Renewal in Mission Studies? Yes and No

Have mission studies experienced renewal in recent years? Yes. Is all therefore well? No.

In February 1991, for a project funded by the Pew Charitable Trusts of Philadelphia, a score of scholars from North America, Britain, and the Third World gathered at the Overseas Ministries Study Center, publisher of this journal. Their task: Assess the state of studies in mission and world Christianity and identify problems and prospects.

A proper assessment demands careful nuancing. On one hand, missiology has established itself as an academic discipline worthy of the best minds. On the other hand, as Andrew F. Walls points out in the feature article of this issue, there are serious, even systemic problems to be faced. For instance, he foresees a danger that the professionalization of mission studies could lead to the isolation of mission scholars to the field of missiology. What is needed is a thoroughgoing interpenetration of mission studies, not only with theology but with such secular disciplines as sociology, anthropology, history, and economics. Most serious of all is the still minimal awareness in Western circles of the realities and needs of the Christian communities of the Southern continents. Mission studies must be immersed in those realities, and the principle of collaborative work with the churches and scholars of the Third World must be lifted up as a sine qua non if the study of mission and world Christianity is to have integrity.

This latter concern is borne out in regard to documentation from the Third World. Even such premier libraries as the Day Historical Library of Foreign Missions at Yale Divinity School, and the Missionary Research Library at Union Theological Seminary, offer very little by way of materials originating from the burgeoning Christian communities of the Third World. The situation regarding this and other concerns, with proposals for a way forward, are surveyed here by Stephen L. Peterson.

In the third article of this issue, Gerald H. Anderson presents convincing evidence of the remarkable growth of mission studies that has taken place in the last twenty years. Yet he is forced to ask, where is there today the kind of research that was available to mission executives in the 1950s to guide agency policies and decision-making? Furthermore, states Anderson, "The revitalization in world mission studies has not been matched by a revitalization in world mission involvement in many churches. Why?"

We face exciting and promising prospects—but there's still a long way to go.

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Structural Problems in Mission Studies

Andrew F. Walls

The Critical Significance of Mission Studies

The proper definition of mission studies could occupy us a long time, but probably everyone could agree that certain topics belong to it. I am not concerned here with the relative importance of these topics within mission studies, nor with their degree of centrality to it, but with the fact that they illustrate the critical significance of mission studies as a discipline.

Let us begin with old-fashioned "missions." Studies of the activities of Western missionaries—and of the movement that produced them—nowadays often need an explanation or apology. Yet on any reading of history the missionary movement must have at least something to do with the most striking change in the religious map of the world for several centuries. One part of the globe has seen the most substantial accession to the Christian faith since the conversion of the northern barbarians; another, the most considerable recession from it since the rise of Islam.

The most obvious center of accession is tropical Africa, which even a century ago was statistically marginal to Christianity; the most obvious center of recession is Western Europe, which a century and a half ago would certainly have been identified as the most dynamic and significant Christian center.

There must be some connection between these events and the missionary movement; and the modern missionary movement, though affected in important ways by earlier influences, took shape as recently as the nineteenth century. Yet how is the contemporary student of Christianity to understand this important motor of modern Christianity? It may be instructive to consider a standard work on British nineteenth-century church history, remembering that nineteenth-century Britain was the principal source of Protestant missionaries and the main base of the missionary movement.

Owen Chadwick's *The Victorian Church* is a work of immense learning and profound scholarship. Furthermore, the author is perhaps the outstanding living example of a church historian not tied to a single specialization; he has even written a valuable work on missions to Africa. The more noteworthy then, that this splendid, many-sided study, of two volumes and 1116 pages, contains no chapter or section on the Victorian missionary movement. The word "missions" (except for "missions, parochial, see also revival") does not even occur in the indexes. There is one reference to the Church Missionary Society (in relation to the early career of John Henry Newman) and one to the London Missionary Society (in relation to Congregationalist interest in centralized funding). I have noticed the names of only three individual missionaries: Livingstone (in relation to burials in Westminster Abbey); and the South Africa bishops J. W. Colenso and Robert Gray—bishops with a reputation for heresy or schism, or who excommunicate other bishops, tend to make headlines.

