The distinguished British historian E. H. Carr once observed, "You cannot look forward intelligently into the future unless you are also prepared to look back attentively into the past." There are important lessons from the past for the future of the Christian mission that are addressed in this issue of the International Bulletin.

Tracey K. Jones, Jr., reviews four clues in the history of the Christian mission that were discerned by Kenneth Scott Latourrette, and then applies these to the situation in world mission today.

In this issue we are pleased to introduce a new series, "My Pilgrimage in Mission." The purpose of the series is to pass on the lessons learned by the present generation of mission scholars and leaders to the coming generation, and to disclose how the writers have come to their current understanding of mission. The series offers autobiographical reflections by a spectrum of persons who have influenced contemporary thought and strategy in world mission. We have asked them to reflect on their personal and professional pilgrimage, and to share with our readers what has shaped their thinking. The first contribution in the series comes from Donald McGavran, founder of the School of World Mission at Fuller Theological Seminary, and "father" of the current church-growth strategy in mission. In our next issue we shall have Walbert Bühlmann's contribution, to be followed by Johannes Verkuyl, Eugene Nida, and others.

A student and successor of Donald McGavran at Fuller School of World Mission, C. Peter Wagner, addresses the task of evangelizing ethnic minority groups in the United States. Responses to his article come from two Hispanic American church leaders—a Catholic and a Protestant—with a reply from Dr. Wagner.

Paul Jenkins, from the Basel Mission, offers timely suggestions as to why the gathering of documentation from grassroots Christian groups in Africa should involve "learning what the village people already know."

Judging by the responses from our readers, the most popular feature of the International Bulletin is our award-winning "Legacy Series" of articles about persons (no longer living) in the nineteenth and twentieth centuries who had unusual influence on mission work, strategy, and theory. Given the richness of work to be done in this field and the importance of what can be learned for the future, we assure our readers that this series will continue for several years to come. In this issue, R. Park Johnson studies the legacy of Arthur Judson Brown, an American Presbyterian mission board secretary whose influence on evolving mission policy and the ecumenical movement in the early part of this century is not widely appreciated.

The list of Doctor of Missiology projects from Trinity Evangelical Divinity School is further evidence of vitality in contemporary mission studies.

From such research in the history of the Christian world mission, we may indeed be better prepared to "look forward intelligently into the future."
History’s Lessons for Tomorrow’s Mission

Tracey K. Jones, Jr.

Now the Lord is the Spirit and where the Spirit of the Lord is there is freedom [2 Cor. 3:17].

The Christian mission around the world today is in colossal confusion. There is no agreement as to priorities. There are those who give the first priority to church growth. Others would give the priority to the poor. Still others would see the priority as one of confronting the “principalities and powers” of racism, militarism, repression of human rights, and economic exploitation. Then there are those who would focus on the needs of women and children. Finally there are those who argue that the most important priority of all is a fresh approach on the part of Christians to people of other faiths. Nor is there a consensus among Christians as to which of the voices claiming global mission leadership should be followed. There are the fundamentalists, the evangelicals, the ecumenists, and the liberationists. All of these voices can rally the support of millions of Christians on all six continents. It is difficult to make sense out of this global missionary situation. It is clearly a time of colossal confusion and untidiness. Many are tempted to despair of finding any clues that might help us see where the Spirit of the Lord is at work in the churches around the world today.

Four Clues from the Past

If you have read Kenneth Scott Latourette’s seven-volume study, A History of the Expansion of Christianity, you will remember that untidiness and confusion have characterized the great periods of missionary expansion. There are, he writes, riddles to church history. There are periods when the tides of missionary creativity and expansion have, like the ocean tide, run high. Then to be followed by other periods when the tide of missionary creativity and expansion has, like the tide, retreated with losses in numbers and vitality. Why some periods have been “high tides” and others “low tides” is never clear, he writes, but the historical evidence is unmistakable that there were those periods. It is his conviction that in all of the great periods of missionary history four things happened.

First, those who assumed leadership were people for whom loyalty to Jesus was a central concern. They believed in the Bible and loved the church, but the central focus of their lives was Jesus, truly human and truly divine. He was the One who had called and sent them. Historically, he argues, that is what explains these periods of missionary renewal and expansion.

Second, in those periods of expansion there was an emergence of new missionary communities that attributed their existence to the presence of Jesus in their midst. Again and again over the centuries they surfaced in the most unexpected places and among the most unexpected people, and from a historical perspective caught the established church of the day by surprise.

Third, in the great periods of missionary history numerical growth could be predicted but it would have been impossible to forecast in what geographic area and among what people it was to take place. There were always surprises.

Fourth, in those periods of church history when the missionary tides were running high there were always sustained efforts on the part of those who were involved in the missionary movement to influence the political, social, cultural, and economic environment. Their efforts to influence the environment often brought them into conflict with those in political power.

The Nineteenth Century

For Kenneth Scott Latourette the greatest of all the centuries of missionary history was the nineteenth century, from 1814 to 1914. When the century opened in 1800, 8 percent of the people of the world were Christian and almost all of them lived in Western and Eastern Europe. But by the end of the century 28 percent of the world’s population was Christian and they were to be found on every continent and on most of the islands scattered across the Pacific. Within the churches it was a time of colossal confusion and untidiness. But four things stood out. The name of Jesus, truly human and truly divine, was on the lips of those who shaped the direction of the missionary movement throughout the century. This was true in the Protestant, Catholic, and Orthodox churches. As an old saying goes: “They were men and women who loved Jesus, loved to travel, were prepared to be fools for Christ’s sake, and had a few screws loose!”

The second characteristic during the nineteenth century, writes Latourette, was a proliferation of new missionary communities and among the most unexpected people. The most influential British missionary of the first part of the nineteenth century was William Carey. He was neither a member of the Church of England nor a priest, but a Baptist and a cobbler. When the nineteenth century opened, one could never have predicted that men and women like William Carey and his wife would provide the spiritual and moral energy that would shape the missionary outreach of the churches in Great Britain. The same surprises were to be experienced within the churches in North America. During that century hundreds of new missionary communities emerged in both the Protestant and the Catholic churches. They were instrumental in shaping the Christian mission not only on the American continent but to Asia, Africa, and the South Pacific. For all of these missionary communities of the nineteenth century, to quote another well-known slogan of the century, “No place is too far, no barrier too high, no need too deep, and no price too great!” The Methodist “circuit riders” were but one of hundreds of new missionary “communities” that surfaced in the nineteenth century. They caused all kinds of problems for the established churches. They attributed their existence to the presence of Jesus and the Spirit of God in their midst, and they were convinced that God gave them freedom to go to the ends of the earth as missionaries. The result was colossal confusion and un-
The Global Situation Today

I am going to use Latourette’s four signs to see if they can help us make any sense out of the untidy and confused situation we see in the churches around the world today and to ask if these clues are valid ones in making a judgment as to whether or not we are today living in one of those great periods of missionary renewal and expansion.

Jesus Christ, the “Authority” for Mission

I believe there is evidence that Christians are experiencing in a fresh way the presence of Jesus as the “authority” for their mission. We can see this in three important missionary documents of the 1970s. There is the Roman Catholic document Evangelii Nuntiandi (On Evangelization in the Modern World) released by Pope Paul VI in 1975. This was preceded by the Lausanne Covenant, which came out of the 1974 Lausanne Congress of conservative evangelicals. The third document was the 1975 Nairobi statement of the World Council of Churches, Fifth Assembly, “Confessing Jesus Christ Today.” There are marked differences in these documents as to the nature of the church, the role of Christians in society, and the sacraments. But they all state emphatically that the One who has transformed the life of their churches is Jesus Christ the Evangelizer. He is the One who sends them and provides the “authority” for their mission in the
modern world. Bishop Lesslie Newbigin would agree. He writes that when Christians try to explain the authority behind their mission to persons of other faiths it is useless to refer to Scripture. They have their own Scriptures. Nor does it do any good to refer to the church’s achievements in history as our authority. Their view of the Christian church’s successes is very different from ours. Nor does it do any good to talk about love as our authority, for many people who are not confessing Christians express sacrificial love in profound ways. Our “authority” to be in mission, he writes, is Jesus Christ, truly human and truly divine. He is the One who has transformed our lives and therefore the Life we seek to share with others.1 If Kenneth Scott Latourette were alive today I think he would see in these trends the missionary dimension of the gospel being recovered. It would be for him a hopeful sign.

**The Emergence of New Missionary Communities**

I believe there is also unmistakable evidence today that new missionary communities are emerging. They are surfacing in unexpected places and among unexpected people. I shall mention two.

The first is the recovery of the missionary dimension of the third-world churches. Fifty years ago no one would have anticipated that much of the intellectual and moral leadership shaping the Christian mission in the world today would come out of the churches of Latin America, Africa, and Asia. But that is what is happening today. There is also within the churches of Latin America, Africa, and Asia a proliferation of new Christian communities. They attribute their existence to the presence of Jesus and the Spirit of God in their midst. They are convinced that they are witnesses to a fresh understanding of the Christian mission that has global implications. One can see this in the thousands of Christian communities of Latin America committed to the needs of the poor. It is also to be seen in the hundreds of Household churches in China, the proliferation of missionary communities within the African churches, and the growing influence of third-world church leaders who are shaping the missionary thinking of the churches, both Protestant and Catholic, of Europe and North America. It has been a shock to the Christians in North America to discover that the numerical center of Christianity is shifting from the northern hemisphere to the southern hemisphere.2

A second evidence of a new missionary situation in the world today is the role that women are playing. One of the tremors that, like a mild earthquake, has shaken the male ecclesiastical foundations of the churches is not only the scholarship of women theologians and historians but the emergence of new women missionary orders. The best-known Roman Catholic missionaries in the world today are women: Mother Teresa of Calcutta and the three Catholic sisters and one laywoman killed in 1980 in El Salvador. What is true in the Catholic Church is also true in the Protestant churches. Women have emerged as leaders in the Christian mission. One reason for the untidiness in the missionary movement today is that women within the churches around the world are no longer willing to be second-class missionaries, subservient to male-dominated ecclesiastical structures. There is no question but that the winds of the Spirit of God are flowing through the lives of Christian women around the world today and there is no way to predict what the outcome will be!

The recovery of the missionary dimension of the third-world churches and the missionary leadership that women are now playing in the churches are not the only signs of a proliferation of new missionary communities, but they are important ones. If Latourette were alive today, he would not be surprised to see these developments and would see them as signs of hope.

**Church Growth**

One has only to look at what is happening around the world today to discover that there is unmistakable evidence of church growth and that it is taking place in unexpected places and among unexpected peoples. In 1900 there were 9 million black African Christians living on the continent of Africa. Today they number 200 million and by the year 2000 the number will be 300 million. Today the largest and fastest-growing Methodist and Presbyterian local churches are in South Korea. When the facts are in we may discover that some of the fastest-growing local churches in the world during the past thirty years have been the Household churches in the People’s Republic of China. From a global perspective there are no grounds for pessimism about the future growth of Christianity. The Christian faith remains the most widespread of all the world religions, the most numerous and the most representative among all the races, languages, and cultures. Latourette would probably see these developments as a sign that we are living in one of the great periods of missionary history.

**The Transformation of the World**

And finally as one examines what is happening within the churches on all six continents, the evidence is beyond question that the churches are struggling to influence and transform the political, economic, social, and cultural environment around them. To examine from a global perspective what is happening is breathtaking!

The Protestant and Catholic churches in North America and Europe have assumed leadership on the issues of war, nuclear arms, and world peace. But they are not the churches that are providing the critical global leadership on the issues of poverty and hunger. It is the Catholic and Protestant churches in Latin America that have assumed leadership on these issues and have paid a high price for those commitments.

When one examines the issues of global racism, it is increasingly clear that the black churches in South Africa are assuming global leadership. They are struggling with the problem of how to create a liberation ethic that will sustain them in their struggle for freedom but will not end up in black racism replacing white racism. Bishop Desmond Tutu is an illustration of such leadership.
When one asks who is assuming global leadership on the issues of religious freedom and the task of finding a fresh approach to the adherents of the other world religions of Islam, Hinduism, and Buddhism, it is the churches of Asia that are providing the intellectual and moral leadership.

None of these churches is talking about seizing political power. The mistakes of the past have taught the churches that this is not the way to go. But they see their role as a source of moral energy, a responsible conscience, a source of hope that political and economic systems can change. And these changes can move in the direction of a more just and free society guided and shaped by the vision of the kingdom of God for which Christ died.

In Summary

These four clues from Kenneth Scott Latourette to the meaning of 2000 years of missionary history do not help us settle our debates as to which of the priorities should come first—church growth, the poor, war, racism, the needs of women, or how to approach the other world religions. Nor will it resolve the debate as to which of the voices today claiming global missionary leadership—the fundamentalists, the evangelicals, the ecumenists, the liberationists—are the ones we should listen to. But these clues open up a deeper mystery as to how one scholar has seen the Spirit of God at work in past periods of church history, and seeing those signs may help us to celebrate rather than despair over the colossal confusion being experienced by churches around the world today. When we catch a vision of the breadth, depth, and height of what the Spirit of God made known to us in Jesus Christ is doing, perhaps we can be more patient and affirmative of each other in our differences and more hopeful about the future of the Christian mission in the world today.

Note


INTRODUCING A NEW SERIES

My Pilgrimage in Mission

Donald McGavran

How did I come to my present concepts of mission? How has my mind changed between 1920 and 1986 concerning Christian mission? What does Christ demand of us today as we carry out Christian mission? To answer these questions in a brief article is difficult, but I shall do the best I can.

The first steps in my pilgrimage were taken during the first twenty-one years of my life in the friendship and guidance of my missionary father and professor of missions. The next steps were taken at a YMCA conference at Lake Geneva, Wisconsin, in the summer of 1919. As a senior at Butler College and chairman of the YMCA committee, I went to Lake Geneva as a dedicated Christian. But I also went there saying to myself, “My father and grandfather were missionaries. My family has done enough for God. I am going to be a good Christian and make a lot of money.” At Lake Geneva it became increasingly clear to me that a Christian could not thus limit the degree of his dedication. While there one night in prayer I said, “Lord, I’ll do whatever you want. I will go wherever you send. I will carry out, not my will but yours.” That purpose has dominated my life.

That Christmas season I attended the Student Volunteer Convention at Des Moines, Iowa. There it became clear to me that God was calling me to be a missionary, that he was commanding me to carry out the Great Commission. Doing just that has ever since been the ruling purpose of my life. True, I have from time to time swerved from that purpose but never for long. That decision lies at the root of the church-growth movement.

Any movement must be carried on in the real world, and since the concepts and understandings of the real world vary from time to time and place to place, the rest of this story will be told in their light. The facts concerning the discipling of the peoples of earth in all six continents, as these became known to me through research and travel, were the background against which my conclusions concerning the missionary task were formed. The five main divisions of this brief account will relate the common and changing understandings of the missionary task and how these affected my God-given purpose.

I. Mission Philosophy in 1920, 1947, and 1968

1. At Lake Geneva and Des Moines, and indeed across the world at that time, mission was held to be carrying out the Great Commission, winning the world for Christ, saving lost humanity. Many leaders of today’s mission like to say that discipling the world was merely a reflection of the imperial (colonial) era when Europe ruled much of the world. But any such breast-beating comment neglects the determination present since the day of Pentecost to carry the gospel to the ends of the earth. As the early church—made up of the weak, the foolish, and the things that are not—sought to spread salvation across the Roman empire, it certainly was filled with no imperial passion. In 1920 all missionary societies marched under “eternal God’s command” (Rom. 16:25) to make the gospel known to all segments of society in all regions of the world. This was the dominant mission philosophy of the time.

The convictions were biblically sound. This is what the Bible clearly sets forth. The Lord Jesus Christ steadily intended that the gospel should be spread to the ends of the earth. The last
book of the Bible states clearly that at the end, people from every tribe, tongue, people, and nation will be there before the throne. The Bible also states clearly that the only way to salvation is through Jesus Christ. John 3:16, possibly the most-loved verse in the entire Bible, states that “God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish, but have eternal life.” If they don’t believe in him, men and women will perish—whether they are Americans, Africans, Chinese, or Indonesians. Whether they call themselves Buddhist, Marxist, atheist, nominal Christians, or Hindus makes no difference. Unless they believe on Jesus Christ, they will perish. John 14:6—“No one comes to the Father but through me”—is affirmed by many verses throughout the Scriptures.

2. By 1947, however, another philosophy of mission had begun to spread. This was voiced by William Ernest Hocking of Harvard, whose 1932 book Rethinking Missions maintained that the day of conversion mission was over. From now on mission would be each great religion reconceiving itself in the light of the others. H. Richard Niebuhr, noted professor at Yale Divinity School and a very influential Christian leader in the 1920s and ’30s, also used to say that mission was everything the church does outside its four walls. It was philanthropy, education, medicine, famine relief, evangelism, and world friendship.

The enormous spread of communism, which maintained that the feudalistic, capitalistic society was inherently unjust to the proletariat, prompted Christians to work for a new social order that would be equally fair to all segments of society.

Furthermore, what missionaries were actually doing played a considerable part. As my convictions about mission and church growth were being molded in the 1930s and ’40s they ran headlong into the thrust that mission is doing many good things in addition to evangelism. It is feeding the hungry, healing the sick, giving sight to the blind, teaching the illiterate to read, and, on and on. The gospel was really news of a better way of life, a more nutritious diet, and a growing democracy around the world.

I could not accept this way of thinking about missions. These good deeds must, of course, be done, and Christians will do them. I myself was doing many of them. But they must never replace the essential task of mission, discipling the peoples of earth. Indeed, all these good deeds must help in its accomplishment.

Prodded from without and stimulated from within, I was galvanized into action by a remarkable discovery. In the section of India where I worked, 145 areas were scenes of missionary effort by denominations from America, England, Sweden, and on and on. I discovered that in 134 of these areas the church between 1921 and 1931 had grown at only 11 percent a decade. It was not even conserving all its own children. But in the other eleven areas the church was growing by 100 percent, 150 percent, or even 200 percent a decade. Why was this happening? A vast curiosity arose within my breast. There must be a key to Great Commission mission, and I resolved to find it.

3. Until January 1968 my thinking about fulfilling the Great Commission and doing the many other good things that need to be done had been largely conditioned by observation of what I and most missionaries were actually doing. The campaign to remake the world being carried on by the great Life and Work movement and many other Christian thrusts in the 1930s and ’40s was a good thing, but it was not, despite Niebuhr and Hocking, a part of essential Christian mission. In January 1968, however, a radical change in my thinking took place. Up until then I had not considered the insights that God had given me as in any way opposed to those being promoted by the World Council of Churches and its Division on World Mission and Evangelism.

Alas, in January 1968 as I read with amazement the documents that prepared the way for the great Uppsala assembly, I saw that if Uppsala endorsed what the preparatory documents said, the World Council of Churches and all its member denominations would be turning away from mission as Christianization to mission as humanization. Instead of seeking to disciple panta ta ethne, winning them to Christian faith, and multiplying churches among them, the effort would be to spread brotherhood, peace, and justice among all people regardless of what religion or ideology they espoused.

