile, the two critical documents distributed, one at Lausanne '74 ("Evangelical Response to Lausanne") and the other at Pattaya '80 ("A Statement of Concerns regarding the Future of the LCWE") receive passing comments by John Stott in his essay, but nowhere else are they linked to the Lausanne tradition.

The need for literature to keep the "spirit" burning always exists. Thus the leadership of Lausanne is concerned with its future and is looking to the occasion when the torch can be passed. Unfortunately, it reveals the ideological tensions within Lausanne through its silence about the loyal opposition. This reviewer wonders whether or not the next congress can show the creativity of the first if those who, while sharing the concern for world evangelization, are locked out because of their critical points of view.

The book offers data on the evangelistically unachieved of the world. It provides stimulating thoughts on the role the LCWE has played in promoting world evangelization. Unfortunately, it also raises questions about the future and tensions of the movement, not by what it says but by what it leaves out; the critical voices and events that, though silenced, yet speak by their powerful memory.

—Orlando E. Costas

The Ecumenical Moment: Crisis and Opportunity for the Church.


The author of this punchy book—an English Methodist teaching at Union Theological Seminary, New York—is a widely respected ecumenist. In substance the eleven chapters, done as essays between 1975 and 1982, are a timely commentary on "Baptism, Eucharist, and Ministry," the so-called Lima Document prepared over several years by the World Council of Churches' Faith and Order Commission and now awaiting action by the churches.

An authoritative quality pervades Wainwright's performance as a whole, suggesting also the caliber of his chairing the memorable Faith and Order Conference in Lima in January 1982. To those who may first come to know him from this book, he may appear—as he does to me—like one akin to such theologians as R. Newton Flew, Albert C. Outler, and J. Robert Nelson, to name only them, whom Methodism has contributed to the Faith and Order movement as able and timely spokesmen for Christian unity.

Despite their separate uses earlier, Wainwright's chapters are interconnected by frequent crosswalks. Holding them together is an embracing sense of urgency. Now is the kairos and the krisis for a manifestation of Christian unity by the many still too separated components of Christ's one, holy, catholic, and apostolic church. The author shows how far the communions have come from Lausanne (1927) to Lima (1982), notably in a convergence of their positions (as expressed by their representatives) on baptism, Eucharist, and ministry. He shows how today's

E. Theodore Bachmann, now retired in Princeton, New Jersey, was formerly editor of Lutheran World, the quarterly journal of the Lutheran World Federation, in Geneva, Switzerland. Prior to that he taught in Lutheran seminaries in the United States and Brazil, and served as executive for theological education of the Lutheran Church in America.

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world crisis, crying out for peace and justice and reconciliation, intensifies the urgency of unity among Christians.

One thing I miss in this book—Have I overlooked it?—is a profounder and fuller treatment of the human per­versity and sinfulness that flaws every ecumenical moment and yet to which the gospel of God’s forgiveness and gift of new life in Christ is central. Could Methodism, as Wainwright suggests, become a stronger advocate of this kind of realistic conversion to Christian unity?

—E. Theodore Bachmann

On the Crest of the Wave:
Becoming a World Christian.


Church growth is no longer simply a philosophy. It is an industry, a multi­national industry, and the home office is Fuller Seminary’s School of World Mission in Pasadena, California. This latest book by Peter Wagner is one of two dozen or more he has authored or edited, and it is but one of several score of works churned out by the church-growth center since the early 1960s.

Wagner has collected an impres­sive array of statistical and factual data, and he presents his material in a facile and easily readable style. His suggestions for developing an awareness and knowledge of missions along with some concrete suggestions for getting individuals and congregations in­volved should be of help to pastors and church leaders who otherwise despair or leave the whole matter to the wom­en’s missionary society.

Likewise, Wagner’s discussion of the recent developments in missions together with his description of the missionary activity now being spon­sored and supported by missionary agencies in the Third World is excep­tionally informative.