A valuable feature of *The Victorian Church* is its barometric sense of balance and movement; the events of the time, as seen by the central, normative ecclesiastical world of England, are displayed in the proportions accorded them by that world. In other words, Chadwick's work reveals that the British missionary movement at its height was only peripheral to the Victorian church. One of the features of nineteenth-century Western Christianity that most determined the future of the faith made quite a small impression on its contemporaries, and has made a correspondingly small one on their historians.

This suggests that mission studies, and even the rather unfashionable "missions" studies, may now have a major interpretative role to play in the understanding of the history of the church in the West. (No doubt a history of Christianity composed in Jerusalem about A.D. 66 would have shown the Gentile mission as rather peripheral to Christian development. It is our possession of the "mission studies" documents by Paul and Luke that makes possible another interpretation.)

Subverting the Curriculum

But the change in Christianity's center of gravity has still greater implications for Christian scholarship. Let us stay for the moment in the sphere of historical study. The church history of Africa, of Asia, of Latin America, of the Pacific, cannot be comprehended under "mission studies." The missionary period in these histories is only an episode. In many cases it was a very short episode, and in many others it is one that closed long ago. But in relation to the various Christian communities of the Southern continents, "mission history" and "church history" do not just represent different periods, but different kinds of history.

Anyone who has used both mission archives and local church sources, oral or written, will be aware of the totally different dynamics, perspectives, and priorities these different sources reveal. The church histories of the Southern continents are clearly of special concern to the churches, the peoples, and the scholars of those areas. But they are not an exclusive possession or interest; the whole history of the church belongs to the whole church. This does not mean that Christian history in Africa or Asia is, for people who are not Africans or Asians, simply a source of interesting additional options in the curriculum. Still less does it mean that these histories can simply be appended to existing syllabuses as though they were an updating supplement.

The global transformation of Christianity requires nothing less than the complete rethinking of the church history syllabus. Most conventional church history syllabuses are framed, not always consciously, on a particular set of geographical, cultural,
and confessional priorities. Alas, such syllabuses have often been taken over in the Southern continents, as though they had some sort of universal status. Now they are out-of-date even for Western Christians. As a result, a large number of conventionally trained ministers have neither the intellectual materials nor even the outline knowledge for understanding the church as she is. The only hope of such things being acquired in perhaps the majority of theological institutions is from what is currently thought of as "mission studies."

Indeed, the most recent phase of Christian expansion raises fundamental questions about the very nature of Christian faith. This is not because the issues raised by the global transformation of Christianity are new in Christian history, but because they have recently been obscured by some aspects of Western history— notably the Christendom model of the church, and the legacy of the Roman Empire. It is easier to recognize now than it was even a century ago that cross-cultural diffusion has always been the lifeblood of historic Christianity: that Christian expansion has characteristically come from the margins more than from the center; that church history has been serial rather than progressive, a process of advance and recession, of decline in areas of strength and emergence, often in new forms, in areas of previous weaknesses. Some of the implications of this, the relation to the themes of translation and Incarnation (the great act of translation on which Christian faith depends), have been explored by Lamin Sanneh and others. But the most obvious method of examining such basic questions about the Christian faith is by studying Christianity as expressed in the experience of the Southern churches. Such studies reveal how these shared and acquired attributes of a community which we call culture (and of which language is a working model) are the proving ground of Christian faith, the workplace of Christian theology. One much-needed contribution that mission studies can make to theological practice is to raise the theological issues concerning Western Christianity.

Cross-cultural diffusion has always been the lifeblood of historic Christianity.

The Workplace of Christian Theology

If culture is the workplace of Christian theology it follows that the present Christian interaction with the cultures of the South—as intricate and far-reaching in their different ways as the Hellenistic Roman—marks a new creative stage in Christian theology. Once again there will be a tendency, as in the historical sphere, to try to add "African theology" or "Latin American theology" or even (miserere nobis) "Third World theology" to a preexisting syllabus. It is the very concept of a fixed universal compendium of theology, a sort of bench manual which covers every situation, that mission studies challenge. In mission studies we see theology "en route" and realize its "occasional" nature, its character as response to the need to make Christian decisions. The conditions of Africa, for instance, are taking Chris-
tian theology into new areas of life, where Western theology has no answers, because it has no questions. But Christians outside Africa will need to make some response to the questions raised in the African arena. As Christian interaction proceeds with Indian culture—perhaps the most testing environment that the Christian faith has yet encountered—the theological process may reach not only new areas of discourse, but resume some of those which earlier pioneers—Origen, for instance—began to enter.