This emphasis also greatly distressed Drs. Alan Tippett and Ralph Winter, the other members of the School of World Mission faculty at that time. Consequently, the May 1968 issue of Church Growth Bulletin (now Global Church Growth) asked in big black letters across the front page, “Will Uppsala Betray the Two Billion?” The whole issue was devoted to exposing and discussing the massive error of the new definition of mission. Geneva was greatly disturbed, and much correspondence ensued. The September issue of Church Growth Bulletin was devoted to Geneva’s answers to our position. The November issue of that year was the Uppsala issue no. 3, in which we sorrowfully recorded that we believed that the World Council of Churches had really betrayed the 2 billion and was heading in a direction not biblically justified.

II. My Insights as to Essential Christian Mission in the 1920s, 1930s, and 1960s

Moved by this curiosity and the changing convictions about the nature of mission, my church-growth convictions gradually formed and crystallized. I began to rethink the goals and methods of my own and many other neighbor missions—Baptists, Lutherans, Presbyterians, and Episcopalians. What would all these surgings of thought mean for essential mission? In the 1920s, when as principal of a mission high school I was dealing essentially with high-caste boys, I taught all the Bible classes myself. These high-caste boys were the section of the population to which God had sent me, and I was doing my best to win them to Christian faith.

But I did not then know how churches grow, how peoples
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.

As people of faith and “hands-on” missionaries, who regard the Bible as God’s word, the Fuller missions faculty know from experience that modern missiology demands insight not only into theology but history, anthropology, sociology, church planting, church growth, language, culture and evangelism. Thus, we look upon ourselves as teachers and counselors called to fulfill the Great Commission and to this end we offer the following degree programs:

* M.A. or M.Div. Cross-Cultural Studies — a preparatory course for future missionaries, cross-cultural and ethnic communicators

* M.A. Missiology — mid-career training for missionaries and international church and mission leaders

* Th.M. Missiology — mid-career training for missionaries and national church leaders who hold the M.Div. degree

* D.Miss. Missiology — mid-career education and research to enhance professional competence

* Ph.D. Intercultural Studies — academic certification in missiological scholarship

* Ph.D. Missiology — academic certification in the joint disciplines of missiology and theology

But we don’t stop there. We also offer special and cooperative programs including cross-cultural studies, concentration in Bible translation as well as Chinese studies and evangelism. The In-Service Program, our Institute of Language and Culture Learning and the Summer Institute, offering Islamic Studies, TESOL, and many other courses are also available.

Finally, we have been blessed by friends who share our vision and thereby find ourselves able to enter into dialog with those whose financial resources may be limited.

Write or phone the Office of Admissions

The School of World Mission
FULLER THEOLOGICAL SEMINARY

* Fuller Theological Seminary actively subscribes to a policy of equal education for all people
become Christian. For example, barring only the Syrians in Kerala, 98 percent of all the rest of the Christians in India at that time had come from the Untouchables and the Tribals. I did not realize that all the “respectable-caste” Hindus — hundreds of millions of them — thought of “becoming a Christian” as “joining a very low caste.” It was, for example, as whites in Alabama might think if they were invited to become Christians by joining a black church.

Consequently, while for six years I worked hard and, I trust, intelligently at winning the “respectable-caste” people in that district, I won no converts. Rather, I concluded that the children or grandchildren of these young men who had studied the Bible so faithfully might actually become members of a Christian congregation and propagate the faith among their own castes.

In the 1930s as I read Waskom Pickett’s *Christian Mass Movements in India*, my eyes were opened. I suddenly saw that where people become Christian one by one and are seen as outcasts by their own people, as traitors who have joined another community, the church grows very, very slowly. The one by one “out of my ancestral community into a new low community” was a sure recipe for very slow growth. Conversely, where men and women could become followers of the Lord Jesus Christ while remaining in their own segment of society, there the gospel was sometimes accepted with great pleasure by great numbers.

In 1932 my mission had elected me to be its field secretary, and in 1936 it said to me in effect, “Since you are talking so much about evangelism and church growth, we are going to locate you in a district where you can practice what you preach.” Since this meant turning from the work to which I felt God had called me — namely, Christianization through Christian education — I resisted the location. But finally, believing that it was God’s direction, I accepted it, and for the next eighteen years I devoted myself to the evangelization of one caste, the Satnamis.

I wish that I could record that I was hugely successful, but this is not the case. Perhaps 1,000 individuals were won to the Christian faith, but no castewise movement to Christ resulted.

By 1950 accessions from that caste had almost ceased. True, there were fifteen new small village churches, but the movement had stopped. I now realize that during those years God was teaching me how peoples (segments of society) become Christian, what methods of evangelism God blesses, and what he does not.

During those years several denominations asked me to make on-the-spot studies of growing churches in several provinces of the great nation of India. In 1953 I wrote a manuscript entitled “How Peoples Become Christian.” After being examined and finally rejected by Friendship Press in New York, this was published in 1955 by World Dominion Press in London under the title *The Bridges of God*. A few months later it was imported by Friendship Press and sold under an American cover. Dr. Frank Price, head librarian at the Missionary Research Library in New York, called it the most-read missionary book in 1956. It described the ways in which growing churches had, and much more often had not, been established in many parts of the world. It has played a determinative role in church-growth thinking ever since.

The McGavran family came on furlough in the summer of 1954. My church and mission in India and I myself desired that we go back to India after furlough, but my board, the United Christian Missionary Society of Indianapolis, intrigued by my church-growth discoveries, sent me to various parts of the world to research the growth of churches there that it and neighboring denominations had planted. These years added very considerably to my understanding of how churches grow in various countries of the world and how they do not. In 1959 I wrote the book entitled *How Churches Grow*. Like *The Bridges of God*, it too, after being rejected by four publishers in America, was published in England by Sir Kenneth Grubb of the World Dominion Press and in the United States by Friendship Press. It too had a pronounced influence on the course of events.

In 1958 it became clear to me that I must resign from my missionary society and found an institution that would teach how mission could carry out God’s command to disciple *panta ta ethne*. Since in 1958 I was sixty-one years old, my mission executives thought that I was doing a foolish thing. They urged me to reconsider. Three seminars to which I proposed a department of church growth refused to have anything to do with the matter.

Finally an undergraduate college in far-off Eugene, Oregon, said that it would call me as a member of its faculty, allow me to start the Institute of Church Growth, and give three $1,000 fellowships a year to career missionaries on furlough who wished to attend the institute, provided only that I would teach one course on missions to the undergraduates. The northwest corner of the United States was not a promising place in which to start an interdenominational Institute of Church Growth. However, since it was the only opportunity, I seized it with both hands, and on January 2, 1961, the Institute of Church Growth at Northwest Christian College in Eugene, Oregon, opened with one lone student, the Rev. Keith Hamilton, a United Methodist missionary to Bolivia.

During the next four years fifty-seven missionaries on furlough from many different boards of missions studied at the institute. Each year we awarded the thousand-dollar fellowships to three outstanding missionaries on furlough. All career missionaries who attended did a careful research on the growth of the churches planted in the region where they worked. Thus researches on many denominations in Bolivia, Iran, India, Japan, and many other countries were completed.

In 1961 the Evangelical Foreign Missions Association invited me to address its September meeting in Winona Lake, Indiana. As these executives heard my presentation, they said, “All our missionaries on furlough ought to be getting this significant point of view, and all executive secretaries ought to know these facts about the actual growth of the church in each of their fields. Let us ask McGavran to conduct an annual church-growth seminar at Winona Lake in the first week of September. To it we will send our missionaries who are on furlough that year.”

Dr. Edwin Jacques of the Conservative Baptists ran the seminar, Dr. Byron Lamson of the Free Methodists (whose headquarters is at Winona Lake) hosted it, and Donald McGavran was for five years the sole teacher. In the late 1960s I was joined by Dr. Alan R. Tippett and Dr. Ralph Winter. These annual seminars, which touched over a thousand missionaries, had a pronounced effect on church-growth thinking.

Then too each year at Eugene one or more eminent missionary authorities from New York, Fort Worth, Wheaton, Springfield, and other centers delivered the annual church-growth lectures. These were then published, and added an important dimension to the church-growth movement.
The annual lectures of 1963 were especially noteworthy. These were delivered by Calvin Guy, Melvin Hodges, Eugene Nida, and Donald McGavran, sitting around a large oak table. About forty mission executives filled the room. After each of the twelve lectures, questions from the floor were answered. The manuscripts were then revised in the light of the discussion and published in 1965 by Harper & Row under the title, Church Growth and Christian Mission.

What was later published as Understanding Church Growth was the subject material of my teaching during those Eugene years.

III. The Best Years of My Pilgrimage

In 1965 President Hubbard of Fuller Theological Seminary invited me to become the founding dean of Fuller's third graduate school—the School of World Mission. He told me that my main task was to recruit seven full-time professors and make this graduate school serve the missionary cause around the world.

I moved from Oregon to Pasadena, California. The school opened with fifteen graduate students. As we added member after member to the missions faculty, career missionaries and national leaders from all over the world started flowing into the School of World Mission. In 1983–84 it enrolled over 400. During the past twenty years missionaries, national leaders, and mission executives from over eighty denominations have studied here. Numerous books on church growth and effective mission have been published. The revolutionary concept that mission in the future must reach and disciple groups of unreached people in every nation and continent was born here and has multiplied amazingly in many lands. Other schools of missions have borrowed extensively from the emphasis here propounded.

Most of all this was done by my colleagues, not by me. Nevertheless, but for the church-growth movement and the Institute of Church Growth in Oregon and the graduate School of World Mission in Pasadena, these things would not have been done. The sovereign God ordered this amazing sequence of events, which has done so much to reinvigorate the missionary movement and adapt it to this rapidly changing world. In this new world the number of non-Christians is growing rapidly every year. But the number of Christians is growing even faster. This changing world is far more responsive to the Christian message than it has been in any previous age. No wonder I call the years 1965 to 1985 the best years of my pilgrimage.

IV. Recognizing the Three Essentials of Mission/Church Growth

Underlying all the foregoing paragraphs is the conviction that the first essential of mission/church growth is to realize that God wants his lost children found and enfolded. Eternal God commands church growth. Jesus Christ gave his disciples the Great Commission, and the entire New Testament assumes that Christians, as a normal part of their lives, will proclaim Jesus Christ as God and Savior and encourage men and women to become his disciples and responsible members of his church.

This first essential has been responsible for all missionary expansion. Only men and women who believed this implicitly would have been able to leave home and country and venture out to the far corners of the earth, often to meet sickness, sorrow, and death. The missionary movement will continue only as long as this conviction remains unshaken in the minds of multitudinous Christians, congregations, and denominations.

The second essential of church growth has also played a most important part. My church-growth thinking started in the early 1930s when I discovered the very small church growth that my own and sister missions had achieved in the preceding decade. Discovering the facts of church growth is the second essential of all mission/church-growth thinking. Since the world's linguistic and ethnic units, and economic and financial strata, are multitudinous and since churches multiply in them at very different rates, discovering the facts of church growth in each is at once seen as an enormous and many-faceted enterprise. Responsible research into the effectiveness of mission must be done. The 100,000 and more missionaries in the world today must not press forward with blindfolded eyes. Mission executives must know the facts concerning whether the churches their missionaries plant are static, declining, or growing; and if growing, are they growing slowly or rapidly? Could they grow much more rapidly if the national leaders and missionaries used methods that God is blessing to generate great growth in their own and other segments of society?

Getting such data on church growth is often blocked by the promotional aspect of missions. Money for missions must be raised. Every mission executive and missionary sits in two chairs.

"In this new world the number of non-Christians is growing rapidly every year. But the number of Christians is growing even faster."

In the promotional chair the person is telling quite truthfully of the good and encouraging things about the missionary enterprise. However, the person, when sitting in the diagnostic chair, is recounting the exact situation—not raising money, but stating precisely where the project now is, how many lost people have been found and enfolded. The missionary and the mission executive must sit in both chairs, but they must never talk or even think promotionally while sitting in the diagnostic chair.

In other words, those obeying the Great Commission and working at discipling panta ta ethne must know year by year how rapidly men and women are believing on Christ and becoming responsible members of his body, the church.

A large part of the pronounced effect of the church-growth movement on mission policies, programs, and goals has depended heavily upon true understanding of the facts of church growth. Graphs of growth showing rising, level, or declining lines have become commonplace among mission executives and missiologists. This has happened despite vigorous opposition by some whose labors resulted in little or no growth. The Lord of the harvest does want to know whether his laborers are bringing in one sheaf every ten minutes or every ten years.

To be sure, accurate portrayal of the ethnos (segment of society) being discipled is essential. Contributory information such as the following is needed: How does this people group think? What are its religious convictions? What are its cultural configurations, its economic and educational position, and its hopes and dreams? What ways of stating the gospel ought to be most effective in this people group? The sciences of sociology, anthropology, psychology, comparative religion, and communication help carry on church-multiplying evangelism. So does a good understanding of political aspirations and economic progress.

Equally truly, none of these ought to be idolized. Each fact is important only as it throws light on the degree of church
growth. He to whom “All authority has been given . . . in heaven and on earth” (Mt. 28:18) commands us to matheteusate panta ta ethne, and all setting forth of these contributory informations must be done in order to carry out that command.

If a vivid appreciation of the biblical mandate for church growth is the first dominant characteristic of church-growth thinking, discovering the degree of growth or of decline and stating these facts meaningfully is the second.

Planning all mission activities in the light of what is being achieved is the third essential. Those carrying on Christian mission are constantly tempted to substitute helpful activities of one sort and another for discipling the peoples of earth. Thus ministering to the physical needs of people, laboring to create a more just society, and bringing the tremendous advantages of modern medicine to great populations are all urgent and greatly needed tasks. They ought to be done but never substituted for effective evangelism. This is the third essential of church-growth thinking.

V. Mission/Church Growth/Effective Evangelism

In the 1950s and ’60s the new definition of mission took over missionary society after missionary society among the conciliar churches. As the overwhelming emphasis of the World Council

Announcing

The American Society of Missiology will hold its 1986 annual meeting at North Park Theological Seminary, Chicago, June 20-22. The Association of Professors of Mission will meet June 19-20 at North Park in conjunction with the ASM. Dr. Charles R. Taber of Emmanuel School of Religion is President of the ASM, and Dr. Samuel Moffett of Princeton Theological Seminary is President of the APM for 1985-86. Further information may be obtained from Dr. Wilbert R. Shenk, Secretary-Treasurer of the ASM, Box 1092, Elkhart, IN 46515.

of Churches turned to attempts to make this world a better place in which to live, regardless of what people believed about Christ and the Bible, it became increasingly clear to me that the word “mission” must be understood as essentially those activities that multiply churches, that win the lost, that disciple unreached peoples—namely, church growth. The phrase “mission/church growth” must come again to mean what the New Testament church did as it multiplied churches across the Roman world.

Evangelism is, of course, an essential part of mission and church growth; but it must be effective evangelism. The word “evangelism” as commonly used has several different mean-ings. It may mean simply proclaiming the gospel, hoping that someone will hear it but not knowing whether anyone becomes a responsible member of an ongoing, soundly Christian church or not. There is an evangelism that limits itself very largely to reviving the faith of existing Christians. Many other forms of evangelism exist. All these are good activities. I have engaged in many of them myself. Nevertheless, evangelism, if undefined, is too broad a word to describe what Christ commanded. “Effective evangelism” enlists in Christ’s school all segments of human society, and incorporates in his body, the church, all the ethnic and linguistic units of the world.

Mission/church growth/effective evangelism is this new and definitive statement of the underlying purpose of the Bible. God wants all people to believe on Jesus Christ, become members of his body, be filled with the Holy Spirit, and live in him. The Holy Spirit leads Christians everywhere in this direction. Anything less than this is not biblical.

I was delighted to find that growth is an essential idea in the New Testament. The Lord Jesus constantly spoke about how the church did as it multiplied churches across the Roman world, which was common in 1920, and they were sharpened and hardened by the diversions from biblical positions voiced with increasing frequency after 1930.

Church growth insists that God wants his lost children found. These lost children may live north or south, east or west, in all six continents, in every region of the world. All must be found and encouraged to become Christ’s disciples and responsible members of his church. This is what church growth insists on. The multiplication of congregations in every segment of society in every nation—growth—is and must remain the steady goal of the church.

This brief account of how these convictions grew and developed in my mind is only the beginning of an adequate statement. My understandings were broadened by the thoughts of many others. The church-growth movement is the convergence of the missionary convictions of many who march under the Great Commission. No one person has created it. It takes different forms in many different regions of the world. Nevertheless, the experiences recounted above do form one strand in the tremendous surge toward church growth that marks the Christian world today. I trust that many others will write of their personal experiences and the way in which these have encouraged obedience to the clear command of the triune God.
A Vision for Evangelizing the Real America

C. Peter Wagner

Residents of the state of Oregon are required to pay an annual fee of $42.50 for rights to hunt and fish during a specific season designated by the Department of Fish and Wildlife. That is, all residents except Kalamath Indians. After some hard-fought legal battles during the 1970s in which the state of Oregon bent all efforts to bring the Kalamath Indians into line and make them obey state hunting and fishing laws, the U.S. 9th Circuit Court of Appeals ruled in favor of the Indians in the early 1980s. The Kalamath Indians now may hunt and fish without being bound by state regulations because the U.S. Congress did not declare otherwise when the treaty was signed over eighty years ago.

In San Gabriel, California, a Chinese businessman retained a real estate agent to help buy a home, but none of the houses that were listed appealed to him. As they were driving back to the office, the Chinese spotted a house and said that it was the one he wanted. The agent tried to explain that it wasn’t for sale, but his client insisted. The woman of the house came to the door and the Chinese challenged her to put a price on the house. Just playing games, she said, “One million dollars.” “Sold!” said the Chinese. She immediately called her husband home from work because the house would not have listed for a quarter of that price. When they agreed on the sale, the Chinese opened a briefcase and turned over one million dollars in currency.

In the St. John Valley of Maine, nuns teach religion in public schools. The Supreme Court might as well be light years away from Maine’s 400,000 Franco-Americans who now comprise a full one-third of the state’s population. In fact the 30,000 people who live in small towns on the American side of the St. John River consider themselves primarily citizens of La République de Madawaska (the land of the porcupines), even though they dutifully submit their 1040 forms to the Internal Revenue Service on an annual basis. New England has over 2 million people whose mother tongue is French, not English. Their ancestors first began to arrive in 1755, and in the beginning years of our own century trainloads of French Canadians poured in to work in Maine’s textile mills and shoe factories. They now call themselves Franco-Americans and they are here to stay.

The Real America

Whether in Oregon, California, or Maine, this is the real America. Today’s America is a multi-ethnic society on a scale that boggles the imagination. The teeming multitudes of all colors, languages, smells, and cultures are not just a quaint sideline in our nation; they are America. And it is this America that God has called us to evangelize.