Some of the book is based on Wag­ner’s earlier Stop the World, I Want to Get On, but he does update much of the material. I am troubled, however, by several features of Wagner’s approach, particularly by his general categoriza­tion of Christians into “true” and “nominal”—a distinction that has been made with varied nomenclature by him and his colleagues. I find this differentiation ambiguous, pejorative, and one that Wagner himself does not consistently follow. He accepts, for example, David Barrett’s contention that there is a “massive influx” of new believers into the Christian churches of Africa. This may well be true, but it minimizes the theological questions that should be raised about this growth, for most of these new converts are entering the Independent African churches. Without deprecating the authenticity or vitality of the African In­dependent Church movement, one wonders how the church-growth proponents are so laudatory about what is happening in African churches—even in those who call their leader, Baba Simeon, by the name “Jesus”—while at the same time measuring the growth of the church in Latin America by the increase of Protestant evangelical be­lievers and congregations. I am mysti­fied as to how Wagner so readily regards the African Independents as authentic Christians—even those who deviate from the most minimal histor­i­cal norms of Christian theology—while at the same time measuring church growth in Latin America only by the expansion of Protestant evan-
Were W. O. Carver, Kenneth Scott La-tourette, Pierce Beaver, as well as others, not engaged in missiology as an academic pursuit well before that date, Carver for example as early as 1900? Some readers will find Wagner's theological basis for mission less than satisfactory and his concept of the "missionary gift" to be fanciful. But the book is valuable for its practical help even if it leaves much to be desired theologically.

—Alan Neely

In Search of Refuge.


"Part of the dignity in these people is a reverence for life that comes from understanding their fragile situation; they must live for the moment because tomorrow is guaranteed for no one." Those words sum up the author's experiences among refugees along the El Salvador–Honduras border where she worked with Caritas, the international Catholic organization engaged in social and economic development. From the Church of the Brethren, a background of study of Latin American history and Spanish, travel-study experiences in Latin America, and two years in a Christian "base community" in the Hispanic and black area of Washington, D.C., she reveals her sensitive spirit—and depicts the current Central American tragedy in a way not widely known in the United States. She offers rich insights, expected and unexpected.

She writes of midnight visits by the military, military harassment of relief workers, the involvement of United States officials and advisers, the local criticism of popular United States-based Christian relief organizations, the small house gatherings of Christians for worship and Bible study, and, in the midst of all, the vitality of faith among those who suffer the most.

"The poorest of the poor always helped the most" (p. 24), she observes, and chides, "The institutional church is so rigid that it has difficulty being the true church. Everyone talks about the church helping the refugees, but... it is the other way around... in the midst of the poor and suffering, the church encounters God and finds salvation" (p. 219).

She notes the Hondurans’ sensitivity "to signs... that Honduras is not in control of its own future—that its destiny is in the hands of the U.S. government," and reveals that "most of the aid for refugees is not coming from the U.S. but from European countries" (p. 35).

Ray Jennings is Director of Communications for International Ministries of the American Baptist Churches. He served twelve years with the American Baptist Board of International Ministries as a missionary to Japan (1948–60) and twenty-two years in pastorates in the United States before coming to his present position in 1981.

"The Religious Impact" by LAMIN SANNEH

A broad historical study by a Black African Christian and an Assistant Professor at the Harvard Center of World Religions. It details both the strengths and weaknesses of the European outreach which has produced the fastest growing church in the world.
She learned from “people who have relatives in the armed forces and in high government positions” that Honduran soldiers “are making money by selling weapons to Salvadoran guerrillas” (p. 83).

“U.S. military maneuvers . . . are still legally called ‘exercises,’” she says “but months ago on-site advisers were speaking of a ‘permanent presence’” (p. 271).

Salvadoran friends pleaded: ‘The deaths in our country will not end so long as U.S. policy continues on its present course. You can help us by doing so!’

One night in the tent of a friend (“one last time so we could prolong our good-bye”) she spoke of her guilt at leaving—at turning her back and walking away. Her friend comforted her: “You are not turning your back. It’s alright for you to go home. You can keep us in your heart and accompany us from there. Witness to what you have seen, and share our story” (p. 266).

This is not a book for Americans with closed minds or settled opinions about what is happening in Central America. It is for those who want to keep brothers and sisters there in their hearts and “accompany” them.

—Ray Jennings

Nicaragua: Christians under Fire.


There is an urgent need in North America for responsible information about present-day Nicaragua. Unfortunately, Humberto Belli’s book is more propaganda than fact. Belli claims that “the imposition of total censorship” made his journalistic work impossible inside Nicaragua (pp. 5, 19, 28), yet the same opposition newspaper for which he wrote is still publishing constantly its attacks against the government, and is in fact the most powerful and aggressive opposition newspaper in all Central America.