Lamin Sanneh’s explorations of the nature of Christian faith have been striking because they have been presented in counterpoint with the character of Islamic faith. It is in interaction that the nature of commitment appears. Perhaps one of the most urgent areas of study at the moment is the Christian interaction with the primal religions, the religious infrastructure of millions of Christians, historically the background from which most large movements into Christian faith have always come. It is, however, another issue, that of pluralism, which has brought the question of the relations of Christianity with the other faiths into prominence in the West.

It can only be a good thing if Christian theologians are taking seriously the other faiths of the world. And yet I confess to a good deal of unease about the terms in which much of the Western debate is proceeding. There are several related reasons for this. One is the lack of serious engagement with the primal religions, the background of a large portion of the human race, and of multitudes of Christians. Another is an evident assumption that we are suddenly at Day One of the interreligious encounter, an assumption that bypasses the accumulated experience of many generations, and still worse, implicitly locks Christianity into a Western framework. Worst of all, and a direct result of that Western conceptual frame (shot through with colonial guilt) is a shame-facedness about the missionary movement that underscores the position of the majority of Christian believers. For the majority of Christians live in the Southern continents, and their coming to Christian faith is ultimately related to the missionary movement. No Western response to other faiths can hold water that does not take responsibility for the missionary movement; no Western response to other faiths can show Christian integrity if it by implication cuts itself off from the Christian believers of the non-Western world. And a Western response must be seriously impoverished that takes no note of the accumulated experience of interreligious encounter forged in the missionary movement and in the discourse of Christians who every day of their lives participate in cultures shaped by the great non-Christian faiths of the world. Pluralism may be a new issue for the West; it has been the normal experience for most of the world’s Christians.

A Renaissance of Mission Studies

We could go further. We have not, for instance, yet mentioned biblical studies, where the Southern continents provide plenty of evidence of fresh readings and understandings of the Scriptures. But perhaps enough has been said to show the challenge that now lies before mission studies. Contemporary theology needs renewal by mission studies. It needs the knowledge, the disciplines, the skills, the sources within mission studies. It needs to grapple with the history, thought, and life of the churches of the non-Western world, the history and understanding of the missionary movement that was their catalyst, the understanding of Christian history and of the nature of Christian faith which studies of these topics bring, the constant concern with culture and regular critique of cultural assumptions that they encourage. The theological scholarship of the churches of the Southern continents needs these things; but at least it knows it needs them. The primacy of mission studies is well recognized there; it is the resources for it that are often lacking. Western theology, however, resembles Singapore in 1942: though well equipped with heavy weaponry, most of it points in the wrong direction. Western theological equipment requires to be turned—requires conversion, a fresh vision that could come from mission studies. The theological task throughout the oecumene, East and West, North and South, needs a renaissance of mission studies.

Noteworthy

Personalia

Bread for the World, a grass-roots, anti-hunger organization based in Washington, D.C., appointed David Beckmann as president, effective September 1, 1991, to succeed Arthur Simon who founded the 43,000-member organization in 1974. Beckmann, 43, an economist, author, and ordained Lutheran minister, has been a senior advisor with the World Bank. Prior to the World Bank he served in Bangladesh with the Lutheran World Federation Department of World Service. He is a graduate of Yale University, Christ Seminary, and London School of Economics.


Pietro Rosanno, Auxiliary Bishop of Rome and Rector of the Lateran University, died June 15, 1991, in Rome at the age of 68. Born in Alba, North Italy in 1923, Mons. Rosanno taught at the seminary of Alba until he was called to serve in the Vatican in 1959. He was appointed an official of the newly established Secretariat for Non-Christians in 1964 and later became its Under-Secretary in 1965, and Secretary from 1973 until he was made Auxiliary Bishop of Rome in 1983. He was widely regarded for his involvement and publications in interreligious dialogue.

