Mission in the 1990s

In this issue we inaugurate a new series, “Mission in the 1990s.” Ten years ago the BULLETIN ran a similar series, but this time around twice as many authors will contribute, with most issues between now and October 1990 carrying two essays. The opening articles in this issue, by an evangelical and a Roman Catholic, illustrate both the richness and the disparity of thought as we enter the last decade of the Christian mission in the twentieth century.

Arthur F. Glasser begins the series by reviewing the momentum and the potentially divisive issues that characterize the worldwide evangelical community. Its cohesiveness is found in Christology, commitment to Scripture, and evangelizing fervor. The dangers are symbolized by the walls that have been raised between various groupings of evangelicals. Movements such as the Lausanne Committee for World Evangelization and the World Evangelical Fellowship serve as bridge-builders and catalysts for world witness. But even here different emphases and styles exist that, in Glasser’s view, are problematical. The tension between charismatics and noncharismatics is sharply drawn, and our author also registers concern about two issues that the larger evangelical community says little or nothing about: the danger that jingoistic nationalism will erode the witness of the evangelical community, particularly in the United States; and the danger that China’s much-touted evangelism explosion may lead to an overwhelmingly peasant-based church characterized by “uneven mixtures of biblical faith and animistic folk religion.”

Michael Amaladoss’ perspective on mission in the 1990s reflects a holistic Catholic stance, giving substantial attention to issues of justice, dialogue, and liberation. Amaladoss’s controlling motif is the coming kingdom: “In Jesus we have an assurance of a new world. . . . It is God’s gift, but also our task. The task of mission is precisely to make present the inspiration and power of Jesus and the Spirit in the movement of history toward its fulfillment.”

These opening essays whet the appetite for more to come: other Catholic representatives will include Barbara Hendricks, Thomas F. Stranksy, and Catalino J. Arevalo; other evangelicals such as C. René Padilla and Ralph D. Winter; and a variety from all quarters and communions of the globe—Anna Marie Aagaard, David J. Bosch, Emilio Castro, Lesslie Newbigin, Young Kim Sawa, Desmond Tutu, Johannes Verkuyl, Anastasios Yannoulatos.

Also in this issue, Ted Ward and David C. Pollock present two studies dealing with vital questions about missionary children. David Barrett again provides his invaluable annual statistical table on global mission. Vivienne Stacey recalls the incredible work of Thomas Valpy French, and M. M. Thomas looks back on his own pilgrimage in mission that has been as tempestuous as it has been productive.

“Where there is no vision, the people perish” (Prov. 29:18). We endeavor to catch a vision of the future of mission that will draw us forward with confidence and integrity.

On Page

2 Mission in the 1990s: Two Views
I. Arthur F. Glasser
II. Michael Amaladoss, S.J.

11 The Anxious Climate of Concern for Missionary Children
Ted Ward

13 Strategies for Dealing with Crisis in Missionary Kid Education
David C. Pollock

20 Annual Statistical Table on Global Mission: 1989
David B. Barrett

22 The Legacy of Thomas Valpy French
Vivienne Stacey

24 Noteworthy

28 My Pilgrimage in Mission
M. M. Thomas

31 Book Reviews

37 Fifteen Outstanding Books of 1988 for Mission Studies


48 Book Notes

of Missionary Research
Mission in the 1990s: Two Views

I. Arthur F. Glasser

In the closing decade of the twentieth century, evangelicals will play a major role. In this article we shall attempt to describe their missionary involvement and to suggest where they will be at the end of the century. This is a daunting assignment; I can only plead the apostle Paul’s caution, namely, that we see dimly, having only partial knowledge (1 Cor. 13:12).

Evangelicals have a growing awareness of their size and strength. They have much empirical evidence to bolster the venturesome elan currently surging through their ranks. At the same time, some of their leaders fear that the worldwide evangelical community could lose its spiritual cohesion if certain troublesome issues are not satisfactorily resolved.

But who are these people? Evangelicals represent a movement that defies precise definition. They do not constitute a particular institution, but rather, an amorphous movement that exists in practice. 

There are those who say that every Protestant tradition within the worldwide Christian church, a movement having a religious identity characterized by the term “evangelicalism.” Years ago Max Warren, then leader of the Church Missionary Society, offered a helpful definition of evangelicalism when he said (1962, p. 1) that it consists of “a particular balance” in the following cluster of biblical themes: (1) unquestioned submission to the trustworthiness and authority of Scripture as the Word of God; (2) the essentiality of the atonement of Christ; (3) an existential saving encounter with the Holy Spirit; and (4) a concern for the proper, scriptural use of the sacraments. Most evangelicals would add the obligation to evangelize non-Christians throughout the world.

Theological Non-Negotiables

The intensity with which evangelicals adhere to these theological postulates should not be underestimated.

“The intensity with which evangelicals adhere to these theological postulates should not be underestimated.”

Arthur F. Glasser is Dean Emeritus, School of World Mission, Fuller Theological Seminary, Pasadena, California. He was a missionary to China, 1946–51, with China Inland Mission, and later was home director for Overseas Missionary Fellowship in the U.S.A.

Religious Pluralism

This brings us to the growing phenomenon of religious pluralism. Throughout the world today and increasingly in the days ahead,
every city is the locus of competing truth claims and radically diverse answers to the universal religious quest of people. Paul Knitter argues that Christians should settle for a “unitive pluralism of all religions”; they should be polite enough to regard all other religions with respectful good grace and work for tolerant coexistence. Christians should be done with championing and propagating their own particular understanding of truth. But evangelicals will never buy this line, no matter how persuasively it is advanced. Friedrich Schleiermacher interjected into the stream of human thought the concept of comparative religions and regarded the Christian faith as just one of the religions. In contrast, evangelicals point without apology to the mighty acts of God in history: the call of Abraham and the covenant God made with him; the deliverance from Egyptian bondage of his descendants; the Mosaic economy established with them; and the subsequent acts and words whereby God revealed the divine self and the divine universal purpose—all this culminating in the incarnation, death, and resurrection of Jesus, the Messiah of Israel, the Savior of the world, and the eternal Son of God.

Emil Brunner dismissed as utterly untenable the popular opinion that the biblical witness to this divine disclosure has its parallels in other religions (apart from the initial shaping of Judaism as recorded in the Old Testament). He contends:

The claim of the revelation [by a Revealer] possessing universal validity in the history of religion is rare. The claim of revelation made by the Christian faith is in its radicalization as solitary as its content: the message of atonement. . . . Only at one place, only in one event has God revealed himself truly and completely—there, namely, where he became man. . . . No other religion can assert revelation in the radical unconditional sense in which the Christian faith does this, because no other religion knows the God who is himself the Revealer [1946, pp. 235–36].

It is the uniqueness of the truth claims of biblical Christianity that evangelicals regard as non-negotiable. Regardless of how religiously plural their communities and countries become, evangelicals will continue to regard the essence of their faith as the unique revelation of God, equally valid for all peoples.

And yet there is reason for concern. On one hand, religious pluralism constantly tempts evangelicals to isolate themselves from positive encounter with people of other faiths. On the other hand, they can also become so involved in the crucial task of furthering social harmony in their communities that they find themselves drawing back from the priority of bearing public witness to the scandal of the cross, the essentiality of conversion, and the pursuit of “holiness without which no one will see the Lord” (Heb. 12:14). One can already see too many within the evangelical community tolerating a growing ethical reductionism, which in time cannot but secularize lifestyle and blunt their struggle to manifest their true nature as the redeemed people of God.

My fear also is that with the weakening of the social fabric due to the growth of religious pluralism, evangelicals may grow increasingly fearful of the nation in which they dwell; this applies especially to evangelicals in the United States. Whereas, as stated above, many may drift into materialism and hedonism, others may be seduced by appeals to national security and embrace whatever trappings of civil religion may be advocated to further national cohesion. Evangelicals did not do very well in resisting the blandishments of Hitler’s racist and anticommunist religiosity or in opposing Japan’s state Shinto. Whereas in their heart of hearts they may have clung to faith in Jesus Christ, their outward lives revealed little evidence of his lordship. Karl Barth said about Psalm 115:46 (“I will also speak of thy testimonies before Kings, and shall not be put to shame”) that if the German Church had believed this and obeyed it, Germany would not have gone Nazi.
The Walls within Evangelicalism

Thus far we have assumed that evangelicalism is a monolith by virtue of its unwavering commitment to the authority of Scripture, the deity and humanity of Jesus of Nazareth, the centrality of the atonement, and the essentiality of conversion through linkage with the Holy Spirit. But on other levels it is exceedingly complex. Robert Webber is convinced that there are at least fourteen major evangelical subcultures and makes no attempt to number the smaller groups within them (1978, p. 32). Although I recognize the futility of trying to define neat categories of classification, one cannot detail the probable trends of their varied missionary outreach in the next decade without identifying the dominant characteristics of the major divisions among them. I shall attempt a fivefold classification. First, the “separatist fundamentalists,” many of whom are still in the trenches of the fundamentalist-liberal struggles of the 1920s and 1930s, with their hostilities currently focused on the World Council of Churches (WCC) and all evangelicals in contact with it. They also are anticharismatic. Second, the “low-key dispensational evangelicals” who fight shy of ecumenical encounter, find charismatics a problem, but fill the ranks of both the independent “faith” missions and those of some smaller evangelical denominations (e.g., the Conservative Baptist Association and the Christian and Missionary Alliance). Third, the “charismatic evangelicals’” whose groupings range from traditional Pentecostals to the newer mainline charismatics. Not a few tensions exist among them: charismatics are burdened to bring renewal to all churches whether within or outside the WCC, and whether Catholic or Protestant. In contrast, Pentecostals tend to feel that these charismatics have not “gone all the way” in their pursuit of life in the Spirit. Generally speaking, these ardent Christians are outdistancing all other evangelicals in growth and vitality.

Fourth, the “ecumenical evangelicals.” This group is struggling to maintain balance between word and power—the two components of the gospel (1 Cor. 2:1–5). They are open to the positive values of critical scholarship and feel obligated to pursue ecumenical relations because of the biblical mandate to promote renewal and to express the unity of “the One, Holy, Catholic and Apostolic Church.” They are also concerned to stimulate the social responsibility of all evangelicals. Their numbers are steadily growing, although they are often attacked by the more conservative members of the other evangelical subgroups.

Finally, the “nonconciliar orthodox evangelicals” whose historic roots are so highly cherished that the dominant thrust of their concern is to preserve these values, whether Reformed or Lutheran or Mennonite or Plymouth Brethren. They tend to be ingrown, having largely lost the concern for the renewal of the larger church that originally brought them to birth.

Unfortunately, the distinctives among various evangelical groupings all too often have been accompanied by the erection of walls. As with all walls, they both include and exclude. And there are always the irregulars who ask, “Are these walls necessary?”

Lausanne II

The most significant entity for bringing together the varied groups of evangelicals is the Lausanne Committee for World Evangelization (LCWE). It takes as its focus the long-sought goal of evangelicals—that throughout the world wherever there are people, there should be both Christians and structured congregations. LCWE came into existence following the International Congress on World Evangelization, held in Lausanne, Switzerland, in 1974—a massive gathering of almost 4,000 people drawn from 150 nations and representing, though not officially, over 135 denominations. It marked the first time such varied evangelicals faced together the need to express themselves as belonging to a radically different community—a counterculture—scattered by God throughout the nations and obligated by God to be done with self-satisfied triumphalism. They should repent that at that late hour in the history of the church such a massive unfinished missionary task should still await the Christian movement. Their expressed determination was to be done with the old classification of missionary-sending and missionary-receiving countries—the Great Commission applies equally to all Christians everywhere. Here evangelicals were reminded that they should not drive a wedge between their evangelistic outreach and their social responsibilities. They must be done with cultural imperialism and missionary paternalism. People are not to be manipulated. Spiritual results cannot be programmed. One slogan was “integrity and authenticity are far more important than statistics and publicity.” Without the love of God flowing forth from one’s heart and the evangelistic activity of the Holy Spirit given its rightful place, all efforts are meaningless and futile. As the evangelical leader John Capon reported: “July 1974 saw the emergence of the Lausanne person—a new breed of evangelical, committed to genuinely biblical evangelism, radical discipleship, intense social involvement, sacrificial living, mature partnership and authentic faith.”

(Crusade, an English periodical, 1974).

In the years since 1974 the fear that LCWE might become a counter World Council of Churches has not materialized. Rather, many LCWE leaders remain loyal members of WCC-related denominations while furthering LCWE concerns. Since the first Lausanne Congress, LCWE has convened a wide range of study conferences and produced an extensive literature on varied themes all supportive of its dominant rubrics: “Let the earth hear his voice” and “How shall they hear?”

The future direction of evangelicals worldwide will be significantly shaped by Lausanne II to be convened in Manila (July 11–20, 1989). Intense preparations for this gathering have been steadily gathering momentum. Once again the basic theological themes referred to above will be reaffirmed. Scripture will be prominent and authoritative. The uniqueness and finality of Jesus Christ will be dominant. Three key words will be stressed: urgency, sacrifice, and unity. These words reflect growing evangelical concerns. They know how easy it is to lose forward momentum by drawing back from the total demands of the cross and tolerating costly competition and fragmentation among themselves. As a result, Lausanne II will be conducted under the profoundly biblical rubric: “Proclaim Christ Until He Comes: A Call to the Whole Church to Take the Whole Gospel to the Whole World.”

This will not be simply a repeat of Lausanne I. The world has greatly changed since 1974. Accelerated urbanization and consequent secularization, the frightening population explosion coupled with family disintegration, drug abuse, terrorism and violence, inflation and growing poverty along with an almost endemic worldwide pattern of political corruption—all these realities have conspired to bring about a universal sense of malaise with little prospect of relief in the days ahead. Religiously, the growth of fundamentalist Islam and aggressive Hinduism along with the irrational popularity of New Age cultic activity in the West makes the future anything but propitious to the evangelistic task of the church. What is encouraging to evangelicals is the heightened hunger of millions for contact with transcendence. Hence the leaders planning Lausanne II are particularly concerned to focus on evangelical expressions of unity, despite the real differences that exist among them. The expectation is that extensive net-
working will take place during those days together, for this is absolutely essential to the effective evangelization of this generation.

Unity or Fragmentation?

Lausanne II’s leaders are not unaware that the fundamental tension among evangelicals is between traditional nonconciliars and the more recent charismatics. This tension could be explosive. The former tend to focus on the “Word of the Cross” while the latter stress the “Power of the Spirit.” Both groups are incomplete, needing the balance that comes when both “word” and “power” are rightly related. Tension arises when they face the larger church. The nonconciliars are strongly shaped by an eschatology that keeps before them “the final apostasy.” In earlier days they were drilled to believe that the WCC’s theological aberrations were but indicators of “the beginning of the end.” In contrast, the newer charismatics are sure that they have been brought to the kingdom for such a time as this—to promote renewal and check the secular humanism that has invaded the older churches. They can point to tens of thousands of new churches in North America that have emerged during the past thirty years (estimates range from 70,000 to 100,000 independent renewal congregations in the United States alone). And one thesis continually occupies their concern: evangelicals must work together to bring renewal to every segment of the church, or the evangelization of this generation will not be realized. Some evangelical group desperately needs to be balanced by the others. But the history of evangelicals is more replete with evidence of their penchant for separating from one another than for furthering their mutual enrichment.

A hopeful countersign occurred in September 1988 when a group of Christian delegates from twenty-one countries gathered at Stuttgart, West Germany, for a week-long working conference convened by the LCWE European Committee. Their objective was to take the full measure of what has been happening in Europe since 1974 and to discuss what they should do in anticipation of Lausanne II. Whereas they rejoiced in the unprecedented growth of the church in Africa, Latin America and Asia, they were burdened at the slow growth of vital Christianity in both Eastern and Western Europe. As I pondered the thrust of the Bible studies that engaged their hearts and minds, it was not difficult to catch the depth of their commitment to Christ. To read the papers they presented on the tragedy of Europe’s mainline churches—so largely unaware that evangelism is their necessary task and so ineffective in challenging the secularization process that relentlessly increases the average European’s doubt that God exists—was to enter into their painful concern for European church renewal. The gospel is so poorly understood and the call to conversion almost never issued.

All agreed that the spiritual paralysis within the churches is the greatest obstacle to the evangelization of Europe’s spiritually hungry millions. Furthermore, the “free churches” are inhibited in Lutheran/Reformed/Catholic Europe by the attitude of the state churches toward them. And non-European mission agencies have been largely ineffective because of their lack of integrating contact with Europe’s evangelicals. The “Stuttgart Call” issued at the end of this gathering included the following plea:

Come over and help us! We Christians in Europe confess that we need to learn from the churches in Africa, Asia, and the Americas in their unselfconscious, winsome ways of sharing the abundant life of Christ. So we invite the church worldwide to work with us in partnership for the re-evangelization of our continent and the

secularism that characterized its Fourth Assembly at Uppsala (1968). And the Apostolic Exhortation of Pope Paul VI, “Evangelization in the Modern World” (Evangelii Nuntiandi, 1974), presents a very biblical and extensive (23,000 words) delineation of the missionary task (apart from a brief statement on Mary). At the same time charismatic leaders are not unaware of their own weaknesses. Their proof-text approach to the Bible leads them to become almost too preoccupied with “signs and wonders” and the demonic, while remaining largely indifferent to a growing concern of traditional ecumenicals—that mission involves social responsibility and the obligation to be signs of the coming kingdom of God, reflecting God’s justice, reconciling love, and hostility to all that provokes discrimination and poverty. Each evangelical group desperately needs to be balanced by the others. But the history of evangelicals is more replete with evidence of their penchant for separating from one another than for furthering their mutual enrichment.

A hopeful countersign occurred in September 1988 when a group of Christian delegates from twenty-one countries gathered at Stuttgart, West Germany, for a week-long working conference convened by the LCWE European Committee. Their objective was to take the full measure of what has been happening in Europe since 1974 and to discuss what they should do in anticipation of Lausanne II. Whereas they rejoiced in the unprecedented growth of the church in Africa, Latin America and Asia, they were burdened at the slow growth of vital Christianity in both Eastern and Western Europe. As I pondered the thrust of the Bible studies that engaged their hearts and minds, it was not difficult to catch the depth of their commitment to Christ. To read the papers they presented on the tragedy of Europe’s mainline churches—so largely unaware that evangelism is their necessary task and so ineffective in challenging the secularization process that relentlessly increases the average European’s doubt that God exists—was to enter into their painful concern for European church renewal. The gospel is so poorly understood and the call to conversion almost never issued.

All agreed that the spiritual paralysis within the churches is the greatest obstacle to the evangelization of Europe’s spiritually hungry millions. Furthermore, the “free churches” are inhibited in Lutheran/Reformed/Catholic Europe by the attitude of the state churches toward them. And non-European mission agencies have been largely ineffective because of their lack of integrating contact with Europe’s evangelicals. The “Stuttgart Call” issued at the end of this gathering included the following plea:

Come over and help us! We Christians in Europe confess that we need to learn from the churches in Africa, Asia, and the Americas in their unselfconscious, winsome ways of sharing the abundant life of Christ. So we invite the church worldwide to work with us in partnership for the re-evangelization of our continent and the

November 1989
Before the delegates parted, they committed themselves to an "ongoing cooperation" beyond Lausanne II. They plan to meet again in 1992.

**Will the Riffraff Enter the WCC?**

The WCC's Commission on World Mission and Evangelism (CWME) convened a consultation on evangelism in Stuttgart, West Germany, in 1987, and significantly clarified its 1982 document on "Mission and Evangelism: An Ecumenical Affirmation." This earlier document was enthusiastically received by some evangelicals (i.e., by those who read it) because of its major emphasis that "Christians owe the message of God's salvation in Jesus Christ to every person and to every people" (paragraph 41). Those who met at Stuttgart included almost a score of evangelicals from churches not related to the WCC, plus an equal number of conciliar evangelicals. Together they generated materials for the theological preparation of the CWME's World Mission Conference at San Antonio, Texas, just six weeks before Lausanne II. The theme of this gathering will be "Your Will Be Done: Mission in Christ's Way."

The interaction at Stuttgart was so positive that it was suggested that CWME, WEF, and LCWE should consider appointing a joint committee to lift up models of evangelism that all could agree were authentic and adequate representations of the gospel. Inasmuch as Lausanne II is concerned to motivate the whole church to take the whole gospel to the whole world, its leaders can hardly fail to respond to this suggestion.

Emilio Castro, the general secretary of the WCC, has expressed his desire to encourage all attempts to bring Christians together for the sake of the mission and renewal of the church. The January 1988 issue of the *Ecumenical Review*, edited by Castro, included an excellent essay by Donald H. Dayton. Its cryptic title, "Yet Another Layer of the Onion," is amplified with the subtitle: "Or Opening the Ecumenical Door to Let the Riffraff In." In masterful fashion Dayton shows how inadequately representative the WCC actually is of the worldwide Christian movement. Its ecclesiastical "mainstream" represents barely half of all Protestants. Castro commends this lengthy article because he wants readers to be aware of "the historiographical and theological significance of the Holiness, Pentecostal and Keswick movements and the churches which trace their origin to them"—in short, the nonconciliar evangelicals.