Jesus said, “Go, therefore, and make disciples of all nations” (Mt. 28:19). The Greek from which “all nations” is translated is panta ta ethne. Ethne, of course, is the word from which our English word “ethnic” is derived. Because our Lord has commanded us to evangelize panta ta ethne, many American Christian leaders have been developing a new awareness of ethnic America. Many are saying to the ethnics around us, “We care.” We care about the millions upon millions of Asians and Hispanics and Middle Easterners and Europeans and American Indians and Caribbeans who have come to a land of freedom and opportunity. We care about the Mexican working in the restaurant in Minneapolis. We care about the Greek in the butcher shop in New York. We care about the Romanian sewing dresses in Chicago. We care about the Japanese wholesaling stereo equipment in Los Angeles. We care about the Arab pumping gasoline in Detroit. Why do we care? Because God cares.

God cares for their bodies, their souls, their minds, their spirits, and their social relationships. And he calls us as Christians, no matter what our racial or national background, to be his instruments for reaching them with the message of the kingdom of God. God claims them as his own. He sent his Son to die for them. He wants them to be born again and thereby to see and enter into the kingdom of God.

What an enormous vision. The Bible says that where there is no vision the people perish (Prov. 29:18). It also says that God is not willing that any should perish (2 Pet. 3:9). This vision undoubtedly has many, many parts. I would like to begin to bring three of these parts into focus in this essay, namely, the social vision, the spiritual vision, and the strategic vision.

1. The Social Vision

I should think that when historians of the twenty-first century look back on the United States of the twentieth century, they will judge that the most significant decade was the decade of the 1960s. The two world wars, the Great Depression, the advent of space travel, and the cybernetic revolution will certainly be important. But I believe that even more important than any of these has been the civil rights movement of the ’60s.

The civil rights movement, stimulated largely by black Christian leaders, has permanently changed America’s self-image from that of an assimilationist to a pluralistic society. Most of us learned in school that America was a melting pot. We were led to believe that when people came across our borders from other nations, they would quickly forget about their past and become so-called Americans. The American way was to abandon all claims to Frenchness or Polishness or Irishness or Chineseness or Mexicanness and to adopt the so-called more civilized Anglo-American cultural values. This attitude also applied to the peoples who were here before the Anglos such as the Mohawks or the Sioux or the

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Comanche or any of hundreds of other Indian tribes. It was fully expected that they would inevitably recognize the superiority of Anglo culture and melt into the melting pot.

Up to the decade of the 1960s, most Americans actually thought the melting pot had worked. With only a few exceptions, ethnics were socially and legally invisible. Sociologists studied Americans only as individuals, and did little work on analyzing their group loyalties, which were not even supposed to exist. Mild doses of non-American behavior were tolerated and even regarded as somewhat colorful. St. Patrick’s Day, French restaurants, and Polish jokes were a part of American life. But at levels that might affect government, law, or economics, ethnic behavior was frowned upon. At worst ethnicity was a serious threat to society, and at best it was a nuisance, which it was hoped would disappear in a generation of two.

America’s Stewpot

Ethnicity did not disappear in a generation or two, nor will it. The real America is not a melting pot; it never was. The real America is a stewpot. While some prefer using analogies of salad bowl, mosaic, tapestry, or rainbow, I prefer the stewpot. In the stewpot each ingredient is changed and flavored by the other ingredients. The changes are for the better. The carrots, the potatoes, the meat, and the onions all taste better after they come in contact with each other in the stewpot. While they enrich each other, each ingredient nevertheless maintains its own identity and integrity. If the stew is overcooked the ingredients lose their identity and it becomes mush, not nearly as palatable a dish.

In the new American society that emerged from the civil rights movement of the 1960s, each ethnic ingredient now has the potential to be enriched through intercultural contact with the others. But, ideally, they are no longer under social pressure to become culturally Anglo-American in order to “make it” in our country. It is true that we have not always lived up to the ideal, but the sweep of social history over the last two decades is encouraging. American blacks in particular have taken giant steps toward the ideal with mayors of four of the six largest cities in the nation, two black Miss Americas, a black Tournament of Roses queen, and a presidential candidate who accentuated his blackness instead of pretending to ignore it. Other ethnic minorities are advancing as well. We need to recognize that this could not be happening under the melting-pot ideal.

What does this stewpot look like?

Time magazine called the Los Angeles area, where I live, “The New Ellis Island.” Waves of immigrants pour in like the surf at Malibu. Parts of the city change almost overnight from one ethnic group to another. Blacks in south-central Los Angeles are complaining that Mexicans are “spoiling the neighborhood.” In Hollywood a fast-food stand, operated by Koreans, sells “Kosher tacos.” Students in the Los Angeles Unified School District speak 104 languages, with over 1,000 students speaking each of Spanish, Korean, Vietnamese, Cantonese, and Armenian.

The Los Angeles metropolitan area has the greatest population of Koreans outside the Orient, with estimates as high as 270,000. Despite the fact that Korean immigration started only in the ‘70s, there are now four daily Korean language newspapers, a Korean telephone directory, three banks, one savings and loan, 130 Korean schools, five art galleries, two symphony orchestras, 300 voluntary associations, and 430 churches.

For the past eight years I have been collecting and updating facts concerning the ethnic makeup of the Los Angeles area. Here are the known groups with the best estimate of population: Hispanics (4 million), blacks (972,000), Germans (450,000), Italians (350,000), Koreans (270,000), Armenians (225,000), Iranians (200,000) Japanese (175,000), Arabs (160,000), Yugoslavs (150,000) divided sharply between Serbians and Croatians), Chinese (150,000 Filipinos (150,000), Vietnamese (100,000), American Indians (95,000), Russians (90,000), Israelis (90,000), Dutch (75,000), Hungarians (60,000), Samoans (60,000), French (55,000), Thai (50,000), Greek (50,000), British (50,000), Asian Indian (30,000), Dutch Indonesians (30,000), Egyptian Copts (10,000), Romanian (10,000), Turks (5,000), and Gypsies (5,000). I fully expect information on other groups to surface as time goes by. One television station, KSCI, has programs in English, Spanish, Arabic, Farsi, Armenian, Vietnamese, Korean, Japanese, Cantonese, and Mandarin.

What is said about Los Angeles could be said about cities across the land. Minorities now make up a majority in at least twenty-five major United States cities, including Miami, Newark, Washington, Atlanta, Detroit, El Paso, New Orleans, Chicago, Hartford, and Jersey City, as well as many more. Miami is the second largest Cuban city. Downtown stores carry window signs “English spoken here.” There are more Jews in New York City than in Tel Aviv. Chicago is the world’s second largest Polish city, and Los Angeles the second largest Mexican city. There are more Hispanics in Los Angeles than in seven of the Latin American countries. The United States is the fifth largest Spanish-speaking country in the world. New York is the second largest Puerto Rican city. The projection is that by the year 2000, more than fifty major United States cities will be predominantly ethnic minority.

Census figures are the chief source of information on United States population, but they frequently need refining for a more accurate broad-scale picture. For example, they do not include undocumented aliens and there are many discrete ethnic groups that are not enumerated as groups at all. Based on the 1980 census and with interpolations done by the Southern Baptist Home Mission Board and myself, I have arrived at the following breakdown of United States population with evangelistic purposes in mind. Notice that the deaf are listed separately. Although they are not an ethnic group as such, they do need a specialized kind of evangelism, since they have their own language, a highly endogamous marriage pattern, and behavior patterns distinct from the dominant culture.

<table>
<thead>
<tr>
<th></th>
<th>Millions</th>
<th>Percent</th>
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<tbody>
<tr>
<td>Europeans</td>
<td>94</td>
<td>41</td>
</tr>
<tr>
<td>Anglos</td>
<td>67</td>
<td>29</td>
</tr>
<tr>
<td>Blacks</td>
<td>26.5</td>
<td>11</td>
</tr>
<tr>
<td>Hispanics</td>
<td>23</td>
<td>10</td>
</tr>
<tr>
<td>Deaf</td>
<td>14</td>
<td>6</td>
</tr>
<tr>
<td>Asians</td>
<td>3.5</td>
<td>1.5</td>
</tr>
<tr>
<td>American Indians</td>
<td>3.5</td>
<td>1.5</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>231.5</td>
<td>100</td>
</tr>
</tbody>
</table>

The Europeans include those who claim a self-identity as German or Irish or Italian or Polish or Norwegian or Dutch or Greek or some other. Many with European ancestry, even some first-generation Americans, have assimilated into the Anglo culture and regard themselves as Anglo rather than Swedes or
French or Russians or what have you. They are not counted as Europeans above. The most surprising statistic is that, according to this breakdown, Anglos now comprise only about 30 percent of America's population, even though most of the national cultural structures and forms remain Anglo.

**Ethnics on the Increase**

It is one thing to know the numbers of the colorful ethnic mosaic that is the real America, but it is another to know the trends. Non-Anglo minorities are likely to increase disproportionately as the years go by. For one thing, generally speaking, they have a significantly higher birth rate than Anglos. For another, the immigration patterns have been on the increase. Notice how the numbers of immigrants have been increasing as the decades have gone by:

<table>
<thead>
<tr>
<th>Numbers per Year</th>
<th>1930s</th>
<th>1940s</th>
<th>1950s</th>
<th>1960s</th>
<th>1970s</th>
<th>1980s</th>
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<tbody>
<tr>
<td></td>
<td>53,000</td>
<td>104,000</td>
<td>252,000</td>
<td>332,000</td>
<td>429,000</td>
<td>over 600,000</td>
</tr>
</tbody>
</table>

These figures do not include the undocumented immigrants. No one knows exactly how many illegal aliens enter the United States each year, but it is known that the Immigration and Naturalization Service in 1976 apprehended and deported an average of 2,400 per day, and that by 1983 that daily average was up to 5,500 or over 2 million per year. Some estimates say that conservatively we can believe that 600,000 undocumented persons enter the United States per year for permanent residence. While most of these are Mexicans, large numbers come from a variety of other countries as well.

The Hispanic population of California is increasing so rapidly that, at the present rate, sometime before the turn of the century California will once again be a Spanish-speaking state. California legislators spend a good bit of time debating the issues that this raises. All voting material in the state is now bilingual, but a bill has been introduced to remove the Spanish from the voting materials. This is obviously a feeble effort to force Hispanics to forget their language and learn English. But on the other side another bill was introduced which would require fluency in Spanish to graduate from high school in the state. Neither has passed as of this writing.

The increase of American Indians, or Native Americans, through the years has been dramatic, particularly in view of the persistent effort of the whites to eliminate not only tribalism but the entire race through forced assimilation. The first census of Indians was made in 1890, when 248,000 were counted. By 1970 there were 1.5 million and in 1980 the figure was up to 3.5 million. The 95,000 Indians in the Los Angeles area represent more than 100 of the 493 federally recognized tribes. Over the last ten years the number of Indian-owned businesses in California has risen from fifty to 600.

It is obvious even to a casual observer that the vast majority of America's ethnics live in the cities. Seventy-five percent of America's blacks live in cities. Eighty-four percent of Hispanics live in cities. East Los Angeles, California, is 96 percent Hispanic. When immigrants come from abroad they settle in the cities. Internal migration has been from the rural to the metropolitan areas throughout American history, with a brief reversal in the mid-seventies. It is appropriate, then, that the city become a focal point for ethnic evangelization. We are learning a great deal about the city though the Lausanne Strategy Working Group under the leadership of Ray Bakke of Northern Baptist Seminary. Westminster Seminary has developed a high-level urban program with Professors Harvie Conn and Roger Greenway. Larry Rose and Kirk Hadaway have established an influential Center for Urban Church Studies in Nashville, Tennessee. Others are emerging.

This, then, is the social vision. It is a vision of a nation of ethnics blended into an urban stewpot. The Statue of Liberty has long expressed America's invitation to the world, "Give me your tired, your poor, your huddled masses, yearning to breathe free." The current extensive renovation of the statue itself is indication enough that America intends to keep the doors open. I like the way a brochure from the Southern Baptist Language Missions Department expresses this sentiment:

It is unlikely any other nation in the world is so intentionally pluralistic: the people of the United States have chosen to come to these shores; men, women and children giving up home and family, status and stability, human beings drawn by things more powerful than might or wealth; for here triumphs the concept of freedom and hope, here promises a fresh start, an equal chance: the opportunity to be somebody.

2. The Spiritual Vision

If the real America is a multitude of multicolored, multilingual, multicultural human beings, the spiritual vision for the real America is summed up in an extraordinarily challenging evangelistic task. America is a multitude to be won to Jesus Christ.

What the exact parameters of this evangelistic challenge are I do not know. Information on the status of evangelization in each of the distinct ethnic groups is spotty and largely private. Many individuals have up-to-date information, but such information does not readily enter the public domain. Obviously more research is needed.

One thing we do know is that American ethnics are under evangelized, compared especially to Anglos and blacks. About 74 percent of America's 26.5 million blacks are affiliated with churches, and about 68 percent of whites are church members. Church membership, of course, is never the whole story when planning evangelism, for many church members are nothing more than nominal Christians and are not born again. They, too, need to be evangelized by what is known as E-O evangelism (bringing nominal Christians into personal commitment to Christ, with "zero" cultural distance between evangelists and hearers). Nevertheless the number of active Christians in the black and Anglo communities of the United States is fairly high.

This is not true about most of the ethnic groups. I do not have hard data for Hispanics in Los Angeles, but some guesses have been floating around. Most Hispanics are nominal Catholics, but the number of active Catholics may be only around 10 percent, not unusual when compared to many Latin American countries. However, the number of Protestants, called evangélicos, is probably less than 4 percent, lower than most Latin American nations. By contrast, Protestants in Guatemala are now pushing toward 30 percent of the population."

"American ethnics are underevangelized, compared especially to Anglos and blacks."

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My hunch is that similar low figures will apply to most ethnic groups across the nation. We know for sure that 3 million Muslims and 2.4 million Hindus are almost totally unevangelized. Earl Parvin, in his recently published book Mission U.S.A. (1985) estimates that 95 percent of Native Americans, Franco-Americans, and recent immigrants are unevangelized. The Samuel Zwemer Institute of Pasadena, California, reports that there are now over 300 mosques or teaching centers of Islam in the United States and that Muslim Student Association chapters are now on the campuses of 150 universities. Their goal is a chapter on every university campus.

The Pattern of Acts

All this adds up, as I have said, to an enormous evangelistic challenge. The spiritual vision for the real America needs to be a vision firmly rooted in the Word of God. The book of Acts is significant for understanding this because it is a book on the cross-cultural communication of the gospel. Up to the time of Pentecost the spread of the gospel had been confined largely to a relatively small ethnic group, namely Aramaic-speaking Galilean Jews. This, not coincidentally, was the people group in which Jesus and the apostles were born and raised. While Jesus did have touch with some Hellenistic Jews and some Samaritans and some Gentiles, they were marginal. He sent his disciples to “the lost sheep of the house of Israel” (Mt. 10:6) and declared that he himself had been sent to the people of Israel (Mt. 15:24). After Jesus’ ascension, the people who went out to proclaim the gospel on the day of Pentecost were noteworthy in Jerusalem because they were all Galileans, according to Acts 2:7.

But while the gospel first took root in a rather tight ethnic group of Galilean Jews (who, incidentally, would be almost directly analogous to Appalachians in the United States today), it was by no means Jesus’ intention that the gospel stay there. This is why the Great Commission was such an incredible challenge to the apostles. Jesus specifically commanded them to carry the good news of the kingdom to panta ta ethne, all the peoples. As a starter it was to include Jerusalem, Judea, and Samaria; then it was to go to the uttermost parts of the earth. These details, given in Acts 1:8, establish the outline for the book of Acts, and the story unfolds in twenty-eight exciting chapters.

The first step was crossing the cultural barrier to the Hellenists on the day of Pentecost. Thousands and thousands of very sophisticated Hellenistic Jew had come to Jerusalem for the feast from every part of the Roman empire. For a motley group of Galileans to preach to them would be like an evangelistic team from a Kentucky coal-mining village speaking in the commons at Harvard. It could be done only with the supernatural power of God, and this power came in the form of the miracle of tongues. Three thousand were converted, and the gospel spread through Jerusalem and Judea.

Still, almost all believers were Jews. Then Stephen, one of the Hellenists and Christianity’s first missiologist, preached his watershed sermon, which gave a theological legitimization for carrying God’s message to non-Jews. Stephen lost his life for it, but his friend Philip, another Hellenist, implemented the theory by taking the gospel to the Samaritans. Peter and John, both Hebrews, visited Philip, confirmed his work, and themselves began preaching to some Samaritans.

The final challenge was the uttermost part of the earth, namely, the Gentiles. Peter, somewhat reluctantly, broke the ice in the house of Cornelius, but he never turned out to be much of a cross-cultural worker. God raised up the apostle Paul, a self-declared Hebrew, but with Hellenistic roots, to be the great apostle to the Gentiles. Through him and his missionary bands, this, the most formidable cultural hurdle, was crossed and the gospel was rapidly moving out to panta ta ethne.

This pattern in the book of Acts is God’s pattern for today also. The gospel is designed not to be captive to a particular ethnic or people group, but to jump cultural barrier after cultural barrier.

Some Excellent Progress

Fortunately we are not starting from scratch. While the task is formidable, excellent, excellent starts have been made by many churches and denominations.

At the top of the list in ethnic ministries in the United States are the Southern Baptists. Their Language Missions Division under the leadership of Oscar Romo has set the pace over the last ten or fifteen years. Southern Baptists are the most ethnically diverse denomination, worshiping in 87 languages in more than 4,600 language-culture congregations every Sunday. This is an aggregate of 250,000 ethnic believers praising God in their own churches. Over 20,000 new ethnics are professing faith in Jesus Christ each year through their ministry. To illustrate the scope of Southern Baptist ethnic ministries, permit me to list the languages, other than English, in which Southern Baptists in the state of California alone will be worshiping on a Sunday: American Indian, Cambodian, Laotian, Thai, Chinese (several dialects), Estonian, Filipino, Hebrew, Hungarian, Indonesian, Italian, Japanese, Korean, Arabic, Egyptian, Afghan, Pakistani, Yemeni, Iraqi, Chaldean, Sudanese, Armenian, Assyrian, Portuguese, Romanian, Russian, Slavic, Ukrainian, Spanish (representing 16 different cultural groups), and Vietnamese.

Other denominations significantly crossing ethnic barriers in the United States include the Church of the Nazarene under the leadership of Raymond Hurn, and the Assemblies of God under Robert Pirtle. In fact, 35 to 40 percent of new Assemblies of God churches each year are ethnic. In the last couple of years new churches have started among Asian, black, deaf, Filipino, German, Guyanese, Haitian, Hmong, American Indian, Japanese, Korean, Portuguese, Romanian, Samoan, Spanish, and Tongan peoples.

The textbook for the Houston ’85 National Convocation for Evangelizing Ethnic America, Heirs of the Same Promise, mentions denominations such as the United Methodist Church, which has adopted “developing and strengthening the ethnic minority local church” as its missional priority for 1985-88. In the California-Nevada Conference there are already Chinese, Filipino, Japanese, Korean, Taiwanese, black, Hispanic, and Native American Methodist churches. Their goal is to have 25 percent of their conference made up of ethnic minority churches. The Lutheran Church of America is seeing considerable growth in black, Hispanic, Asian, and American Indian churches. The Presbyterian Church (U.S.A.) has 100 Native American congregations. They have recently established an innovative Korean-American presbytery in Southern California.