George F. MacLeod, founder of an ecumenical religious community on the Scottish island of Iona, died June 27, 1991, in Edinburgh. He was 96. A minister of the Presbyterian Church of Scotland, MacLeod went to Iona in 1938, during the Depression, with a dozen unemployed craftsmen and members of the clergy. They restored the ruins of the abbey where the Irish missionary St. Columba landed with 12 companions in 563, and began putting into practice his ideas for people of different backgrounds to live and work together for at least part of each year. He led the Iona Community until 1967; he was the first Fosdick visiting professor at Union Theological...
The nineteenth-century theological agenda was transformed by new discoveries. New dimensions in biblical scholarship were opened up by archaeology, by the papyri, by new activity in text criticism, by deepened understanding of the worlds that surrounded old Israel and the early church. The theological task expanded to take account of new developments in the historical sciences and in the natural sciences, and of changes in society. While all this was happening, a still greater fund of new discoveries was coming to light in Asia and Africa, with the capacity for still greater impact on the Christian mind; but its importance for theology was not immediately recognized. It was secular learning that first felt the impact of the missionary encounter with Africa and Asia. Missionary scholarship established new boundaries, it established whole new disciplines (African linguistics is a direct fruit of mission activity) and revolutionized others. Scientific anthropology was made possible by the missionary movement; it was not something the early missionaries simply omitted to take with them. The same is true of the comparative study of religion and the phenomenology of religion that is its product.

For a long time there was little understanding of other cultures. When Robert Morrison was appointed a missionary to China in 1807, the entire Chinese resources of British academic libraries consisted of one manuscript in the British Museum and one in the Royal Society, and not a person in Britain read or spoke Chinese. When Morrison returned on his first and only furlough (now the translator of the Bible and author of a massive Chinese dictionary), he took steps to establish an Oriental philological institute. Missionaries such as James Legge, the greatest English-speaking sinologist of the nineteenth century, and J. N. Farquhar, who did so much to interpret Indian literature in the twentieth, helped to open up the West to classical religious, philosophical, and historical texts of Asia. But no one, not even missionaries for the most part, realized the theological implications of all this learning. Theology was still a datum. Today, with a new phase of Christian history well launched in the lands that gave rise to this new knowledge, we have a theological El Dorado wholly comparable with the rich discoveries and new science of a century ago. It has fallen to those of us in mission studies to have our humble daily labor in the very territory that includes the path to El Dorado.

Mission Studies and the World of Learning

All this may seem an excessive prelude to an account of structural problems in mission studies. But it is not really a prelude. The root of many of our structural problems in mission studies lies in the relationships of mission studies to the rest of the world of learning.

The theological sector has not yet come to terms with that fundamental shift in the center of gravity of the Christian world whereby the Southern continents have become the heartlands of the Christian faith. Even where the shift is recognized as a fact, the implication that this requires something analogous to a Copernican revolution in theological discourse is not recognized, and would certainly not be welcome. So theological institutions go on believing they are assisting the Third World by bundling African and Asian students into programs that take no cognizance of that world and have no intellectual space for it; and they minimize the benefit they themselves could gain from the contract by their assumptions about what their programs are able to do for such students. Or they compass sea and land to get a Third World professor as a figurehead and then think they have become ecumenical and comprehensive by including "the Third World" viewpoint. A distinguished historian of the impact on Europe of the discovery of the New World has pointed how long it took for the discovery to register. The discovery of America did not mean that people threw their maps away and got new ones; still less did it mean that learned people abandoned ideas about humanity and society that were the product of European ignorance of the world beyond their own. In fact, the new discoveries were intellectually threatening, requiring the abandonment of too many certainties, the acquisition of too many new ideas and skills, the

Seminary in New York, and in 1989 he was given the Templeton Prize for adapting "the monastic ideal and spirit to modern life and religious activity."

Announcing

The Latin American Theological Fraternity announces the Third Latin American Congress on Evangelization (CLADE III), August 24-September 4, 1992, in Quito, Ecuador, on the theme "The Whole Gospel to the Whole World Out of Latin America." For further information, contact: Guillermo Cook, General Coordinator CLADE III, Apartado 6-2050, San Pedro Montes de Oca, Costa Rica. Tel (506) 25-11-75; Fax (506) 31-23-50.

The next conference of the International Association for Mission Studies will be held August 3-11, 1992, at Hawaii Loa College, Kaneou, Oahu, Hawaii. The theme of the conference is "New World, New Creation: Mission in Power and Faith." For membership applications in IAMS and further information on the conference, write to: Joachim Wietzke, General Secretary of IAMS, Mittelweg 143, D-2000, Hamburg 13, Germany.