Belli quotes Bernard Nietschmann that “Only in those villages now under the protection of the [contra] Miskito warriors are religious services being held” (p. 107). This is simply not true. The Moravian bishop, or any Miskito pastor, could easily refute such an outrageous absurdity.

Belli also quotes Nietschmann about alleged Sandinista atrocities, especially rapes: “Sandinista soldiers are apparently given great freedom to do as they please when they invade an Indian village” (p. 104). Again, not true. Our own investigations of rape accusations and other abuses have proved that these violations by Sandinista troops have consistently been severely punished, and are certainly not government policy.

Under the title “How Censorship Works in Nicaragua: Sandinista Censors Prevent Exposure of Government’s Attacks on Religious Leaders and Groups,” Belli denounces the government for prohibiting an article, “Monsignor Schaeffer Arrested” (p. 143). What he omits is that Monsignor Schaeffer had already personally denied the false rumor, which Archbishop Obando had fed to Presa reporter Horacio Ruiz, about Schaeffer’s alleged imprisonment.

Belli, a Roman Catholic, especially wants Protestants in the United States to know that the Sandinista newspaper published three articles about the “Invasion of the Sects” (pp. 48, 99, 100, 111) in March 1982. Apart from the fact that much in the articles was accurate, Belli fails to mention that the newspaper promptly apologized for inaccurate distortions. The episode led to a valuable dialogue among Protestants, and with government leaders, about the difference between sectarianism and evangelical conviction. How tragic, in a situation that demands of Christians great humility and honesty, that Belli’s irresponsible book is being widely circulated (often free of charge) and adding to the confusion and prejudice.

—John Stam

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John Stam has worked in Central America for thirty years with the Latin America Mission. For the past three years he has been Professor of Theology at the Baptist Theological Seminary in Managua, Nicaragua.
Conversions: The Christian Experience.


Hugh Kerr, editor of Theology Today and emeritus professor at Princeton Theological Seminary, and John Mulder, president of Louisville Presbyterian Seminary, deserve our enthusiastic accolades. Conversions contains fifty carefully selected autobiographical narratives, brief introductions to each selection, and a splendid introductory essay. Selections include people from various theological traditions, different periods of history, and eleven women. With the exception of Paul, Constantine, and Augustine, the remainder of the converts are after the sixteenth century.

One of the most important contributions of the book is its portrayal of conversion as a complex and multifaceted phenomenon. One of the tragedies of the history of Christianity has been the rigid demand by some religious leaders and groups for a stereotyped form of conversion as the only valid experience of salvation. Of course, such a position rejects biblical variety and certainly denies the enormous diversity of conversion revealed in this volume.

This book decisively demonstrates that conversion is unique for particular people at various times and places. The dynamic element that unites these conversions involves confrontation with the living God, a call to a radical change of life, an infilling of new vitality, and a sense of mission. Even such a summary does not do justice to the varieties of conversions included in this excellent book.

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—Lewis R. Rambo

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A Way in the Sea: Aspects of Pacific Christian History with Reference to Australia.


John Garrett is a man of wide experience and learning. A minister of the Uniting Church in Australia, he has worked in Geneva, studied at Columbia University, and is now a citizen of Fiji. He is the author of a well-regarded life of the Puritan thinker Roger Williams and, more recently, a history of missionary activity in the Pacific Islands (To Live among the Stars).

A Way in the Sea is a distillation from that latter detailed and comprehensive book. It is a set of four lectures—urbane, selective, informatively generalized, assured—which could only have been composed by someone with a profound knowledge of Pacific missions; but which, while satisfying the specialist, will also serve as an ele-

Hugh Laracy, a New Zealander, is a Senior Lecturer in History at the University of Auckland, New Zealand.
mentary introduction to the subject. Puritan studies’ loss has been Pacific studies’ gain.

The lectures, which honor the memory of J. D. Northey, principal of the Congregational College of Victoria, were given in Melbourne in 1982. Garrett’s general theme is Australia’s relations with the Pacific Islands. The first three lectures deal, in turn, with the three broad divisions of the Pacific, and each takes its theme from some significant element in the indigenous culture. Thus, for Polynesia, where Christianity made its first notable advance, the theme is *aloha*, which means “welcome.” For Melanesia, where the going was more difficult, it is *mana*, or power. For Micronesia it is *anti*, the invisible spirits who inhabit the reefs and atolls.