I think of Enrique Torres, a Chilean-American Christian leader who came to study with me at Fuller a few years ago. He was earning his way through school by planting Hispanic churches for the American Baptists around Los Angeles. Enrique’s Doctor of Missiology studies required eighteen months. During that period of time he planted nineteen new churches!

I think of Pastor Kwang Shin (David) Kim, a successful Korean landscape architect who was also an atheist. He was saved in 1978 and decided to leave his business to study at Talbot Seminary and then to plant a Christian and Missionary Alliance church in Norwalk, California, near Los Angeles. The church grew rapidly, and leased an entire unused high school campus. They are already nearly filling the 2,000-seat auditorium on Sun-
day, and Kim’s goal is to have 7,000 members by 1988. But this is also a church with a vision for cross-cultural ministry. Their missions budget is now approaching a half-million dollars annually, and they hope to raise $2.5 million per year for missions by 1988. They have already established Filipino and Cambodian congregations as well as an Anglo congregation. The Korean church pays the Anglo pastor’s salary!

This reminds me of an Assembly of God Korean church in Manhattan pastored by Nam Soo Kim. They are investing in a thirty-three story building on West 33rd Street, just one block from Madison Square Garden. They are building a sanctuary to seat 3,000. The total budget for it was $5 million, and in one day the congregation came up with pledges of $2 million.

Multiply these examples by hundreds and you will have a glimpse of the exciting things God is already doing among the ethnics of our nation. Our spiritual vision is to accelerate these efforts until the panta ta ethne of America have become disciples of Jesus Christ.

3. The Strategic Vision

A vision for the real America sees a multitude of ethnics in an urban stewpot, a multitude that needs to be won to Christ. But how is this to be accomplished? The final part of the vision is a strategic vision—the vision of a harvest field ready to be reaped. How to do the reaping in the most efficient manner is the question at hand.

I see four major aspects of this strategic task: motivation, mobilization, contextualization, and kingdom ministry. Each one deserves an essay in itself, but I shall be very brief in outlining what I feel needs to be done.

Motivation

The first step in reaching ethnic America for Christ is to want to do it. Motivation is key.

For one thing, ethnics need to be motivated to reach ethnics. This is monocultural, or E-1, evangelism in the categories used by the Lausanne Committee for World Evangelization.* The old saying that “nationals can evangelize better than missionaries” has always been true. Since 1970, 430 Korean churches have been planted in the Los Angeles area. Virtually all of them were planted by Koreans using E-1 evangelism. One of my Taiwanese students, Felix Liu, has planted seven Taiwanese churches in the past five or six years. Such activity needs to be multiplied. Ethnic churches that are not actively involved in evangelism and church planting need to be motivated to do it. Happily, most of them already are.

For another thing, Anglo churches and denominations need to be motivated for cross-cultural evangelism and church planting. This is E-2 and E-3 evangelism. A great amount of responsibility lies on the Anglo churches because, even though Anglos are a numerical minority, they still control the key structures of American society. They can make things happen in this country that many ethnic groups simply cannot make happen. Anglo Christians must not say, “Let the ethnics take care of their own evangelism.” Under God, they need to say, “Let us use our resources of people, money, and influence to make sure ethnic evangelism gets done and that ethnics have what they need to do the best job possible.” I am not advocating Anglo paternalism at this point, but neither am I advocating Anglo detachment. A wise balance of partnership must be found.

I have already mentioned many Anglo denominations that are doing this well. More need to join forces with them. I was pleased just the other day to hear that the Christian Reformed Church is beginning to take cross-cultural evangelism seriously. Here is a traditionally Dutch denomination that now has churches worshipping in eleven different languages. If present trends continue, by the year 2000 there will be more Asians than Dutch in Christian Reformed Churches across the United States.

As all United States churches, denominations, and other Christian organizations are sensitized to the possibilities, challenge, and feasibility of greatly increasing the evangelistic ministries to unreached individuals and people groups in the United States, Christian leaders across America will catch fire, and great advances will be made toward finishing our evangelistic task.

Mobilization

Motivated people are ready to take action. But the energy that is released must be channeled productively. I see three key areas for which God’s people should be mobilized.

First, they should be mobilized for prayer. Prayer is supreme, for we wrestle not against flesh and blood but against principalities and powers. I must confess that for a large part of my own Christian ministry I thought that the inclusion of prayer under suggestions for strategy was simply a mandatory Christian platitude. Now I understand how wrong I was and how vital prayer really is for accomplishing God’s purpose.

Second, God’s people should be motivated to plant churches.

New church planting is the single most effective evangelistic methodology known under heaven. Denominations that are successfully winning ethnics are doing so because they are multiplying new churches and church-type missions. Some of these ethnic churches are started by existing ethnic or Anglo churches. For example, my own church, Lake Avenue Congregational Church of Pasadena, California, now has Chinese, Indonesian, Hispanic, Filipino, and Korean congregations right on the same campus. This needs to increase, but also we need separate agencies dedicated to starting churches. Earl Parvin, in Mission USA, states that 12,000 home missionaries are currently serving in the United States. I don’t know how many of them are planting churches, but the majority should be. Some foreign mission agencies such as CAM International and the Latin America Mission agencies such as CAM International and the Latin America Mission have taken the bold step of declaring the United States a mission field and are now using their overseas church-planting experience to help win American ethnics.

Third, workers should use their energies well by concentrating on the responsive segments of society. God wants laborers in the harvest fields, but not all fields ripe at the same time. Years of research in the resistance-receptivity theory has shown that new arrivals are frequently much more ready to accept the gospel than long-term residents. It is strategically important to discover where ethnics are moving in, whether as foreign immigrants or from other parts of the United States, and concentrate

church-planting teams there. While we must not neglect anyone, nor should we bypass the resistant, we nevertheless should give a high priority to the receptive, the ripe harvest fields.

Contextualization

The Lausanne Committee for World Evangelization has popularized the “people approach to world evangelization” in recent years. Its basic thrust is to identify the people groups that are as yet unreached and move in with an objective of planting churches to fit the culture of the group. We Anglo-Americans have been particularly guilty of believing that everyone should do it just the way we do. We would rather persuade the ethnics to join our churches than plant new ethnic churches. We continually attempt to force new wine into our old wineskins, and wonder why it does not stay. I like the way Oscar Romo puts it, “We are seeking to evangelize, not to Americanize.” He contends that “we must allow culture to set the agenda for our sharing the love of Jesus Christ for all people.”

We need to realize that not all ethnics are the same. Some are nuclear ethnics and they require language churches. Some are fellow-traveler or marginal ethnics and they need bilingual churches or English-speaking churches. A few are alienated ethnics and they will be very happy in Anglo churches. If we are evangelizing ethnics, we must not major in telling them what we think they need, but rather, we must minister to them on their own terms.

Leadership selection and training is a crucial area that has hindered many denominations from undertaking successful ethnic evangelism. Denominations that require college and seminary for ordination will not be able to move ahead rapidly in planting churches in most ethnic groups. Successful social ministry is good, but at best it brings peace and prosperity only for life here on earth. This of course must not be neglected and we must love and care for the poor even as Jesus did. Many ethnic groups are poor, but not all. Asian Americans, for example, showed the highest per-capita group income in the United States in the 1980 census, higher even than Anglos.

One of the social conditions that we must be acutely aware of is racial prejudice and discrimination. The ethnics we are attempting to evangelize are often victims of injustices, and these must not be tolerated. Prejudice is rarely removed by legislation; it is most often removed by love. Love is a fruit of the Holy Spirit, so as both ethnics and others receive Christ, love will be more prevalent, and barriers of discrimination will be broken down. We may not assume, however, that racism will disappear by itself. We must work at it, recognizing that it can occur between Vietnamese and Italians or between Armenians and Mexicans just as readily as between whites and blacks.

There is one area in which kingdom ministry relates directly to contextualization, and I think it is more important for ethnic evangelism than many of us might realize. That is the relationship of supernatural signs and wonders to ethnic evangelism. When Jesus sent out his disciples he said, “Preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons” (Mt. 10:7-8). When he gave the Great Commission he told his apostles to wait in Jerusalem until they were endowed with power from on high (Lk. 24:49). Power to heal the sick and cast out demons is a formidable asset in communicating the gospel cross-culturally.

I am not suggesting that we all become Pentecostal or charismatic. I am neither myself. Yet for four years we have been teaching courses on this at Fuller Theological Seminary and have discovered that God is more than willing to give the rest of us the same power of the Holy Spirit that the Pentecostals and the charismatics have enjoyed for years. Many of us have not been open to it, however, largely because of the pervasive influence of secular humanism on Anglo-American culture. This same secular humanism has not influenced many ethnics nearly as much. The world of the supernatural with demons and angels, visions and dreams, is much more real to them than to many of us. Part of our kingdom ministry to them, as I see it, is to allow the power of God to be demonstrated among them in supernatural ways, not for the sake of being spectacular, but because it is a New Testament way of encouraging the message of the gospel to be heard and accepted.

Conclusion

This, then, is my vision for reaching the real America. I hope you share it with me. It is a vision of a few sparks now, which will soon be fanned into flames by the power of God. John said that Jesus would baptize with the Holy Spirit and fire. The disciples on the Emmaus road said, “Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Lk.24:32). It is this kind of fire for which I pray. The fire of the Holy Spirit must begin in the hearts of those of us who have ears to hear. This is the fire that will produce a burning desire to see ethnic America won to Jesus Christ.
Responses to the Article by C. Peter Wagner

Virgil Elizondo

Peter Wagner’s article is as fascinating as it is refreshing. He presents clearly the facts that are the great challenge to today’s evangelizing mission. In the old days, the missionary was one who went to a far-off country to work with very distinct peoples. Today, people who are of very diverse cultural, racial, linguistic, and religious backgrounds have come to and we the church have an obligation to welcome them and offer them the fellowship of the church—whether they are here legally or illegally. In fact, it is those who are often called “illegals” to whom the church has the greatest obligation, since they are the ones in greatest need of help and protection and most especially because, biblically speaking, it is quite often in the person of the unwelcomed stranger that God comes into our midst.

It seems to me, as a Hispano-Catholic, that this excellent essay, with which I fully agree, nevertheless falls into the same fault that many United States American Catholics fall into when they judge Latin American Catholicism: they define Christians by church attendance. By that criterion, many Hispanics are considered to be only “nominal Catholics.” I do not agree with that judgment because I have discovered that among Latin Americans it is far more important to be church than to go to church. It seems that for USA-Americans it is more important to go to church than to be church. I would dare say that in the United States many baptized and churchgoing persons—Catholics and Protestants—are non-Christians who are in dire need of basic evangelization and conversion, as stated by Wagner. But one basic fault that I see with USA-American churches in general is that they often measure their success by the very worldly sign of numbers, and the size and budget of their physical buildings, more than by the quality of the body of Christ that is coming into existence.

The missionary challenge of any church—Catholic or Protestant—that wants to work among the Hispanics is first of all to accept the fact that among the Latin American poor there are deep gospel values present, which are often missing in the consumer- and upward-mobility-oriented United States society. Thus the deepest and most delicate challenge is how to help these deep gospel values already present to flourish and develop without, in the name of the gospel and USA-churchiness, converting the people to the culture of consumerism and upward mobility—a culture that is already destroying many marriages and families.

Furthermore, because the gospel has been so deeply rooted and interwoven with the deepest ethos of the Latin American mestizo culture, it is important for the pastoral agent to respect and work through many religious expressions that often might appear as odd, weird, and even superstitious. It is easy to judge as superstitious what we do not understand, and the most difficult thing to understand and appreciate is the core symbolic system of people of another culture. The churches have made horrible mistakes in the past by imposing their own cultural ways and seeking to destroy the cultural-symbolic roots of the peoples’ identity in the name of the gospel.

The Hispanics, like all peoples, need ongoing evangelization and conversion. But they do not have to be destroyed as a people in the name of the gospel. It seems to me that many church workers are more intent on destroying the Catholic-cultural ethos of Hispanics than in bringing them to God through their own proper cultural ethos. I have found incredible misconceptions about the true meaning of many of the popular religious practices of the Hispanic-Catholics both by Catholics and by Protestants. Pastoral agents are quick to judge, rather than to take the time to discover gradually from within what the faith expressions truly mean to the people. The people are then told with seemingly great authority how wrong they have been, how they have been deceived by all the manipulation of Roman Catholicism, and how they must give up all those sacrilegious practices if they are to be saved. Since these religious practices, which usually have a totally different meaning from that perceived by United States pastoral agents or even Hispanics who have been converted to USA-American churchiness, have been part of the Christian family tradition for many generations. When they are destroyed the very people as a people of God are destroyed. Many of the churches in trying to help the Hispanics are nevertheless guilty of holocaust through cultural ethnocide.

Like Jesus, the missioner has first of all to be reborn within the culture he or she is going to serve. Authentic contextualization cannot take place without the incarnation-death of the missioner, which will then truly beget churches.

“Authentic contextualization cannot take place without the incarnation-death of the missioner, which will then truly beget churches.”

Virgil Elizondo, rector of San Fernando Cathedral in San Antonio, Texas, is the founding president of the Mexican American Cultural Center in San Antonio.

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life than on giving their own life so that the people might have life. Evangelization is constantly needed, but ethnocide must be avoided at all costs. To facilitate the birth of new churches, yes, but to impose cultural forms of church that destroy the people, never!

I appreciate the careful nuances and precision of Wagner’s essay and the care with which he calls our attention to the possibilities of paternalism. Yet I would question the cultural form of USA-American churchiness. It is so strong that often it prevents us from truly allowing the church, as the response of the people to God’s word, to emerge in the way that those who are evangelized may recognize the Lord as truly their own and become church in a way that is uniquely theirs.

Ignacio Castuera

First one needs to congratulate Peter Wagner for all the research he has done and for taking as a point of departure the sociological reality of the United States of America. It is surprising to me to see Wagner adopting a methodology he criticized several years ago in his book on Latin American theology.

While Wagner starts with an analysis of society, and that is good, one needs to point out the incompleteness of the picture. Wagner introduces contradictory data when he correctly gives credit to the 1960s and the civil rights movement but then ends that section quoting the Southern Baptist Missions brochure underlining the adverb “intentionally,” which qualifies pluralistic.

Even a casual reading of our history reveals the fact that such “intentionality” has been “providential,” not intentional. It has been a gift of God through the courageous ethnics who refused to succumb to such ethnocentric fallacies as “manifest destiny.” The “intentionality” of the mainstream of the white settlers was to wipe out the native populations (cf. Vine Deloria). The “intentionality” in our history was forcibly to bring thousands of blacks to do the hard labor required to build this country. It was “intentional” to bring Poles, Czechs, and other Slavic peoples to break strikes and stop the early attempts of organized labor to bring about decent wages and humane working conditions. And it continues to be intentional to welcome refugees from “Communist” lands while hypocritically deporting Haitians, Salvadorans, Chileans, or anyone coming from “friendly” countries no matter how unfriendly they may be toward their native populations.

These corrections to Wagner’s sociological vision are absolutely essential in order to bring forth a clearer biblical vision and a tentative set of strategies.

In Wagner’s section on “The Spiritual Vision,” a similar supplement is suggested by the corrections and expansions set forth above. America must not be seen as a “multitude to be won to Christ” but as a set of marvelous peoples, each one bringing something special and each requiring special treatment. Practicing Muslims, Buddhists, Catholics, and so forth, need to be seen as partners in something that goes “beyond dialogue” (see John B. Cobb’s book by that title).

Poor immigrants from “friendly” countries need to be engaged in a totally different way from that for the wealthy people escaping the Sandinistas or the Viet Cong. This means that the “pattern of Acts” is too limiting. (Parenthetically, I am amazed to see Wagner continue the myth of the gift of tongues, when it is obvious that the gift is that of understanding languages—”And how is it that we hear, each of us in his own native language”—dialecto, not glossa. Acts 2:6-8.)

I would like to suggest an illustrative, rather than an exhaustive, list of passages to supplement the rather narrow perspective of Acts:

1. The Joseph Story, of a slave who rises to power.
2. The whole book of Ruth, where a foreign woman becomes the ancestress of kings.
3. The book of Daniel, similar to the Joseph paradigm.
4. Psalm 137, with the distinction between the migrants who surrender to the conquerors and those who refuse to sing the Song of Zion in a foreign land.
5. The migration of the Holy Family to Egypt.
6. The Gospel of John, with its individualized appeal to philosophers, believers in the supernatural, and all 153 kinds of “fish.”

These different and differing biblical patterns feed, then, a pluralistic and kaleidoscopic approach to evangelism and dialogue.

This is similar to what Wagner suggests under the rubric of contextualization, but it works out to be significantly different because of a more honest definition of “context.” (Salvadoran refugees without papers are totally different from their fellow countrymen who have fat bank accounts in Miami.)

I conclude with an emphasis in ecumenical and interreligious dialogue. Hispano-Protestant evangelizers are being criticized for their disregard of the Catholic background of many of the people they approach. Evangelization in today’s world needs to be an ecumenical venture. Furthermore, we must be open to the possibility that there is also a religious “stewpot” in which Christianity can enrich and be enriched by the flavors of the many other ways in which God has revealed God’s self to other cultures and millions.

The notion that evangelism equals church planting is too constricting in the pluralistic context of America and the world today.

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C. Peter Wagner Replies

I am most grateful—and honored—that such distinguished ethnic leaders as Fr. Elizondo and Dr. Castuera have responded to my essay. Their valuable contributions have shed much light on the ways in which we Christians interpret and respond to the challenge of the exploding ethnic presence in the United States.

I would like to underscore Elizondo’s emphasis on what I often call incarnational theology. He concurs with the need for continuous evangelization and conversion of Hispanics, but affirms that something has gone wrong with the gospel we proclaim if their peoplehood is destroyed in the process and we become “guilty of holocaust through cultural ethnocide.” I’m sure he would apply the same principle to the numerous non-Hispanic American ethnic groups as well.

The issue was raised nearly 2,000 years ago in the Council of Jerusalem. At that time there were a number of Judaizers roaming the Roman empire attempting to inform gentile converts that they could not be true Christians and remain in their gentile culture. They insisted that God would accept only gentiles who were circumcised and kept the Old Testament law as did the Jews. However, the apostle Paul and others saw the first-century situation as Elizondo sees today’s. Paul was willing to be “reborn within the culture he was going to serve.” He said “I have become all things to all men, that I might by all means save some” (1 Cor. 9:22). The Council of Jerusalem declared, once and for all, that the gospel did not have to carry Jewish cultural baggage with it in order for it to be an authentic message from God. The same thing applies to the cultural baggage that so many Anglo-American evangelists and church leaders have carried with them as they have evangelized Hispanics and other ethnicities. As Oscar Romo says, “We are not called to Americanize, but to evangelize.”