The Task Force on Historical Research of the Continuing Committee on Common Witness (representing the National Council of Churches and the U.S. Catholic Mission Association) is seeking to assess what work is now in progress regarding the history of joint efforts in mission between U.S. Catholic and Protestant mission bodies working in Asia, Africa or Latin America. It is the hope of the Task Force that persons and groups undertaking such historical research may be cognizant of what others are doing in the field, and what ways may be found to share the knowledge of such efforts in Common Witness. If you or your church or agency has such work in progress, either for publication or as a dissertation, the Task Force will greatly appreciate your sharing such information with the chairperson of the Task Force: Charles Forman, Chairperson; Task Force on Historical Research, 329 Downs Road, Bethany, CT 06525. Where possible, please include a precis or progress report regarding the work.
The world of learning is a mission field too.

studied, and how much of the scholarly attention devoted to it is concentrated on manifestations that in Western terms seem most exotic. (We know more about Bwiti than about Baptist religious life, and Jamaa is probably the best-illuminated aspect of African Catholic devotion.)

I propose that we recognize the renaissance of mission studies not only as a call from the church throughout the oecumenec, but as a crying need of the whole world of scholarship, sacred and profane. That places certain responsibilities upon those who work in mission studies.

First, mission studies will need theological integration; we must insert the shape of the church as it is today onto intellectual and theological maps that were drawn according to the canons of what it used to be.

Something of the nature of the task may be deduced from pursuing the analogy of the revitalization of nineteenth-century scholarship through new discoveries. Revitalization did not take place simply by parading "discoveries," nor by mixing conjecture and hypothesis with them in generous proportions. To abandon the labor of integrating old and new learning would have been simply destructive. The nineteenth century saw plenty of wild theorizing, plenty of unbalanced slogging. But the agents of revitalization, the abiding influences for good, were those with depth of scholarship, who sought its integrity with the ongoing faith and life of the church.

It is no accident that we can still turn with refreshment to the New Testament commentaries of J. B. Lightfoot and B. F. Westcott, or derive benefit from the insight of F. J. A. Hort and the lexical erudition of W. F. Moulton. It is no accident that the solidity of Lightfoot's patristic learning could crowd out the space for speculative theories of Christian origins. Such solidity combined with such sensitivity and wakefulness made the giants of those days open to visions beyond their natural sight. When Westcott predicted that the great commentary on the Fourth Gospel would come from an Indian Christian scholar, this was prophecy that comes from integrity of faith and scholarship.

But the task cannot be performed solely with the acknowledged resources of theological scholarship. We have already recalled that part of the inheritance of the missionary movement has been absorbed into "secular" learning, and that the intellectual developments of the century have divorced this learning from the theological task. Our theological institutions taken alone do not have the resources within themselves to effect the needed renaissance. Mission studies must interact with ongoing work in the history, languages, political, economic and social organization, cultures, literature of the Southern continents (not to mention many aspects of the Northern). Therein are some of the twentieth-century equivalents of Assyrian inscriptions and demotic Greek papyri with the potential to reorder much sacred and much profane learning.

A renaissance of mission studies will not be effected simply by increasing the number of faculty posts and the output of books and doctorates. It will require not just rigorous scholarship, but depth of scholarship, the depth of which the Lightfoots and Westcotts are exemplars. It will require integrated scholarship, which engages with all the existing theological disciplines and in doing so enriches them. It will need to bring to the task a range of disciplines and sources of which most even of the best theologians are innocent. It will need to demonstrate learning and professional competence in the phenomenology and history of religion and in the historical, linguistic, and social sciences too, for those disciplines also need the renaissance of mission studies.

We must also face a structural problem that is especially our own. Mission of its nature is about practice, and its ethos is frequently activist. Traditionally many teaching posts in mission are envisaged as providing practical training for intending missionaries. The decline (happily now showing signs of reversal) in the number of teaching posts in mission partly reflected the decline in the number of missionaries sent by the older church agencies. But the agencies and traditions that seek to maintain missionary numbers naturally put a high value on the practical relevance of study. This is obviously not the place to discuss the proper place of the expatriate missionary in mission (nor even to discuss if and when the Koreans will take over that role). Whatever our view of that question, I do not see that good practice is remotely likely to suffer from the quest for such transforming, mission-related scholarship as is here proposed. But I am quite sure that good people, and financially influential good people, will fear that it may. It is necessary therefore to realize that the world of learning is a mission field too. Quality, depth and range of scholarship are the marks of a vocation—and a collegial and demanding vocation, needing all the traditional missionary attributes of devotion, perseverance, and sacrifice.