These themes come together in the final lecture, “A Family of Island Churches.” Here Garrett’s subject is the role of Pacific Island converts as missionaries to other island groups. Appropriately the theme is *kava*, a drink widely used at social and ceremonial gatherings.

 Appropriately, too, in 1983 the University of the South Pacific awarded Garrett a doctorate for his writings.

—Hugh Laracy

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**The New Religions of Japan: A Bibliography of Western-Language Materials.**


This is the second edition—almost twice the size of the first edition of 1970—of a very useful bibliography of materials written in Western languages about the New Religions of Japan. This has proved to be a huge area for the gathering of materials for research on a vital subject, and H. Byron Earhart, professor of religion at Western Michigan University, has provided a helpful introductory essay on “The New Religions in the Light of Japanese Religious History,” as well as instructive comments on the publications he lists. For anyone concerned with the study of Japan’s new religions, this is an indispensable research tool.

Earhart emphasizes that “the present bibliography, while attempting to be comprehensive, is certainly not exhaustive” (p. xvii), and he continues to gather additional materials. Even more extensive are the Japanese-language materials on the New Religions, to which a serious researcher must ultimately go, and a list of bibliographies for these is given in an appendix.

Special note should also be made of an appendix on “Bibliographical Suggestions for Further Reading,” which indicates some of the anguish through which researchers may have to go in order to obtain copies of the publications listed here. Earhart notes that there are only partial collections of these materials in the West, in such places as Berkeley, Chicago, and Aberdeen, Scotland. In Japan, since the closing in 1980 of the library of the International Institute for the Study of Religions, even the Diet Library and the major university libraries “do not attempt to acquire devotional and denominational works.” This is as clear a call as there can be that there is need for some central repositories for materials on the New Religions of Japan.

—James M. Phillips

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**Understanding World Religions.**


Books on the history of religion are many and varied. Normally, most books written from a Christian viewpoint tend to follow the traditional approach, which seeks to set out what each religion teaches and then concentrates on points of strength and weakness in relation to Christianity. George Braswell, professor of missions and world religions at the Southeastern Baptist Theological Seminary, takes a somewhat different approach. His book follows the present trend of seeking to understand religion from the
The Power of the Poor in History.


The title serves as a quintessential expression of one of the most fundamental theses of liberation theology in general and the work of Gustavo Gutierrez in particular. The poor are the locus of God's concern and redemptive activity; the poor must be the locus of the church's commitment and action; and it is the poor themselves who must be the modus by which their emancipation is achieved.

The book is comprised of eight essays by Gutierrez, written between 1969 and 1979. The editors have brought together diverse writings from that period and set them under four major themes.

The first part is appropriately labeled a "Biblical Overview of the Sources of Liberation Theology." The opening essay enunciates the basic themes and motifs of liberation theology, culminating with a section that delineates the place of the poor in God's liberating proclamation and action.

Parts II and III trace the development from that seminal conference of Latin American bishops in Medellin (Colombia) in 1968—"not an end point but a point of departure"—to the Puebla conference in 1979, which, despite the attempt to mute the Medellin message and cast the church's role in a conservative perspective, finally "reissued Medellin's call and challenge" and was marked by the decisive commitment to a "preferential option for the poor."

Part IV, "From the Underside of History," spells out the distinctive character of the theology of liberation as exemplified in the matter of the interlocutors of that theology as differentiated from the dominant Western models—namely, that the latter address the question of nonbelievers (i.e., those for whom belief has become difficult) whereas the former address the questions posed by the nonpersons (for whom authentic existence is the problem). The book does not quite deliver on the promise of the title, however. The centrality of the poor is clearly established; the manner in which their power is to be actualized needs greater theological and political concretion.

—Richard A. Chartier


By Walter L. Williams, Madison, Wis.: Univ. of Wisconsin Press, 1982. Pp. xviii, 259. $27.50.

Historian Walter L. Williams of the University of Cincinnati has not written much in this book that scholars did not already know about black American churches in Africa, but he makes better use than most of heretofore unpublished material—filed reports, autobiographies, and letters—to uncover distinctive characteristics of the American missionary effort in Africa during the nineteenth century.

Part I, entitled "People of God: The Rise of Mission Sentiment among Black Americans," explores why white churches sought black volunteers and traces the development of missionary organization among black Methodists and Baptists. Part II, entitled "Redemption of a Continent: Black American Mission Thought on Africa," deals with Afro-American attitudes toward Africa. The author finds them mainly negative and imperialistic. Two concluding chapters show how more positive images finally emerge and how the black denominations, despite their conservative ideology, contributed to Pan-Africanism and the radical movements for African liberation in the twentieth century.