Further, Castro endorses Dayton's view that evangelicals represent a layer of Christian truth and commitment without which the ecumenical movement remains incomplete. Then Castro adds: "[This] is an issue that needs to be faced, not least because of the historical commitment of these movements to what today are recognized as ecumenical concerns" (1988, p. 3). But will WEF and its member churches of noncharismatic evangelicals respond to this challenge? Or will they oppose CWME's World Conference ("Mission in Christ's Way") while supporting LCWE's International Congress ("Proclaim Christ Until He Comes")? In matters of this sort nonconciliar evangelicals and charismatics seriously disagree, but not primarily for biblical reasons.

**A.D. 2000 and Beyond**

One cannot mention the evangelical need for networking without calling attention to their growing fascination with the year A.D. 2000. The recent multiplication of plans by evangelicals to complete the evangelization of all unreached peoples by then has stimulated some digging into history. In fact, a book by David Barrett and James Reapsome was published late in 1988 entitled *Seven Hundred Plans to Evangelize the World*. This staggering compilation bears eloquent witness to evangelicalism's strengths and its weaknesses. More than 780 global plans, originating in seventy-one separate countries, have emerged since Pentecost, when the New Testament church began. Over 400 plans expired in less than five years, but about 250 are alive today. Among them "over 50 are multimillion-dollar megaplans, each involving colossal resources of personnel, finance, and logistics. And over half of them have announced the year 2000 as their deadline” (Bush, 1988, p. 24). This is mind-boggling!

What mystifies the average evangelical confronted by all this dynamism, global vision, and monumental expense is how to relate these programs to the painful fact that "an average of 53,000 people leave the Christian church from one Sunday to the next in Europe and North America” (Bosch, 1987, p. 13). That evangelical hears Lesslie Newbigin raise the question whether or not the West can really be converted to Jesus Christ. When our evangelical learns that seventy-seven countries are currently closed to traditional evangelistic activity and that few of these megaplans for world evangelization are in touch with one another, despite attempts to bring their leaders together, he or she begins to wonder whether American corporate triumphalism is not taking over the evangelical empire.

Even so, one should neither downplay nor underestimate the desire of Christians to obey their Lord's last command. Recently, over 4,000 Indonesian evangelical leaders met and after several days of earnest prayer and prolonged discussion pledged themselves to share the gospel with every person in their country by the year 2000 and also train at least 5,000 to serve in other countries as evangelists and church planters. Furthermore, they convened this gathering with very little financial assistance from abroad.

**But Questions Linger**

What should we say to all this? Perhaps at this point we should draw back from the fascination of "A.D. 2000 and Beyond" and reflect on some of the more tangible foci of the current evangelical discussions as leaders peer into the future and make global plans. These foci have been detailed by Ralph Winter (1985), David Hesselgrave (1987), Howard Snyder and Daniel Runyon (1987), and Luis Bush (1988), among others. One immediately notices no reference to global economic realities. Apparently, it would be a sign of unbelief to factor into these bold plans such distracting issues as the growing poverty and unrelieved indebtedness of the nations of the two-thirds world, and the U.S. shift in the past decade from a lender to a debtor nation. In contrast, a naive assumption is present and not challenged: the world's economy for world evangelization are in touch with one another, despite issues as the growing poverty and unrelieved indebtedness of the nations of the two-thirds world, and the U.S. shift in the past decade from a lender to a debtor nation. In contrast, a naive assumption is present and not challenged: the world's economy will increasingly become more buoyant. Whereas "church income by the year 2000 will increase to no more than 80 billion dollars" it is expected that "para-church and institutional income will jump to a whopping 120 billion!" (Hesselgrave, 1988a, p. 12).

Furthermore, despite the changes rapidly taking place throughout the world, another tacit assumption is that the mission society and missionary role developed in the eighteenth century will prevail into the twenty-first century. Both will remain central—so it is thought—to efforts to evangelize the nations. All that is needed, apparently, is more missionaries (one report calls for 100,000 of them) and more mission agencies of the nineteenth-century pattern.
Local churches will doubtless be recognized en courant, but they will not direct “the final push.” This assumed dichotomy is to be deplored, for churches attain maturity only through themselves attaining centrality in the task of evangelizing their own peoples and reaching out beyond their own cultural frontiers to extend the good news of the kingdom. Of course, we believe that the work of Jesus Christ in the midst of Christ’s people will continue. But evangelicals have no grounds for assuming that the mission agencies of today will automatically be the strategic vehicles God will be using as the church enters its third millennium.

We are also told that the Christian church has come alive powerfully in China over the past ten years or so, and it is suggested that this resurgence of Chinese Christianity is likely to impact world Christianity in a variety of ways. The assumption is that the impact will be positive and challenging. Granted, the estimates of the number of Christians in the People’s Republic today range between 30 and 50 million. Those of us who served as missionaries there prior to the Maoist revolution cannot but rejoice over this phenomenal explosion of Christians.

But why is this picture painted only in glowing colors? What of the darker side? This tremendous Christian movement is almost entirely a peasant phenomenon. It has barely touched the cities, much less the educated Chinese. Some Chinese Christian scholars say that its current impact on the nation is almost negligible. Those who have interviewed many non-Chinese Christian graduate students currently in the West find them to be totally unaware of this peasant movement. Furthermore, China’s rural house-church believers are largely untaught and poorly led. I’ve heard responsible Chinese Christian scholars say that this movement is perilously close to becoming something not unlike Africa’s independent churches—uneven mixtures of biblical faith and animistic folk religion.

This drift can be halted and reversed only by greatly adjusting the flow of radio broadcasts to their leaders (who, we know, are listening). And special attention must be given to penetrating the unreached world of the Chinese intelligentsia. It is tragic that Kairos Broadcasting Service—the largest producer of programs for broadcast to both rural and urban segments of Chinese society via Far East Broadcasting Co. and Trans World Radio—is currently struggling to survive. Initially, the Kairos Broadcasting Service (KBS) was launched by Norwegian and Finnish evangelical groups and greatly helped by German and American Lutherans. Through the Lutheran World Federation verbal approval was gained from the Three-Self Patriotic Movement. More recently this approval was withdrawn, and now some of the major supporting churches are being pressured to draw back and terminate their relationship with KBS. It would be a tragedy if this specially designed broadcasting were to cease.

We might also mention the task of evangelizing the Muslim world. Can this be accomplished by A.D. 2000? I would not presume to say, but I count as my friends all who proclaim the gospel to this massive segment of the human race especially because Muslims are turning to Christ today. In some countries significant breakthroughs are taking place, especially where Islam’s rootage in society is intertwined with indigenous animism and where what can only be termed Folk Islam has been the result. In Bangladesh, Indonesia, and Burkina Faso, local converts when carefully trained have been significantly involved in leading these movements, assisted in some places by expatriate missionaries. One should also note that due to the recently terminated eight-year war between Iraq and Iran as well as the Soviet invasion of Afghanistan, thousands upon thousands of Muslims have been killed or wounded, millions have been displaced, and untold numbers have been caught up in this anguish. In their suffering and need, many a Muslim has turned to Jesus, the Prophet Who Heals, and has cried out for his compassion. As a result, field reports often speak of Muslims coming to faith in Christ and seeking to contact the Christian community.

“One should neither downplay nor underestimate the desire of Christians to obey their Lord’s last command.”

However, these reports all too often lament the lack of spiritual vitality and evangelistic concern that characterize many churches throughout the Middle East. The strategic task is to pray for their renewal. Although radio broadcasting and correspondence courses are causing many Muslims to reflect on the gospel, these churches are crucial to the evangelization of the Muslim world. Whereas missionaries are still welcome, not only from the West, but from Asia, Latin America, and Africa, they should not function apart from close association with these churches.

I bring this study to an abrupt end. The creativity of the Holy Spirit will continue to match the political, economic, and sociological changes taking place in the world. New mission structures and support patterns will emerge, but they will no longer be Western-dominated. Missionaries from the two-thirds world will increasingly occupy the center of the stage. Indeed, the internationalization of the missionary movement is “the great new fact of our time.” Evangelicals show every evidence of growing in numbers and maturity as we approach A.D. 2000. But their response to the challenges of the days ahead meansthat tomorrow’s missionary obedience will hardly resemble what we see around us today.

References


It is to this world that we are sent. Looking at mission from these perspectives, I would like to point to just five areas that demand our serious attention in the coming decade.

**Evangelization as Liberation**

The most striking thing about our world today is the poverty of the majority of humanity. Christ came with the good news to these poor people. Missionaries have always been aware of this dimension in their work. Hospitals and orphanages, schools and developmental projects have always borne witness to Christian charity all over the world. But today we are realizing that the poor are not merely poor, but are made poor by unjust economic and political structures. A privatized, otherworldly religion may have become an alienating force. The media and other cultural forces may have created a spirit of dependence and resignation among the poor. The rich too become prisoners of structures that often they have not created but inherited. The word of liberation to the poor is at the same time a word of condemnation and prophetic challenge to the rich and the powerful. The division between the rich and the poor is not merely a problem among the nations, but also within each nation. A difference in ideologies—liberal capitalism or state socialism—does not really make any difference as far as the oppressive structures are concerned.

Proclaiming the gospel in this situation is to proclaim liberation—not merely economic and political, but also cultural and religious. These dimensions are interlinked. This would mean today conscientizing the people and helping them to organize themselves to struggle for their own liberation—for the kingdom of peace, freedom, fellowship, and justice that God has promised for all peoples. Evangelization that takes such an integral approach cannot but have a political dimension. The church and the missionaries will have to confront prophetically the powers that be. The church-institution may not become a political party. But the Christians, who are also in mission, can neither stand apart from politics nor bracket their faith convictions from political action. One can very well imagine groups of people witnessing to the gospel in the first world while fighting for justice for the poor in the third world. After all the precautions have been taken—avoiding violence, and so forth—liberation becomes an integral dimension of evangelization.

**A Holistic View of Mission**

In this activity of promoting justice and peace we may find in other religions allies rather than enemies as the event of religious leaders praying together for peace in Assisi, in October 1986, made evident. A deeper reflection on this event will show that while we have to be loyal to the revelation that we have received from God in Jesus Christ and to the mission to share it with all...
peoples in word and deed, we have also to be respectful not only of the freedom of the others, both as persons and as groups, to seek God sincerely in the best way known to them, but also of the freedom of God who is communicating to humankind in ways known and unknown to us. Such respect will be manifested as dialogue with believers of other religions.

Interreligious dialogue supposes the acceptance of the basic unity of God's plan in creation and redemption that embraces all peoples (1 Tim. 2:4; Rom. 2:6–11). Within this universal plan of God we have to articulate the particular mission of Jesus and of the church in leading actively this divine plan to its final consummation. One of the burning questions, old but ever new, of the next decade will be how do we articulate the universality of God's action in the world and the particularity of God's intervention in Jesus. The relationship between these two moments in the history of salvation may be seen in different ways. Some will see these two moments as discontinuous. If the first moment is seen as creation, then the two moments will be opposed as natural and supernatural. If one stresses, rather, the fall in the beginning, then one will oppose the two moments as sinful and salvific. One will then be eloquent on the scandal of particularity. Others will see them as two dialectical moments of a single plan of God. The Jesus event is of course unique, with universal significance and with a decisive impact on the course of history. But this mission is in continuity with the mission of the word through whom God made all things (see John 1:3). The mission of Jesus cannot be fully understood unless it is set back in the context of the history of all God's peoples. In Jesus we have an assurance of a new world. But this new world will have to be realized now and in the future. We have to build it up. It is God's gift, but also our task. The task of mission is precisely to make present the inspiration and power of Jesus and the Spirit in the movement of history toward its fulfillment.

Dialogue and Witness

Proclamation or witness that respects the freedom both of the individual and of God cannot be dialogical. Correspondingly the aim of dialogue is not merely to promote mutual knowledge and understanding, but also to witness to one's deepest faith convictions and thus provide a challenge to mutual growth toward the common end, namely, God. Such dialogue is neither syncretistic nor relativistic. It does not suppose that all religions are the same or that everything is true. But it demands a respect that discerns God's presence and action wherever it is found and a humility that does not have any exclusive claim to God's truth and love. No one today holds the axiom "There is no salvation outside the church." One also notices a growing openness not only to the great religions, but also to the cosmic (popular) religions and to the new religious movements.

It is in such a holistic perspective of the plan of God for the world that we have to spell out what it really means to be a disciple of Christ, what is the specific identity of the church and its mission in the world, what is the dynamism that moves world history in hope, in the context of the creative freedoms both of God and of the people. Such a holistic viewpoint will transcend the dispute that one reads about in missiological literature between Christocentrism and Theocentrism by contemplating the Trinity, where there is neither center nor periphery, so that one does not have to defend Christ by opposing Christ to the Father and Spirit. The Trinity communicates is own dynamism of love and life to the mission that will gather up into a unity the whole universe that God may be all in all (1 Cor. 15:28.; cf. Eph. 1:3–14; Rom. 8:19–25).

A Humble Witness

A mission that is respectful of this trinitarian mystery will be humble. It is one thing to be aware of the privilege of having had an experience of God's self-manifestation and to bear witness to it boldly and clearly. It is another thing to pretend to be an exclusive messenger of God and not be attentive to God's continuing action in the world. One thinks of how Peter would have felt at the house of Cornelius at Joppa (Acts 10). Another reason for humility is the respect that one should have for the freedom of the other person. What is important is the relationship between God and this other—and I am only a humble facilitator of this relationship.

With the end of the colonial era, missions no longer have the backing of the political power. One wonders whether the economic backing that many missions have even today is an unmixed blessing. In India, for example, the church-institution has the image of unlimited resources compared to the Christian community, which is largely poor. While much of this money goes to the poor through charitable institutions, schools, and the like,

the church does project a "foreign" image. This could be one reason why its witness is not taken as seriously as it would like. The example of China in recent years shows that poverty and even persecution are not obstacles to mission, but may be advantages. They make it credible and authentic. That was the way of Christ, who came not in power but in humility, and was obedient even unto death (Phil. 2:6–11). Once we see the gospel not only as a message to be assented to but as a call to commitment and change of life and structures, then the credibility of our witness is also affected by the behavior of the people identified as Christian, both in the colonial era and in modern times. Besides, the rapidity with which these countries seem to have become dechristianized in recent years might raise questions in the mind of the people about the way the Christians have been able to face the challenges of the modern world.

A Spiritual Humanism

These challenges of the modern world will, I think, dominate the agenda of mission in the 1990s. Science, while it helps us to discover the secrets of nature, seems to encourage an empirical and positivist spirit that promotes experiment and verification as the only criterion of truth, thus denying transcendence. Technology that helps us to make use of scientific knowledge to control nature and to produce goods falls a prey to consumerism. When empiricism and consumerism are uncontrolled by human and spiritual values we have all the evils of modern society. Science and technology could be used for the benefit of all. But they, rather, serve the pursuit of pleasure and the search for power and domination. The temptations of plenty are not new. But the speed and facility of modern communications and the power of technology have made life a mad rush for success so that families, relationships, human attitudes, attention to the common good, and concern for ultimate values have all broken down.

What is the challenge of the good news to this situation? One
should avoid the temptation to blame science and technology, or industrialization, for all these ills. They are tools in our hands. We have been misusing them for our own personal and collective selfish ends. The gospel, in collaboration with other religions, can certainly promote a spiritual humanism. It is a humanism insofar as it affirms the priority of human values like love, freedom, fellowship, and peace over inhuman ones like the pursuit of power and pleasure, exploitation, selfishness, the subordination of the human to the machine, and the subjugation of the common good to market forces. It is spiritual insofar as such a humanism will be authentic only when it is rooted in God, in the meaning of life and the plan of salvation God has for each one and for humanity.

"It is more difficult to inculturate a church that is already established than to let a new local church emerge."

Collaboration in Mission

We spoke above about mission being a reality in six continents. The church is a small community everywhere in mission. Even in the so-called Christian countries the true believers are in a minority. It is in this new context that we should rethink the traditional idea of "foreign" missions. Today we would rather say that mission anywhere is primarily the responsibility of the local church. But every local church, being in communion with all the other local churches, is also responsible for universal mission. Therefore it must be open to go out and help, when there is need, or just as a symbol of this communion—the catholicity of the church.

This means first of all that in every place the church has to be really local. The missionary efforts of the recent centuries may have succeeded in planting the church-institution everywhere. But it has not really favored the emergence of the local church, which is the incarnation of the gospel in a particular people, culture, and reality. One speaks very much about inculturation today. But that is a task that is still before us. It is more difficult to inculturate a church that is already established than to let a new local church emerge. But we do not have a choice in the matter. The church has to become local, not only because otherwise the Christians themselves will feel alienated from the reality of their lives, but also in order precisely to be on effective mission in the local situation. Otherwise the church will be proclaiming a disembodied message. It has to confront the realities of the local situation and show concretely in life and action the relevance of the gospel. Besides, in a postcolonial situation, with the growing self-affirmation of many countries, only the local church can be sensitive and responsible for an authentic and effective proclamation of the gospel in many difficult situations.

If mission is primarily the responsibility of the local church, then cross-cultural mission is at the service of the local church. This service is not merely a help in need but also a witness to a different cultural appropriation of the gospel so that a living dialogue between these various appropriations may lead to growing convergence and communion among the churches through mutual enrichment. From this point of view one should think in terms of cross-cultural mission not only from the North to the South and from the West to the East, but also from the South to the North and from the East to the West.

In a divided world searching for peace and justice, the task of mission is not only to build up countercultural communities as a foretaste of the kingdom, but also to animate peoples’ movements that will re-create the world in the power of the Spirit (see Rev. 21:1–8).
The Anxious Climate of Concern for Missionary Children

Ted Ward

During the past decade MKs (missionary kids) have come into their own. Lurking just behind the door for several generations, a whole bag of problems and issues has ripped open and now litters the floor for all to see. The missionary kid is now assumed to be one of the significant though rarely understood factors in the success or failure of many a missionary. Formerly among the best-kept secrets of the mission establishment, the trials and tribulations of some children of missionary parents are now widely published and discussed. Closely related to the post-1970 resurgence of anxious interest in the vitality and welfare of Christian families, the concern for MKs has both pathos and promise, a sure-fire combination for popularity as an issue for the contemporary church.

As is the case for many another human problem, concern for the children of missionaries is a swinging pendulum. Sweeping from one extreme to the other, the issue of proper care for missionaries’ children now is a dominant factor in the calling of the missionary and in mission career planning. After a long period of virtual neglect—taking for granted that somehow God takes care of the children of missionaries no matter what the privations and traumas—today we see an almost paranoid preoccupation. Providing a carbon copy of North American upbringing for their children has replaced the sense of joy and adventure that gave an optimism to missionaries of yore. Perhaps the optimism was unfounded in some cases—evidenced by some of the current literature and judging by the discussions at the first and second International Conferences on Missionary Kids—but one must wonder at the reversal of bias and hope.

Missionary families, no less than any other families, are dear to the heart of God. God does not require a dichotomizing or prioritizing of responsibilities along the axis of ministry versus family. One’s family is part of one’s ministry. Neglect of family is not part of a bargain one strikes with God.

Today’s world makes parenthood difficult. Bringing up children can bring anxieties to anyone anywhere. For the missionary community, and especially for those who are inclined to emphasize the hardships and hazards of missionary life, it is easy enough to focus attention on the problems of missionary children. Every childhood tantrum, every adolescent pain, every perplexing dilemma of educational choices becomes transformed into an “MK problem.”

In the current discussions of the conditions and choices that confront missionaries, one has the uneasy feeling that God is assumed to be either whimsical or senile: calling husbands but not wives—and worse, forgetting altogether that those he has called may also have some responsibilities to their children. Surely the difficult sociopolitical climate within which today’s missionaries must function should not be minimized, but perhaps faulty theology lies behind some part of the contemporary anxiety about the missionary’s family.

At the risk of minimizing the importance of the practical decisions, a plea must be made for looking closely at theological and institutional roots of the anxieties. Failure to do so condemns us to a perpetual treating of symptoms. Young missionary couples, especially those with young children, are especially vulnerable to anxiety. The missionary vocation may have been described to them in terms of one among several career alternatives. The spiritual concern for the calling of God sometimes takes second place behind a reasoned argument about why it would be good to at least put a few years into overseas ministry. “Try it, you may like it” can sometimes be heard as the recruiter’s message. The shifts in missionary recruitment appeals are traceable to several matters within the mission establishment: compulsion to keep up with quotas, the need to replace missionaries who are renouncing their earlier commitments to long-term service, the corporate quest to keep the mission competitively large, and the need for slices of support funds to keep the home offices adequately funded.

For today’s missionary, the career, tenure, specific assignments, and periods between furloughs and home-country furloughs are all generally becoming shorter. In many cases shorter assignments are wise for personal and family reasons; in other cases they are necessary because of the vagaries of the modern political world. Few missionaries today need to think in terms of being buried with members of their family in foreign soil. Being a missionary has become a more transient sort of vocation, requiring periodic retraining and major moves during the course of a career. This is hardly the stuff of clear images and specific goals. Few questions have satisfactory answers. The frustrations that newcomers feel are inevitable. Ultimately, the new missionary must settle for a few really firm commitments. So the family issues dominate, as perhaps they should. Where will my children go to school? What sort of school is that? Who is in charge?