The considerations advanced so far have arisen from the vocation of mission studies and the structural relationship with theology and other parts of the world of learning. What follows relates to structural problems of a lower order (many, indeed, might properly be called problems of infrastructure) that arise from the conditions under which as practitioners, we currently work. They are only a selection and reflect one person's, perhaps jaundiced, experience. They are raised with no order of importance or priority.
Instruments of Study

In view of the parallels offered in this paper with the movements that renewed theological study during the last century, let us turn to the large-scale compendium reference works that support the active student from day to day. The nineteenth century produced (or established the conditions which made possible) outstanding lexical works, grammars, and dictionaries, the great critical texts and large-scale assemblages of central scholarship drawn together in the great Bible encyclopedias. It produced—or led to the production of—the still larger fundamental works used mainly by specialists but used by them constantly: the repertoires of inscriptions, the major collected editions, the great dictionaries of scholarship. Even the older established branches of learning produced excellent works of reference: think of the weight of patristic learning still made accessible behind the splitting spines of the four volumes of William Smith’s Dictionary of Christian Biography or the two of his Dictionary of Christian Antiquities. The devotion of such scholars as Otto Bardenhewer summarized sources of information and piloted the reader through the multitudes of patristic editions available in a dozen countries. My own countryman James Hastings spent his working life as a theological toolmaker.

I am sure there is no department of theological study in which the scholarly instruments are so few and so primitive as in mission studies. We all value the Concise Dictionary of the Christian World Mission of Neill, Anderson, and Goodwin; but it is modest in size and now twenty years old. For a larger scale dictionary of mission (and even that is only of single-volume scope) it is necessary to go back to Dwight, Tupper, and Bliss at the beginning of the century, though it was far from satisfactory even then. And these are only works of general handy reference, not scholars’ tools.

There is a further price to pay for this: in the major general theological works of reference, such as Religion in Geschichte und Gegenwart (not to mention the smaller but more widely used ones, such as the Oxford Dictionary of the Christian Church), the mission studies sphere is inevitably under-represented. This in tum means that Africa and Asia and Latin America and the Pacific and the Caribbean—now major centers of Christianity—are underrepresented in works that are meant to cover the entire field of Christian knowledge.

It is a propitious time for toolmaking. A vast amount of primary research has been devoted both to the missionary movement and to Southern Christianity that was not available to such scholars as Latourette (whose bibliographies are still turned to). Much of it is locked away in unpublished theses or little-known journals. Modern methods of data storage and transfer make large-scale cooperative work easier to handle than ever before. Surely a renaissance of mission studies will be marked by some first-rate instrument making.

Resources

This section will be brief, since libraries are the subject of another article. Let me refer only to some of the fundamental structural problems that arise partly from history and partly from geography.

The first particularly affects those who study the missionary movement, especially in its Protestant aspects. The missionary movement was a transatlantic phenomenon. The influences shaping and sustaining it were the fruit of constant and complex interaction between Europe and America. The consequent fallout of resources (and this applies to library collections as much as to archives) and the development in different countries of distinct traditions of scholarship mean that study of the quality and depth we are considering will need application to resources held partly in North America, partly in Britain, and partly in Continental Europe. I know no single library—not even the Day Missions Library at Yale Divinity School, for which my admiration and gratitude are unbounded—that can be regarded as fully representative, let alone comprehensive in the field. I find myself, in order to do my job as a mission historian, a peripatetic, an academic equivalent of the Flying Dutchman. It will need both transatlantic thinking, and a variety of cooperation, both formal and informal, in scholarship and fellowship, to overcome this structural divide. The real hazard comes from the fact that, unless you move on both sides of the dividing line, the built-up traditions mean that it is easy not to notice that the line is there at all.

A second major structural difficulty lies in the location of unpublished documentary sources. Generally speaking, the mission archives are in Europe and North America, in varying degrees of security and accessibility. Again generally speaking, the church archives are in the Southern continents under still more variable conditions. I leave out of consideration here the vital subject of the location and preservation of those records; the fact is that even now more are currently available for scholars than are ever used.