Ignacio Castuera, in his thoughtful statement, mentions his surprise that I have changed some of the ideas expressed in my book, Latin American Theology. That book was published in 1969 as an appeal to native-born Latin Americans for producing authentic, evangelically based Latin American theology. One of the indirect results was the formation of the Latin American Theological Fraternity, which has subsequently catalyzed a steady stream of theological works. At the same time, I received strong criticism from some of the very members of the Fraternity for not coming to terms in the book with the pressing issues of evangelical social responsibility arising from oppressive Latin American social structures.

They were right. I have learned from them and I have modified my position. I now see that mission involves not only the evangelistic mandate but also the cultural mandate. The gospel message must reflect the values of the kingdom of God in word and in deed. This is what Castuera alludes to when he deplores ethnocentric fallacies such as manifest destiny. While I think I support a stronger view of conversionist missiology than does Castuera, I do join him in his appeals for social justice for America’s ethnic peoples. Jesus said he came to preach the good news to the poor. It is important, therefore, that meeting the needs of the deprived and the oppressed be kept prominently on our evangelical agenda.

The Roots of African Church History: Some Polemic Thoughts

Paul Jenkins

The key unit in African church history is, actually, neither confession, nor state, nor church organization. It is the traditional cultural or political grouping. African church history consists only secondarily of the history of church organizations. It should be an ecumenical history of the reception of the Christian impulse in all its forms, however they are understood, in each traditional cultural and political group in the continent.

Why not speak simply about the history of Christianity within each tribe? The word “tribe” has a strongly negative and backward-looking connotation (“tribalism”). Furthermore, there is often a choice between different levels of traditional identity when considering local church history, which the simple word “tribe” obscures. Later in this essay I cite one study that discusses the capital town of a kingdom that in turn is one of a score or so of political subdivisions of an overarching cultural-linguistic unit in Ghana and the Ivory Coast (Akropong: Akwapim: Akan). The other study referred to considers one community in a cultural-linguistic unit in Cameroon (Nyasoso: Bakossi). One can argue that an important goal of every specific historical analysis in Africa is to establish which level of traditional identity is decisive for local church history. Or alternatively, one can argue that local church history needs to be worked through at each level of traditional identity, in order to obtain a properly rounded picture of what has taken place. At any rate the traditional identity is often not easy to define, which justifies the use of a cumbrous term like “traditional cultural or political grouping.”

There are two groups of reasons for asserting that the traditional cultural or political grouping must be the key unit in African church history: those based on new insights in recent literature, and more general and theoretical considerations.

A series of perceptive studies of individual African Christian communities published recently has shown how much people continue, as Christians, to view the world with traditional perceptions. Take two examples from studies of the Basel Mission.

First, after living for some time in the 1970s in Akropong, the former headquarters of the Basel Mission in Ghana, an anthropologist reported on what can be seen as indigenous structures in the local Christian community, concealed for the casual Western observer by Western forms; and on a long-standing, central, but imperfectly documented process of mutual adjustment between “tradition” and the Christian community.¹

Paul Jenkins, Archivist of the Basel Mission since 1972, was lecturer in history at the University of Ghana, 1965–72. This essay is a revision of a paper presented to the Consultation on Documentation, Archives and Bibliography, International Association for Mission Studies, Harare, Zimbabwe, January 14–16, 1985.

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Second, a member of the Basel Mission, with a strong personal interest in the "contextualization" of the faith, has explored attitudes to sickness in a Cameroonian congregation where, after some three decades of a radical attempt by a catechist indigenous to the town to ban them, traditional perceptions about illness are once more widely held among Christians, and an interestingly but quite consciously changed form of traditional rite has been revived to bring healing in such cases.²

My point can also be made by stating some general theses. In areas where a substantial proportion of the adult population regards itself as in some way Christian, traditional cosmologies have not been abolished among Christians. Rather, Christ has, as it were, shouldered his way into them and to an uncertain and yet-to-be-ascertained degree has, in each case, altered the way people view them and seek spiritual help. A replacement of the traditional cosmology by an imported Western—"Christian"

"People everywhere in black Africa approach the spiritual world with requests for guidance and help in difficulties."

cosmology would have been theoretically possible only in situations where mission control over the total social situation of converts was much more complete for much longer periods than has ever been the case in black Africa.

Furthermore, traditional social structures and traditional ways of organizing communal life have not been abolished, either at the level of the traditional state, or at that of the family. Instead a consensus has developed locally as to the acceptable limits of Christian behavior from the point of view of the local holders of traditional authority, and the acceptable limits of traditional behavior among church members from the point of view of the local holders of Christian authority. These accepted limits, and the guidelines that exist in the space between them, are usually unwritten, sometimes merely implicit, and often at variance with church regulations. A replacement of traditional structures and traditional ways of organizing communal life would have been theoretically possible only if missionary forms of organization could have totally replaced traditional ones, which has happened only in exceptional situations in Africa and for relatively short periods. Instead, the characteristic situation is one where traditional structures have been consciously preserved and adapted, a process in which the Christian community itself has often played an important part.

Also, traditional languages have not died away. On the contrary, European languages are the languages of church life for relatively small groups, and of family life for tiny minorities. Therefore, traditional concepts, enshrined in indigenous vocabularies, even if the latter are involved in processes of linguistic and conceptual change, must still be strongly influential in defining peoples' understanding in the field of religion and the nature of the Christian faith.

People everywhere in black Africa approach the spiritual world with requests for guidance and help in difficulties. It is a somewhat arrogant—if unspoken—assumption in much writing about mission history that African people had to be taught how to phrase their questions and formulate their problems if they were to come to properly "Christian" answers. If, however, traditional concepts of sickness are still widely retained, and if traditional forms of family life are still influential, then many of the questions and problems posed in Christian practice in Africa will be formulated in traditional terms. African church history must be concerned with the free dialogue that is already taking place between questions and problems as formulated in the different traditional cultures, and the answers and solutions latent in the Christian message (though they are by no means always understood in mission circles).

An African church history that begins with institutions—and especially one that begins with missionary initiatives—is almost bound to be condemned to stress the foreign nature of the faith and its practice. The major need in African church history is for it to play its proper role in the discussion of indigenization. It should take as its analytical starting point not the beginning of the local churches, but the nature of present-day religious belief and practice, and concern itself with how this has evolved as an interaction between tradition and Christian impulses. A concern in this way with the development of indigenization must take traditional cultural and political units as its basis, since "[indigenization] can only be local . . . because each tribe has its own way of doing things, and this is what comes into dialogue with the Gospel," says J. C. Kangsen, moderator of the Presbyterian Church of Cameroon.

Indigenization, Oral Tradition, and Academic Studies

Most, perhaps all, black African cultures have their own indigenous form of archive and historiography, namely, oral tradition. Once Christians and their congregations become a significant part of the life of a culture they are also included in oral tradition. Since oral tradition is preserved in different social locations (there is a Christian oral tradition, too) and recounted from different standpoints, it offers insiders a by no means superficial account of the growth of an indigenous Christian identity. Is there any need for an outside body like the International Association for Mission Studies—or for the academic community as a whole—to concern itself with local church history, the field covered by oral tradition?

The academic world is, in terms of this discussion, the "center," possessing through its relationship to publication and teaching enormous influence. The local Christian community is the "periphery." As in other fields, the power of the "center" represents here a standing threat to the health and stability of the "periphery." "The indigenization which has been achieved locally is endangered if a new generation of priests or pastors tries to implement a new theoretical indigenization from above in ignorance of what already exists—or perhaps out of prejudice that simple village people cannot have achieved any indigenization of value."³

For those concerned about the process of local organic indigenization, official church regulations and the missionary inheritance are often a burden: what is done and advocated locally is often at variance with both. Though they have learned to be cautious of, and to maintain a degree of independence from, the "center," their dialogue with tradition is severely hampered if their position in relation to the official church and its ethos is ambiguous, or if there is no clear recognition of the value of what they are doing.

A process of dynamic integration between the "center" and the "periphery" offers great rewards, therefore, but holds considerable dangers. For the "center" it can offer a clear, detailed picture of a church in all its dynamism and exciting plurality at the level of individuals, families, and communities; an opportunity to orient theological education to the real rather than
The present struggle between the churches and the United States government over the fate of Central Americans seeking shelter in the U.S. has been described as the most vexing since the days of the Underground Railroad prior to the Civil War. Thousands of normally law-abiding American citizens are claiming that their religious principles require them to hide illegal immigrants from war-torn Central America in defiance of U.S. immigration policies. Some of the religious activists have been indicted and convicted.

Ignatius Bau has written the most comprehensive book presently available on the sanctuary movement. Not only does it survey the status of the present confrontation, it considers the history of church sanctuary in the Judeo-Christian tradition, and it offers an overview of the legal status of immigrants under federal and international law.

The author is an attorney working on immigration and refugee cases in San Francisco. He is a graduate of Boalt Hall School of Law of the University of California, Berkeley, and is a member of the East Bay Sanctuary Covenant.
the perceived. For the local Christian community the recognition of the seriousness of their efforts and the validity of their dialogue could liberate people to pursue indigenization without ambiguity. Increasingly intensive contact from center to periphery can also, however, open the way to devaluation of the local dialogue, if its nature and dimensions are not clearly visible. And at the moment this danger is evident when one considers how limited academic knowledge of local church history really is. If traditional cultural and political groupings are the decisive unit in African church history then there are hundreds of African church histories that we academics know exist, without having more than a vague idea of their probable contents. For instance, in the western border districts of Ghana, from Nzima in the south to Dagarti in the north, there are a whole series of vigorous popular Christian movements, of which the outside world can scarcely know anything through the academic literature, except that it is clear that these movements play an important part in the life of the local communities, of the Ghanaian churches, and of the nation as a whole.

Sources, Archives, and Indigenous African Church History

Rethinking African church history from the perspective urged in this essay indicates that we cannot have too much documentation of grassroots Christian belief and practice in Africa. Of the various priorities stated in the Rome Declaration of the International Association for Mission Studies Working Party on Archives, Bibliography and Documentation (1980), this is the one that forces itself on our attention in all parts of the third world where Christian movements exist among people with an oral culture.

This means that we must promote care for the preservation of what local church documentation exists, in all its forms; a care sensitive to the point that much vital discussion goes on in lay groups (meetings of congregational elders, Christian societies) and that private diaries and sermon books can offer very important insights into the content of indigenous Christianity.

Even more, it means that we must encourage, not so much interviews with a questionnaire as conversations, which have to be minutely or recorded, about (a) local church history in its simplest sense (Who? What? When? with plenty of collected autobiographies); (b) the significance of the Christian faith and the Christian community for individuals, families, and the community as a whole—the way “faith” relates to “life,” and the relationship among Christians, the Christian community, and development options; (c) the relationship of the Christian community to traditional officeholders of all types at all levels; (d) the relationship of the Christian community with the colonial power and postindependence politics; (e) problems in indigenization; memories of incidents that illustrate such problems with particular clarity; (f) problems in the translation of biblical ideas; the significance of biblical stories and sayings in local patterns of belief and practice; (g) the way traditional culture can be seen as a preparation for the gospel; (h) the way traditional cultural forms are, or could be, used in church life and teaching (songs, proverbs; and the texts of any hymns composed locally).

Developing archives with this kind of material means “going to the people” in the sense that academics, church leaders, teachers of church history, and students in their classes must promote such conversations in the spirit of “learning what the village people already know” (the first rule in agricultural missions, as enunciated by Christoph Zimmermann, the Basel Mission’s secretary for Agricultural Work), rather than using this kind of contact to communicate to them what they should be thinking or experiencing. Where and how such archives can be built up depends on local possibilities and local discussion. “Going to the people” could well, however, mean linking up with local patriotism, building up small archive collections at local centers. Central archives could make copies of such documentation, but originals would remain in the local archives that collected them. Working out ways of communicating this kind of concern to people in both center and periphery (and identifying the kind of local people who might play a role in the building up of archives of this kind) is still a priority task.

Some Final Remarks

Some readers may find the lack of reference to African Independent churches in this paper regrettable. In fact, all the points made here can be applied to African Independent churches just as usefully as to the ex-mission churches. The former come into their full significance—either as innovators in indigenization or as protagonists of specific aspects of new Christian practice—when seen as part of the ecumenical history of the reception of Christianity in specific traditional cultural and political groups.

It may also be objected that the perspectives offered here are too static or too parochial: that neither Christianity nor tradition in any given area is what it was fifty or a hundred years ago, and that the key units, the key concerns, in African church history should be linked to what are often perceived to be the major sources of dynamic in present-day Africa, namely, the state, and the central role of the state apparatus in development.

My reply would be, first, that “Christianity” and “tradition” are shorthand terms, which cover entities that are certainly dynamic, though also very complex. But they are entities widely recognized and named at the grassroots in Africa as being important, influential, and worth care and attention. Furthermore, the emphasis in this paper may be on the local rather than the national, but it is by no means parochial. Terence Ranger, in an unpublished essay on “Religion, Development and African Christian Identity,” argues that “in much of Africa a history of rural development, or underdevelopment, is inseparably linked with the history of the African Christian movement through which so many peasants expressed their hopes and ambitions” (italics added). It is not only in seminars and university departments of religion that a perceived rather than a real rural situation can be the subject for discussion; the same can be true of government departments concerned with development. The concern in this essay with units that African Christians themselves experience as central and through which they articulate their lives has implications outside the narrow field of church history. One could equally argue that a history of development should also take as its key unit traditional cultural and political groupings.

A concern with local church history in Africa is thus no escape into pastoral innocence, but a wish to see the grassroots engagement with, and experience of, the Christian faith and its institutions given the central place it deserves in African church history.
The Legacy of Arthur Judson Brown

R. Park Johnson

Arthur Judson Brown was an outstanding "board secretary"—he never had another title, although he and his colleague Robert E. Speer were designated as joint supervisors of the executive staff during his last few years in office. He was a secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. from 1895 until his retirement at the age of seventy-two in 1929. It is perhaps unfortunate that his name in later years has generally evoked, not first of all an appreciation of his skillful administrative abilities, his wise influence on evolving mission policy, and his major contribution to the growth of the ecumenical movement, but simply an awareness of his unusual longevity!

He was born in Holliston, Massachusetts, on December 3, 1856, and died in New York at the age of 106 on January 12, 1963. A centennial dinner in New York was held on his 100th birthday in 1956, sponsored by the Presbyterian Board of Foreign Missions and the Church Peace Union. After several addresses and presentations, Dr. Brown responded: 'The first time I faced an audience was at the age of six. I was required to speak a piece in school. The opening lines of that piece are as appropriate this evening as they were ninety-four years ago:

You would scarce expect one of my age
To speak in public on the stage."

There continued to be annual luncheon celebrations of Brown's birthday for several more years, and he spoke in vigorous and prophetic tones at each of them.

Early Life Spanning the American Continent

Arthur Brown's father was a factory worker who volunteered for the Union Army and was killed in action at the battle of Petersburg in the Civil War on July 23, 1864. His mother then moved from Massachusetts to live with a sister in Neenah, Wisconsin. He graduated from Wabash College in 1880, and from Lane Seminary in Cincinnati in 1883. His next twelve years were spent in three conditions in the local clothing industry. Many years later he commented, "In all my ministry I held firmly to the conviction so clearly expressed in the New Testament that the Gospel of Christ is for the whole man in his whole life and all its relationships." He also specialized in popular sermons on church history.

On July 10, 1883, Arthur Brown was married to Jennie E. Thomas. They had five children, three sons and two daughters. His wife accompanied him on many of his overseas tours. She died in December 1945.

First Presbyterian Church, Portland, entertained the annual General Assembly in 1892, and in 1894 Arthur Brown was nominated for moderator of the General Assembly. When he lost by three votes, he was asked what he felt was the reason for his defeat. He answered, with his characteristic dry humor, "The other man got more votes." At this assembly he was chairman of a committee considering a move of the Home and the Foreign Mission boards from their old building at 53 Fifth Avenue, New York, to a new headquarters building at 156 Fifth Avenue. In 1895 he was, to his surprise, called to work in this building as an administrative secretary of the Presbyterian Board of Foreign Missions.

Main Career Encompassing the World

Arthur Judson Brown's career of thirty-four years in the capacity of a board secretary spanned the growing, exciting, formative years in the history of the world Christian mission and the nascent ecumenical movement. He soon became, not just an efficient administrative officer, but an active participant and respected leader in both the developing strategy of the world-mission enterprise, especially in the region of his assigned portfolio, the Far East, and in the gradual emergence of organized ecumenical cooperation on the whole world Christian scene.

An early landmark in the history of international Christian cooperation was the gathering in New York in April 1900, which bore the significant title Ecumenical Missionary Conference. Brown was a member of the executive committee and chairman of the hospitality committee. In 1907 he was named chairman of the Committee of Reference and Counsel, which speeded the formation, out of an informal group representing several denominational mission boards, of the Foreign Missions Conference of North America.

When plans were initiated for the great Edinburgh World Missionary Conference that took place in June 1910 Brown was chosen as chairman of the American Section of the International Committee on Arrangements, and of the executive committee of the Conference. The Edinburgh Conference appointed a Continuation Committee, of which Brown served as a member for eighteen years. Out of this committee emerged the International Missionary Council in 1921.
These developments paved the way for the memorable Universal Christian Conference on Life and Work in Stockholm in August 1925. At the outset of planning for this conference, Arthur Brown was elected chairman of the American Section of the International Committee on Arrangements. In the wake of World War I the first meeting of the international group was held in Geneva in the summer of 1920. As chairman of this session, faced by bitterness left over from the war and the Versailles Treaty and a tense atmosphere, Brown succeeded in drawing the members together in support of a decision to proceed with plans for the conference. At a meeting of this group in 1922, four joint presidents for the Stockholm Conference were appointed, the Archbishop of Canterbury, the Archbishop of Uppsala, the Patriarch of Constantinople, and the American board secretary Arthur Judson Brown. When the conference met in Stockholm, Brown shared in presiding at the sessions, and was the Sunday preacher, provided for the occasion with a gleaming white robe. He recalls that “an incorrigible American remarked that it was the first time I had been arrayed in white, and he hoped it wouldn’t be the last.” The four presidents of the conference were elected presidents of the Continuation Committee. Brown on becoming seventy years of age in 1926 resigned as president, but served as a member of the committee until the age of eighty.

It was not only as a church representative in international Christian cooperative movements that Brown took an active part. He was one of twenty-nine religious leaders invited by Andrew Carnegie to organize the Church Peace Union, and was a member of the executive committee, and later treasurer, and was for many years the only surviving member of the original organizing group. It was a mark of the singular esteem in which he was held by his personal observations and experiences during two fruitful trips of visitation to the Far East in 1901-2 and 1909. Immediately upon his return, he produced detailed reports of his visits in each country, and asked, “Does any sane man imagine that the Church could cease to be missionary and remain the Church?”