These questions are being asked insistently. Candidates or prospective candidates who encounter any of the answers that they have been predisposed to consider wrong tend to react sharply. For many, the ultimate no-no is the boarding school. Lonely-child stories about mission dormitories and hostels have been popularized in autobiographical books. Any schooling arrangement that might lead a child to believe that he or she has been forsaken or mistreated is now feared like the plague. Even home-schooling seems like a better alternative—never mind that it will demand the lion’s share of the time and energy of at least one of the parents. The concerns and fears—real and imagined—add up to an almost irrational rejection of any mode of education or family lifestyle that is outside the experiences of the parents. Willingness

Ted Ward is Dean of International Studies at Trinity Evangelical Divinity School, Deerfield, Illinois. For thirty years he served through Michigan State University’s Institute for International Studies, working as consultant and educational planner in over forty countries. He has served extensively in theological education and church planning in many mission and church-development locations. His books include Values Begin at Home and Living Overseas.

January 1989
to accept the privations of pioneering is becoming rare.

In this climate, all matters must be discussed; all working conditions must be probed from the beginning. One hears it in concerns about retirement plans, guarantees about level of support, and—loudly—all sorts of demands on behalf of the presumed welfare of the candidate’s children. Nothing is left to chance, much less to faith. One is tempted to ask what may have happened to Matthew 6:25-34.

The symptoms of anxiety have become familiar. Although the evidence is anecdotal rather than systematic, the syndrome has taken shape. New missionaries and candidates are insisting on assurances that their children will be able to live their lives overseas in much the same manner as their monocultural cousins back home. Missionaries already on the field are pushing harder than ever before to ensure that the schools for their children conform to their images of what they think suburban schools in North America are like.

Hardly anyone doubts that there is something amiss, but there are sharply contrasting views of what the problems are and what to do about them. Missionary families and missionary children have been given more and more attention in recent years.

"Americans, in general, are inexperienced and thus unpracticed in the human arts of intercultural relations."

One must ask which is cause and which is effect. Does the increased attention follow from increasing difficulties confronting missionary families? Or is there more awareness of problems because of the increased attention?

The underlying assumption among today’s younger missionaries seems to be that being overseas during the years of childhood and adolescence will hurt their children. The major concern arises from another popular delusion: that the quality of education overseas is apt to be inferior. For this reason and for dozens of others even less valid, the repatriated youngster is expected to encounter great difficulties while “catching up” upon return to the home country. These threatening images are built on the dubious assumptions that things are inherently better in America and that irreparable damage will result from bicultural child-rearing and schooling.

Much of the misunderstanding derives from a negative view of the intercultural experience. Americans, in general, are inexperienced and thus unpracticed in the human arts of intercultural relations. This handicap, which affects adults far more than children, derives from the fact that the communities in which most American Protestants were reared were and continue to be monocultural. The background of the rank-and-file missionary is thus culturally and linguistically narrow. There is little in the American suburban and rural culture that attracts people outward into relationships with people who are substantially different from themselves. What little language learning the missionary parents may have encountered in their own school years likely consisted of unpleasant and unproductive experiences. What few intercultural experiences these small-town and suburban North Americans would have had probably included overtones of prejudice and fear. In short, the typical American missionary finds that there is much to learn and much to overcome because of this limited background.

In the providence of God many missionaries do overcome their cultural and linguistic handicaps rather well. But in the minds of the newcomers to missionary experience, negative images loom large, especially in regard to their “helpless” children who are assumed to be harmed in some way by the parents’ decision to follow Christ. The resultant self-criticism and emergent doubts can easily turn pathological. Missionaries whose motivations must compete aggressively with fears and self-doubts tend to become negative about one aspect or another of the missionary call. All they can imagine for their children is on the dark side of the moon.

The positive side of the story about growing up overseas is far more substantial than the negative. Unfortunately, as in journalism’s maxim about only the unusual being newsworthy, the positive side rarely gets told. If the family is strong, and the members committed to each other and not overly protective or compulsively dominating, the children will make the best of whatever schooling is available and will gain far more in social adaptability, creative and improvisational skills, interpersonal sensitivity, and self-acceptance than their cousins back in North America.

Oddly, only a few people writing about the missionary experience are calling attention to the fact that the world today is crying out for young leaders who have been reared in bicultural communities and who have overcome their fears of language and culture early in life. An impressive proportion of the veterans of the early Peace Corps, with its emphasis on cultural immersion, have been eagerly snapped up for substantial careers by international agencies of government, business, communications, and education. Offspring of missionary parents have also done well in such careers, though perhaps not to the extent of dominating the pages of Who’s Who as once glowingly claimed by a friendly exaggerator. But the fact that there is substantial demand for interculturally and linguistically experienced young people should surely be more than enough to offset the missionaries’ parental concerns about ultimate educability and employability of their children.

Misguided and exaggerated misunderstandings do not account for all of the increased concern about the welfare of the missionary’s family. Some very real problems are on the increase. Since the days of the explorers and colonists, health has been a major personal anxiety among overseas Westerners. Today a newly dominant concern for kidnapping and other acts of terrorism has become well established in many regions. The resultant defensive measures and especially the tendency to limit one’s exposures to the “outside” environment has added yet another strain to the emotional well-being of the overseas family.

The fear of being stranded at the far ends of the earth with a crucial health problem lessened with the advent of the Boeing 707. The world’s health systems now at least communicate with one another, and medical evacuation by air is feasible almost anywhere (after a preliminary canoe or litter ride). But just when it seemed that health anxieties could be pushed to the lower part of the “worry list,” the world is convulsed by one of the most sure-death ailments on record. Although it seems not to have hit hard among Christians yet except among African children, the fear of falling victim to AIDS may re-establish health as the number one concern, at least among missionaries. Within the missionary community vulnerability increases in proportion to exposure to accidents and illnesses that might require emergency treatment with AIDS-contaminated blood products.

Even if the anxiety about missionary children largely derives
from a theological flaw, there are surely important contributing factors in the contemporary Western societies and world climate. The investigation should not be limited to the theological sector. A substantial agenda of matters needs attention; the problems are complex, and they deserve the best reasoning that can be brought to bear. The best of outcomes would be to re-center the theological foundations of the missionary vocation, propagate a more balanced view of the overseas experience, and thus reduce the fears that are distorting the missionary enterprise.

But in order that the missionary’s sociological perspective can be brought into touch with reality, several matters should be set straight:

1. The cultural enrichment available in the bicultural or multicultural experiences of missionary families is a positive feature for most normal children. There is little persuasive evidence of the negative effects of the rumored threats: cultural confusion, linguistic confusion, or rootlessness.

2. The tendency to attribute any and every difficulty of raising children to being overseas or being a missionary is simply unrealistic. To the extent that it is a bad habit of faulty reasoning, it must be corrected by a more informed awareness that many of the problems encountered would occur no matter where the family might be located.

3. So that the tensions and mysteries of child-rearing do not become overwhelming, missionary parents need well-formed support networks. The missionary organization can play a limited role—at least by providing access to appropriate counseling resources when needed; but the major emphasis needs to be on the sorts of interpersonal supports and encouragements that each family can uniquely develop around itself.

4. Appropriate literature and parent-skills workshops can and should be made available to missionary families. Ironically,

“The cultural enrichment available in the bicultural or multicultural experiences of missionary families is a positive feature for most normal children.”

Strategies for Dealing with Crisis in Missionary Kid Education

David C. Pollock

The Missionary Kid

The issue for the Christian considering the “crisis in missionary kid (MK) education” is not simply to survive but, rather, to thrive. We are engaged as co-laborers in the tasks of Christ’s kingdom and the outcome of our strategy must be positive, healthy development of the members of that kingdom to the honor of the King. Christ’s priorities must be our priorities if we are to be truly successful in this task, and a critical part of that task is the proper care and development of the children of those ministering in cross-cultural situations.

The chronicles of missionary history show an evolution in the care and education of missionary children. Early in the modern missions movement a significant percentage of children’s education was carried on in the home country with children under the care of relatives or other surrogate parents. Soon the demands for closer relationships between parent and child led to the establishment of boarding schools in or near the country of the parents’ ministry. Again, a kind of surrogate parenting took place in those schools, but the children had more frequent access to

the parents through visits from the parents and more frequent and extended vacation periods. The separation experience at any level, depending upon many variables including the personality of the child, the intra-family dynamics, the attitudes and behavior of the teachers and surrogate parents in the school, and the length of separation, produced a variety of results in the children. Some of these results were positive, but some were negative with lifelong implications. The writings of people from Pearl Buck to Ruth Van Reken reflect some of the unmet needs in missionary children.

It is not fair to judge harshly the people of the past. Decisions were made in the light available to them and under the influence of the cultural values of their own day. In the last twenty-five years the Western family has experienced dramatic and often devastating change. As a result of this, within the community at large and particularly within the Christian community, there has been increased concern in the process of child-rearing. The Christian community has been sensitized to the biblical mandates regarding the family, and a construction of the theology of the family is emerging. Against this background missionary candidates and those already established in missions have raised questions concerning their task as parents and the posture that they should have relative to the issues of family in ministry. Our tendency as humans is to swing pendulums, and sometimes in reaction to the ministry taking preeminence over the family there has been a tendency to make the family an end in itself and
threaten other areas of responsibility. Perhaps the greatest task that lies ahead of us is to discern the real responsibilities, both family and ministry, and meet the crisis in development and education of our young people with those sensitivities in place.

In the Christian community the primary concern must be the person. The impact of our witness to the world is inextricably intertwined with our demonstrated care for one another (Jn. 13:35; 17:21). The caring community is not simply a means to an end, but the very expression of who we are as new creatures in Christ and the fruit-bearers of Christ’s character expressed in a variety of ways to others, including “the little ones” and “the least of these.” Careful consideration of the task of development and education of the children of missionaries is not a side issue in the missions community but, rather, a key part in the process of accomplishing our task.

In our day we are not only faced with the challenges of the theology of the family, but with the increased light in terms of our understanding of children’s development and functioning as human beings. The child’s relationship to his parents (especially his perception of that relationship), his developmental readiness for learning and change, and the presence or absence of security in models of adulthood all have their place in shaping the life of the person and must be considered when decisions are being made. The parents have the task of being the monitors of their child’s needs and are responsible to exert the care that will not “provoke to wrath.” The missionary parent faces the additional task of making decisions within the complexities of cultural and geographical variation and the unique pressures of a mission subculture. Mission policy, therefore, should be developed to support and assist parents in their task of caring for their offspring.

Closely tied to the first concern is the matter of the potential of the MK. With all of the complicating issues in the growth of an MK there are the expanding, developing, growing factors that produce an individual with a worldview and a God view that are usually better developed than in the non-MK counterpart. The MK’s linguistic and cross-cultural skills uniquely equip one for early and ongoing relationships across cultural barriers. If the MK’s view is positive and healthy toward this experience, the MK not only is prepared to consider a career in missions or other cross-cultural endeavor, but becomes a positive encouragement to multicultural people to consider the same. Any system that fails to satisfy educational criteria, it is obviously inadequate. The future of the child and the development and release of the child’s potential are at stake. It is essential that we in the missions community who are responsible for the MK’s education bear in mind the issue of the pursuit of excellence. A part of this pursuit may involve provision for special-education needs of the children of missionary families. The child with a learning disability or other educational handicap cannot be a “throwaway” because the parents are missionaries. The gifted child, who often has an advantage as a “third-culture kid” (TCK), also has special needs and interests that should be a deep concern to us as well.

The internationalizing of education is a critical issue in a multinational and multicultural missionary community. The educational needs of non-North Americans must be considered and factored into our consideration of alternatives in education. Altering our existing institutions and structures may be a costly and confusing task, but an essential one if we are to meet cross-cultural requirements. Interculturalizing our curriculum will also further the opportunity to develop the unique potential of the TCK to be a cross-cultural communicator and negotiator.

It is acknowledged that much of missionary-worker attrition is directly or indirectly family-related. Though there are certainly many times when return to home country for family reasons is appropriate, it may also be assumed that there are many times when it would have been unnecessary if proper intervention had been employed.

It is valid to interject another consideration concerning the parent. Not only are children all different, but so are their parents. The life history, temperament, experiences, and observations of one person may allow that person to make certain decisions with great freedom, while others may be shattered with guilt, anxiety, doubt, and regret. The first parent continues the ministry and relationship with ease while the second expresses an internal struggle with hostility, withdrawal, depression, or debilitating anxiety, affecting ministry and relationships. We cannot ignore the impact family-related problems have on the effectiveness of the missionary.

With all of the elements above for decision-making clearly in mind, we must also recognize the proper demands and compulsions of the ministry for which the family has traveled halfway around the world. In considering the needs of the family, it must be recognized that the primary purpose of the mission agency is not to provide a better setting for families, but to reach the unreached of our day with the gospel of Jesus Christ. If the nature of the individual, child or parent, in a family is such that one is not able to make reasonable adaptations in order to carry out the ministry, it may be that God has in fact not called the person to that particular task. In such cases it is best to determine this prior to the field service and lovingly direct such people to the kinds of ministry and associated lifestyle that is appropriate for them. It is also in order to assist gently a family in redirecting itself to another ministry if its needs cannot be met on the field. To do this without needless injury or devastating sense of failure to the people involved is an important role for the mission agency to play.

Yet another critical consideration in decision-making is that of the education process itself. The demands of our society require education to fulfill certain reasonable expectations. To ignore the demands of one’s society in this area may be an unnecessary sacrifice of one’s children. If a mode of education meets the requirements of theology, child growth and development, parental emotional demands and ministry standards, but fails to satisfy educational criteria, it is obviously inadequate. The future of the child and the development and release of the child’s potential are at stake. It is essential that we in the missions community who are responsible for the MK’s education bear in mind the issue of the pursuit of excellence. A part of this pursuit may involve provision for special-education needs of the children of missionary families. The child with a learning disability or other educational handicap cannot be a “throwaway” because the parents are missionaries. The gifted child, who often has an advantage as a “third-culture kid” (TCK), also has special needs and interests that should be a deep concern to us as well.

The internationalizing of education is a critical issue in a multinational and multicultural missionary community. The educational needs of non-North Americans must be considered and factored into our consideration of alternatives in education. Altering our existing institutions and structures may be a costly and confusing task, but an essential one if we are to meet cross-cultural requirements. Interculturalizing our curriculum will also further the opportunity to develop the unique potential of the TCK to be a cross-cultural communicator and negotiator.

“The primary purpose of the mission agency is not to provide a better setting for families, but to reach the unreached of our day with the gospel of Jesus Christ.”
Your mission work can open up a world of possibilities. Prepare at Asbury to make a difference.

“Asbury Seminary is one of the most exciting places on planet Earth to either study or teach. We prepare people to fulfill John Wesley's own dream that Methodist Christianity shall be contagious across this world parish.”

George G. Hunter, III. Ph.D.

Advanced degree programs:
- Master of Theology
- Doctor of Ministry
- Doctor of Missiology
- Doctor of Philosophy (cooperative with University of Kentucky)

Contact Admissions for complete information. In continental U.S.
- CALL TOLL FREE
  - 1 800 2-ASBURY
  - In KY (606) 858-3581

Eastern time zone

Asbury
THEOLOGICAL SEMINARY
WILMORE, KY 40390 - 1199
Strategies for Change Agents

In the light of our growing awareness of the needs of the person, the potential of that person and the concerns of the parents, as well as our growing consciousness of the challenge of international and intercultural education, we need a strategy for promoting growth and development. The change agent must first identify the audiences who have the greatest impact on influencing the whole community. Second, the change agent must determine what specific area of that person’s mindset must be influenced. Third, the change agent must find the proper mechanism to effect that change.

The first target of the change agent must be the administrator’s perspective of ministry. The decision-maker’s view of ministry reflects itself in mission policy toward family and MK education and care issues. A view that sees missionary personnel solely as a means to an end will view the institutions, personnel, and programs for the education and development process of its MKs as a “necessary evil.” The institutions involved in the process will be seen as a ministry to the mission rather than a ministry of the mission. The more limited perspective on the development of the MK will reflect itself in nonaggressive recruitment of teachers and dorm parents and in failure actively to educate churches to the need for good MK care and personnel. Selection will be made largely on the basis of availability without intense investigation of the candidate’s professional competency or interpersonal and cross-cultural skills. The school administrators will have little or no voice in the staffing of their institution. Training of these teachers will be ignored, and even the normal mission-personnel processing may be bypassed because the teacher or dorm parent is not considered a full missionary. The treatment of school personnel as nonmissionaries results in lowered self-perception and contributes to the high attrition rate, and thus instability in many MK schools.

It should be noted that there is a touch of irony in a poor view of MK education and care. High expenditures of time and finances on recruitment and preparation of non-MK personnel are considered normal. Would it not be wise for mission leaders to recognize that a significant number of potential missionary and cross-cultural workers are developing within our missionary families and missionary-kid educational systems? Such an opportunity for discipleship must not be handled lightly or viewed simply as the necessary evil of educating the offspring of cross-cultural workers.

Efforts have been made in the recent past to assist those in roles of administration to develop a healthy outlook on various aspects of their responsibilities and to give them the tools to respond appropriately. In early 1986 a Consultation on Re-Entry (CORE) was held at Missionary Internship and sponsored by Interaction, Inc. This consultation was designed to investigate the impact of re-entry and develop strategies for assisting missionary families to pass through that experience successfully. In October 1987 the second such conference was held for a capacity group of fifty-five delegates, under the cosponsorship of Missionary Internship and Interaction, Inc. Such cross-agency seminars can be of significant help in allowing mission administrators to develop a personal knowledge of the processes experienced by their personnel and to address those issues cooperatively. A consultation such as this could be held to address the issues of education and development with mission administrators, MK educators, and appropriate consultants.

A second subject of the change agent’s concern is the preparation of the educator and caregiver. Teaching and caring for TCKs is not the same as performing in a monocultural setting. Paul Nelson, superintendent of Children’s Educational Division for Wycliffe Bible Translators, has said, “TCKs are unique clients; therefore education must be unique.” The educator/caregiver must be aware of this uniqueness and be prepared for the task of addressing the issues of the TCK within the contextual demands of the international/cross-cultural community. The perspective of education must be expanded beyond the limits of a single culture to embrace broader, interculturallized education.

In the recent past, beginning efforts have been made to develop the perspective and skills of MK educators and caregivers. A special seminar was held in Quito, Ecuador, in January 1987, addressing the issues of dorm parenting. This historical conference was attended by more than eighty boarding parents from twenty-one countries. This occasion, coordinated by Phil Renicks of the Association of Christian Schools International, represented the first time in more than 130 years of MK boarding that boarding parents from the four corners of the globe had come together for a conference focused entirely on boarding and the significant role that boarding parents have on the lives of MKs.

In June 1987 Renicks directed a three-week Pre-Field Orientation Seminar for teachers and dorm parents, co-sponsored by the Association of Christian Schools International, Missionary Internship, and Interaction, Inc. The course addressed the issues of cross-cultural communication and adjustment, interpersonal relationships, and specific issues of teaching and caring for TCKs. It is intended that this program will be an annual event, available to the entire missions community. Such models, designed to affect the perspective and performance of educators and caregivers, need to be supported by the missions community at large and replicated in order to provide this service for every individual involved in these tasks.

A third critical target for the change agent is the parental expectations. Parents tend to anticipate that their children will receive precisely the same education as they would have in their “home country,” and that through this process they will become thoroughly enculturated for that “home community.” Brian Hill, in his examination of education as the process of nurturing our young, suggests that we must consider both educational theory and practice, on the one hand, and biblical principles, on the other. In his paper read at the first International Conference on Missionary Kids in Manila, and again in his article printed in Missiology, he explores the broad educational issues of protection versus exposure, reason and relationships, and institutionalization versus informal learning environments. In developing a curricular model for the TCK, Hill suggests a consideration of four "layers" of input from the cultural perspective: the culture of parental origin, the indigenous or host culture, multiculturalism (interfacing of cultures), and what he calls transcultural studies (critical-evaluative competencies). He emphasizes that the "heart of Christianity's transculturalism is the universal message of Jesus Christ and the transplantable lifestyle associated with teachings about the Kingdom of God."
“the world as an interdependent organism,” “understands, appreciates and respects . . . variety that constitutes world reality,” is “committed to the well-being of the world community,” makes an “effort to overcome our inevitable parochialism,” and “minimizes the tribalism of the nation-state.”

Such curriculum changes need to be introduced to parents with careful explanation and the sensitive awareness of well-established expectations.

**Macro-Strategy**

The issue before us is the development of a strategy in accomplishing a proper educational and developmental environment for the nurturing of our young. The major part of the macro-strategy to trigger appropriate changes has occurred and is occurring through the development of the International Conference on Missionary Kids (ICMK). The idea, born as a vision to bring together people in the missions community of like concern to explore the issues in the life of the MK and the points of intervention throughout the person’s life, has grown beyond the expectations of the original dreamers. The ICMK in Manila (1984) addressed the issue of developing a “flow of care,” wherein a variety of people and agencies could intervene to prevent some of the negative aspects of the TCK experience and facilitate positive development. The second ICMK, in Quito, Ecuador (1987), examined the impact of the various communities through which this care could come. In each of the conferences the greatest accomplishment may very well have been the raising of awareness and the creation of a milieu in which new policies and activities could be generated.