Although Williams makes the case that under such missionaries as Carey, Teague, and Coker—and later, Turner, Jordan, Colley, and others—blacks displayed a pro-active interest in Africa and were not simply reacting to white initiatives, it is not clear that he has convinced himself. His major theme is how much blacks bought into white prejudices against Africa. Williams acknowledges a certain commendable independence on the part of black churches in reaching out to Africa, but he seems unduly impressed with how
black self-interest and the effort to curry white respect and favor motivated the Afro-American missionary enterprise.

Certainly, nineteenth-century black American Christians were people of their time and were disparaging of the "dark continent's" religion and culture, but at least they recognized Africans as their own "kith and kin," were affronted by concepts of black genetic inferiority, and believed that God had given them a special gift and task for the redemption of their Motherland from its obvious deficiencies in comparison with the power and technical prowess of white Europe and America.

Nevertheless, in this well-written and unsentimental study, Williams makes an important contribution to mission literature. He gives us statistical tables, illustrations, and detailed research on the subject, and he reveals more than usual about the attitudes of the missionaries themselves and the policies of the sending agencies of both black and white denominations.

—Gayraud S. Wilmore

The Muslim Community in North America.


Comprehensive studies of the Muslim community in North America are not readily available. This book seeks to remedy that situation by offering a series of articles that provide significant insight into and information about the dynamic character and vitality of Muslim life and belief in North America.

The studies gathered in this volume were originally presented as papers at a symposium on "Islam in North America," which was held at the University of Alberta in May 1980. Fifteen in all, the articles treat such matters as the role of leadership in the life of the community, the impact and importance of Islamic revivalism to various constituencies within the community, the response of the community to such issues as integration, adjustment, and identity, and the sociological construct of the community itself. A directory of Muslim associations in North America, a glossary of Muslim terms, and a useful bibliography are appended.

Several contributions deserve special attention. Emily K. Lovell's article is an excellent overview of Islam in the United States. The basic issues confronting the Muslim community in its Canadian environment are clearly formulated by Baha Abu-Laban. Yvonne Haddad carefully analyzes the changes wrought in the Canadian community by the revolution in Iran, bringing into sharp focus insights that are also applicable to the community in the United States. Finally, the very positive statement by Muhammad Abdul-Rauf about the future of the Muslim community in its Western environment should be read by all who are inclined to think in more negative terms. Less helpful to the purposes of the book are the very complex article by M. Siddiq Noorzoy on the function of interest in Muslim economics and the missionary apology for Islam by Isma'il R. Al-Faruqi. As a whole, the book is well worth reading by all who are concerned to know more about Islam in North America. It is required reading for those working to develop better relationships between Christians and Muslims in the United States.
Rausch, church historian and Judaic scholar of Ashland Theological Seminary, Ohio, has written a well-researched study on the Messianic-Jewish congregations and their union in the United States, presenting their historical and theological background (chaps. 1–5), their congregational and theological distinctive (chaps. 6–7), case studies of Messianic-Jewish congregations and their union (chaps. 8–12) and of Christian and Jewish responses (chap. 13).

Rausch distinguishes sharply between "Messianic Jews" with a clear Jewish identity, and totally assimilated "Hebrew Christians" (p. 89), and emphasizes their theological differences. However, the distinction is not substantiated by research on "the Hebrew-Christian end of the spectrum." A recent demographic survey indicates that a majority of Jewish believers—also "Hebrew Christians"—is searching for expression of their Jewish identity. Further, the Messianic-Jewish congregations, Jews-for-Jesus, Jewish mission societies, and the Hebrew-Christian movement have in later years gone through a formative period showing considerable development with regard to issues like Torah, Jewish tradition, and Jewish identity. Has the isolated research on the Messianic-Jewish congregations led to an undue emphasis on polarization in their relation to other Jewish believers? The author's unwarranted comments on Jews-for-Jesus (pp. 88–91, 159, 202) seem to indicate this.

However, as an integral part of the broader movement of Jewish believers, the Messianic-Jewish congregations are missionologically significant: in their attempt to explode the ancient walls erected by Jews and Christians toward one another, in their search for renewal of the Jewish roots of the body of Christ, and in their efforts to express biblical faith and messianic living in a contemporary Jewish dress. In this perspective Rausch's study has great value.