The result of this is that the scholarly task of interpretation can only be carried out by the activity in both areas with both types of material. Scholars from the Southern continents need access to mission archives; those resident in the North need access to those in the South. Two sets of considerations, one prudential and one ethical, arise. The prudential may be illustrated from an experience of the early 1960s, when I was involved in a project intended to recover materials for Nigerian Christian history. In one area of southeastern Nigeria, we found hundreds upon hundreds of documentation registers, baptismal registers, discipline books, documents of every sort, kept by people in varying ways according to the standard of their education, documents in which a missionary hardly ever appeared: documents in which an African church could be observed worshiping and evangelizing and sinning and repenting over a period of fifty, sixty, seventy years. We collected that material in a safe place in reasonably environmentally sound conditions. We were always going to copy it photographically “next year”; photocopying was still a cumbersome matter in those days, and relatively expensive, and next year would do. Then came the Nigerian Civil War. The building took a direct hit and the entire collection was destroyed. What was meant as a gift to posterity became a victim of criminal folly. We had never made the photographic copies.

About the same time, the last expatriate bishop of another country, transferring his authority to a national successor and not trusting the future, brought the diocesan records with him to Britain. They suffered in an unexpected flood. Hazards to documents are not confined to the Third World.

Ethical considerations arise from the acknowledgment that, in whatever degree of danger we believe materials to be, they
belong to their owners. Scholars have no inherent right to any material and must be grateful for what they get. The documents of the Southern churches belong to them, whether they are presently being used or not. But, on reflection, do not the mission archives belong to them too? And is not the whole heritage of the church the heritage of the whole church? This is not the place for specific proposals, but in order to deal with these structural difficulties confronting mission studies, certain topics will need examination. One is mobility; much of the work in our field at doctoral level really requires work in more than one continent. This has implications for the way programs are planned, and perhaps for interinstitutional cooperation. Another is the possibility of team study. Yet another is investment in shared resources, using appropriate technology, whether photocopy or microform or electronic storage, so that the same records are accessible both North and South. Not only would this assist security; more importantly, it would undermine the principal contemporary disability of the Third World—colonialism of information.

Dr. Peterson’s article, which appears in this issue, deals with the substantive issues in this field, and therefore I will again be content with structural questions. The study of the missionary movement and of the Southern churches has suffered from the fact that the literature produced by both movements did not at the time seem sufficiently “academic” to interest major libraries. The literature from the Southern continents presents libraries with further problems—cataloging nightmares, storage anomalies, uncertain availability, “gray” material in abundance. We need, therefore, to give serious curatorial attention to what appears to be literary detritus. Researchers raised on the codex and the archival letter book will need to learn a new set of habits.

In many countries there is now a flourishing Christian literature that is not systematically collected even within those countries. Again the fine lines between trusteeship and colonialism will need consideration, but there are major collecting tasks ahead.

I will deliberately eschew comment on mission studies bibliography to avoid saying too much. It is an area where international cooperation is being actively developed, not least under the aegis of the International Association for Mission Studies. Let me suggest only that the really urgent needs of the moment lie less in bibliography than in accessibility. We could face the possibility of drowning in information about items that cannot be obtained. Meanwhile a letter from a professor in Zaire can bring a heartcry for a handful of items that would be in any Western library with the most modest pretensions to mission studies. The most important cooperative schemes for sharing information will probably relate also to sharing supplies.

**Faculty and Students**

For purposes of this paper we are concerned with mission studies scholarship rather than with missionary training. When we think of the scholars and teachers who will be needed in the renaissance, we face a change from the situation that produced the great pioneers of missionology. Most of them (even then there were exceptions, including Gustav Warneck himself) had substantial missionary service, had learned a language at some depth, had acquired some inner knowledge of another culture. To a greater or lesser extent, similar considerations applied down to quite recent times; those involved in mission studies had a fair degree of active cross-cultural experience and had been in some way part, and a working part, of a church elsewhere than in their homeland. But now such experience is less readily available, and a new generation of mission scholars is arising, with all the necessary skills and equipment but without the opportunity of overseas service. Perhaps one of the structural questions to be addressed in the renaissance of mission studies will be the development of means whereby those involved in teaching can gain the “immersion experience” denied them by their birth date.