A third ICMK is being planned for Nairobi, Kenya, in November 1989, with a focus on internationalizing education in the MK community. The focus will be on meeting the needs of the non-North American missionary kid as well as the North American by providing an educational experience compatible with home countries, as well as developing an educational structure in which the international and cross-cultural experiences of the MK can be best defined and developed. The ICMK has the potential of influencing a disposition throughout the missions community that sees the missions educational institute as a ministry of the agency to its own young and to other TCKs and nationals that is international in scope and “kingdom building” in outcome.

**Research**

Growing out of the International Conference on Missionary Kids has been an intensified concern for adequate research. All too often activity or inactivity has been based on anecdotal data. To better serve the MK community we need to be certain what factors significantly influence TCK development and how that influence may be intercepted or directed for positive results. Several groups are addressing the research issues. Travis Lunceford of the University of Tennessee, with a team of more than fifteen persons including Clyde Austin, Delanada O’Brien, and Shirley Torstrick, are exploring various aspects of dysfunction in missionary families. Leslie Andrews is chairperson of the Consultation and Resource Team (CART) initiated by the Christian and Missionary Alliance within a month following the ICMK in Quito, Ecuador. The team has assigned itself the task of identifying research needs, developing a plan for individual and corporate studies, giving direction and assistance to researchers seeking a role in these areas of research, and facilitating the collecting and disseminating of the finished product. A directing committee known as CORE (Committee on Research and Endowment) functions on behalf of the seven mission boards that are presently cooperating in the CART program.

**Broadening the Influence**

Affecting the perspectives, expectations, and preparation of the larger church community is also a part of the task of change agents. Expecting preparation to take place in a pre-field orientation program for teachers and dorm parents is certainly too ambitious. It is hoped that in the future Christian colleges will include courses on third-culture education in their program for training teachers and for intercultural studies as a highly recommended direction for those anticipating cross-cultural vocations. Presently efforts are being made to encourage student practice teachers to do their practicum in overseas schools. David Brooks of Morrison Academy recently initiated a gathering of college education professors to discuss the best way to structure these experiences and provide appropriate supervision. As an increasing number of Christian colleges concern themselves with internationalizing/interculturalizing their curriculum, it is not beyond reason to assume that there will be a receptive and responsive attitude toward addressing the issues of education and development in the cross-cultural setting.

The Christian college community, through the agencies of the Coalition of Christian Colleges and the Consortium, is far more open to hear what the missions community is saying than is often recognized. Mission leaders must take the initiative to encourage colleges in the development of these programs. A model for influencing the thinking of Christian institutions of higher education can be seen in seminars sponsored by Interaction, Inc. and hosted by Fuller Seminary in February 1987. This seminar addressed the issues of the Christian college responsibility to third-culture kids and international students. A second conference of this nature was held on the East Coast in June 1988 at the conclusion of the National Association for Foreign Student Affairs (NAFSA) National Conference in Washington, D.C. It is anticipated that such a gathering could be held in connection with the NAFSA convention on a yearly basis to facilitate cooperation between missions and established educational institutions, and to provide specific direction in the development of college programs. A number of Christian colleges such as Eastern Mennonite, Goshen, Houghton, Huntington, Spring Arbor, Messiah, and Wheaton are already addressing the issues of intercultural education. As more colleges realize the importance of this development, mission leaders should take initiative to share their input.

**Mission Expressions of Concern**

As we look with great anticipation at the possible changes in education for third-culture kids, our vision must include the needs of families and the individuals within that structure. Each family and each child has emotional and personal needs that must be met. In the process of developing educational programs we must be sensitive and concerned for people who may hold strong opinions concerning the structures in which their children are developed and educated. Boarding school versus home schooling and varieties of possibilities in between need to be viewed not as a source of conflict but as alternatives that permit us to get on with the business of the satisfactory development of young people. Mission policy must reflect this sensitivity to personnel needs. As we meet the needs of families and consider the challenge of education, we need to remember that the process of being a third-
culture kid/missionary kid bears an impact in every aspect on development.

Assistance to parents and their children at key points of intervention in that flow of care mentioned earlier is critical to accomplishing our task of proper development of our young people. The many transitions experienced by the mission family need to be cared for from the very onset of the mission experience. Mission agencies must address the issues of transition in their candidate schools to prepare both parents and their children for entry in the new culture and re-entry into the parents' home culture. Home churches must be educated through agencies such as the Association of Church Missions Committees to participate in meeting the needs of families as they return to life in North America, and comparable programs should be developed in sending countries around the world. These elements of care are not simply "frosting on the cake" but are the attempts to meet genuine needs as legitimate expression of our loving one another.

Key to the strategy of meeting the "crisis in education" is for the mission and school administrators to develop a comprehensive perspective on the issues of development and to recognize the legitimacy of their participation in shaping the lives of their missionary personnel. Second, we must address the issues of proper preparation of teachers in their personal experience as well as in their own philosophy and perspective of education of third-culture-kid students.

Our third strategy centers on parents whose expectations need to be altered and in some cases expanded so they can understand that the third-culture experience is not the cause of injury for their children but, rather, a positive, healthy experience that prepares young people to take their places as capable leaders in the internationalized and interculturalized community. Above all, it is critical that administrators, educators, and parents appreciate the reality that we are preparing our young people to live in this world as citizens of the kingdom of God.

Appendix: Alternatives in Education for Missionary Kids

Consideration of the alternatives in education for missionary kids should be done in light of the needs of the individual child, the dynamics of the family, and the appropriateness and effectiveness of the educational system. The following list is drawn from the work of Phil Renicks, Dellana O’Brien, Robert Smith, and Paul Nelson.

<table>
<thead>
<tr>
<th>PRO</th>
<th>CON</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Missionary Kid Schools</strong></td>
<td></td>
</tr>
<tr>
<td>Academically good</td>
<td>Costly to start</td>
</tr>
<tr>
<td>(controllable)</td>
<td></td>
</tr>
<tr>
<td>Low or moderate cost</td>
<td>Limited facilities</td>
</tr>
<tr>
<td>Spiritual formation/discipling</td>
<td>Sheltered away from &quot;real life&quot;</td>
</tr>
<tr>
<td>Culture peer group</td>
<td>Living away from home</td>
</tr>
<tr>
<td>Acceptable values</td>
<td>Separation from host culture</td>
</tr>
<tr>
<td>communication</td>
<td>Conflict with nationals—threatening</td>
</tr>
<tr>
<td>Control of staff and faculty</td>
<td>Impersonal supervision</td>
</tr>
<tr>
<td>Relatively near home</td>
<td>Home/parent conflicts</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PRO</th>
<th>CON</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Intercultural, International, American-Sponsored Overseas Schools</strong></td>
<td></td>
</tr>
<tr>
<td>Academically high standards</td>
<td>Inappropriate system for some non-U.S. children</td>
</tr>
<tr>
<td>Excellent facility and equipment</td>
<td>Poor social climate (secular)</td>
</tr>
<tr>
<td>Enrichment programs</td>
<td>Expensive</td>
</tr>
<tr>
<td>Culture peer group</td>
<td>Humanistic value system</td>
</tr>
<tr>
<td>Continuity with furlough in U.S.</td>
<td>Economic imbalance and conflict</td>
</tr>
<tr>
<td>Home with parents</td>
<td></td>
</tr>
<tr>
<td>Mission leaders may work in school and exert influence</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PRO</th>
<th>CON</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>National Schools</strong></td>
<td>Religious/philosophical input</td>
</tr>
<tr>
<td>Cultural development</td>
<td>Cultural separation from home culture</td>
</tr>
<tr>
<td>Language acquisition</td>
<td>Introduction to total cultural identification (leading to dating, marriage)</td>
</tr>
<tr>
<td>Live at home</td>
<td>Unacceptable education motivation</td>
</tr>
<tr>
<td>Good education in many places</td>
<td>Tensions due to nationalism or rejection</td>
</tr>
<tr>
<td>Relationships with nationals</td>
<td>Crowding out of nationals</td>
</tr>
<tr>
<td>Low cost</td>
<td>Disruptive to nationals</td>
</tr>
<tr>
<td>Lack of spiritual dimension</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PRO</th>
<th>CON</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Home School</strong></td>
<td>Lack of parental skills</td>
</tr>
<tr>
<td>Child at home</td>
<td>Parental-child stress</td>
</tr>
<tr>
<td>Individual instruction</td>
<td>Guilt for failure</td>
</tr>
<tr>
<td>Moral and spiritual values taught</td>
<td>Lack of peer contact</td>
</tr>
<tr>
<td>Parental control of environment</td>
<td>Inappropriate methods or styles</td>
</tr>
<tr>
<td>Parent- and home-centered</td>
<td>Lack of experience in competition or with correspondence schools</td>
</tr>
<tr>
<td>Continue in U.S. without interruption</td>
<td>Divisive when treated as &quot;the only way&quot;</td>
</tr>
</tbody>
</table>

Note: A position paper prepared by Paul Nelson, superintendent of Children’s Education Division, Wycliffe Bible Translators, raises some of the issues related to home school as it has developed into a "cause" in the early and mid 1980s.
<table>
<thead>
<tr>
<th>PRO</th>
<th>CON</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Correspondence Schools (Calvert/University of Nebraska; MACE/Pensacola Christian Correspondence)</strong></td>
<td></td>
</tr>
<tr>
<td>Good instruction</td>
<td>Unmet social needs</td>
</tr>
<tr>
<td>Text and teaching outline</td>
<td>Possible parental frustration</td>
</tr>
<tr>
<td>Academically sound</td>
<td>Lack of technical knowledge (parent)</td>
</tr>
<tr>
<td>Consultant service</td>
<td>Lack of motivation through competition</td>
</tr>
<tr>
<td>(Plus items mentioned in home school)</td>
<td>Lack of teacher supervision or help</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Schooling in Homeland</strong></td>
<td></td>
</tr>
<tr>
<td>Education compatible with higher education</td>
<td>Extended separation from parents</td>
</tr>
<tr>
<td>Re-entry adjustment minimized</td>
<td>Possible lack of personal care</td>
</tr>
<tr>
<td>Educational/enrichment opportunities</td>
<td>Cultural influence without parental guidance</td>
</tr>
<tr>
<td></td>
<td>Loss of cross-cultural advantage and language acquisition</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Field-Education Systems</strong></td>
<td><strong>Satellite Schools</strong></td>
</tr>
<tr>
<td>Home living</td>
<td>Difficulty in maintaining personnel</td>
</tr>
<tr>
<td>Contact with itinerant teachers</td>
<td>Parental frustration in directing the child</td>
</tr>
<tr>
<td>Periodic contact with other students</td>
<td>Computer use in a computer-related area</td>
</tr>
<tr>
<td></td>
<td>Supervised and approved curriculum</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(All items listed under Field-Education Systems except computer use)</td>
</tr>
<tr>
<td></td>
<td>Lack of facility</td>
</tr>
<tr>
<td></td>
<td>Difficulty in recruiting and maintaining personnel</td>
</tr>
</tbody>
</table>

### Notes

2. Ibid., p. 340.
5. See below, appendix, "Alternatives in Education for Missionary Kids."
Rise of the East Asian Colossus (lines 20, 34)

Before 1980 most Western Christians regarded the Far East as hostile to the Christian faith. With little warming, however, a vast move into organized Christianity began to get under way from 1980 onward. Today there is in place in East Asia a massive Christian colossus of 80 million Christians, mostly Chinese, Korean, and Japanese (line 34). One consequence of this is the dramatic reversal of the eighty-year decline of Christians as a percentage of the world (line 20).

The extraordinary feature of this megatrend is that 80 percent of all East Asia’s Christians are Pentecostals/Charismatics. And their own indigenous foreign mission agencies are spreading throughout the world in countries as distant as Brazil, the United States, Germany, France, Britain, Saudi Arabia, the Gulf states, and over fifty other nations.

Power Christianity by Osmosis (lines 23, 45, 49)

This decade has witnessed phenomenal growth in three waves of the twentieth-century Pentecostal/Charismatic Renewal in the Holy Spirit (line 23). Of these, the Second Wave, Charismatics in the mainline churches, is now rapidly spreading by osmosis or seepage throughout all 156 major ecclesiastical families or traditions of the Christian world. One result is that thousands of nominally Christian institutions—hospitals, clinics, schools, colleges, universities, publishing houses, broadcasting studios etc.—are suddenly being discovered to now have charismatic leadership. This megatrend is most significant in countries hostile to the churches, including Poland, Hungary, and East Germany.

Another aspect is the rediscovery worldwide of what are being termed power evangelism, power healing, and power encounters. These means of spreading the faith are activities accompanied by signs, wonders, miracles, healings, and other evidences of the supernatural. The terms themselves are becoming widely employed in mainline charismatic teaching, writing, broadcasting, seminars, conferences, and agendas.

Retrograde Christian Activities (lines 53, 54, 74)

In contrast to these positive trends is an alarming rash of negative Christian activities, again since 1980. By this we mean activities actively hinting at Christ’s Great Commission. There is the rank growth of ecclesiastical crime (line 53) to dangerous levels. There is the multitude of internal squabbles plaguing most branches of the Christian world. The recent secession of Archbishop Lefebvre’s traditionalist movement, with which in polls 22 percent of all Europe’s Roman Catholics have expressed themselves in sympathy, is only the latest in a series of over 500 schismatic denominations with 30 million followers that have broken with Rome since 1900.

Another negative trend is the escalating preoccupation of Western Christianity with its own welfare; 99 percent of the total income of the Christian world is spent on itself. Non-Christians benefit from less than 1 percent of the entire range of Christian resources (line 54).

An analysis of 788 Christian global plans to evangelize the world (line 74) shows that 530 of them have collapsed as a result of 280 distinct internal reasons and internal causes. This is a shocking indictment.

Fifty-Six Global Networks with 45 Million Computers (line 55)

Last is a very material megatrend. Since 1980 the Christian world has purchased and is using some 45 million computers (mainframes, minis, and micros) with a capital value of no less than U.S. $295 billion. Christians are buying new computers at the rate of 16,800 (costing $109 million) every day. These systems owned and operated by Christians are backed up by a new kind of Christian army—200 million Christian computer specialists. Fifty million of these are computer professionals, and 150 million are other computer literates able to use the machines. This development, completely unanticipated ten years ago, is resulting in the emergence of some 4,000 Great Commission networks (mainly foreign mission agencies each using three or more networked computers), grouped into fifty-six Great Commission global networks (including world confessional ones). These can be further grouped into nine Great Commission global meganetworks embracing all the major churches, spanning 210 countries and eight continents. Millions of electronic messages and data files ostensibly related to the Great Commission flash across these networks around the globe every day.
## STATUS OF GLOBAL MISSION, 1989, IN CONTEXT OF 20TH CENTURY

### WORLD POPULATION

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Total population</td>
<td>1,619,866,800</td>
<td>3,610,034,400</td>
<td>4,373,917,500</td>
<td>5,200,782,100</td>
<td>6,295,642,000</td>
</tr>
<tr>
<td>2. Urban dwellers</td>
<td>232,694,900</td>
<td>1,234,237,900</td>
<td>1,797,479,000</td>
<td>2,339,857,000</td>
<td>3,160,361,900</td>
</tr>
<tr>
<td>3. Rural dwellers</td>
<td>1,387,191,900</td>
<td>2,255,797,400</td>
<td>2,576,438,500</td>
<td>3,860,925,100</td>
<td>5,099,260,100</td>
</tr>
<tr>
<td>4. Adult population</td>
<td>1,025,938,000</td>
<td>2,245,227,300</td>
<td>2,686,396,900</td>
<td>3,187,619,100</td>
<td>3,808,564,300</td>
</tr>
<tr>
<td>5. Literates</td>
<td>286,705,000</td>
<td>1,437,761,900</td>
<td>1,774,002,700</td>
<td>2,140,992,000</td>
<td>2,697,595,200</td>
</tr>
<tr>
<td>6. Nonliterates</td>
<td>739,233,000</td>
<td>807,465,400</td>
<td>924,394,200</td>
<td>1,027,486,300</td>
<td>1,110,969,200</td>
</tr>
</tbody>
</table>

### WORLDWIDE EXPANSION OF CITIES

| Metropolis (over 100,000 population) | 400 | 2,400 | 2,700 | 3,370 | 4,200 |
| Megacities (over 1 million population) | 20 | 161 | 227 | 317 | 433 |

### WORLD POPULATION BY RELIGION

<table>
<thead>
<tr>
<th>Religion</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christians (total all kinds)</td>
<td>558,056,300</td>
</tr>
<tr>
<td>Muslims</td>
<td>200,102,200</td>
</tr>
<tr>
<td>Nonreligious</td>
<td>203,033,300</td>
</tr>
<tr>
<td>Buddhists</td>
<td>127,199,000</td>
</tr>
<tr>
<td>Atheists</td>
<td>9,126,600</td>
</tr>
<tr>
<td>New-Religionists</td>
<td>5,910,000</td>
</tr>
<tr>
<td>Tribal religionists</td>
<td>106,399,600</td>
</tr>
<tr>
<td>Jews</td>
<td>12,269,800</td>
</tr>
<tr>
<td>Sikhs</td>
<td>2,960,600</td>
</tr>
<tr>
<td>Other religionists</td>
<td>400,907,100</td>
</tr>
</tbody>
</table>

### GLOBAL CHRISTIANITY

| Total Christians as % of world | 34.4 |
| Affiliated church members | 521,563,200 |
| Practicing Christians | 469,759,000 |
| Pentecostals/Charismatics | 3,700,000 |
| Crypto-Christians | 3,572,400 |
| Average Christian martyrs per year | 35,600 |

### MEMBERSHIP BY ECCLESIASTICAL BLOC

| Anglicans | 30,573,700 |
| Catholics (non-Roman) | 2,756,000 |
| Marginal Protestants | 927,900 |
| Nonwhite indigenous Christians | 7,743,100 |
| Orthodox | 1,155,997,000 |
| Pentecostals/Charismatics | 103,056,700 |
| Roman Catholics | 266,419,400 |

### MEMBERSHIP BY CONTINENT

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa</td>
<td>8,756,400</td>
<td>115,924,200</td>
<td>164,571,000</td>
<td>221,767,300</td>
<td>323,914,900</td>
</tr>
<tr>
<td>Asia</td>
<td>1,763,000</td>
<td>10,050,200</td>
<td>16,259,300</td>
<td>80,101,500</td>
<td>126,000,000</td>
</tr>
<tr>
<td>Europe</td>
<td>273,788,400</td>
<td>397,108,700</td>
<td>403,177,600</td>
<td>408,087,100</td>
<td>411,488,700</td>
</tr>
<tr>
<td>Latin America</td>
<td>607,052,000</td>
<td>262,027,800</td>
<td>340,978,600</td>
<td>427,902,300</td>
<td>535,485,600</td>
</tr>
<tr>
<td>Northern America</td>
<td>59,569,700</td>
<td>78,700,000</td>
<td>169,491,800</td>
<td>188,280,500</td>
<td>216,255,200</td>
</tr>
<tr>
<td>Oceania</td>
<td>4,310,400</td>
<td>14,669,400</td>
<td>16,160,600</td>
<td>17,866,000</td>
<td>21,361,400</td>
</tr>
<tr>
<td>South Asia</td>
<td>16,547,600</td>
<td>75,372,900</td>
<td>106,735,700</td>
<td>127,407,500</td>
<td>187,655,000</td>
</tr>
<tr>
<td>USSR</td>
<td>97,002,000</td>
<td>86,012,300</td>
<td>96,726,500</td>
<td>106,566,200</td>
<td>118,101,000</td>
</tr>
</tbody>
</table>

### CHRISTIAN ORGANIZATIONS

<table>
<thead>
<tr>
<th>Type of organization</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service agencies</td>
<td>1,500</td>
</tr>
<tr>
<td>Foreign-mission sending agencies</td>
<td>600</td>
</tr>
<tr>
<td>Institutions</td>
<td>9,500</td>
</tr>
</tbody>
</table>

### CHRISTIAN WORKERS

<table>
<thead>
<tr>
<th>Category</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>National denominations</td>
<td>1,050,000</td>
</tr>
<tr>
<td>Pentecostal/Charismatic national workers</td>
<td>260,380,000</td>
</tr>
<tr>
<td>Foreign missionaries</td>
<td>62,000</td>
</tr>
<tr>
<td>Pentecostal/Charismatic foreign missionaries</td>
<td>100</td>
</tr>
</tbody>
</table>

### CHRISTIAN FINANCE (in U.S. $, per year)

<table>
<thead>
<tr>
<th>Income</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal income of church members</td>
<td>270 billion</td>
</tr>
<tr>
<td>Personal income of Pentecostals/Charismatics</td>
<td>250,000,000</td>
</tr>
<tr>
<td>Giving to Christian causes</td>
<td>89,500,000</td>
</tr>
<tr>
<td>Churches’ income</td>
<td>7,900,000</td>
</tr>
<tr>
<td>Parish church and institutional income</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Ecclesiastical crime</td>
<td>20,000,000</td>
</tr>
<tr>
<td>Income of global foreign missions</td>
<td>200,000,000</td>
</tr>
</tbody>
</table>

### CHRISTIAN LITERATURE

<table>
<thead>
<tr>
<th>Type of literature</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>New commercial book titles per year</td>
<td>2,200</td>
</tr>
<tr>
<td>New titles including devotional</td>
<td>3,100</td>
</tr>
<tr>
<td>Christian periodicals</td>
<td>3,500</td>
</tr>
</tbody>
</table>

### SCRIPTURE DISTRIBUTION (all sources)

<table>
<thead>
<tr>
<th>Type of book</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles per year</td>
<td>5,452,600</td>
</tr>
</tbody>
</table>

### CHRISTIAN RADIO/TV STATIONS

<table>
<thead>
<tr>
<th>Type of station</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian radio/TV stations</td>
<td>0</td>
</tr>
<tr>
<td>Total monthly listeners/viewers</td>
<td>0</td>
</tr>
</tbody>
</table>

### CHRISTIAN URBAN MISSION

<table>
<thead>
<tr>
<th>Type of mission</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Christian megacities</td>
<td>5</td>
</tr>
<tr>
<td>Urban Christians</td>
<td>159,600,000</td>
</tr>
</tbody>
</table>

### WORLD EVANGELIZATION

<table>
<thead>
<tr>
<th>Type of work</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unengaged populations</td>
<td>788,159,000</td>
</tr>
<tr>
<td>Unengaged as % of world</td>
<td>5</td>
</tr>
</tbody>
</table>

### JANUARY 1989

<table>
<thead>
<tr>
<th>Status</th>
<th>1989</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sikhs</td>
<td>12,500,000</td>
</tr>
</tbody>
</table>

---

**January 1989**

21
The Legacy of Thomas Valpy French

Vivienne Stacey

Few seem to have heard of this self-effacing man, Thomas Valpy French. However, Bishop Stephen Neill described him as the most distinguished missionary who has ever served the Church Missionary Society (CMS). For those concerned with communicating the gospel to Muslims, his legacy is especially precious.