—Ole Chr. M. Kvarme

Bridges to Islam: A Christian Perspective on Folk Islam.


Phil Parshall develops in five chapters a theme already touched upon in his New Paths in Muslim Evangelism (1980). The titles of these chapters are: Mysticism in Historical Perspective, Sufi Belief, Practices of Folk Muslims, A Critique of Folk Islam, and Bridges to Mystical Islam.

The writer was for almost twenty years a Baptist missionary in East Pakistan (since 1971 Bangladesh). Parshall draws insights from outside the Indian subcontinent in order to support his claim that 70 percent of all Muslims are acquainted with Sufi orders. He describes beautifully with many well-chosen quotations the sincere quest for God of many believers in folk Islam, in spite of his own belief that they fall short of reaching salvation unless they accept Christ.

Parshall's preference for the "softer" mystical Islam, as against the "harder" legal variety, is prompted by his conviction that it is easier to find support for the other end of the bridge in the former. Not all evangelicals will share this view (cf. Norman Anderson, God's Law and God's Love, 1980).

The author does not improve his case by hiding the identity of shrines and saints he visited (e.g., pp. 46, 56, 74, 92, 107). The book would have been better if the author had used Anne-marie Schimmel's standard works on mysticism and relied less on Subhan's Sufism, (1938). In one place he follows Subhan's description, in the present tense, of some strange festival of Nausheh faqirs. But Subhan's own source was dated 1911! Would it not have been more relevant to ask missionaries in Nowshera (northwest Pakistan) whether or not these events still take place? His outcry to God "for a flow of money to back up the frontline soldiers on the battlefield" (p. 146) confirms the impression of many that for some evangelicals, American funding rather than a poor local church decides on missionary priorities. Does this not contradict the prior emphasis on the successful poor Sufi missionary? Parshall's book contains many helpful suggestions for those wanting to witness to Muslims.

—Jan Slomp

PROTESTANTISM IN CENTRAL AMERICA

by Wilton M. Nelson

An important contribution to the understanding of one small but vital part of God's church, this book provides an up-to-date, chronological account of the history of Protestantism in Central America, describing briefly its main movements and trends.

Paper, $4.95
studied a situation where "one would be able to see what the African Christian left to himself regarded as important and relevant in Christian faith and in the Christian Church." A more recent in-depth study of the Harrist Church, among the Ebríe in the Ivory Coast gives the inquiring missiologist and missionary a similar opportunity within a movement that has developed rapidly since Sundkler's research and under quite different conditions. Professor Walker of the University of California (Berkeley) gives us an excellent adaptation of her 1976 Ph.D. dissertation in anthropology (University of Chicago) in which she attempted "an accurate description and analysis of the Harrist Church," which grew out of the 1913-14 mass movement provoked by the Grebo (Liberian) prophet, William Wadé Harris.

Numerous details about the prophet's life and message could be corrected by more recent research, which Walker did not have at her disposal. Particularly the near-absence of Harris's apocalyptic messianic dynamic with its expectation of the imminent peaceful reign of Christ gives us a prophet ordered by considerations of pragmatic and rational realism. Nevertheless, the disciplines of anthropology provide an unusually helpful analysis of the way in which the prophet's Christian understanding, intent, message, and symbolism were perceived by the local populations through the grid of their own traditions. The areas of continuity and discontinuity within social, cultural, and religious patterns were determined largely by the receptor community within a context of orality.

In tracing the history and development of the movement the author gives particular attention to the following: its maintenance of African identity in the face of colonial and missionary pressures; its relationship to Ivorian nationalism; its cultural and religious evolution under the effects of modernity and literacy; its shift from persecuted amorphous movement to official church; its tensions between generations.

The reader's interest in Harrist beliefs must be satisfied with a brief but helpful chapter that underlines the close identity of prosperity and salvation, the shift to personal responsibility for doing good or evil, a permanent concern with sorcery, the comparative uses of spiritual powers by Europeans and Africans for technological development. For the author, Harris superimposed Christianity on an indigenous religious stratum in the firm belief that the former was the superior force. Yet she questions whether Harrists understand the idea of "a creator god who sent a flesh-and-blood son to earth to save people and consequently allowed this son to be crucified for them." She reports that Christ, Muhammad, and Harris are usually perceived as having parallel roles among white, Arab, and black peoples, but with the increased influence of Scriptures an increased role differentiation between Harris and Christ will undoubtedly evolve. There are in fact, outside the Ebríe, Harrists who already have a higher Christology. The author has assumed that the whole church shares Ebríe understandings.