Books Interpreting the World Mission

Arthur Brown’s creative leadership in the development of mission policy was reinforced through the years of his career as a board secretary by the prolific production of significant books issuing from his personal experience, wise judgment, and scholarly research. The two books of greatest influence and importance, retaining a remarkable vitality through the years, are The Foreign Missionary, published in 1907, with repeated printings and with later revisions in 1932 and 1950, and One Hundred Years, a comprehensive history of 1,084 pages, published in 1936. The preparation of this work, in observance of the 1937 centennial of the Presbyterian Board of Foreign Missions, was Brown’s major post-retirement assignment in the years 1929-36, and constituted a fitting capstone to the administrative and literary achievements of his active career.

However, perhaps more influential, in both the development of mission policy among church leaders and the education of church members and the general public, were the succession of descriptive books about the countries of the Far East and the development and progress of mission work in these lands, which were then far less known than today. The themes of these books are, of course, dated, and now belong to the archives of history, but they were timely and relevant when published, and helped stir the understanding and enthusiasm of readers in a day when the Church becomes missionary, it feels the need of unity, for it is futile to expect a divided Church to evangelize the world.” When, following the Boxer Rebellion in China in 1900, there were voices counseling a suspension of mission work in those unsettled conditions until there would be a “settlement of political negotiations,” Brown almost scornfully opposed such suggestions, and asked, “Does any sane man imagine that the Church could cease to be missionary and remain the Church?”

Vision Reaching to the Future

An important element in Arthur Judson Brown's legacy lies in the influence he brought to bear, not only in the counsels of his own denomination, but on the wider world stage, on the evolving answers to two basic questions of missionary policy: (1) How does a denominational mission board or an independent missionary society, and its workers (missionaries), relate to bodies of Christians (national churches) in the country or region of its work? (2) How do different Christian churches in any country or region, or in the world, relate to each other?

In 1895, when Brown began his service as a board secretary, these questions were in some places not yet a real issue, but in other places they had begun to raise their head or were already matters of serious debate. The situation in each country was different. In 1901-2 Brown found himself in a China dominated by
the rivalries of European colonial powers and still reeling from the violence of the previous year’s Boxer Rebellion; in a Philippines just trying to find its feet anew as an American possession, after the end of centuries as a colony of Spain; in a Korea threatened by Japanese hegemony in the period between the China-Japan (1894–95) and Russo-Japanese (1904–5) wars; and, in 1909, in a Japan already flexing the biceps of nationalism and regional imperialistic expansion. Mission is never prosecuted in a vacuum, and mission policy was confronted with a host of changing conditions in the countries where missionaries were at work.

The most significant impression of Brown’s influence is the degree to which in his judgments on policy he honored both the past and the future. Even in the early years of his service, as one studies his 1901–2 and 1909 travel reports and his convictions set forth in The Foreign Missionary, it is nothing short of amazing to find that many of the sweeping changes of the following decades, and of the fifty years of missionary history after his retirement, were adumbrated in Brown’s thinking, his active counsel, and his written judgments. He possessed no crystal ball, but in dealing with current issues he discerned the shape of the evolving future and planted seeds that only in later years came to full flower. He anticipated many of the changes to come, and he welcomed, was ready for, and sought to make the church ready for the developments of succeeding years.

Brown would not have been surprised by the title of a book published in 1982, reviewing the history of developments of the Christian world mission in the fifty years following his retirement. From Colonialism to World Community was written by a worthy successor as a Presbyterian board secretary, the late John Coventry Smith. Well before the post-World War II end of the colonial era, marked by the independence of nations all over Asia, Africa, and Oceania, with the concomitant rise of nationalistic consciousness and power, and the inevitable effects on mission organization, policy, and practice, Arthur Brown foresaw the trends of change, and set in motion the ideas of flexible adaptation and response.

Principles Guiding Thought and Action

Before touching in detail on Brown’s views in the areas of mission-church relations, and of cooperative organization and church union, it is possible to identify a number of axiomatic principles that underlay his judgments and actions. These were principles that he found embedded in the very bedrock of the Christian gospel, and they served as steadfast and creative guidelines for practical decision on issues of many sorts. Brown believed:

1. . . . in the imperative character of the missionary obligation for the Church of Christ. In his centennial history Brown says by way of summary, “The numerous changes in the political, economic and intellectual life of the world, in the attitude of ‘Christian’ nations toward the non-Christian and their attitude in return toward us, do not impair in the slightest degree the imperative character of the missionary obligation.”

2. . . . that human beings everywhere, no matter what the accidents of geography, color, language, degree of advancement, or other superficial differences, are people like ourselves and are worthy of respect. In his farewell address to the General Assembly in 1929, he spoke of better understanding of non-Christian peoples: “These closer contacts have enabled us to see that they are men and women of like passions with ourselves, capable of development, responsive to friendship, worthy of respect. . . . We now know that there is only one race and that the human race.”

3. . . . that in making decisions the most important factor is the main aim, the primary purpose, the desired long-term end, not any lesser factors of habit or tradition, or forms of organization, or prerogatives of persons. In his 1909 Report he comments on arguments against a plan of cooperation proposed by the Japanese church: “They emphasize secondary considerations rather than primary ones. One misses a large view of the question as it concerns the cause of Christ irrespective of local difficulties.” In another place he wrote, “It is often necessary to remind ourselves of fundamental principles, lest we allow sporadic and exceptional cases to drift us into policies which are antagonistic to our true aims.”

4. . . . that Christians can and should cooperate without having to agree on everything. He wrote at retirement in 1929: “If a man believes in God as Sovereign and Father, in the Bible as the revelation of the will of God, in Jesus Christ as the propitiation for our sins and for the sins of the whole world, I am willing to unite with that man or to cooperate with him on any practicable terms, whether I agree with him in other matters or not. Face to face with the tremendous issues of the non-Christian world, the question is not whether Asia or Africa or Latin America shall be Presbyterian, or Episcopalian, or Methodist, but whether they shall be Christian.”

5. . . . that the Gospel of Christ can be communicated, and must be expressed, by word and deed together. “Appointees for medical missionary service are charged to regard themselves not merely as ambulance surgeons at the bottom of a precipice to care for those who have fallen over, but as health officers active in preventive measures at the top. . . . All this is deemed not simply an adjunct or a by-product of missionary work, but an integral part of it, a work inspired by a conviction that the Gospel should be expressed as Christ himself expressed it, in humanitarian deeds as well as in spoken words.”

These axioms, derived from the gospel, simple as they are, would doubtless win the immediate verbal assent of most Christians, but all too often they are forgotten or give way to the pressures of self-seeking, or the immediate zeal of controversy, or the pall of inertia. Brown acted on them with unsparing loyalty, and in so doing provided us with a legacy that we would do well to claim and use.

Policies Responding to Change

As early as 1907 Brown had written, in reference to Japan, China, and India, “The growth of the native Church in numbers and power has developed within it a strong nationalistic feeling, a conviction that the natives should be independent of foreign control in religion as in government.” (In the foreword to the 1950 revision of The Foreign Missionary, Brown remarks, “If I were re-writing the entire book I would probably substitute ‘national’ for ‘native’ and ‘non-Christian’ for ‘heathen.’” But he explains the original unpejorative meanings of these terms, and considers it unnecessary to incur the expense of changing plates for merely verbal alterations. In his later books Brown uses the more modern terminology.) The prophetic note in Brown’s thinking is seen in these further words written in 1907: “If there is ever to be a self-supporting, self-governing, and self-propagating native Church, the missionary must anticipate the time when it will be in entire control. . . . The mission has been paramount and expected to run everything. . . . But a native Church has
now been created, and from now on we must concede its due share of responsibility for making the gospel known and for directing the general work. . . . The mission is a temporary and diminishingly authoritative body, and the native Church is a permanent and increasingly authoritative body. . . . A policy which builds up a big, all-powerful and all-embracing foreign mission is inherently and radically unsound."13

In the additional pages of the 1950 revision, Brown does not go essentially beyond the positions stated in the original edition, but simply reinforces them. "Most of these National Churches still need, and plainly say they do, the assistance of the older churches. . . . But they rightly want this assistance given in a spirit of brotherhood and with due recognition of their primary responsibility in their own country. . . . The modern missionary Church is reaching self-consciousness, when it is restive under the domination of the foreigner, and when it is desirous of managing fully its own affairs.19

Although in the 1950s and early 1960s Arthur Judson Brown was no longer at the center of action, he lived to see the fulfillment of many of the policies that his earlier words had prophetically expressed, as "mission" organizations were abolished, and the full responsibility for mission was transferred to national churches.

Brown in similar fashion anticipated many of the achievements of Christian cooperation and unity that emerged in the years following his retirement. He was an indefatigable champion of union churches. In the report of his 1901 visit to China, he quotes an 1889 policy statement of the Presbyterian Board of Foreign Missions: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines and according to Scriptural principles and methods the Kingdom of our Lord Jesus Christ." He goes on to cite a 1900 board action approved by the General Assembly: "We encourage as far as practicable the formation of union churches in which the results of the mission work of all allied evangelical churches should be gathered, and that the missions observe everywhere the most generous principles of missionary comity."20

Brown frequently took aim at the objection to church union, in the United States or in the lands of the developing national churches, embodied in what he calls "the familiar refrain": "The time is not ripe." He wrote in his Memoirs: "The first time I heard that was seventy-three years ago at the Presbyterian General Assembly in 1884."21 At the meeting of the World Council of Churches in Evanston in 1954 a reverend bishop thanked God for the evident spirit of unity, but added, "The time is not ripe. We should await the Will of God. We cannot hurry Him." Brown comments, "Fortunately, I was not present, or I would have been tempted to shout: 'The time has been ripe for fifty years. The will of God is written across the sky.' " Back in 1915 Brown wrote, "We are told that 'conditions are not ripe' for organic union. This objection confuses men with Providence. Conditions have been ripe for a dozen years." And he then delivers a delightful final jab: "It is the objects that are unripe."22

"Morning Is in My Heart"

Throughout Arthur Judson Brown's life, perhaps because he was always ready to adapt to changing conditions, and certainly because he was convinced of the eternal truth and the enduring power of the gospel of Christ, he was an optimist. After explaining the discouraging obstacles to comity in the newly opened Philippines in 1901, Brown says, "But I am not ready to admit that comity is a failure. I cannot admit that it is our duty to perpetuate on the foreign field the blunder which has crowded our American towns with rival congregations. Comity is right. Comity is coming. Let us not be discouraged by obstacles."23 After enumerating the difficulties facing the Christian mission by reason of the chaotic conditions created by the Chinese Revolution in 1911, Brown wrote in 1912, "It would not be fair, as it would not be Christian, to consider the difficulties of the future apart from the influence which the Gospel of Christ has in modifying these difficulties."24

At the 100th birthday dinner, Brown proclaimed, "Under the troubled surface of our material world and through all the vicissitudes of mortal time runs the majestic current of the Divine purpose of righteousness and peace. I know that there are pes-
Arthur Judson Brown—the thirty-four years of his main career as a board secretary from 1895 to 1929 (age 38 to 72) were matched by an additional thirty-four years of retirement from 1929 to 1963 (age 72 to 106)—but we can make the most of our given span of years, early and late, as we share the attitude of faith-inspired optimism that galvanized his tireless obedience to the gospel's imperatives of mission and unity.

Notes

Where there is no author attribution, references are to works by Brown.

2. Ibid., p. 16.
3. Ibid., p. 41.
6. One Hundred Years, p. 1082.
7. The Trend of the Kingdom, p. 7.
8. 1909 Report, p. 46.
13. Ibid., pp. 296–97.
16. Ibid., p. 34.
17. Ibid., p. 47.
18. Ibid., p. 56.
19. Ibid., p. 58.
22. Unity and Missions, p. 84.
23. 1902 Report, Philippines, p. 35.

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1902 Reports on Tour of Asia: China, Korea, Philippines, Siam, Syria. New York: Presbyterian Board of Foreign Missions.
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Pamphlets (all published by the Presbyterian Board of Foreign Missions, New York)

1905 “The Lien-Chou Martyrdom.”
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Note re Arthur Judson Brown Papers

By Martha Lund Smalley, Archivist, Yale Divinity School Library

A substantial collection of papers documenting the life and work of Arthur Judson Brown was donated to the Yale Divinity School Library by his daughter in 1967. These papers include nine linear feet of correspondence, diaries, writings, printed material, photographs, and memorabilia. The varied aspects of Brown’s career are reflected in extensive correspondence with prominent religious, political, and social leaders such as William Jennings Bryan, John R. Mott, Nathan Soderblom, and Robert E. Speer. Numerous letters document Brown’s connections with missionaries and Christian leaders overseas, particularly in China. Valuable and unique information is provided by the diaries that Brown kept while on trips abroad in 1901-2 and 1909. The seventeen diary volumes recording his experiences in Asia during a fifteen-month tour beginning in February 1901 include descriptions of professional conferences and meetings; visits to hospitals, schools, and churches; personal impressions and travel adventures in Japan, Korea, China, the Philippine Islands, Siam, India, Arabia, Palestine, and Syria. The record of his time in Peking, for example, documents meetings with missionaries of various Protestant denominations, a visit with the Roman Catholic bishop, and an interview with Sir Robert Hart, inspector general of Imperial Maritime Customs. The Boxer Rebellion and subsequent indemnity questions figure prominently in these volumes. Few researchers have delved into the resources available in the Arthur Judson Brown papers at Yale, a fact reflected in the dearth of published writings about Brown. The Brown papers contain one typescript draft of an article about Brown (for publication in The Phi Gamma Delta). The Yale catalogue does not list any published writings or dissertations about Brown. A seventy-page register describing the Arthur Judson Brown Papers is available upon request to the Archivist, Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06510.

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1981

Frizen, E. L.
“An Historical Study of the Inter-denominational Foreign Mission Association of North America (IFMA) in Relation to Evangelical Unity and Cooperation.”

Pocock, Michael.
“Entry Principles for New Fields: An Italian Model.”

Wolford, Marvin.
“Ministering to the Sorcery-Bound in Southern Zaire.”

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Athyal, Sakhi.
“Toward Developing an Adequate Curriculum for Training in Mission in India (A proposed curriculum for a School of Mission at Union Biblical Seminary, India, in the context of an evaluation of select curricula of mission studies in Asia and North America).”

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“Japan’s Group Consciousness as It Relates to Evangelism.”

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Strom, Richard.
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McMindes, Carl.
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Congdon, Garth.
“An Investigation for Relevance to Missionary Work into the Current Zulu Worldview.”

Cranston, Frank.
“A Workable Program of Church Growth for the Free Methodist Church of the Philippines.”

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Tallman, J. Ray.
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1985

Bloomquist, Daniel R.
“The Contribution of Seattle Lutheran Bible Institute to Missions.”

This list was prepared by Timothy M. Warner, Director of Professional Doctoral Programs at Trinity Evangelical Divinity School, Deerfield, Illinois. Inquiries for further information should be sent to Dr. Warner at Trinity.
Clark, Paul.
"Understanding the Resistance of Japan to Christianity: A Beginning Point for Developing New Evangelistic Strategies."

Cook, R. Franklin.
"The International Dimension: A Nazarene Mission Education Text for the Local Church."

Edwards, Earl Dee.
"A Plan for Initiating a Major in Missiology at Freed-Hardeman College, Henderson, Tennessee."

Eitel, Keith E.
"Ethical Dimensions: Developing a Biblical Ethic in Cameroon."

Erdel, Paul.
"The Development of the Missionary Church in Ecuador."

Huguley, Hugh.
"A Practical Theology of Missions: Biblical Principles and Missionary Practices."

Johnson, Gordon.
"A Series of Seminars to Help Latin American Pastors with the Biblical Teaching on Poverty and Riches."

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"Third World Mission-Church Relationships: A Korean-Thai Model."

Lunde, Joel.
"Curriculum Proposals in Mission for the Lutheran Brethren Seminary."

Meinerts, Oryn.

Singson, Dongkho Thang.
"The Kuki Christian Church of India."

Smallman, William H.
"The Nationalization of Theological Education in Brazil."

Vinton, Samuel R., Jr.
"A Seven-Year Church Planting Strategy for the Communauté des Églises de Grace au Zaire."

Wilson, R. Boyce.
"Church Growth by Church Division: A Mexican Model for Urban Church Growth."
No Other Name? A Critical Survey of Christian Attitudes toward the World Religions.


This book took shape in undergraduate and graduate courses at Xavier University in Cincinnati, Ohio, where the author is presently professor of theology. The result is a well-designed and clear overview of the present state of thinking regarding Christian theologies of religion. Part I deals with popular attitudes, while Part II presents the different “models” of Christian attitudes toward religious pluralism: the conservative evangelical model, the mainline Protestant model, also called mainline Christian model, since it is adhered to across confessional lines. All models have in common that, after all nuances expressed, Jesus ultimately “remains the norm that must judge all other norms” (p. 145).

The experiences and discoveries gained in actual interreligious dialogue have, however, brought a paradigm shift, “an evolution from ecclesiocentrism to christocentrism to theocentrism” (p. 166). Although still a minority voice, this position is represented by a growing number of theologians who try to establish a dialogue on the basis of a non-normative Christology in which ultimately God, not Christ, is the norm. Knitter belongs to this group advocating a “theocentric model” that “both addresses the inadequacies and preserves the values of all other models.” In his view “this model holds the greatest promise for the future of interreligious dialogue and for the continued evolution of the meaning of Jesus Christ for the world” (pp. 166–167). In two chapters Knitter discusses this thesis, defending and elaborating the Christology of the theocentric model (chap. 9), and applying it to the actual conversation with followers of other faiths (chap. 10). Knitter does so in a theologically serious and honest way, however without—in my view—using all the arguments in favor of (his position. I mention the following: no explicit attention is given to the fact that Jesus Christ and Christianity are latecomers on the religious scene of humankind; there is no systematic analysis of the biblical interpretation(s) of “God in history,” nor a comparative study of Buddha, Muhammad, and Jesus, which is needed for establishing, phenomenologically and theologically, the nature of Jesus’ uniqueness. Further, since this book is written especially for laypersons (p. xiv), it would have been helpful (even for fellow theologians) if the key words used in the argumentation, like uniqueness, finality, (non)normativity, would have been explained, since their meaning is not always univocal.

Even when adhering to a theocentric model one can speak of Christ Jesus as normative, if understood in terms, not of what our Christianity has made of him, but of God’s intention with him. The problem is that we have made Jesus Christ captive of a rationalistic, individualistic, moralistic, and uni-cultural understanding and made this “him” the norm. From a missiological point of view I would therefore say (and in this I disagree with Knitter), it is not absolutist normative Christology but, rather, a relative and reduced normativity that fostered the “cultural imperialism” of the West and of Western missionary activity (p. 165). The theocentric normativity of Jesus Christ consists precisely in gathering all the good worked out by God’s Spirit in all peoples and their religions, Christianity included, so that “God may be all in all” (1 Cor. 15:28). Consequently what Knitter leaves open as a possibility I would like to affirm as God’s explicit intention, namely, that Jesus Christ will become in God’s time the effective “unifying symbol, the universally fulfilling and normative expression, of what God intends for all history” (p. 231). If we merely adhere to our limited understanding of Jesus Christ, the question mark in the title of Paul Knitter’s book should stand. But if we do not prematurely fix or monopolize the full meaning of Jesus Christ and his name for the salvation of humankind, the question mark can be removed.