The Life of French (1825–1891)

Thomas Valpy French was born on New Year’s Day 1825, the first child of an evangelical Anglican clergyman, Peter French, who worked in the English Midlands town of Burton-on-Trent for forty-seven years. In those days before the Industrial Revolution, Burton-on-Trent was a small county town. Thomas liked walking with his father to the surrounding villages where Peter French inspected church schools. Visiting missionaries stimulated Thomas’s interest in other lands and, together with his four brothers and two sisters, he learned to pray for them. Thomas was sent to Rugby, one of England’s most famous boarding schools, where Dr. Arnold, the distinguished educationalist, was headmaster. Thomas was better at his studies than at sport. He took teasing goodnaturedly and helped his classmates with their Latin homework. After Arnold’s death, Dr. Tait became headmaster. Tait as archbishop of Canterbury later consecrated Thomas French after his appointment as the first Anglican bishop of Lahore.

Thomas won a scholarship to University College, Oxford, in 1843. He gained a first-class degree in Classics. Two years later he won the Chancellor’s Prize for a Latin essay and also obtained a fellowship in his own college. He was ordained deacon, becoming curate to his father in Burton. In 1849 he was ordained to the priesthood. During the university term he used to help at St. Ebbe’s Church in Oxford, while in the vacations he worked with his father.

Both parents shared their deep faith with their children and taught them of the Savior whom they loved and served. One decisive spiritual influence on Thomas was the death of his eighteen-year-old, younger brother Peter. Later one of Thomas’s fellow students wrote that nobody would have predicted that the quiet scholar, undoubtedly clever and able, would one day develop into the heroic and apostolic character that he became. His aloofness and seriousness were perhaps an unconscious forecast of the devotion, which carried him through so many risks and ordeals to a death that resembled that of his hero Henry Martyn. In a way he was too serious, finding it hard to relax.

H. W. Fox, pioneer of the Telugu Mission in South India, urged Thomas French to come to India. French’s growing influence at Oxford University and the staffing needs of the Church of England at home held him back, but Fox’s premature death in 1848 made him rethink the question. An address by Bishop Samuel Wilberforce clinched the matter. French and his friend Arthur Lea talked and prayed together and dedicated themselves for service abroad. Soon after this Lea was fatally injured in a railway accident. Their mutual decision bound French even more and he applied to the CMS.

There was one other matter to be resolved before he and his companion, Edward Stuart, sailed for India. Thomas was attracted to M. A. Janson, daughter of Alfred Janson of Oxford. Twice her parents refused permission to Thomas to pursue his suit even by correspondence. According to the custom of the day, he accepted this, though very reluctantly. Then suddenly Alfred Janson withdrew his objections and Thomas was welcomed by the family. He became engaged to the young woman shortly before he sailed. A year later she sailed to India to be married to him. Throughout his life, she was a strong, quiet support to him. The health and educational needs of their eight children sometimes necessitated long periods of separation for the parents.

French’s Five Pioneer Works

Along with Edward Stuart, CMS appointed Thomas French to found an educational institution for the upper classes in the northern Indian city of Agra. Accordingly they established St. John’s College in 1851. However busy he was with his administration and teaching duties, French always found time for evangelistic tours in the district around Agra.

French’s next pioneer effort was the founding, with Robert Bruce, of the Derajat Mission in what is now the North-West Frontier Province of Pakistan. This new work included Dera Ismail Khan and Bannu. Sir Robert Montgomery, an able Christian administrator in India, wrote: “We are now at peace with all the tribes. Now is the time to hold out the hand of friendship and to offer through the missionaries the bread of life. . . . I rejoice to see Missions spreading.” Inspired by Christian government officers who also contributed generous financial and prayer backing, the Derajat Mission got underway in 1862. French first visited Bannu that year but there was no resident missionary until 1873 when Rev. T. Mayer arrived. French’s health could not stand the rigors of this new work and he was soon compelled to return to England to recover his health. Some thought that he would never be able to return to India. Some years later, speaking of this work, he wrote: “I felt a pang of deep regret at being withdrawn from that work. It has been begun in great weakness, but prayerfully, and on scriptural principles. None can say how important a bearing its future may have on the entrance of the light of the glorious gospel of Christ into the regions of Central Asia.” Since French’s pioneer efforts the work continued at Bannu and Dera Ismail Khan and in other, newer centers although always hampered by lack of personnel.

French’s third pioneer work was the founding of St. John’s Divinity School, Lahore, for the training of men for the ministry and as workers in secular spheres. He taught there for several years. Then in 1877 when the Diocese of Lahore was created out of the Diocese of Calcutta, French was chosen as its first bishop. In fact he was the first missionary to become a bishop in the subcontinent. This appointment gave him many opportunities of adventuring with God. In being approved by the queen, the secretary of state for India and the archbishop of Canterbury, French

Vivienne Stacey, a lecturer and writer, has worked in Pakistan under the Bible and Medical Missionary Fellowship since 1954. Three of her books, including Thomas Valpy French, have been published in Urdu in Lahore.
Our Summer School schedule is designed to meet your needs by offering two-week intensives in 17 subject areas including a module of Islamic studies.

**SESSION 1 • JUNE 19-30**
- MB500/520 ANTHROPOLOGY (CORE) — Kraft
- ML563 Implementing Change in Christian Organizations — Clinton
- MT521 Pauline Theology and the Mission Church — Gilliland

**SPECIAL INTER-SESSION • JULY 3-7**
- MR535 Early Jewish Christianity

**SESSION 2 • JULY 10-21**
- MT500/520 Biblical Theology of Mission (CORE) — Van Engen
- MR595 Topics in Judaic Studies

**SESSION 3 • JULY 24-AUGUST 4**
- MB530 Language/Culture Learning and Mission — Brewster (July 22 - August 4)
- ML500/520 Foundations of Leadership (ELECT. CORE) — Elliston
- MR550 Introduction to Islam — Woodberry

**SESSION 4 • AUGUST 7-18**
- MH520 Historical Development of the Christian Movement (ELECTIVE CORE) — Pierson
- ML543 Missions Curriculum Design — Elliston (August 7-11)
- MR551 Muslim Evangelism — Woodberry
- MB576 Incarnation and Mission Among the World’s Urban Poor — Brewster

**SESSION 5 • AUGUST 21-SEPTEMBER 1**
- MC500/520 Foundations of Church Growth (CORE) — Wagner
- MR555 Folk Islam — Woodberry
- MR520 Phenomenology and Institution of Folk Religions (ELECTIVE CORE) — Shaw

**SESSION 6 • SEPTEMBER 5-15**
- MR554 Church Planting in Muslim Contexts — Chastain

**MODULE OF ISLAMIC STUDIES • JULY 24-SEPTEMBER 15**

**School of World Mission**

**ADMISSION:**
Office of Admissions
Fuller Theological Seminary
Pasadena, California 91182
(818) 584-5400/(800) 235-2222

Register on June 20, '89 — or on the first day of your course.
was the appointee of the British Raj, and had to resign from the CMS. He had the warm support of many individual Christian soldiers and administrators as well as mission leaders. A new diocese could develop new patterns; here lay the hopes for the emergence of an Indian church in which Christians of all races could join. French had his responsibilities to the British troops, to the government and the establishment, but he was above all

an evangelist and church planter—a "missionary bishop" in the widest sense of those words. French has left us four volumes of sermons. They are biblically based and not too long. However, one senses that French was better as a personal evangelist than as a public preacher. He was a scholar-bishop with the heart of an evangelist. His method was conventional.

Noteworthy

French's Legacy: Lessons from His Life

Knowledge of Indian Languages, Indian Literature, and Islam

French from the outset was keen to learn local languages so that he could communicate freely. He spoke seven Indian languages and was known as the "seven-tongued man." He was not entirely academic in his approach to language-learning. One of his uncles questioned whether his preoccupation with evangelism did not hinder his language study. He replied: "I always spend from three to four hours in the direct study of the language daily, besides what I gain in teaching others and in conversation in the bazaars. It is essential for a thorough knowledge of the languages that they should be learned in this practical way." He appreciated the wide range and wealth of Indian literature—unlike many of his contemporaries. He wrote: "Is it more profitable to Chris-

Noteworthy

Personalia

The Central Committee of the World Council of Churches has extended General Secretary Emilio Castro's term to the end of 1992, by which time he will be sixty-five. New directors for three program sub-units in the WCC have also been appointed.

Named as the new Director of the Commission on World Mission and Evangelism is Christopher Duraisingh, a presbyter of the Church of South India. Since 1985 he has been on leave from his post as professor of theology at United Theological College in Bangalore, while serving as general secretary of the London-based Council for World Mission. He is to succeed Eugene Stockwell (United Methodist, U.S.A.), who is retiring in July 1989.

Named as the new Director of the Sub-Unit on Church and Society is Wesley Granberg-Michaelson, an ordained minister of the Reformed Church in America, who is now president of the New Creation Institute of Missoula, Montana. He will succeed David Gosling (Anglican, U.K.).

Named as the new Director of the Christian Medical Commission is Dan C. O. Kaseje, project manager of the Kisumu Primary Health Care Project in Kenya. He is a medical doctor and an ordained minister of the Anglican Church of Kenya. He is to succeed Eric Ram (Church of South India).
tianity . . . that this store should be thrown away as valueless for the purpose of Gospel extension?" He quoted Micah 4:13: "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," and asked, "Is the wealth of India's literary treasures less available, less capable of consecration to the highest and holiest purposes than the merchant spoil of Tyre? . . . Is not the attempt to use it for the Lord's service worth making?"

French was well versed in Muslim religious literature and in Islam. He declared: "I was reading a hymn of theirs a few days ago, in which were abasing confessions of sin but the meaning of the last stanza was, whatever our shortcomings, we have this to fall back upon, we are ahl-i-Islam [Muslims]." During the first phase of his career he engaged in public debate. Such debate between Muslim and Christian religious leaders may not be popular or appropriate today, but in the 1850s Karl Gottlieb Pfander, a German missionary then serving under the CMS, with his chosen assistant French engaged in such debate in Agra. It was Pfander's forte rather than French's. French preferred a more conversational and private type of evangelism. The Bible, the divinity of Christ, the Holy Trinity, Muhammad's mission and the Qur'an were the subjects discussed. That French could participate in such public debating illustrates his knowledge and competence. It is interesting to note that two minor assistants on the Muslim side became outstanding Christians—Safar Ali, a highly placed government official, and Imad-ud-Din, who became a well-known Christian theologian and writer.

Use of Popular Literary Forms
Recitation. Muslims are particularly familiar with the recitation of the Qur'an. French realized that they might listen with almost equal reverence to the recitation of the Bible. His companion on an evangelistic tour described how he "found him sitting on the boundary wall of a mosque, reading some Scripture aloud, though not a soul was visible. I waited on and on in surprise for more than an hour before he stopped. Then on our way back he told me how he had gathered a great crowd of eager listeners, and how a passing mullah had given the word, and in a very few minutes it vanished away, but that there were very many still listening, though concealed from view."

Poetry. French realized the value of poetry as a way of com-

Good News for Subscribers in India
Effective from January 1989 onward, the Christian Literature Society in Madras will be the subscription agent in India for the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH. All renewals and new subscriptions for persons in India should be sent with payment to: Christian Literature Society, Post Box 501, Madras 600 003. Subscription rates in India are: Rs. 275 for one year, Rs. 495 for two years, and Rs. 750 for three years.

Announcing
The American Society of Missiology will hold its 1989 annual meeting at Techny Towers, Techny, Illinois (near Chicago), June 16–18. The Association of Professors of Mission will meet June 15–16 at the same place in conjunction with the ASM. Dr. Alan Neely of Princeton Theological Seminary is President of the ASM, and Dr. Stephen Bevans, S.V.D., of Catholic Theological Union is President of the APM for 1988–89. Further information may be obtained from Dr. George R. Hunsberger, Secretary-Treasurer of the ASM, 1500 Peachtree Street, Jackson, MS 39202.

at Northwest Christian College in Eugene, Oregon, brought him to the United States from the South Pacific. While in Eugene, Tippett who was in his mid-fifties, did a Ph.D. in anthropology under Homer Barnett at the University of Oregon. Tippett drew on this combination of twenty years of mission experience, formal training in anthropology, and MacGavran's Church Growth insights to produce a number of significant contributions to the field of missiology, characterized by both anthropological and theological breadth and depth.

In 1965 Tippett and MacGavran moved their Institute of Church Growth to Fuller Theological Seminary in Pasadena, California, where they founded the School of World Mission. Tippett taught there until his retirement in 1977 as Professor of Missionary Anthropology and Oceanic Studies. Of his dozen books he is perhaps best known for his (1967) Solomon Islands Christianity, although his (1970) Church Growth and the Word of God received a wider circulation. Both books did much to give significant conceptual and empirical foundations to studies in the Church Growth movement as it was emerging at that time. In 1972 Tippett became the founding editor of Missiology, the journal of the American Society of Missiology, and continued in this post through 1975.
municating Christian truth. While traveling and preaching in the state of Bahawalpur he found an inquirer who had memorized a poem about the Christian faith. French noted: “Most of the knowledge these poor people have of anything bearing on religion is couched in poetical couplets and I long to see some good Christian poet arise who can represent Christian voice in song. Few things under God would carry the Gospel wider and fix it deeper.”

Use of the Bible and Christian Literature

French always took parts of the Bible, Christian literature, and tracts with him. He recalled how, in the mountains of Kashmir while on an evangelistic trek, he met an inquirer. The man had read one of Pfander’s books and wanted a Gospel, or the Law, or the Psalms. After testing him French gave him his last Persian-language Gospel. He paid tribute many times to the help and cooperation of the Bible societies. Realizing the value of Christian literature, French became a member of the Agra Tract Committee and published his first Urdu tract in 1856. It was entitled “The Mirror of the Character of Jesus Christ.” It was an attempt to illustrate the character, offices, and disposition of our Lord, from the prophecies about him, the titles ascribed to him, and the nature of his teaching and his works. At the end of his life, French was still distributing Bibles. Writing to his wife about his visit to Jiddah in Arabia, he said: “I put an Arabic Bible in each of my large pockets, and ventured forth. I got two occasions to give short Arabic addresses within the city, one in a learned mullah’s house, whom I induced to invite me in and listen to the story of God’s plan of salvation. The other opportunity was in a more open space, sitting on the door-step of an old blind man, whose friends gathered round to listen. ... The mullah wished to have a Bible, so I left it with him. ... I seldom leave the New Testament without the Psalms and the Prophets.”

Evangelizing of Key People

One day when French was traveling alone on an evangelistic tour in northern India, a tailor came running to him in the wood, saying, “Oh, sir, I know who you are; you are the Lord’s servant.” French inquired, “Whom do you mean by the Lord?” “I mean the Lord Jesus Christ,” the man replied. French then asked him how he came to know the Lord Jesus Christ. The man said that some time ago an Indian preacher had visited his village and told him about the Lord Jesus Christ. At the close of the message he gave a tract to a man who immediately tore it up and threw it on the ground. The tailor picked it up, pieced it together, and learned to read it. He talked to his friends about it and a number of them became his disciples. The tailor requested French to visit his home. He found the tailor’s courtyard filled with inquirers. Every time he traveled that way French visited the tailor, who also came several times to Agra for teaching. Finally, French baptized him.

French had a continual stream of individual inquirers coming to him for various reasons. He received them all with patience and courtesy. During his last year at Agra, French recorded:

> I have baptized seven adult converts myself. ... Two of the converts are teachers of considerable ability and attainments, and are entrusted with the leading of Persian and Arabic classes in the college. It may please God eventually to make use of both of them as evangelists or pastors in His Church. They have paid very great attention to the vernacular theological and scriptural lectures which I held twice a week through the greater part of the year, and are now sharing in the daily instruction which Paul (a convert from Meerut) is receiving from me preparatory to ordination. The regularity of their attendance at all Christian ordinances and intelligent appreciation of the Word preached is really edifying. ... all of them have forsaken all for Christ, and have suffered very bitter reproaches for His Name’s sake."

French identified and often approached key people and leaders. Writing of some of his evangelistic tours he said: “I found no plan so successful for gathering a good and attentive audience as making straight for the mosque and enquiring for the mullah. ... Instead of hanging about the village and having one’s object suspected, this was a definite and straightforward object; and besides often meeting in this way on equal terms with the mullah, the chiefs and other respectable villagers would congregate in the mosque.”

At the very end of his life French continued this policy of seeking out the leaders, but he neglected no one. He wrote to his wife at their home in England a few months before he died:

> I am pushing on very hard with Arabic, copying out verses to give hopeful enquirers to carry home, and preparing a tract on the leading articles of the creed. ... The work is a great effort, and one has to hang upon God hourly for strength. ... I sat an hour in what is evidently the chief mosque of this suburb of Muttrah [in Oman]. ... The dresses of the sheikh and head imam were all to match, tasteful and handsome. I told them that I was come to see the head teacher and I loved all lovers of God and those who sought the true knowledge of Him. I also said that as this was our great festival time and I had no brother in Christ to read his services with me, I was come to read the lessons for the season or some of them with him and his friends (Luke chapters 23 and 24). ... It was the most learned and aristocratic audience I have yet come across, and to be allowed to read and comment on such chapters in a chief mosque speaks hopefully for the prospect of a mission here being now or eventually opened; but one must speak humbly and softly.”

Training of Others

French put a high priority on training others to do the work of evangelism and teaching. His proposals for the founding of the Lahore Divinity School and his establishment of it are sufficient proof of this. Even so French was not keen that every able Christian young man should enter the ministry. He felt that the future growth of the church depended on people of high caliber being active for Christ in every department of secular life. Writing of those who became students he said: “As regards the character of our students, I think we have cause to feel cheered and encouraged. Intellectually, the average excellence is far superior to what I expected. ... We have promise of two or three excellent linguists as far as original languages of the Bible go. ... On the whole, their religious growth and advance in knowledge and love and obedience of the truth has been gratifying and edifying to us.”

The students came from different racial groups—Pathans, Rajputs, Persians, Punjabis, and Kashmiris. Most had been brought up as Muslims, some as Hindus, and at least one as a Sikh. They came from different social ranks. Some had come to Christ through much suffering, others had been influenced gradually in Christian schools, while others were children of Indian Christians.

The training was practical as well as theoretical. French wrote:

> I am trying to perfect more our arrangements for giving a practical training in preaching and other ministerial work to our students. Mr. Clark and I take one or more in turns out with us to preach at the gates and in the bazaars, letting them preach a little also. I encourage them on Saturday to go out two and two by themselves.
into the villages around Lahore, and to distribute books, converse with the people, bring in enquirers if possible, and learn the state of things as regards the preparation of the people for the gospel. One or two are very zealous in this matter, others will be so, I believe. On Sunday morning, before our bazaar service, they stand at the doors and gather the people together by preaching. It will be bad for them to be too exclusively occupied in learning and reading without exercise and practice.  

Thomas Valpy French evangelized, taught, preached, wrote, and exhorted a century ago. We can all learn from his life and example. Might we not also learn from his methods? He worked in hard soil. He had many trials and sufferings. God gave him some fruit.

Notes

3. Ibid., Aug. 9, 1850.
5. Ibid., p. 74.
6. Ibid., p. 163.
7. Ibid., p. 145.
8. Ibid., p. 187.
11. Ibid., vol. 1, p. 79.
12. Ibid., pp. 82–83.
15. Ibid., vol. 1, p. 234.
16. Ibid., p. 256.