David A. Shank has served since 1979 as a missionary in Ivory Coast under the Mennonite Board of Missions. His Ph.D. dissertation at the University of Aberdeen, Scotland, was on the prophet Harris.

Walker has deep appreciation for the religious achievement of the Harrist Church but does not answer the missionary question of how to close the gap between Harris's own Christian understandings and those of the autonomous African church that bears his name.

David A. Shank

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Here is a welcome sign of intellectual vitality among Pakistani Christians, and a refreshing contrast to some recent Christian hysteria about Islam. The vicar of Lahore Cathedral did his research on the Indo-Pakistani poet Iqbal and the liberal school of Islamic thought, which flourished in colonial times but is now discredited among many contemporary Muslims. His exposition of this and other intellectual traditions within Islam is rather heavy going for those without philosophical equipment, but at least serves to show that Islam is not the scene of cultural destitution that much current reporting would suggest. It would have been good to hear more of why that liberal movement is in eclipse, and how the author views likely developments in Pakistan, but perhaps political sensitivity precluded this. He has sharp comments on the unwillingness of Western missionaries to share church leadership and material wealth with national Christians in Muslim lands, and he pleads for much more willingness from both partners to share his own “joyful acceptance” of many elements in Islamic culture. “Many missionaries never go beyond the acquisition of a rudimentary knowledge of a local language. They have no real encounter with the art, music and literature of the country in which they live and where they have been called to serve” (p. 155). He urges the use of the Arabic allah instead of the more neutral Persian word for God currently used in the Urdu Bible and liturgy, but for a more extended theological treatment of Islam we have to turn to his chapter in Sharing Jesus in the Two Thirds World (eds. Samuel and Sugden; reviewed in this issue of the International Bulletin). Nazir-Ali’s Pakistani birth and experience sometimes lead him into generalizations about Islam, such as Muslim refusal to share eating utensils with Christians, which would not apply in other parts of the Muslim world.

—Christopher Lamb

Sharing Jesus in the Two Thirds World.


“Partnership in Mission” sponsored a consultation in Bangkok, Thailand, in March 1982, of twenty-five outstanding theologians. Their task was critically to explore emerging Christologies in the Two-Thirds World. This book is a compilation of the papers presented in that historic conference.

Orlando Costas, the provocative and brilliant missiologist, who is regarded by many Western missionaries as more of a kibitzer than a prophet (I opt for the latter), fires the opening salvos in his keynote address with these words, “At Lausanne I talked with a friend from the Third World and asked him why it is that when creativity is handed out, evangelicals never seem to be close by to get their share” (p. 7).

Costas dynamically sparks a set of papers that are uneven in quality. René Padilla has done his homework on the three theologians he critiques, but his contribution will cause all but the most tenacious reader to drift off into fantasies about problems more current and pressing. Masten will raise eyebrows by concluding that Europeans sprinkle because “No one [in Europe] will be eager to be baptized in the winter time by immersion” (p. 169).

On the other hand, Michael Nazir-Ali, a Pakistani with a doctorate from Oxford, has shared an incisive view of Christology as seen from a Muslim perspective. David Lim has authored one of the best essays I have ever read concerning Buddhism. This forty-two-page paper digs into Buddhist philosophy and then offers practical suggestions as to how the Christian message can be bridged into that community.

Twenty percent of the delegates were from the One-Third World of the West. Ronald Sider takes on the subject of “Miracles and Modern Western Christianity.” Perhaps a more relevant discussion for this consultation would have focused on God’s miraculous acts of self-authentication in the Two-Thirds World.

Yet, overall, one rates the book as a commendable effort to allow the Two-Thirds World’s concerns to find a larger audience.

—Christopher Lamb

Christopher Lamb is a British Anglican priest who served as Church Missionary Society missionary in Pakistan from 1969 to 1975. He is now coordinating the BCM/BMS Other Faiths Theological Project, which aims to further Christian witness and ministry to Asians in Britain.

Phil Parshall, a missionary with International Christian Fellowship, served for twenty-one years in Bangladesh and now works in the Philippines.
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