—Frans J. Verstraelen

Bonhoeffer and South Africa: Theology in Dialogue.


John de Gruchy is known in South Africa primarily for his personal involvement in, and consequently for his analysis of, the church’s involvement in the struggle against apartheid. But he is also internationally known for his devout interest in the life and theology of Dietrich Bonhoeffer. These two fields are combined in this volume, which contains a number of essays written by him in the last decade and in which he stresses the

remarkable similarities between the situations in Nazi Germany and present-day South Africa. De Gruchy is able to make us follow the remarkable coherence and consistency in the life and thought of Bonhoeffer but at the same time to highlight the contingencies and influences on him as the situation developed in his country.

The book in its reflection on Bonhoeffer and South Africa deals with relevant, burning issues. The problems of “contextual” theology (pp.
36-37), of bridging the gap between academia, life, and theology; of God’s partiality to the brokenhearted, rejected, despised, powerless, and oppressed (p. 56); of providence or Christ’s presence in our situation (p. 76); of the domestication, deification, and glorification of the state (p. 93); of Calvinism’s usefulness "in producing revolution where it was needed . . . [and] in preventing it where it was not" (p. 118) — all are dealt with in a way sufficient to promote further dialogue.

De Gruchy (with support from Bethge in the foreword) emphasizes quite rightly that, because of the difference in situation and time, the resemblances are only in degree (p. 40). Bonhoeffer’s significance lies in his being a partner in dialogue so that we may in this way discover the significance for our context. But as much as this is true, it may also have its pitfalls for various reasons. With regard to the explosive situation in South Africa, it may lead, first, to a benign ignorance or a "cynical resignation" (p. 8) or it may even be exploited by the oppressors as a plea for understanding a so-called complex problem. But second, it may lead to a total misjudgment of the seriousness of the situation itself, as Bonhoeffer’s life painfully demonstrates. Wasn’t it true that the pastors in Germany argued that a Nazi regime would be a better option for the church than communism? Wasn’t the failure of Barmen that the Confessing Church did not take its stand alongside the Jews at a time when it was still possible to make an impact? (p. 129).

John de Gruchy’s book comes at a most opportune time for South Africa, a time when it seems that all options for communication between the oppressor and the oppressed have been exhausted. It seems now that the church is moving to the cutting edge of its confrontation with the state, to the third of Bonhoeffer’s alternatives of the relationship between the church and the state, namely to be “spoke in the wheel.”

De Gruchy’s objective is clear. He wants to stimulate our appetite to read Bonhoeffer (again). That is why he allows Bonhoeffer to speak with a resounding voice. In this de Gruchy has succeeded superbly.

—G. Daniel Cloete

G. Daniel Cloete, a minister of the Dutch Reformed Mission Church, is Professor in New Testament at the University of the Western Cape, Bellville, South Africa.

Heralds of a New Reformation: The Poor of South and North America.


The last twenty years have witnessed innumerable changes in the Roman Catholic Church in Latin America. There are always those who minimize their importance or even see these changes as simply an effort to bring the church up to date in order to withstand the amazing growth of the Protestant churches in the area. By way of contrast, this book represents the position of those who see in these changes nothing less than a new Reformation parallel to the Protestant Reformation of the sixteenth century. As
Paul Lehmann states in the prologue, "The Protestant Reformation put the Bible into the hands of the people. The new Reformation expresses and exposes what the people found. What the people found was that the Bible relates to all aspects of life in their world. It describes their struggle in society and helps them articulate their hopes for a more human and just order."

The task that the author has set for himself is to communicate the emphases of the new Reformation, in the hope that his readers in the first world (for whom he is writing) accept the challenge given in the testimony of Christians who are reading the Bible with other eyes. Shaull was professor of ecumenics at Princeton Theological Seminary from 1962 to 1980. According to his own statement in the preface, he resigned from this position convinced that the reformation needed by Protestantism in his own country can take place only through the testimony coming from the marginalized and disposed classes. This book, born out of this conviction and written in a clear and concise style, is probably the best popular introduction to liberation theology written in English up to this date.

The main merit of Heralds of a New Reformation is that it synthesizes the biblical insights related to liberation theology, in both the Old and the New Testaments. Many of these insights, of course, have to do with God's concern for the poor. One need not accept all of liberation theology to be able to recognize the valuable contribution that this theology has made to the understanding of the biblical message by reading the Bible from the perspective of those who are on the underside. In order to face the challenge posed by this theology it is not enough to point out its use of Marxist categories or its "horizontalism." The challenge is stated in terms of a new perspective for biblical interpretation—a new hermeneutic—and it must therefore be faced in the field of biblical studies.

It is difficult to guess on what Shaull bases his affirmation that the poor know the cause of their poverty and want to change their situation. "The poor always knew they were poor; now they know why. They once accepted poverty as their fate; now they know that their suffering is caused by a social order that they can change, and they are determined to change it." (p. 2). If this were so, the greatest part of the work of changing their situation would already be accomplished. Unfortunately, time after time the first problem that the promoter of social change must solve is that of convincing the poor that change is not only necessary but also possible. This shows the need for change in the oppressed by the power of the gospel. And from this point of view, the Christian base communities (as well as the evangelical churches) in Latin America provide a source of hope.

—C. René Padilla

Counseling Cross-Culturally.


This scholarly effort on cross-counseling in missions plows new ground in an inviting field. David Hesselgrave, former missionary to Japan and professor of missions at Trinity Evangelical Divinity School, examines concepts within secular and Christian approaches to counseling and relates them to needs and opportunities in missions. He builds from this—with missiological and theological integration—a theory to provide understanding and to guide the practice of cross-cultural counseling as part of the mission enterprise.

In the first of four sections, the current challenge is viewed not so much as one of negotiating geographical barriers, but of how to "care, communicate, convert, counsel and cure" (p. 33) through cross-cultural barriers. It is seen that "The primary concern of missionary psychology and counseling, therefore, will be to aid missionaries in carrying out their cross-cultural task (just as the primary concern of pastoral psychology is to equip pastors to minister to people of their own culture and congregations)" (p. 33). A useful guide for understanding the author's approach to cross-cultural counseling is provided at the section's conclusion (p. 55).

A second section provides an overview of counseling in the Western and non-Western worlds from a variety of sources with an eye toward

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C. René Padilla, a contributing editor from Buenos Aires, Argentina, is General Secretary of the Latin American Theological Fraternity and Editor of Missión magazine.

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implications for cross-cultural application. Examples from non-Western sources show the richness and extent to which cultures go in developing means for assistance toward the well-being of their members, a universal need not without notice in missions! The chapters on secular and Christian approaches in the West, while efficiently accurate, seem to miss some of the dynamic and interpersonal themes that cut across formal theory and often underlie and are pervasive in the actual practice of many seasoned counselors and clinicians, an area of particular significance, it would seem, to cross-cultural counseling. Thus some of the development toward integration with missions (though implied in later chapters) is not as full as possible.

A third section (three chapters and 165 pages), built around an outline from the earlier work of Kluckhohn and Murray (p. 147), is usefully full in the presentation of models, concepts, and figures. It should be stimulating to seasoned counseling practitioners interested in cross-cultural counseling, to missionaries, and to counseling theoreticians. It is so rich in detail, as well as in overridding constructs, that some aspects of it could provide thought for the development of independent research.

A final section deals essentially with applications. These are practical, provide a variety of contexts, and the examples from cross-cultural experience especially helpful to an understanding of the developed paradigms. This book outlines some new and important directions and is recommended to those interested in missions, cross-cultural counseling, and integrative models for application.

—John Powell

The Evangelization of the Roman Empire: Identity and Adaptability.


Following the direction laid down by Adolf Harnack and C. H. Robinson, this important study essays to document the significance of institutional Christianity, as distinguished from individual missionaries, in carrying out its mission in the Roman empire. In particular, attention is focused on the catechumenate, baptism, Eucharist, disciplinary procedures, Scriptures and creeds, and the apostolic ministry as institutional forms that (1) cultivated a strong motivation to outreach and (2) supplied, at least indirectly, the means to enlist recruits into the Christian faith and life. A thorough analysis of the extent patristic evidence (and this is painstakingly searched in the literature of the period through Nicea and selectively chosen from writings of the fourth and fifth centuries) shows that Christianity spread primarily by the establishment of city churches, which became centers of outreach into the surrounding towns and villages in the face of strong competition from the mystery cults and the philosophical schools bidding for popular support.

The burden of missionary activity was gradually transferred to the clergy, though at the outset it seems to have been a joint congregational effort, which, alas, has been the pattern of church life through the centuries. Hinson’s book provides a helpful restatement of these six institutional forms as they functioned in the life of these early churches, which overrides the immediate purpose of this study.

So comprehensive a task must perform have its restrictions. One could wish that more attention could have been given to regional differences in the institutional life of these churches and hence in their performance of mission. Thus, for example, the strong Jewish-Christian component in Syriac Christianity in the first four centuries inescapably shaped its liturgical life and conditioned its evangelistic efforts. We are repeatedly reminded in these pages that these institutional procedures conserved a strong covenant exclusivism, which inspired missionary effort. But Qumran and rabbinical Judaism were also marked by such a conviction, yet they did not experience their commitment in terms of a missionary mandate. It is necessary to read the term “covenant exclusivism” throughout against the discussion in chapter 1 of the church’s understanding of itself as a messianic people that is the heart of the new covenant.

—Ernest W. Saunders
Karl Ludvig Reichelt: Missionary, Scholar & Pilgrim.


The uniqueness of the Norwegian missionary Karl Ludvig Reichelt was his ability to transform missionary "fulfillment" theories into a concrete strategy for work among the monastic worlds of Buddhism in China. This "missionary, scholar and pilgrim" has been portrayed in a number of publications, particularly in Scandinavian languages, but biographical studies in English have been rather scarce. Eric J. Sharpe’s biography is a sympathetic but critical study of the man and his work, a good guide to an important area of Christian mission.

Because Reichelt was such a fascinating personality with a great vision—often denounced as a heretic in his own country—his biographers have tended to portray only the positive aspects of his personality and his work. The strength in Sharpe’s presentation is obviously his ability to balance admiration of Reichelt with a keen awareness of his weak points (e.g., his problems in relationships with some colleagues) and a critical evaluation of the actual outcome of the work of his mission. Because of his knowledge of Scandinavian languages, Sharpe is able to add important information and insights usually not available to non-Scandinavian scholars. That is certainly an important contribution.

As an insider (belonging to the Reichelt "tradition") I should be careful with my critical remarks; but I have to confess that my expectations of the book were not entirely met. Generally one has a feeling that the book was written under pressure; even important sources that were available were not used, and the narration is not so good as one would expect from Sharpe. The sketch of the Scandinavian background is superficial and at times based on misunderstandings. Finally, something seems to be lost in Sharpe’s attempt to give an objective account; somehow he fails to convey the atmosphere that must have characterized the "Brother Homes" in Nanking and Hong Kong, the life of worship and contemplation, work, study, and dialogue, which—in spite of problems and limitation—attracted Buddhist pilgrims from all over China.

Sharpe has added new insight to the study of Karl Ludvig Reichelt. But there are still areas that need to be developed: a more thorough investigation of sources available in Scandinavian languages; and, more than anything, research based on Chinese sources, written and oral reports from Reichelt’s Chinese co-workers and students as well as material from the Buddhist side.

—Notto R. Thelle

Notto R. Thelle, born in Hong Kong where his father was Reichelt’s closest colleague, has been a missionary in Japan since 1969. He is currently Associate Director of the National Christian Council Center for the Study of Japanese Religions, in Kyoto.
Towards a Theology for Inter-Faith Dialogue.


A number of useful booklets have been brought out in Britain on the need, the rationale, and the practice of interfaith dialogue, all aimed at introducing the subject to concerned persons. Towards a Theology for Inter-Faith Dialogue takes this discussion a step further. It is a concise and creditable attempt to articulate a biblical basis for the Christians' relationship to people of other faiths.

The wide variety of Christian perceptions on the faiths of others are grouped under the titles, "Exclusivism," "Inclusivism," and "Pluralism," giving the various options, all of which show that the "greatest disagreement is whether the essential Christian identity automatically entails the supremacy of Christian belief and life over all other systems of belief and action" (p. 10).

The strength of the book is its scholarly approach to the Scripture in seeking directions. It refuses "to wrest any biblical quotation from its context and use it as a sole basis for determining our attitude towards those of other faiths" (p. 11). The biblical texts are understood in their own immediate contexts and, more important, against "the burden of the entire biblical message." There is recognition that the biblical tradition was never static, but alive and growing, where the writers interpreted their inheritance in the light of their experience.

The burden of the book is to show that there is an inclusive element in all the major themes of the Bible, such as creation, covenant, election, incarnation, and salvation. It recognizes that "the Bible does not offer a comprehensive or definitive solution on the question of the relation of Christians to those of other faiths in the twentieth century. Indeed the situation in which the Bible was fashioned was so different from our own that we could hardly expect to find in it a blue-print for contemporary relationships." "Nevertheless," it is argued, "it does provide sufficient and significant pointers for Christians in their search for a theology of interfaith dialogue" (p. 27). The discussion is placed within a conscious attempt to maintain the decisiveness of the Christ event and the Christian call to witness to it.

Although the book is intended for Christians in Britain, it opens up a subject of vital interest to Christians everywhere and makes a serious attempt to grapple with it with commendable competence and honesty.

—S. Wesley Ariarajah

S. Wesley Ariarajah, a Methodist minister from Sri Lanka, is Director of the subunit on Dialogue with People of Living Faiths of the World Council of Churches, Geneva.

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A Universal Homecoming? An Examination of the Case for Universalism.


Fernando is a Methodist minister, the national director for Sri Lanka Youth for Christ, and a member of the Lausanne Committee for World Evangelization. This study of universalism was his doctoral dissertation at Fuller Theological Seminary. He seeks to demonstrate the biblical groundings for a limitarian notion of final salvation.

He makes his case by extensive exegetical reexamination of the favored texts of universalists who ground their positions biblically. These texts, primarily from John and Paul, are shown to be misread when exegetes draw universalist conclusions from biblical soteriology, and when they deduce a universal homecoming from Christ's eschatological and universal victory.

Central to Fernando's theological argument against the growing acceptance of universalism among Christians today is universalism's fuzziness about faith's role in justifying sinners and its sub-Christian allergic reaction to any serious attention to the biblical datum of the Wrath of God. He does not develop the theological importance of these findings, nor their theological connection in systematic theology and in the church's history. But after this exegetical probe, someone should now build on it to work out the theological grounds for evangelization proposals that do not fudge on these correlated cornerstones.

—Edward H. Schroeder

Edward H. Schroeder is Co-Director of Crossings, a lay school of theology in St. Louis, Missouri. He taught fourteen years at Valparaiso University and at Concordia Seminary (Seminex).

The True Church and the Poor.


This book is one more indication of the richness and depth of theological reflection going on in Central America today as an integral part of a powerful movement of spiritual renewal.

Jon Sobrino is a Jesuit priest, professor at the Universidad José Simeon Canas of El Salvador, and one of Latin America's outstanding theologians. In these pages, as in his Christology at the
Crossroads, he presents us with systematic reflection on the meaning of the gospel for those who, standing, suffering, and frequently dying with the poor, are rediscovering God's special concern for them and for their liberation.

Sobrino's focus here is on ecclesiology; he delineates not only the new vision of the "church of the poor," but also the reality of that new church as it is emerging in Latin America today. As we read it, we realize that he is not only presenting us with new insights into the nature of the church but also laying before us a new experience of Christianity in community, born out of suffering and martyrdom. Whether or not we agree with him on all points, Sobrino challenges us, Protestants as well as Catholics, to reexamine critically our own doctrine of the church and explore new horizons.

This book is not one to be read quickly and put aside. It is worth living with and struggling with over a period of time. If we make that effort, we may learn a great deal, not only about ecclesiology, but also about the differences between "European" and Latin American theology, the gospel imperative for social justice, and Christian discipleship in both the first and the third worlds.

—Richard Shaull

Richard Shaull is Henry Luce Professor of Ecumenics, Emeritus, Princeton Theological Seminary. A former Presbyterian missionary in Colombia (1942-50) and Brazil (1952-62), he is now a participant in the International Subsistence Program of the Presbyterian Church (U.S.A). He is the author of Heralds of a New Reformation.

—we Drink from Our Own Wells: The Spiritual Journey of a People.


Works on spirituality from a liberation perspective have been available in Spanish for several years, but We Drink from Our Own Wells is the first comprehensive study on the subject by a liberation theologian published in English. The book, nonetheless, is significant for two other reasons. It represents the distillation of more than a decade of reflection on the subject, and—as the subtitle suggests and Henri Nouwen's moving introduction reiterates—this latest work by Gutiérrez depicts what it means to the poor, the oppressed, and the dehumanized of Latin America to follow Jesus today.

The discussion revolves around three stages in the spiritual journeys of a suffering people: from the growing awareness of their alienation, dehumanization, and death as "strangers" in their own land, through their first readings of the Scriptures looking for answers to their deepest questions, only then to hear the questions the Scriptures raised for them. It concludes with a carefully delineated path of the people's spiritual development from conversion to gratuitousness, joy (even in suffering), spiritual childhood, and finally community.

True spirituality begins not in a vacuum, Gutiérrez insists, nor is it developed in some abstract, recondite manner. Following Jesus, or to use St.
Paul's often misunderstood phrase of "walking according to the Spirit," begins with conversion and specific acts of love to one's neighbor. Though spirituality involves the dimensions of worship and prayer, it is all-inclusive, because there is not a facet of life that is extraneous to following Jesus.

For those of us in North America, the implication of what Gutiérrez says raises a disturbing question: "Can we follow Christ today and be oblivious to the struggles of our Latin American brothers and sisters? Or is our spirituality intimately, inseparably bound to theirs?" We may read, study, ponder, and even fervently discuss this small but powerful book, but unless we are hearing the same questions—"Which of these three . . . proved neighbor to the victim?"—and responding as did the Samaritan, then we shall have missed its message and meaning as well as our own path to spirituality.

Matthew O'Connell has achieved an enviable goal in his very fine translation, fidelity to the Spanish text, precision, and a polished, engaging style. It could not, I believe, be done better. Others doubtless will feel differently, but because Gutiérrez's notes are always a rich source of information, I would prefer that they be somewhat more accessible, either at the bottom of each page or at the end of each chapter.

—Alan Neely
A Gandhian Theology of Liberation.


A well-written and useful book by an Indian Christian, the first chapter gives an account of Gandhi and the history that he helped to make. There are one or two unexpected omissions: the traumatic effect on Gandhiji being with his wife at the time of his father’s death; some nonviolent actions influenced by him, notably the Vykom temple and the Pathans; the attempt of Bose (whom Jinnah preferred to Gandhi) to conquer India with Japanese support. Nevertheless, this is as good an account of Gandhi as one will readily find.