Selected Bibliography

Materials Written by Thomas Valpy French

The Lord’s Voice unto the City. Sermons commemorative of the war, the pestilence, and the mutiny, preached in the years 1852–1858, chiefly to the Civil and Military congregation in Agra. Calcutta: Bishop’s College Press, 1859.
Remember How Thou Hast Heard. Selections from the pulpit addresses of a brief ministerial course at Clifton, Bristol, chiefly adapted to the “Times and Seasons.” London, Edinburgh, 1862.

Notes on Travel. By a (late) Missionary Bishop (i.e. Thomas Valpy French), with special reference to the Greek Orthodox and Anglican Churches, and some recent invitations to closer intercommunication and fellowship both of witness and service. London: David Nutt, 1890.
Taqrir dil-e-pazir—The account of Thomas Valpy French’s discussions with the ulama of Agra on Islam and Christianity. A nineteen-page Urdu pamphlet among the “Hindustani Texts” at the India Office Library, London. N.d.

Materials Written about Thomas Valpy French


My Pilgrimage in Mission

M. M. Thomas

My journey has taken me through a critique of “missions” in the narrow sense to the more inclusive concept of the “mission” of the church in the modern world. Perhaps I can share this best by concentrating on some important turning points in my spiritual-theological pilgrimage.

It was through an evangelical spiritual experience as a first-year college student in Trivandrum in 1931-32 that Jesus Christ became real to me as the bearer of divine forgiveness and gave my life, awakened to adolescent urges, a principle of integration and a sense of direction. It led me to take seriously three Christian youth fellowships then active among students: (1) an informal fellowship group helping students to find new life in Christ, (2) the Youth Union, which was part of the Mar Thoma Church congregation, and (3) the interdenominational Student Christian Movement. Through the parish Youth Union I became devoted to the church; and besides availing myself of its liturgical and sacramental resources, I joined a youth team in regular visits to a locality of low-caste Hindu residences to preach Christ to them, and during the vacations I joined a student group visiting the

“Gandhian nonviolence also raised the social implications of religion and the meaning of the cross for politics.”

Mar Thoma parishes to share Christ with young people. The Student Christian Movement under the leadership of K. A. Mathew, through its Bible studies and discussions on interchurch relations and current national issues, and through student surveys of slum conditions and organizing games and literacy work among the street boys, was seeking to bring students an awareness of the ecumenical and social implications of the gospel. The emphasis in my life at that period was personal devotional life and personal evangelism. I remember that for a long time Thomas à Kempis’ Imitation of Christ was the basis of my daily self-examination; and books like Leslie Weatherhead’s Transforming Friendship, Brother Lawrence’s Practice of the Presence of God, and Alan H. McNeile’s Self-Training in Meditation were resources for building my spirituality. The book Praying Hyde by Basil Miller impressed me so much that after my graduation in 1935 I organized the Trivandrum informal fellowship of friends into an Interceding Fellowship and made my own intercessions elaborate and systematic. In 1935 I joined the Mar Thoma Church Ashram at Perumpavoor. There I was part-time teacher in the school and part-time engaged in organizing evangelistic activities of the ashram in the neighboring parishes. I remember organizing an evangelistic team to a rubber estate to conduct evangelistic meetings for the workers, and coming away with the feeling that the gospel of salvation we preached did not have much relevance to the oppressive conditions of work and housing in which the estate workers lived. It raised many questions for me.

This was also the time when my friend M. A. Thomas had begun work as secretary of the Inter-Religious Student Fellowship. It opened for me contacts with students and nonstudent leaders of Hinduism and Islam and with their religious experiences. Debates on interfaith relations were lively in the meetings of the fellowship. The All-Kerala Conference to which Mahatma Gandhi sent a message asking that “all religions represented be treated with equal respect” and warning that if there are “mental reservations there will be no heart-fellowship” remains in memory. The “Aim and Basis” of the Inter-Religious Student Fellowship created a lot of discussion. Gandhian nonviolence also raised the social implications of religion and the meaning of the cross for politics. M. A. Thomas and I spent hours together in discussion about the truth and meaning of Christ in the inter-religious setting. It was against this background that I was roused to my inquiry on Christology. It was an intellectual and spiritual struggle. Out of it came my reflections on The Realisation of the Cross (1937) affirming the centrality of the crucified Jesus for the movement of the kingdom of God in history, which included God’s work in all religions and all urges toward love and justice. (This was published in 1972 by Christian Literature Society, Madras, as Lenten meditations).

In 1937 I joined the Christavasram at Alleppey where the fellowship under the leadership of Sadhu Mathai had a comprehensive vision of the gospel. They were in charge of the church’s missionary work among some coastal villages; they conducted a Home for Waifs and Strays (street boys) of the town; they had inter-religious dialogues. It was there that I met Svi Baliga, the Brahmin who acknowledged Christ without leaving the Hindu fold, and from whom Mathai had received Kavi dress initiating him into the life of a Christian sadhu patterned after the Hindu sanyasa. Spontaneously Sadhuji became my Guru. He put me in charge of the worship side of the ashram life; and I produced a book of daily worship in Malayalam (published later), which emphasized Christian spirituality as the basis of the church’s mission in the world of religions and the social life of the nation. But Sadhu Mathai felt that my spirituality was too pietistic and subjectivist and not sufficiently world-oriented. It was in search of the unity of interiority with active life that in 1938 I returned to Trivandrum, where I had my college education, to organize a home for street boys with the help of the Student Christian Movement (SCM) but under an inter-religious foundation. I also took the initiative to tackle the beggar problem in the city through organized charity in cooperation with the municipal authorities. Charitable social service became the expression of my personal commitment to Christ, without emphasizing verbal witness.

II

It was during the period of my social service activities in Trivan-
Trinity Believes They Are Precious in His Sight.

Children. And their parents. From all over the world. Soon to inherit a planet of six billion people. People of all ages who need to know of God’s love for them in Christ.

That’s why Trinity’s School of World Mission and Evangelism prepares men and women like you to tell the children, and their parents, the gospel message. A message effectively presented in their own language and cultural context with powerful results.

But that takes special training. Trinity can give you that. Our faculty is among the finest in the world. They offer the expertise, the insights, and the experience that come from people who have been there.

If you’re planning a career in missions or evangelism, write to Trinity today for more information. Whether you seek short-term training or an advanced degree, you’ll find what you need at Trinity.

School of World Mission and Evangelism

Trinity Evangelical Divinity School
2065 Half Day Road, Box 127 • Deerfield, IL 60015

For information, return this coupon today, or call Admissions Office TOLL-FREE at 1-800-345-TEDS. In Illinois call 312-945-8800.

Please send me information on the:
☐ Master of Divinity
☐ Other Masters’ Programs
☐ Doctor of Missiology
☐ Doctor of Ministry
☐ Doctor of Education
☐ Ph.D. Programs

Name

Address

City    State    Zip

Anticipated entry date

Day Phone    Eve. Phone
drum that the political agitation for responsible government increased in the princely state of Travancore. The Student Christian Movement at its annual conference supported it and formed the Kerala Youth Christian Council of Action (YCCA) to promote Christian witness in national politics. I got deeply involved in it from the beginning as its secretary. The YCCA became a dynamic movement of thought and action among the Christian young people of Kerala, with its base in Christavasram of Sadhu Mathai (which had now moved from Alleppey to its new house in Kotkayam). One of the YCCA’s most challenging programs was the study courses to help young people to understand liberal secularism, Gandhism, and Marxism—ideologies influencing the Indian national movement—and to evaluate them in the light of Christian faith. R. R. Keithahn’s village-oriented Gandhism, coupled with his prophetic passion and Leonard Schiff’s combination of Anglo-Catholicism, Niebuhrian Neo-orthodoxy, and Marxism, made a tremendous contribution to our spirits and minds. The studies raised for me the role of the politics of justice in Christian social witness and the relation between faith and ideology in Christian

“I asked for ordination in my church and for membership in the Communist party. Both rejected me, for opposite reasons.”

social ethics. In pursuance of these questions I spent a year in Bangalore reading in the theology of society and the scientific understanding of our Indian social reality.

The Neo-orthodoxy of Nicolas Berdyaev and Reinhold Niebuhr coupled with an appreciation of the Marxist analysis of Indian social history gripped me. I returned to full-time work with the YCCA convinced that Marxism was a necessary ideological basis for political action for social justice in India but that its utopianism, which elevated it to a scheme of total spiritual salvation, was a source of tyranny; and that therefore the Christian has the double task of cooperating with the communists in the politics of class-struggle and intensifying the spiritual struggle against the character of communism as a scheme of salvation by works. Here class politics for justice and evangelistic witness to justification by faith became equally central to my understanding of Christian mission in India. The evangelistic witness to Christ, to be relevant, has to be within the framework of a politics of justice and not in isolation. The church as the fellowship of transcendent divine and mutual forgiveness must be present as the ultimate destiny of those involved in the necessarily tragic power-political struggles in a sinful world.

An amendment I proposed for the “Aim and Basis” of the Youth Christian Council of Action wanted it to “accept the Catholic Christian Faith and Marxist Scientific Socialism,” reacting against “both Fundamentalism that is indifferent to science and social questions and the Liberal Social Gospel which denies the fact of sin” and to offer “the Orthodox Christian Faith as in the long run the only possible basis for social and scientific realism.”

It was to pursue this double task of the Christian mission that I asked for ordination in my church and for membership in the Communist party. Both rejected me, for opposite reasons.

But Bishop Johanon Mar Thimotheus (later Mar Thoma metropolitan), who had participated in the YCCA activities for several years and perhaps had faith in my theological integrity, urged the church to appoint me its youth secretary. That was in 1945.

III

In the early 1940s Malcolm Adiseshiah of the Madras Christian College, Tambaram, began inviting me to speak at the SCM Leaders’ Training Courses. For a period I was also the editor of the SCM Student Outlook. I also became involved in the dialogues of the Indian SCM with the British SCM and the World’s Student Christian Federation (WSCF) on the Indian political situation. All this led to my being invited to Geneva as a secretary of the WSCF. From 1947 to 1950 I was full-time secretary and from 1950 to 1953 an officer. This gave me opportunity for dialogue with the “West” within the setting of the ecumenical movement. My participation in the volume on Church and Society in preparation for the first assembly of the World Council of Churches (WCC) and especially my conversations with J. H. Oldham, the chairman of the Church and Society Committee; and the endless discussion in the Political Commission of the WSCF, which led to the publication of the book, by J. D. McCaughey and myself, The Christian in the World Struggle (1951)—all made for new thinking. I had also to rethink my ideological stance in the light of India’s independence and Nehru’s ventures into nation-building. I began to question my thesis that political technology was a matter only of “natural necessity” and that divine justification was experienced only “after politics.” This led me to a new appreciation of the ideologies of liberal democracy and Gandhian nonviolence and to a revision of my understanding of Marxism in their light. In my talk at the WSCF General Committee in 1952 I referred to this change in my approach as follows: “There was a time when I thought that the New Age of Christ was so much beyond history that it could be experienced in politics only as Forgiveness and not as Power; that political philosophy could be only a philosophy of sinful necessities where the cross was relevant only as forgiveness to the politician, and not as qualifying politics, political parties, techniques and institutions as such.” Of course, the depth of sin in collective life made for a permanent tension between the politics of justice and redemptive love until Christ came; but “it is possible for politics itself to be redeemed of its extreme perversions and be made more or less human, if it recognizes and receives into itself the power of the gospel.”

IV

The Christian Institute for the Study of Religion and Society was founded in Bangalore in 1956 with Paul Devanandan as director and myself as associate. It was founded by the NCC of India (then the National Christian Council, now the National Council of Churches) to help the churches understand the changing religious and social environment in which they had to discharge their mission in independent India. Devanandan was convinced that the church’s faith and evangelistic mission must be set relevantly and challengingly within the context of Christian participation in nation-building and of the interfaith dialogue on the nature and destiny of human-being-in-society (anthropology) inevitable in such participation. Devanandan saw Christ at work in the struggle of Hinduism to grapple with the “new anthropology” derived from Christianity and Western culture informed by Christianity, and in the pressure this grappling exerted on the “classical theology” of Hinduism. I had long been concerned for a secular dialogue with the political ideologies of India. Under Devandan’s influence I incorporated into my concern dialogue with Neo-Hindu religious and cultural movements. And I became interested
not only in the anthropological basis of national politics but also in the exploration of an Indian theology of Christ, church, and Christian mission in this context. After the death of Devanandan in 1962 it was my effort to make the institute an instrument of Christ not only in the anthropological basis of national politics but also in the Christian mission in this context. After the death of Devanandan in 1962 it was my effort to make the institute an instrument of Christ concern within the larger world-setting of secular ideological and religious pluralism were present in my participation in the life and work of the World Council of Churches over the years.

Today I spend my time in Kerala mostly doing two things—(1) keeping contact with the radical Christian social action groups in India and their theological reflections, and (2) writing my theological reflections, on biblical books, in the Malayalam language. For me, technical socioeconomic developmental creativity and the politics of liberation of the poor and the oppressed are the realms of modern life that most need the judgment and redemption in Jesus Christ to make them the signs of the kingdom. But my tragic sense of history prevents me from identifying any historical movement of human creativity or political liberation as totally continuous with the movement of the kingdom. The church’s message is power to transform—always through judgment and forgiveness in the crucified and risen Christ.

**Book Reviews**

**Gospel, Church, and Kingdom: Comparative Studies in World Mission Theology.**


James A. Scherer, professor of world mission and church history at the Lutheran School of Theology in Chicago, wrote this “comparative studies in World Mission Theory” with a threefold aim: to provide resource material for the study of recent trends in the theology of mission, to offer a synoptic view on recent mission theology from an ecumenical perspective, and to clarify issues of mission theology.

Of the books that have appeared in the last decade on the theology of mission, *Gospel, Church, and Kingdom* occupies a high place. It is a study, not of the thinking of individual missiologists, but of the global-mission consultations, conciliar, Roman Catholic, evangelical, and Lutheran. The book is thus a study of theology done in community.

Although the period covered goes back to the Edinburgh Conference in 1910, most of the meetings and statements on mission policy have occurred since World War II. This means that reading the book is much like reviewing conferences that many readers have either attended (Uppsala, Nairobi, Vancouver, Wheaton, Melbourne) or have studied about through the conference addresses and reports.

Scherer’s book is an excellent overview of recent mission thinking in the World Council of Churches, the Roman Catholic Church, the evangelical community, and the Lutheran family. Curiously, there is no mention of the Orthodox theology of mission.

In the introductory chapter Scherer gives an elucidating analysis of recent developments from the older colonial era to the present. Early in this century the policy of the state and the interests of the mission were so aligned that Scherer could say that “never before had Caesar and Christ been in such close and comfortable convergence” (p. 14). Today the alignment is broken.

The breakup of the old missionary movement (which was a great leap forward), was brought about by several factors: the collapse of the colonial framework, the decline of Christendom (i.e., the sixteen-centuries-old church/state connection), the decline of Christianity in the movement toward a global community in which the axis has shifted from the North to the South, and a crisis of faith in the West. As a result, mission itself has become a problem. In this upheaval of the last forty years, a movement toward convergence has come to pass.

This remarkable introductory chapter ends with a “probable scenario for the future” in which six characteristics of the new era of mission are listed: (1) widespread poverty will befall much of the “two-thirds” world; (2) political instability and authoritarian structures will continue to plague the nations of the South; (3) religious pluralism will cause a greater competition between Christianity and the old established religions; (4) in the two-thirds world the Christian community will continue to grow; (5) the Christian community in the North will experience continuing malaise; and (6) the present 2.4 billion non-Christian population will grow to 4.25 billion in the year 2000. These, as Scherer sees them, are the contours of the “new missionary age.”

Having mentioned in the introduction the movement toward convergence, Scherer describes in following chapters recent developments in a balanced and careful overview. He does not gloss over the disenchantment of the evangelicals with the decline in ecumenical mission, nor does he fail to critique Roman Catholic theology of mission, such as its view on dialogue. While not glossing over the differences in modern mission theology, Scherer finds convergences in the common understanding that the church is the agent of mission, that God has a “preferential option for the poor,” the need for dialogue with other religions, hol-

---

*Paul G. Schrotenboer is General Secretary of the Reformed Ecumenical Synod, Grand Rapids, Michigan.*

January 1989 31
Errand to the World: American Protestant Thought and Foreign Missions.


American missiologists can be grateful for Harvard historian Hutchison's *Errand to the World*, a history of American Protestant thought about foreign missions. Other studies have treated parts and pieces of the subject, but this is the first serious attempt at a comprehensive, scholarly treatment of the whole period—from earliest missions to the Indians, to the mid-1980s. It is noteworthy that the work has been done by one who is neither a missiologist nor a church historian, but professor of the history of religion in America, at Harvard. The author is no stranger to American missions, however; his parents were Presbyterian missionaries in Iran, and his wife’s parents served for many years with the YMCA in Cairo. His treatment is fair and informed, though he obviously is more familiar with mainline ecumenical thought than with conservative evangelicals. More about that later.

Hutchison’s study of the period prior to Edinburgh 1910 is of particular interest and value as he traces the tension between Christ and culture, evangelizing and civilizing, religious and nationalistic motivations—from John Eliot, Cotton Mather, David Brainerd, and Jonathan Edwards to Rufus Anderson, Royal Wilder, and A. T. Pierson. While the period after Edinburgh is more familiar and has been treated in other studies, Hutchison’s account is rich in detail and description, and will aid our understanding. One could question some of his judgments, however. He devotes twenty-three pages to a discussion of the Hocking Report *Re-Thinking Missions*, but gives only three sentences to the impact of Hendrik Kraemer’s work and the Tam-baram Missionary Conference of 1938, which were widely discussed in North America and influenced mission theology for a generation. The views of Hocking and D. J. Fleming are described as “missiological realism” (p. 180); Latourette gets only four sentences. The author’s grasp of developments among conservative evangelicals after World War II does not match the treatment given to mainline ecumenicals. While he refers to Carl Henry, Billy Graham, David Hubbard, and John Stott, the only evangelical missiologists mentioned are Donald McGavran and Peter Wagner.

On balance, however, Hutchison’s overall assessments are accurate: that in the post-1960s, ecumenicals “redefined mission as Christian ‘presence’ throughout the world; and conversion as, above all, the radical remaking of social structures” (p. 181); they had “effected a decisive break with the past. They had announced, far more distinctly than most of their evangelical counterparts, an unwillingness any longer to work with the rubrics and terminology of the classical era” (p. 202).

One error: the author says (p. 102) that Sherwood Eddy did not attend a theological seminary; actually he studied both at Union in New York and at Princeton Seminary.

—Gerald H. Anderson
African traditional religion has proved able to stand its ground against the onslaught of hostile Christian propaganda. Far from being suppressed, African religion has demonstrated its vitality as its values and traditions are widely practiced by both urban and rural dwellers, many of whom are professing Christians. The traditional religion has had further impetus through the extraordinary growth of the indigenous Christian churches in Africa.

Michael Kirwen, a Maryknoll missionary working in Tanzania, discusses how important it is for Christian theology to be indigenized. He recognizes the failure of Western theology to understand the African worldview. This is because Western Christian theological opinion is wrongly assumed to be the norm through which African issues of morality should be judged. In the form of a dialogue with African diviners, the author demonstrates the complexity of transcultural theological communication within the pastoral setting. The ethnocentrism of Western Christian theology, particularly when dealing with cultural issues, is clearly expounded.

In a conversational style the author discusses many aspects of African religion. With reference to belief in God, the author realizes that revelation within African religion is as complete and comprehensive as that passed through the centuries by the Judeo-Christian tradition (p. 24). Absolute monotheism within African religion made the author uneasy about his view concerning God as trinity. He felt that in this instance Africans had a purer notion of the uniqueness and unity of God than Christians did. The author realizes that as a result of cooperative living and extended family life, the African structure of family and marriage systems are quite distinct from the Western forms. Western individualism, he notes, cannot comprehend such intricate matters as polygyny or leviratic marriages. The author, almost in exasperation, poses a question for all to ponder:

“What should be the response of the Christian churches to the care of widows in Africa?” (p. 79). The question of priestly celibacy poses the greatest conflict between African and Christian traditions. For Africans, being celibate is tantamount to making a deliberate choice to remain a perpetual adolescent. Since the community expects and exhorts members to get married, clerical celibacy becomes a hindrance rather than a help within the Christian community in Africa (p. 105).

The author should be commended for his contagious and exuberant style. In a vivid way he reveals Christianity’s ethnocentrism and advocates a cultural approach to evangelism: for to
associate for urban ministries, will serve

March 28-31: "Bible Translation: The Role
Ministries Study Center, Overseas Mis-

Graham Center, Christian and Missionary

as facilitator of an exciting week of learn-

with twelve overseas and U.S. Case Studi-

ques tioning and interaction. Space is

limit ed-don’t delay your registration!

OTHER SEMINARS AT OMSC THIS SPRING

March 28-31: “Bible Translation: The Role
and Use of Colloquial Scripture.” Dr.
William A. Smalley. April 4-7: “Crucial
Issues in World Mission.” Dr. Gerald H.
Anderson. April 11-14: “Christian Mission
Under Authoritarian Governments.” Dr.
James M. Phillips. April 17-21: “When
Christians Meet Other Faiths: Case Studies
in Mission.” Dr. Alan Neely.

The author does not engage Scripture in his argument, although this

would have strengthened his position. The term “witch doctor” as used by
the author is not appropriate; it should be replaced with “medicine man”
or, better still, “herbalist.”