There follow chapters on liberation as swaraj (an original insight to pick this out), Gandhi’s theology of swaraj (rooted in politics, itself rooted in truth and faith), the way of the cross ("The test of love is tapasya," or self-suffering), Gandhi’s vision of a liberated society (an excellent chapter, emphasizing his rejection of any distinction between political and religious), and Gandhi’s challenge to Christianity (centering on orthopraxis).

The bibliography is strangely lacking in books on the Christian approach to nonviolence. Douglass is there, but there is no Cadoux, Hornus, Raven, MacGregor, Heering, Lasserre, Sider, Yoder, Hengel, Bartsh, or even Ferguson. What Gandhi did for the Christian faith was threefold. First, he challenged Christians to take seriously the cross laid upon them as action. He once said, "If you Christians rely on soldiers for your protection, you are denying your own theology of the cross." Second, he showed Christians practical ways to experiment with truth. Third, he repudiated the idea that the end justifies the means. "In the language of satyagraha the means as the way to swaraj ("The test of love is tapasya," or self-suffering), Gandhi’s vision of a liberated society (an excellent chapter, emphasizing his rejection of any distinction between political and religious), and Gandhi’s challenge to Christianity (centering on orthopraxis).

John Ferguson is President of Selly Oak Colleges, Birmingham, England. He and his wife were associate missionaries of the London Missionary Society during his time as professor of classics, Ibadan, Nigeria (1956–66).
become identified with the end." So has A. J. Muste said, "There is no way to peace. Peace is the way."

There is no true Christian theology that is not liberation theology; so _soteria_ means "liberation." But it must be nonviolent. There is no escaping this in New Testament terms. So the voices of Helder Camara, and Adolfo Perez Esquivel and the Perus workers cry to us from Latin America, as well as those of Camilo Torres and Che Guevara. And Gandhiji cries to us, and Jesudasan has given us a salutary reminder of that challenge.

—John Ferguson

God’s Foreign Policy.


Written in a sprightly and vivid style, _God’s Foreign Policy_ gives vignettes of some communities around the world where social and economic transformation is taking place, identifies some clues to test whether particular projects are both helpful and faithful to the gospel, and urges United States Christians to live a more responsible lifestyle. The strength of the book, which is addressed to conservative evangelicals, is the holistic way that it treats the kingdom of God and the claims of Christ on all of our lives. An example: Adeney differs with Tim LaHaye of the Moral Majority when he says, "The real question is, Are you helping people most by giving them bread to eat? Or by leading them to a vital life changing experience with Jesus Christ and then showing them how to be self sufficient?" Adeney responds that the issue is not evangelism vs. economic help but evangelism and responsible consumerism on our part.

The book has two weaknesses. First, it suffers from being written for two audiences: missionaries in poor countries, and lay Christians who support them. The book attempts to deal with anthropological, sociological, and theological aspects of development. The thesis of the book is that missionaries and lay folks in the United States could do better work and make better choices if they had some understanding of other people’s cultures. That is, of course, true. The difficulty is that the book does not offer sufficient theological or anthropological tools to provide a substantive understanding of the relation of cultures to the issues treated (health care, agriculture, business, politics, refugees). In such a short treatment, the author, who is almost always interesting, gives some help for lay Christians, but not enough for serious study by workers going overseas. The second problem is the title. The ongoing discussion of religion and politics in the United States ought to teach us that it is unwise to label any set of policies as God’s, precisely because it is so important for all of us to wrestle with God’s will as we seek to make decisions in the public arena. Fortunately, Adeney does not press the significance of the title, but it undercuts the very point she makes about the kingdom of God. The book will be useful in congregational study groups and as an introduction for missionaries just getting into the issues of development.

—Belle Miller McMaster

Belle Miller McMaster is Director, Division of Corporate and Social Mission, General Assembly Mission Board, Presbyterian Church (USA), Atlanta, Georgia.

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The increasing visibility of a small number of articulate, urban, elite women has created the illusion of general progress among Indian women. *In Search of Answers* shatters this illusion of progress by showing the reality of women’s situation as lived by the vast majority—the illiterate, rural poor.

In 1975 a major report, *Towards Equality*, revealing a trend of continued deterioration of women’s status since independence in 1947, contributed to the reemergence of the women’s movement in the late 1970s. In 1979 a group of women in Delhi founded *Manushi*, a journal about women and society, as a medium for women to speak out, to raise questions, to generate debate and move toward a common understanding for a common struggle. *Manushi* focuses upon specific women, groups, events, and issues, rather than upon sweeping generalizations about Indian women or the women’s movement. It also attempts to concentrate on rural women, a subject largely ignored by most researchers and writers. In *In Search of Answers* two of *Manushi*’s founders bring together articles, editorials, and letters from the journal’s first five years (1979–83). In keeping with *Manushi*’s empirical focus, the articles portray vividly the diverse situations confronting women today, with special emphasis upon the caste, class, family, and police violence that women experience.

The book makes a needed contribution to the growing literature on Indian women. Of special value to the Western reader who is unfamiliar with the Indian women’s situation and/or *Manushi* are the introductory essay on the present state of women’s oppression and the short account of *Manushi*’s founding, policies and struggle for survival. Although it makes no reference to the church’s role in affecting the situation and status of Indian women, *In Search of Answers* provides much food for thought about the Christian mission in India for the years ahead.

—Ellen Webster

Ellen Webster, a missionary in India from 1960 to 1981, now lives in Waterford, Connecticut.


Being trained at Maryknoll to bring a concern for social justice to the study of international affairs and sharing a position at the Data Center in Oakland, California, the editors produced a valuable directory for educators, political and religious leaders, church activists and students, and all who care about third-world people’s need for liberation and development. With but few exceptions the guide is limited to United States-based organizations, books, pamphlets, periodicals, audiovisuals, bibliographies, directories, and curriculum resources.

Part 1 includes the areas of Africa, Asia and the Pacific, Latin America and the Caribbean, and the Middle East. Part 2 deals with five major issues: food, hunger, agribusiness; human rights; militarism, peace, disarmament; transnational corporations; women. Part 3 includes eight detailed indexes of organizations, books, pamphlets, articles, audiovisuals, bibliographies, directories, and curriculum resources.

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The organizations listed have been set up by people who have dedicated themselves to finding out how the powers-that-be in the United States have increased the misery of the third world. These are the groups that reveal the private interests behind the public policies, that counter disinformation campaigns and publicize the other side of the story, that try to cut through insularity, racism, sexism, and anticom munism in the search for the root causes of social and economic problems, and—finally—that identify the allies and opponents people will have as they work to bring about change.

All too often the limited resources available to the organizations mentioned are consumed by the process of producing a given book, pamphlet, newsletter, or film. Little energy or money remains for adequately publicizing these resources. The Third World Resource Directory performs this promotional service in admirable fashion. It is truly ecumenical in its scope.

—Ans J. van der Bent

Religious Co-operation in the Pacific Islands.


The islands of the Pacific could be called the "most Christian" portion of today's world. However, as many of the authors of this book point out, Christianity is by no means the only religion in the region, and the number and type of Christian organizations is incredibly diverse. What, then, is the state of religious cooperation? Despite an upbeat concluding essay by a Roman Catholic bishop and a Protestant author, we don't really find out.

Religious Co-operation in the Pacific Islands is one of a number of multi-author books put together by the Institute of Pacific Studies intended to let local people tell their own story or stories concerning history, politics, social issues, and in this case, religion. Some very good books have been produced. Unfortunately, the format here does not work very well. The editing is unacceptable, and even the choice of articles is baffling to one familiar with the Pacific, misleading to all others.

It might be helpful to begin by reading the final essay and work backward through three or four articles to get the players sorted out. Going back to the beginning, one then would have a better sense for what's left out (the Methodists are, especially) and what gets overemphasized (the Anglicans, the Bahá'ís, and the "media" organizations).

Even though flawed and already dated, the book could be useful for reference. Mission executives can ponder the issues of finance, aid, dependency, and partnership debated by Garrett, Ratuvili, and Finau in "Connections beyond the Pacific" (pp. 168ff.). Regional cooperation is too costly, especially when it involves all the standard Western technology. Yet the dilemma remains that it is necessary in order to stand against that very same Westernization coming as a secular tidal wave.

—Robert R. von Oeyen, Jr.
"nomic lives" is necessary to recover the philanthropic spirit envisaged by both our cultural myths and our Christian heritage. Such a spirit is seriously eroded even within the people of God, where self-interested views toward property and redistribution of property now prevail.

Mullin begins his treatment of wealth with a survey of the sources of current cultural myths and ideologies—in Greco-Roman thought, in Jewish thought, and finally in Christian thought, which continues from the first two. He develops crucial biblical motifs and, more importantly, reflects upon how the church has interpreted and reissued these motifs into the modern, industrial/liberal period. In an intriguing analysis of the interactions of cultural myth with ecclesial interpretations of biblical teaching, Mullin shows how the church has distorted Scripture in order to accommodate its institutional life to the mainstream of secular economic thought. The church is as selfish as the world—a tactic of survival that, ironically, will only destroy it.

Mullin maintains in his treatment of economic realities the "liberal" point of view; that is, that the individual is finally responsible for cultural change. If biblical views of wealth and of poverty are to be recovered by God's people, the revolution of mind and heart (repentance) will begin with each believer. Mullin is also pietistic. Each believer repents and converts to biblical teaching as true through prayer and spiritual discipline. His view is radical; Mullin recognizes the risks of doing things differently and how different philanthropy as redistribution of property is in the present-day West. Yet he is finally practical, also recognizing that this spirit is the final hope for a culture (like Rome before it) on the verge of collapse from within.

The book is very useful, concerned with the practical insights that come from a fundraiser more than from an academic. It is realistic, never simplifying the complexities of cultural reality, but also fully optimistic because of the reality of God's resurrection power mediated today through the church's Spirit. Every development or fund-raising department of every Christian organization should read and use this book.

—Robert W. Wall


The author, an Irish Columban priest, is currently coordinator of the Central Research and Information Service of the Columbans. Earlier he served for ten years as a parish priest in the Philippines and then was the Asia Research Secretary for Pro Mundi Vita in Brussels. Out of this background he examines whether there is evidence "of an enduring trend of Christian protest in Asia against the social status quo there" (p. 4). He observes that "the new line of confrontation" in the southern and eastern countries of Asia is "between a modernizing minority on the one side, whose interests [lie] more and more in the world market, and a marginalized majority on the other," who require "the persuasion of the police and the army to keep them cooperative" (p. 32). Explanations for this situation are sought in the colonial antecedents and the postcolonial setting. The author moves between the transnational and the local to explain the latter in the language of the former. This highly documented book, with references to both Roman Catholic and Protestant consultations and conferences, is a mine of information for students of sociology.

There are problems, however, with the author's perspective. For instance, his view of succession from Moses to Jesus to Karl Marx, or "the rematching of Marx and Moses" (p. 160), as he describes Asian Christian social protest, is dubious. The author seems to be deeply influenced by the Latin American situation and is struggling to squeeze Asia into that frame of reference. Is it not possible that something quite new may happen in Asia with its distinctive heritage? The existence of the church in Asia as the church of the poor, giving them meaning and dignity, has been a factor of enormous so-

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The Great Omission: A Biblical Basis for World Evangelism.


Here is a book to kindle evangelistic commitment. In five short, compelling chapters the author asks why Christians omit evangelism from their lives rather than keep the Great Commission faithfully. He develops five answers.

First, self-love cripples evangelistic effort. The biblical alternative is love for God translated into a love for others that evangelizes them.

Second, sketching the missionary thrust of Scripture, McQuilkin argues that seeing more clearly God’s redemptive purpose in history would motivate believers to be more faithful evangelists.

Third, a dulled sense of what it means to be lost—outside Christ—produces a casual attitude toward evangelism. The mood of the age seems to be that somehow God will save everyone.

Fourth, because prayer seems not to be a dynamic power but a superficial practice, evangelistic outreach is feeble in all but a few sectors of the world church.

Fifth, McQuilkin defends a captured sense of calling regarding evangelism. Where Christians tremble before the God who calls them to this urgent work, they will obey and bring the good news of life in Christ.

The author’s candor about today’s failure in evangelism is matched by his biblical appeal on behalf of it. His book is direct, clear, compelling in its use of examples. His concern is for the three-fourths of the world population that has never heard about Jesus.

The book shows that while the author left mission work in Japan for the presidency of Columbia Bible College in South Carolina, he is still a world evangelist by conviction. Two appendices help people committed to the work of evangelist, the first by formulating model pledges for readers and the second by answering seventeen practical questions faced in cross-cultural evangelism.

James A. Dejong is President of Calvin Theological Seminary, Grand Rapids, Michigan, and a specialist in the history of missions.

Exploring Church Growth.


The Church Growth movement may be analyzed as a practical, even worldly, strategy of missions or as an expression of the church’s response to Christ’s concern for his people. All missiologists are indebted to the former. But if, as many writers imply, Donald McGavran’s “Missionary vision is short on theology, and it bothers him not at all” (Boer, p. 254; cf. Shenk, p. 214, and Yoder, passim).

Crefrington Lacy is Professor of World Christianity at the Divinity School of Duke University, Durham, N.C

understood as militant, violent power—to the powerless, as tacitly indicated by the author? In a book about social protest in Asia, it is surprising that the author takes Karl Marx as a model, and virtually ignores Mahatma Gandhi.

—A. C. Oommen

then a reappraisal is in order.

Wilbert Shenk has collected an impressive variety of commentaries on the “homogeneous unit principle” of evangelism. One may question his own ambivalent preface: the opening definition that “the primary goal of the Christian missionary movement has been the winning of new adherents to the faith” or, immediately following, “more basic still is the fact that the church is under mandate to witness to the unbelieving world concerning God’s love as revealed in Jesus Christ” (p. vii). One may question the
Black Religion and Black Radicalism.


In this revised edition of his seminal work, Wilmore (now professor of Afro-American Studies at New York Theological Seminary) makes an analytical shift toward a more historical axis with a perspective that is tentatively broader than the Afro-American. His major task is to demonstrate the significant difference religion plays between blacks and whites. His two basic assertions are, first, that there is a distinctive Afro-American subculture within the American culture; second, that religion is "an essential thread in the fabric of black culture despite black sociological heterogeneity" (p. 220).

These assertions may not in themselves be all that distinctive, since the prevalence of subcultures within broader and dominant cultures, or the role of religion as the major carrier of an ethnic culture, is a fairly common historical phenomenon. What distinguishes this discussion is the debate on the meaning, range, and consistency of black radicalism. How radical is black radicalism in the context of changing circumstances for the better? How radically committed is black radicalism to the survival and liberation of black culture and dignity everywhere? What are the linkages between black radicalism and other types of radicalism in the general struggle for social justice? Are "rainbow" coalitions feasible, or desirable? These are some questions sparked off by this book, in the mind of this reader.

Perhaps we need to look again at how whites have historically treated blacks, and to add the "fear of inequality" to Wilmore's three "decisive Africano-American subcultures within American culture" (p. 264). The question for everyone is: "Are the interests of black radicalism and other types of radicalism, or should they be, treated as "rainbow" coalitions?"

Kortright Davis, born in Antigua, West Indies, is an Anglican priest and a representative on the Anglican/Roman Catholic International Commission. He holds the D.Phil degree from Sussex University, England, and is currently Associate Professor of Theology at Howard University Divinity School in Washington, D.C.
Evangelicals and Jews in an Age of Pluralism.


This collection of essays contains the papers from the Second National Conference of Evangelicals and Jews held at Trinity Evangelical Divinity School in December 1980. It forms a worthy successor to, and pushes forward the conversation of, the first volume, also published by Baker (1978).

Topics taken up, along with helpful surveys of the present status of the dialogue by editors Wilson and Rudin, are: “Moral and Spiritual Challenges of the Eighties,” “The Bible and Biblical Interpretation,” “Atonement and Redemption,” “Mission and Proselytism,” and “Past and Future.” On each, Jewish and Christian scholars probe the issues in admirably candid fashion.

There were only a few discordant notes. Bruce Waltke’s view of the Hebrew Scriptures, for example, at one point cites Bloesch’s view without contradiction that “Roman Catholicism . . . tends to obscure and distort the gospel message by its church dogma and intricacies of ritual” (p. 107), doing the same thing for “rabbinical interpretations” on p. 111. On the other hand, there are many positive references to Catholic scholars throughout the text, including one to the catechism of the Council of Trent, so the context would argue for a benign interpretation. As Waltke comments, individual passages need to be interpreted within the context of the whole.

Much more needs to be said about a number of the topics raised, especially the matter of biblical interpretation. On the other hand, a certain consensus did emerge, at least on the practical level, on the question of distinguishing between witness, on the one hand, and proselytism, on the other, with both Jews and Evangelicals rejecting the latter. While it does not resolve the theoretical question of whether Jews need to be “saved from Judaism” by baptism into the church, which is implicit in the evangelical approach, it is a crucial distinction for allowing the process of reconciliation between Christians and Jews to at least be begun in our time. Likewise, calling evangelical Christianity “the solely salvific religion,” as Vernon Grounds does on p. 221, indicates the need for some inner-Christian dialogue. I’m frankly not sure precisely what Grounds means by “salvation” in such a context.

Withal, this is an extremely important document that should enlighten not only Evangelicals and Jews but “mainstream” Protestant, Orthodox, and Roman Catholic readers as well. Highly recommended.

—Eugene J. Fisher

Corrections

In the January 1986 International Bulletin, the “Annual Statistical Table on Global Mission: 1986,” by David B. Barrett (page 23), item 67 should read “New non-Christian urban dwellers per day.” On page 38, in the review by Stephen Charles Mott of The Naked Public Square, the last sentence should read, “The effect may be a further delegitimization of the social programs of the churches—and a more naked public square.”
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OCTOBER 27-30

NOVEMBER 10-14
World Evangelism: Biblical Mandate and Present Priorities. Dr. Samuel Moffett, Princeton Theological Seminary.

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Photo: Discovering the “Peters Projection” Global Map at OMSC, January 1986, are Samuel Bhajjan, Director of the Henry Martyn Institute, India, Koichi Kimura and Okcho Kimura, missionary appointees from Japan to Indonesia.
Book Notes

Alves, Rubem.
Protestantism and Repression: A Brazilian Case Study.

Guder, Darrell L.
Be My Witnesses: The Church’s Mission, Message, and Messengers.

Henkel, Willi, ed.

Hoff, Marvin D.
The Reformed Church in America: Structures for Mission.

Kirk, Andrew.
Good News of the Kingdom Coming: The Marriage of Evangelism and Social Responsibility.

Kroeger, James H.
Human Promotion as an Integral Dimension of the Church’s Mission of Evangelization: A Philippine Experience since Vatican II.

Larson, Donald N.

Mungello, David E.
Curious Land: Jesuit Accommodation and the Origins of Sinology.

Parshall, Phil.
Beyond the Mosque: Christians within Muslim Community.

Parvin, Earl.
Missions U.S.A.

Rousseau, Richard W., ed.
Christianity and Islam: The Struggling Dialogue.

Snyder, Howard A.
A Kingdom Manifesto: Calling the Church to Live under God’s Reign.

Uy, Antolin V.

Young, John D.
Confucianism and Christianity: The First Encounter.

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Samuel Wilson

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