Zablon Nthamburi

Families in Transition: The Case
for Counselling in Context.

Edited by Masamba ma Mpolo and Cecile
De Soeveer. Geneva: World Council of
SFr 15.50. $9.95, £6.25.

This book is informative and interesting.
The thesis behind it is that third-
world countries need counseling as
much as the more developed coun-
tries. However, because the needs are
different in each culture, the pattern of
counseling must be modified.

The first part contains descriptions of
differing national needs based on
their cultural and historical back-
grounds. In two of these sections ex-
cellent descriptions are not followed by
adequate comment on the counseling
modifications required, but in the oth-
ers a neat balance is maintained be-
tween the two. The fact that each section
is written by an experienced national
adds greatly to the value of the work.

Marjory F. Foyle had thirty-eight years of mis-

sionary service as doctor and psychiatrist in

Southeast Asia. Author, lecturer, mobile coun-
selor and adviser to missions, she is Consultant
Psychiatrist to the Missionaries and Volunteers
Health Service, London.

My major criticism is that in some sec-
tions too much weight is given to the
influence of past history and foreign cul-
tural impositions, with too little at-
tempt to find the biblical teaching on
the matter under discussion. This does
not, however, reduce the intrinsic value
of the material presented.

The second part of the book deals with
care specific problems, polyg-

amy, youth-to-youth counseling, and

the importance of child spacing. The
longest section, dealing with polyg-

amy, discusses theological implica-
tions in some detail. While many

Christians would have difficulty in ac-

cepting what has been written, it is well

worth reading for its thoughtful con-
tent and good bibliography. The other
two sections describe the efforts being
made by the church and social agencies
to deal with significant problems.

I hope the book will be the first of
several studies on this important topic,
and that more and more practical

guidelines for counselors will emerge.

—Marjory F. Foyle

Theological Roots of
Pentecostalism.

By Donald W. Dayton. Grand Rapids,
Mich.: Francis Asbury Press of Zondervan
back $19.95.

This is yet another important book on
the history and theology of the Pen-
tecostal movement. This one, how-
ever, is different. It is more a discus-
sion of the development of Pentecostalism
from a theological perspective than from
the historical. The author sees as par-

allels, rather than actual sources, the
rise of Pentecostalism in the Anglo-

Catholic doctrine of confirmation, Pu-

itanism, and Pietism. There are Meth-

odist roots, but more American than
British. He also plays down the idea of
John Wesley as a “theologian of the
Spirit” in any Pentecostal sense.

It is the American Wesleyan and
Holiness traditions that gave rise to the
“Pentecostal imagery,” which later
developed into the Pentecostal doc-

trine of sanctification.

Such doctrines as dispensational-
Catholic Evangelization Today: A New Pentecost for the United States.


Inevitably, one who reviews a collection of essays is faced with the quandary of having to choose whether to give an overview of each essay or to respond in depth to selected essays. I have chosen to do the latter. The essay upon which I wish to focus is that of Bernard Quinn, entitled "A Catholic Vision for the South." I choose to do so both because of the intrinsic interest of the essay for a Catholic theologian in the southern United States (as I am), and because the essay highlights certain presuppositions that are fundamental to the study as a whole, and which, I think, demand attention.

A preliminary word about the study: the bulk of the essays in the volume were written as a reflection upon the papal encyclical Evangelii Nuntiandi on the occasion of the tenth anniversary of its publication. The editor of the volume, Kenneth Boyack, is associate director of the Paulist National Catholic Evangelization Association, and was coordinator of the 1985 conference commemorating Evangelii Nuntiandi. The common thread in all the essays is the question of how to effect Catholic evangelization in America today.

In his essay, Bernard Quinn (who is associated with the Glenmary Research Center in Atlanta, Georgia) attempts to justify Catholic evangelization activities in the American South. Though Quinn admits that the question of whether an obviously heavily churched area needs to be Catholicized is problematic, he justifies Catholic proselytism by arguing (as he thinks, on the basis of Vatican Council II) that the Catholic church contains the fullness of grace, whereas other Christian communions do not (p. 173). Thus Quinn maintains that Catholicism can supplement southern Christianity and bring it to fulfillment by its Catholic sacramental life, the communion of the saints, the richness of religious life, the "gift" of church authority, and so forth (p. 175)—a rather odd assortment of historically conditioned elements to associate with the fullness of Christianity! Quinn appears to think that Catholic missionary activity in the South is supracultural, and thus opens the culture of the South to a transcendent dimension (p. 175). Quinn’s ecclesiology deserves further reflection, I think. Implicit in the entire study is an ecclesiology of (Catholic) "fullness"/(Protestant) "incompleteness," which represents, I would argue, not so much a valid interpretation of Vatican II as an aberration from its teachings. (This is precisely the point made by Willybrands in recent debate with Ratzinger, a debate to which Quinn does not refer.) Such an ecclesiology cannot but be triumphalist, in however muted a triumphalism. Triumphalism is, I maintain, evident in Quinn’s assumption that a supracultural (albeit northern, urban, industrial) Catholicism is not susceptible to racism, whereas the South is; nor has it privatized morality, as the South has (p. 176). In the Reagan era, it is hard not to see racism and privatization of morality as American phenomena, and thus American Catholic phenomena, not specifically southern phenomena. What is sorely lacking in Quinn’s ecclesiology and its attendant assumptions of cultural superiority is the ability to learn, to expand, to be challenged by alternative visions. The ecclesiology of fullness implicit in this study brings into radical question the entire project of Catholic evangelization of America.

—William D. Lindsey

---

Willfrid Laurier University Press

A Victorian Missionary and Canadian Indian Policy: Cultural Synthesis vs Cultural Replacement

David A. Noak

This book describes the efforts of Canadian missionary E.F. Wilson (1844-1915) who entertained radical notions of Indian self-government and cultural synthesis, as well as more conventional ideas of native assimilation and cultural replacement.

Paper $17.50 (U.S.)

Of God and Maxim Guns: Presbyterianism in Nigeria, 1946-1966

Graffiti Johnson

Tracing the history of the Presbyterian Church of Nigeria to a young and enthusiastic church in Jamaica, Johnston describes the evolution of the church, the changing role of the missionaries, and the interaction with the native inhabitants from 1846 to 1966.

Paper $18.50 (U.S.)

The Social Uplifters: Presbyterian Progressives and the Social Gospel in Canada, 1875-1915

Brian J. Fraser

Examining the Social Gospel among Canadian Presbyterians prior to the First World War, this book explores the theology, the social context, and the strategies of the leaders of the Presbyterian Board of Evangelism and Social Service. Fraser describes how these men spread their ideas and ideals for a Christian civilization in Canada.

Paper $18.50 (U.S.)

Postage and handling charges: Please add $2.50 for first book ordered and $.50 for each additional book. Prices are subject to change without notice.

Order from: Humanities Press Inc.
Atlantic Highlands
New Jersey, U.S.A. 07716
Telephone: (201) 872-1441
Roy Eckardt, emeritus professor of religious studies at Lehigh University, in less than irenic style, has chosen as one of his principal foils (pp. 10, 60-61, 151) the evangelical work by the Fuller Seminary professor, Donald A. Hagner (The Jewish Reclamation of Jesus, Zondervan, 1984).

Eckardt's reading of Paul and the entire (?) Christian tradition (p. 15) at points appears to suggest that "the religion of Israel is now superseded" (p. 15) and the claim that Jesus was resurrected from the dead is a divisive imperialism that erects impossible barriers for the Jewish people (pp. 149-50).

Further, some of Jesus's alleged anti-Jewish sentiments, for example, John 8:44, according to Eckardt, paved "the road to Auschwitz" and anti-Semitism (pp. 63, 66). The presupposition of Eckardt's study is that "one cannot be a Jew and a Christian at the same time" (p. 69). So what was Jesus?

The Jews for Jesus organization is accused of being a "deception" (p. 70). Indeed, the claim that through Jesus the Messiah one can become a "completed Jew," he says, "at once misrepresents Christianity and flouts the integrity of Judaism" (p. 70). However, even Eckardt backs away from so simplistic an approach: "all human beings need the good news," he concludes (p. 70).

At "the heart of the Jewish-Christian conflict is the issue of Christology . . . [and] . . . the resurrection" (p. 82). While the Jewish scholar Pinchas Lapide argued for the resurrection of Jesus as an actual happening, most scholars—according to Eckardt—regard it as an ideology that is "conducive to a victimizing of Jews" (p. 87) and the centerpiece of a "theology of replacement" (p. 83).

Much of this is nothing more than the Marcionite heresy (see my Toward Rediscovering the Old Testament, Zondervan, 1987, pp. 13-32).

There is also a need for a much more vigorous interaction with the claims of Christ. Hagner's work offers a more substantive basis for real dialogue than the faint-hearted disclaimers of modern Protestant and Catholic scholars cited by Eckardt.

I do agree, however, that the one potential resource for rapprochement can be found in the land of Israel (pp. 154-56). But this is merely alluded to and left undeveloped. The argument, however, is central to Paul's soteriology in the book of Romans, especially chapters 9-11 (see my Toward Rediscovering, pp. 46-58).

Eckardt's book can be recommended for setting up certain aspects of the problem, but he does very little to help bring rapprochement.

—Walter C. Kaiser, Jr.
Case Studies in Missions.


There is much of value in this attractive book, which employs case studies to illustrate dilemmas in contemporary mission. The editing weaves together varied styles and sensitizes missionaries to the need for finesse and wisdom. The community—with the Bible and under the Spirit—is called to discuss and discover solutions.

Anthropologically, some stories are melodramatic, others sketchy, and some facts are wrong as presented: the levirate is not marriage (p. 46); “dowry” is not “brideprice” (p. 147); statements about “buying” wives (p. 75) are unacceptable; and current Western wisdom on marriage is not inevitably the last word (p. 197). Moreover, disclaimers notwithstanding, there is sexism in the book; language is as much a tool for change as a simple recording device.

Theologically, the book illustrates rather well the practical problems arising from respect for sola scriptura without reference to other authority; consensus does not always arise from meditation, and some ultimate authority—if only the experience of the missionary—tends to be claimed. And this leads to my main reservation: the implication that the missionary must make Solomonic pronouncements on every case. Most chapters end with some pregnant phrase like: “The Pastor took a deep breath and said, . . .” Such attitudes have marked and marred missionary work, and though this book speaks of discussion and consensus, it still leaves the impression that the “pastor” must make a final statement, rather than facilitate sharing, listen to advice, and undertake discernment. Yet clearly, the missionary does not know best.

A fear of making mistakes and of allowing others to do so is characteristic of many missionaries. Yet greater trust in the Spirit and the people is indicated on almost every page of this book, which could be a challenge to our ways both of perceiving each other and of undertaking mission. As a stimulus to discussion and a spur to humility, this is a helpful volume for missionaries, seminarians, and committees. —Anthony J. Gittins, C.S.Sp.

Fifteen Outstanding Books of 1988 for Mission Studies

The editors of the International Bulletin of Missionary Research have selected the following books for special recognition of their contribution to mission studies in 1988. We have limited our selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to advance the cause of missionary research with scholarly literature.


Camps, Arnulf and Jean-Claude Muller, eds. The Sanskrit Grammar and Manuscripts of Father Heinrich Roth, S.J. (1620-1668). Leiden: E. J. Brill. $70.


Wickleri, Philip L. Seeking the Common Ground: Protestant Christianity, the Three-Self Movement, and China’s United Front. Maryknoll, N.Y.: Orbis Books. $27.95.

New Religious Movements and the Churches.


Here we have a neatly condensed volume on a subject of real contemporary significance, the advance of the New Religious Movements (NRMs) and their influence in the churches. The book represents the discussions held in Amsterdam in 1986, sponsored by the World Council of Churches and the Lutheran World Federation. There are twelve seminal contributions and a response paper by Rüdiger Hauth on the question of methods of recruitment to the NRMs. The essays are of such value that they make the book a "must" purchase, not because they present particularly new information, but because they represent the polarization in opinion on the subject. On the one hand, the concern for individuals believed to be recruited under unreasonable pressure; on the other hand, the concern to ensure genuine freedom of propagation for all religions.

We have here a valuable search for some convenient way of classifying the unprecedented (p. ix) explosion of NRMs at the present. Hummel claims that the majority of these movements have a Hindu or Buddhist background (p. 17), and there is some feeling that because the concepts underlying them are not as evidently unchristian as are those of, say, Marxism, they could pose the greater threat.

Kenneth Cracknell's chapter, "Dialogue with New Religious Movements?" demands careful study by church leaders at every level; the question mark itself serves to emphasize the current uncertainty in the minds of many as to the propriety of that dialogue.

The volume is strongly recommended for study—a valuable alternative to some of the weighty tomes on the same subject, which might supply needed further explication.

—Peter G. Cotterell

Face of a Church: A Nascent Church of the People in Crateús, Brazil.


Face of a Church is the story of a courageous, serious, and sincere effort of an entire diocese to create an experience of church that is of the poor, reaching out to the poor, enabling the poor to be the interlocuters of an ongoing dialogue.

At times it is painfully honest in recounting the difficulties and ensuing tensions that emerge when a radical change is proposed in the lifestyle and habitual way of being bishop and pastoral worker. The dismantling of certain pastoral structures and organizations, and the creation of new ones where true participation and representation of the people is rendered possible, is realistically described. The author addresses almost all aspects of the life of the church (faith, commitment, sacraments, ministers, politics, economics, popular religion, relationship to Rome) in a frank, direct fashion without any apologies or fear of offending, alienating, or scandalizing.

The book is permeated by a profound spirit of faith and the striving to be coherent to the values of the gospel and the challenges of being church in a world of institutionalized poverty and injustice. Perhaps the book's weakness is that, though it is proposed as an auto-evaluation of a church that has become

Global Economy: A Confessional Issue for the Churches?


This volume is a significant contribution to the ongoing quest toward connecting Christ's mission and the challenge of growing inequalities between the rich and the poor generated by the global economic system.

Duchrow's approach is informed by his German context, Lutheran background, and ecumenical experience (he was director, Department of Studies, Lutheran World Federation, 1971-77, and is now secretary for mission and ecumenical relations, Evangelical Church in Baden, Heidelberg). While parts of his book are addressed particularly to German churches, he expresses the hope that the challenge...
being faced by the German churches may serve as a “sort of parable” that will help other churches in the affluent West to examine the same concerns in their contexts and see their tasks more clearly.

In Duchrow’s view the main questions facing humanity today—such as apartheid, the arms race, growing inequalities, and ecological destruction—all lead to the economic problem. However, Christians in the affluent West have been slow to respond to this. A major hindrance for German Lutherans, he argues, has been the “two-kingdoms doctrine.” Drawing extensively upon Luther, he argues that Luther never systematically formulated such a doctrine; rather, Luther actually held that the different “estates” should be viewed as existing in mutually correcting tension. According to Duchrow, the supposed “two-kingdoms doctrine” was a later formulation, which viewed economics as an autonomous realm and which has operated as an ideology to serve the interests of the rich and powerful.

Duchrow has some harsh things to say about the global economic system, which benefits primarily the affluent West and which he sees as idolatrously defended and constituting one of the foremost mission fields today. Drawing upon biblical images, Luther, Bonhoeffer, and the Barmen Declaration, he argues that authentic confession of Christian faith by affluent Christians will involve both “resistance” to the present global economic system, which operates so as further to divide them from the poor, and standing in solidarity with the poor with whom they claim to share one table, affirm one Lord, seek one church. At stake, in Duchrow’s view, is the reality of the church.

In his theological analysis and his identification of resources for theological renewal, Duchrow provides a model for churches elsewhere to ask what has hindered them from addressing more directly the economic problem and what in their tradition can help empower them to become a church that confesses its faith in response to the challenge of the global economic system.

The book is based upon earlier essays and new material prepared for the German edition (1986). Only to some extent does the usual comment about anthologies “being uneven” apply with regard to length and rigor of individual chapters. The material is well edited, apart from a few discrepancies, and the translation is eminently readable. This volume should be of considerable interest not only to persons concerned with ethical issues connected with relating Christian faith and global economics but also to those concerned with urgent ecclesiological and missiological issues, and should be useful for seminary courses in these areas.

—Hunter P. Mabry


Harvie Conn wants to disabuse us of our stereotypical thinking about cities. In cities, we believe, people become statistics bereft of their roots, passing wordlessly in hallways of huge buildings. The city also teems, it is held, with shiftless people, indolently getting their highs, while God blesses those who work. Yet another stereotype proclaims that God is harder to find in the city than in the verdant countryside. Out among the fields, beside the brook, we can best behold God, but the roar and speed of the city seem to make him distant or unnecessary.

These are samples of the myths that Conn, professor of missions at Westminster Seminary, seeks to demolish. They are, he asserts, favorite constructs of the middle class, handy generalizations made about the marginalized by well-educated outsiders. Urban life, for example, is said to dehumanize, to leave people without nurturing webs of relationships. True as this may be for a small middle class, the vast majority of the city’s poor help one another daily and share burdens and joys. For most, anonymity is pure myth.

We focus on crime in the city, violent crime in the street, but actually there is no less crime in the cushy offices of suburbia, populated by smooth tax evaders and swindlers able to buy lawyers.

Is it true that the children of the city long for open fields and ache for the silent hillsides? Sometimes. Generally, though, they know where the action is, and soon want to get back to the sounds, movement, and excitement of the city.

Thus Conn relentlessly explodes the myths that have so often excused an anti-urban prejudice and given the church its apologia as it fled to the suburbs. Conn pleads that we accept the bypassed peoples of the inner cities as unreached peoples. Yet the cityscape is not a dismal gray, but a tapestry of great variety and color, rich with mission potential. As Christians catch this vision of the future, of the coming City of God, the New Jerusalem, we shall see that in the city, too, our God reigns.

—Eugene Rubingh

God Is Rice: Asian Culture and Christian Faith


The cover design uses grains of rice to shape the letters for God Is Rice, enhancing the already provocative title of the book. "When we say that God is rice," says Takenaka, "we take rice as the symbol of God’s gift of life, just as Jesus did when he said, ‘I am the living bread which came down from heaven’" (p. 21). One of the best-known Japanese theologians outside Japan, the author is professor of social ethics at Doshisha University’s School of Theology in Kyoto.

Douglas J. Elwood is Professor of Theology and Ethics at the Divinity School of Silliman University in Dumaguete City, Philippines, where he has served as a career missionary under the Presbyterian Church (USA).

Radical Liberation Theology: An Evangelical Response.


This is a strong criticism of radical liberation theology, which, the author maintains, originated in ISAL (Church and Society in Latin America) from 1959 to 1965 and was then taken up by Catholic theologians. Gustavo Gutiérrez’s “basic argument,” according to Hundley, “is that Christians must cease doing theology on the basis of interpreting the Scriptures and begin seeing theology as critical reflection on liberating praxis”
(p. 12). José Miguez Bonino, he says, asserts that one must first make one’s political option, in favor of the poor, then theologize within this framework. According to Hundley, “it is not that Miguez has actually broken the pattern of evangelical theology in drawing general principles and then applying them to life; rather he has substituted Marxism for the Scriptures as the source of the principles he chooses to apply” (p. 20).

The author is an American missionary of Wesleyan heritage who has served with OMS International in Colombia since 1970. He is professor of hermeneutics at the Biblical Seminary of Colombia.

Hundley says radical liberation theology does not include such theologians as Orlando Costas, Mortimer Arias, and Helfer Cañaña. By considering these men liberation theologians “many Western Christians have been lulled into the conclusion that Liberation Theology is nothing more than traditional Christianity with the addition of deep concern for the poor from the Latin American perspective” (p. 2). But true liberation theology, he says, “is a theological and doctrinal revolution that stands in opposition to the very foundations of traditional Christian doctrine” (p. 3).

This is a provocative study that makes excessive generalizations. In one case it includes neo-evangelicals, liberalism, and the new hermeneutic together. I also question the author’s reading of the Nicaraguan situation.

However, Hundley does put his finger on the basic problem evangelicals have with liberation theology: “the denial of the authority of God’s word for Christian faith and practice” (p. 69). In this sense liberation theology is another reflex of modern humanistic thought, which characterizes Western “post-Christian” culture.

Hundley recognizes the challenge of liberation theology and its emphasis on changing the situation of poverty and injustice. He says we need to listen, bring our own Christian practice in line with God’s word, and develop a truly biblical theology of liberation. He includes a helpful bibliographical essay.

—Mervin Breneman

Mervin Breneman has served with Latin America Mission since 1961. He is Professor of Old Testament in the Baptist International Theological Seminary in Buenos Aires, Argentina.

Variations in Christian Theology in Africa.


The eight papers in this slim volume were presented at a symposium convened by the Olau Petri Foundation of Uppsala University in April 1983. The three papers on black theology, all jointly written by two students of Hallgren—Lars Parkman and Stina Karlton—sketch the historical development of black theology in the past thirty years in South Africa, outline its

Follow a Revolution.
structure and concerns, and summarize responses to it by theologians from other traditions. The authors provide clear and valuable description in each case, especially the second, but make no attempt at any evaluation of their own.

Four of the five papers on African theology come from Professor John S. Pobee, a Ghanaian Anglican. His work, like that of the other contributor, Mercy Oduoye, goes beyond the descriptive level and enters the theological debate, arguing that African theology must tackle a broader agenda than black theology does.

Pobee repeatedly refers to the “non-negotiable” gospel or revelation as a standard for critiquing all cultures, and he does venture to spell this “residuum evangelium” out in eight points at the end of his last essay (pp. 68-69). This is likely to stimulate vigorous discussion from many quarters.

Pobee’s theological method is particularly clear in his essay “Life and Peace: An African Perspective” (pp. 14-31). He uses the traditional African perspective as a “starting point,” identifies and corrects its deficiencies by the use of Scripture (John’s Gospel, in this case), and then employs the refined perspective to raise major questions about some current theological approaches to the issues of power, human rights, and the welfare state.

Those interested in current theological discussion in Africa should not overlook this work.

—Stan Nussbaum

Stan Nussbaum, an American Mennonite, is a staff member of the Centre for New Religious Movements at the Selly Oak Colleges in Birmingham, England. From 1977-83 he was involved in Bible teaching and research among African independent churches in Lesotho.

Apologia: Contextualization, Globalization, and Mission in Theological Education.


Recent years have seen a spate of publications on the state of the academy in the United States (e.g., Bennett, Bloom, Boyer, Hirsch) and on seminaries: Lindbeck’s probe of university divinity schools (1976), and his Ministry in America (1980), Sheryl Kleinman’s telling case study, Equals before God (1984), Farley’s Theologia (1983), and relevant issues of Theological Education.

Timothy Paul Erdel is librarian and lecturer at Jamaica Theological Seminary and the Caribbean Graduate School of Theology in Kingston, Jamaica. A missionary with the Missionary Church since 1987, he spent his formative years in Ecuador as an Mk (missionary kid).

The present work by Max Stackhouse, Herbert Gezork Professor at Andover Newton Theological Seminary, is notable for its attention to global and missiological concerns, its dialogical character—a conversation that invites many participants and extends in many directions, and its underlying insistence that the question of theological truth is primary, thereby rejecting unqualified pluralism.

Stackhouse deliberately distills and sustains interaction with so many other points of view that his own voice is too often lost. The book begins as a catalog of competing perspectives with occasional shrewd comments and criticisms by the author. There is value in the exercise; but what one presumes were once lively exchanges and debates in earlier forums are sometimes reduced to rather stilted, second-hand repartee, yet still very much worth reading. Midway through the text the book gains cohesion. Starting with the chapter “Praxis and Solidarity,” the depth and power of Stackhouse’s own analysis comes to the fore, at times approaching brilliance.

The work lacks a bibliography or an index and suffers from editorial lapses (e.g., “Sakka Gakkai” [p. 165] for Soka Gakkai, “intermural” [p. 174] for intramural, “right-brained” [p. 212] for left-brained). A welcome discussion of poiesis omits reference to the seminal essay by C. S. Lewis, “Bluspels and Flalansfers.” The dismissal of an “ethical orthopraxis” for some domains (p. 199) is ambiguous, perhaps troubling. In keeping with the zeitgeist, fundamentalists are whipping boys and major segments of evangelicalism are ignored. Such matters notwithstanding, Apologia is exceptionally thoughtful and highly recommended.

—Timothy Paul Erdel

Communication for All: New World Information and Communication Order.


This book belongs in the library of every person engaged in making communications policy, for at least two reasons. First, a reading of the essays brought together by Philip Lee—a London staff member of the World Association for Christian Communication—reveals quickly how much more broad is the content of the word “communications” than one had previously understood. Second, the annotated bibliography collated and written by Colleen Roach, an American writer in Paris, gives the reader a running start toward the further study necessary to draw even with current informed thinking on the subject.

The context in which this book is produced accent's its importance. Readers will recall that new nations in the post-World-War-II period raised the issue of concentration of media power on an international level, with the initial focus on Reuters, Havas, Associated Press, Wolff, and UPI. The public inquiry quickly broadened, in UNESCO and elsewhere, to include discussion of radio, cinema, record, and television companies headquartered in the United States and Europe, with much talk of their so-called cultural imperialism. Alternative international news services...
were proposed, and laws were enacted in the new nations (and in some others) controlling the import of television programming and films. Finally there was a UNESCO-sponsored McBride Commission charged with making a thorough study of communication problems, out of which came proposals for national self-determination in communication and for protection of cultural autonomy. Robert White’s essay, “Christians Building a New Order of Communication,” sketches this background most brilliantly.

At first the McBride Commission’s Report stirred little in the West but controversy. Into its every line were read intimations of governmental control of press freedom. But as a decade and more passed, initial heat has faded and more rational approaches have been taken, of which this book contains many. Most Western readers will still fear that models suggested carry with them a high susceptibility to governmental interference. But the notes that are being struck—that communications is a right for all the people, a right that all persons may, should, and must exercise; and that the present top-down, condescending, didactic style of communication does violence to the exercise of that right—are incontestible in their truth.

Essayists in this volume are of international eminence. They have not been afraid to lift up and examine the most difficult questions and hypotheses. They have made the link to Christian imperatives of witness to Christ, the gospel, and human dignity inescapable. Indeed, White and others in this book leave us in no doubt that a discussion of communications is, given the nature and task of the church, a discussion of the esse and meaning of the body of Christ on earth.

Still, that initial concern remains. Again and again, even in this book (Paul Ansah’s essay, for example), a point is made that communications facilities “should be used to forge a sense of national unity and integration.” With that we are back, surely, to Plato, to Marx, to the whole “Art must serve” effort to wed mendacity to information, imagination, truth. That today’s out-for-a-buck, profit-making communications entrepreneur frequently operates on this principle should not make us willing to grant the same license to similar hungry types who tend to seek their fortunes in undemocratic governments rather than in commerce. Frankly, I’ll stick with Aristotle, even Aristotle corrupted.

—Jim Gittings

Research Works for Mission

Let the International Bulletin of Missionary Research work for you.

Join thousands of subscribers worldwide who keep up-to-date on the latest developments in world mission through quarterly reports in the International Bulletin. Here’s a sampling of what you’ll find:

- Annual statistical survey by David Barrett
- Reports from significant mission conferences
- Update on mission issues in all six continents
- Profiles of missionary leaders
- Book reviews and current book notes
- Checklists of mission periodicals
- Dissertation notices
- Bibliographies

Discover how vital the International Bulletin is to your mission. Stay informed. Subscribe today!

"It's the journal I read first."
-Paul E. Pierson, Dean School of World Mission Fuller Theological Seminary

"The most distinguished journal in its field."
-George Hunter, Dean School of World Mission and Evangelism Asbury Theological Seminary

"The best source for research on mission issues.
-Joan Chatfield, M.M. Institute for Religion and Social Change

"The most comprehensive publication to keep abreast of mission in and to six continents."
-Thomas F. Stranksy, Rector Ecumenical Institute Tantur, Israel

"One of my truly indispensable resources."
-Ronald Taylor, Exec. Dir. American Baptist International Ministries

Make check payable and mail to:
INTERNATIONAL BULLETIN
OF MISSIONARY RESEARCH
Circulation Department
P.O. Box 1308-E
Fort Lee, New Jersey 07024-1308 U.S.A.
PLEASE PRINT
Name ____________________________
Address ____________________________
City __________ State/Zip __________
Country ____________________________

Yes, I want to stay informed about world mission. Begin my subscription to IBMIR for the term indicated.

☐ One year, 4 issues $18
☐ Two years, 8 issues $33
☐ Three years, 12 issues $49

Please allow 5 to 7 weeks for delivery of first issue.

FREE POSTAGE WORLDWIDE

☐ Air Mail $16 per year extra.
☐ New subscription ☐ Renewal
☐ Payment enclosed
☐ Bill me (U.S.A. only)
A Century to Celebrate: History of Woman’s Missionary Union.


A book-length history of the Woman’s Missionary Union (WMU) of the Southern Baptist Convention is produced every twenty-five years. A Century to Celebrate by Catherine Allen documents the development of WMU from its 1888 beginning as whisperings in the balconies to a place on center stage in Southern Baptist life won by spunk and sacrifice. It follows In Royal Service written by Fannie Heck in 1913, Following In His Train by Ethlene Cox in 1938, and Alma Hunt’s History of Woman’s Missionary Union, 1964. The centennial history is complemented by Labors Together with God, 1987, in which Allen focuses on WMU leaders. A Century to Celebrate is crafted sympathetically, for the author has been employed by the subject organization since 1964. Her language is poetic and sweetly feminist, reflecting the delicate diplomacy of generations of gifted women struggling within the male-dominated denomination for an opportunity to participate in the Christian mission.

Over a quarter of the book is devoted to such features as a roster of leaders prepared by Carolyn Smith, a chronology compiled by Eljee Bentley, statistics, and twenty-five pages of pictures. An impressive guide to archival materials, copious endnotes, and an index heighten the value of the volume as a resource for research.

With all of its laudable attributes, A Century to Celebrate is twice-flawed. The volume lacks integration and, presented as a potpourri of independent treatises, is marred by excessive repetition. Less distracting but disappointingly reductionist is the portrayal of WMU as an inspired clique on the national level with little more than remarkable statistics percolating from the local groups. Nevertheless, this volume is a masterpiece of encouragement for women in ministry and a scholarly source of principles for success in mission support for those who teach or are responsible for strategy toward that end.

—Kathleen A. W. Dillman

Kathleen A. W. Dillman was a missionary in Kenya and Tanzania, 1971–81. She is currently a doctoral student at Golden Gate Baptist Theological Seminary in Mill Valley, California, where she also serves as an Adjunct Professor of Missions.
thorough knowledge of church-growth literature as a teacher in the field of mission and evangelism at Asbury Theological Seminary.

Hunter's own summary (p. 36) of the major strategies discussed in the book is helpful and concise. Churches grow as they are (1) identifying receptive people to reach; (2) reaching across social networks to people; (3) organizing new recruiting groups and ports of entry; (4) ministering to the needs of people; (5) indigenizing ministries to fit the culture of the people; (6) planning to achieve the future they intend.

Specific matters from the Methodist heritage include the way in which Wesley gave time and energy in seeking responsive people—the new working class and mining people; the development of classes as a way of creating a disciplined fellowship for mutual help; and the various means used to foster a compassionate ministry to people in need, especially in cases of sickness.

The best insight I found among the many included concerns the value of friendship as a means of spreading the Christian faith. Up to 90 percent of new believers are strongly influenced, not by the mass media or by strangers, but by persons who are known and trusted by their hearers. Friendship is a potent factor in evangelism!

The title of the book is taken from a line by Charles Wesley: "to spread the power of Jesus' name." Hunter's work uses both theory and practice to show how, under the Holy Spirit, churches can work to put apostolic and Wesleyan principles into action today to achieve that goal.

—Rodger Bassham

Rodger Bassham, a minister of the Uniting Church in Australia, worked in Papua New Guinea at the Barongo Theological College before returning to Adelaide, South Australia, where he is now engaged in pastoral ministry and teaching.


This book is a detailed treatment of an exceptionally gifted and controversial figure, at the turn of the nineteenth century, in his struggle against the colonists in the Cape in defense of political and social rights and social equality for all races. The biography of this remarkable man at the beginning of the modern missionary movement, a champion of the cause of the oppressed, bears a message of sadness that the mainstream of missionary activity in South Africa did not follow the missionary policy of Johannes Theodorus van der Kemp.

The author, Dr. Ido H. Enklaar, as principal of the Hendrik Kraemer Institute, Holland (1969–76), has published several books and articles in the field of the history of missions. This particular publication provides a thoroughgoing historical missionary study of the life and work of Van der Kemp within the context of his time. As such it corrects two previous accounts of Van der Kemp, one by his grandnephew, which had the stamp of romanticism, and another by A. D. Martin, which had been able to use only limited source material.

Enklaar's account deals with Van der Kemp's spiritual pilgrimage prior to his arrival in the Cape, and the stormy years from 1800 in his conflict with public opinion and state policy in the early Cape. The early period highlights Van der Kemp's early military and medical experience and his role in the founding of the Netherland Missionary Society in 1797 in Rotterdam. His arrival in the Cape depicts his pioneering of the work of the London Missionary Society among the Xhosa and Khoikhoi peoples of South Africa.

Van der Kemp's significant role in the Boer Cape colony in the first decade of the nineteenth century is reflected in his tenacious stand against the discriminatory stance the colonists took against the indigenous peoples in the Cape. His inflexible behavior and personal character have often been blamed for the tensions and conflicts in his relationship with the established order of the day. This must be understood and evaluated, however, within the di-
alectical conflict of Van der Kemp's insistence on freedom and equality for the colored peoples of South Africa, as against the entrenched policy and attitude of the Cape Boer colony. The bitter dispute lies there and not merely in the temperament of the one who formulated this mission policy.

In his evaluation of Van der Kemp, Enklaar speaks of Van der Kemp as the missionary to the Khoikhoi who became "the protector and leader of this pitiful, landless marginal group of African society in order to emancipate them from their moral debasement and physical misery" (p. 208). Their condition forced him to become their advocate before their government, by rejecting all compromise and resisting the country's highest authorities in the implementation of their unjust policies. He was a crusader, "fighting for the oppressed and the under-privileged through the evangelical values of mercy and justice" (p. 208). He is presented in this book as a powerful symbol for the indigenous peoples of South Africa, who are victims of a whites-only system.

This biography of Van der Kemp not only arouses sorrow and anger that these early beginnings of the modern missionary movement, which addressed the sociohuman issues, did not become the mainstream missionary focus of concern in South Africa. It also gives support to the roles of all in that country and in other countries who, in pride, integrity, vision, and action, pursue the struggle for worthy human relationships of equality and humanity in the revolutionary spirit of the kingdom of God and Christ.

—John N. Jonsson

**Dissertation Notices**

*From the University of Birmingham, England, 1985–1988*

Difato, Joseph C.

"Pope and Executive: An Examination of Management Science and Catholic Social Teaching in Relation to the Dehumanizing Effect of Business Practice."

Massey, Richard.

"'A Sound and Scriptural Union': An Examination of the Origins of the Assemblies of God of Great Britain and Ireland during the Years 1920–1925."

O'Mahony, Patrick.

*A Question of Life: Its Beginning and Transmission. A Moral Perspective of the New Genetics in the West, USSR, Poland and East Germany."
Ph.D. 1987. (Publication planned under the same title by Macmillan & Co., Ltd., London.)

Prior, John Mansford.

"Church and Marriage in an Indonesian Village: A Study of Customary and Church Marriage among the Ata Lio of Central Flores, Indonesia, as a Paradigm of the Ecclesial Interehrelationship between Village and Institutional Catholicism."

Sauca, Ioan.

"The Missionary Implications of Eastern Orthodox Ecclesiology."

Van der Laan, Cornelis.

"Gerrit Roelof Polman: Sectarian against His Will. Birth of Pentecostalism in the Netherlands."
Ph.D. 1987. (To be published in English under the title "Sectarian against His Will: Gerrit Roelof Polman (1868–1932) and the Birth of Pentecostalism in the Netherlands" by Scarecrow Press, Metuchen, N.J.; and in Dutch by J. H. Kok, Kampen, The Netherlands.)

Van der Laan, Paulus Nicholaas.

"The Question of Spiritual Unity: The Dutch Pentecostal Movement in Ecumenical Perspective."
Ph.D. 1988. (To be published in English by Scarecrow Press, Metuchen, N.J.; and in Dutch by J. H. Kok, Kampen, The Netherlands.)

Yoo, Boo Woong.

"Korean Pentecostalism—Its History and Theology."

**CIRCULATION STATEMENT**

Statement required by the act of August 12, 1970, section 3685. Title 39, United States Code, showing ownership, management, and circulation of INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH.

Published 4 times per year at 490 Prospect Street, New Haven, Connecticut 06511.

Publisher: Gerald H. Anderson, Overseas Ministries Study Center, 490 Prospect Street, New Haven, Connecticut 06511. Editor: Gerald H. Anderson, Overseas Ministries Study Center, 490 Prospect Street, New Haven, Connecticut 06511. Managing Editor: James M. Phillips, Overseas Ministries Study Center, 490 Prospect Street, New Haven, Connecticut 06511.

The owner is Overseas Ministries Study Center, 490 Prospect Street, New Haven, Connecticut 06511.

The known bondholders, mortgagees, and other security holders owning or holding one percent or more of total amount of bonds, mortgages or other securities are: None.

<table>
<thead>
<tr>
<th>Total no. copies printed</th>
<th>9,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid circulation: sales</td>
<td>8,000</td>
</tr>
<tr>
<td>through dealers, carriers, street vendors, and counter sales</td>
<td>0</td>
</tr>
<tr>
<td>Mail subscriptions</td>
<td>7,981</td>
</tr>
<tr>
<td>Total paid circulation</td>
<td>7,981</td>
</tr>
<tr>
<td>Free distribution</td>
<td>387</td>
</tr>
<tr>
<td>Total distribution</td>
<td>4,368</td>
</tr>
<tr>
<td>Copies not distributed: office use, left over, unaccounted, spoiled after printing</td>
<td>947</td>
</tr>
<tr>
<td>Returns from news agents</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>9,000</td>
</tr>
</tbody>
</table>

I certify that the statements made by me above are correct and complete.

(signed) Gerald H. Anderson

International Bulletin of Missionary Research
Stay on target in 1989 at Overseas Ministries Study Center

Jan. 16-20: YOUR WILL BE DONE: MISSION IN CHRIST'S WAY. Dr. Eugene L. Stockwell, Commision on World Mission and Evangelism, World Council of Churches.


Feb. 20-23: CAN THE WEST BE CONVERTED?
A symposium on the thesis of Lesslie Newbigin, led by Dr. Vernon C. Grounds, Dr. Charles C. West, and Professor Samuel Escobar. Cosponsored by Princeton Seminary Center for Continuing Education, at Princeton, New Jersey.


March 13-17: CHRISTIAN COVERAGE AND RENEWAL IN AFRICA. Dr. Lamin Sanneh, Harvard University.

March 28-31: BIBLE TRANSLATION AND MISSION: THE ROLE AND USE OF COLLOQUIAL SCRIPTURE. Dr. William A. Smalley, United Bible Society.

April 4-7: CRUCIAL ISSUES IN WORLD MISSION. Dr. Gerald H. Anderson, Director, OMSC.

April 11-14: CHRISTIAN MISSION UNDER AUTHORITARIAN GOVERNMENTS. Dr. James M. Phillips, Associate Director, OMSC.


The weekly seminars are open to all who share OMSC's commitment to the Christian world mission. You do not have to be "in residence" at OMSC to participate.

Registration/tuition: $50 for seminars, which begin Monday afternoon and conclude Friday noon. Tuition for March 28, April 4, and April 11, $35; these begin Tuesday morning and conclude Friday noon, with afternoons free for research, consultation, and recreation.

Overseas Ministries Study Center
Gerald H. Anderson, Director
490 Prospect St., New Haven, CT 06511-2196 U.S.A.

Please send more information about:

Name

Address

City _______ State _______ Zip _______

Publishers of the International Bulletin of Missionary Research
Book Notes

Anderson, Bernard, and John Correia-Afonso, S.J., comps.
Annual Bibliography of Christianity in India. No. 6, 1986.

Cracknell, Kenneth.
Toward a New Relationship: Christians and People of Other Faith.

D’Costa, Gavin.
Theology and Religious Pluralism: The Challenge of Other Religions.

Elwood, Douglas J.
Toward a Theology of People Power: Reflections on the Philippine February Phenomenon.

Francis, T. Dayanandan.
Aspects of Christian and Hindu Bhakti.

Keitzar, Renthy, ed.
Church, Ministry and Mission: Essays in Honour of K. Imotemjen Aier.

Malek, Roman, and Manfred Plate, eds.
Chinas Katholiken suchen neue Wege.

Marsden, George M.
Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism.

Mignone, Emilio F.

Müller, Karl, and Theo Sundermeier, eds.
Lexikon missionstheologischer Grundbegriffe.

Rajashekar, J. Paul, ed.
Christian-Muslim Relations in Eastern Africa.

Samartha, S. J.
The Search for New Hermeneutics in Asian Christian Theology.
Paperback. No price indicated.

Sargant, Norman C.
From Missions to Church in Karnataka, 1920–1950.

In Coming Issues

Missions and Mammon: Six Theses
Jonathan J. Bonk

Ministry in Multi-Faith Britain
Roger H. Hooker

From Missions to Globalization:
Teaching Missiology in North American Seminaries
Norman E. Thomas

Toward Indigenization of Christianity in Africa: A Missiological Task
Zablon Nthamburi

Reflections on Missionary Historiography
Eric J. Sharpe

The Origins and Evolution of the Three-Selfs in Relation to China
Wilbert R. Shenk

My Pilgrimage in Mission—A Series, with articles by
Hans-Werner Gensichen
Arthur F. Glasser
Norman A. Horner
Samuel H. Moffett
John V. Taylor
Harold W. Turner
and others

In our Series on the Legacy of Outstanding Missionary Figures of the Nineteenth and Twentieth Centuries, articles about
Roland Allen
Charles H. Brent
Amy Carmichael
Daniel J. Fleming
Maurice Leenardt
John Alexander Mackay
Helen Barreit Montgomery
Constance E. Padwick
J. Waskom Pickett
Charles W. Ranson
Timothy Richard
A. B. Simpson
Robert P. Wilder