Another set of structural problems affects students. Experience suggests that many who come to the West for advanced theological study are poorly served. They are taken into institutions where no one in the faculty has the knowledge or experience or the acquaintance with the relevant literature to link their course of study with the situation that concerns them. Respectable and respected biblical scholars or dogmaticians assume that the task can be done with a chapter at the end of the dissertation “relating the topic to Africa.” Strong-minded students sometimes meet frustration in the face of conventional selection or formulation of topics. Other students are victims of what might be called the “Pity poor Africa” syndrome, which allows weak and unformed work to pass in order to “serve the Third World”—when better knowledge and guidance could have produced infinitely better performance and could have served the “Third World” infinitely better. Meanwhile, most of the institutions geared to the reception of such candidates and best able to help them are aware of promising applicants held up by lack of funds.

These problems are interwoven into the deeper structure of theology that we have considered. There can be no final solution until those are overcome; but in the interim it may be worth considering ways to ameliorate the situation.

In the last three decades literally hundreds of Africans and Asians have qualified at doctoral or equivalent level in Western theological institutions. Many of them did work of high quality in the process, and not a few contributed substantially to knowledge by their research. The expectation was that these would be the standard-bearers of the theological scholarship of the Southern continents. Clearly there are among them those who are standard-bearers in any company, who exercise an impact throughout the world. But equally clearly, the impact on scholarship of this corps of highly qualified people, taken as a whole, does not seem commensurate with their talents or training. Leave out of account those who have stayed in the West, and those who are no longer teaching; there are still many serving in the universities, colleges, and seminaries of the Southern continents. But the rule of the palefaces over the academic world is untroubled. The expected publications do not materialize; or they have little international effect. And this seems to hold even in studies specifically directed to regional questions.

There are a variety of structural reasons for this. Teaching loads are often crushingly heavy. Any persons of ability soon become burdened with a range of responsibilities for the institution, the church, the state. They will undoubtedly be subject to endless demands on time and energy from family and community. Ecumenical representative responsibilities may simply add to the consumption of time.

Economic and resource questions are still more desolating. The heady days when the Theological Education Fund aimed to
See It In Their Eyes

Wednesday mornings, Asbury's ESJ students and faculty gather as a community of believers bent on making disciples.

See it in their eyes...vision that looks beyond borders, over barriers, to fulfill Christ's call to mission.

Hear it in their voices...the burden of rigorous study enhancing their effectiveness.

Feel it in their hearts...God preparing them at Asbury to go forth to minister to their own people and to other cultures.

Now, do more than see it in their eyes...discover how you can learn to make strong disciples.

Write or call for information.

The E. Stanley Jones School of World Mission and Evangelism
spread first-class libraries throughout the Southern continents seem far distant. The reality for many African institutions now is a famine of important books, scrambles of students for copies of texts, books with missing sections, libraries that cannot touch the cost of modern printed books; journal runs that terminated years ago when the national currency regulations changed. In all these difficulties, the wonder is, not that so little, but that so much research and publication is done in Africa. But even so African scholars do not have the weight that their number and ability indicate. The local journals may proliferate; in the international journals (even in the specifically African field) Africa is still underrepresented.

If Africa—and to varying extents the same applies to other parts of the Southern continents also—is to fill its proper place in mission studies, African scholars will need the time and the resources to renew their scholarship. Many a Western institution could be enriched by an African sabbatical visitor—not headhunted as a faculty acquisition and not burdened with heavy teaching, but welcomed as a colleague with a contribution to make and a legiality (perhaps sometimes expressed in writing and publishing have multiple effects: in cross-fertilization, in cooperation, in collegiality (perhaps sometimes expressed in writing and publishing together), in raising sights and broadening vision, in deepening scholarship, and in enabling scholars from the Southern world to contribute internationally. It could be argued that the nurture and refreshment of the scholars and teachers who are already at work is more urgent than the quest for others.

**We stand at the threshold of an explosion of demand for mission studies.**

That is to say, neither in the North nor in the South can researchers be self-sufficient. Northern researchers need the resources located in the South; Southern researchers need the resources located in the North.

In the North we have many scholars who would benefit from the experience of living in a non-Western community. In the South there are scholars who never make the scholarly impact they should because the conditions of their ordinary work prevents it.

In the North we have a confident, if rather tired, tradition of theology, bearing the fossil marks of Western history and culture plainly upon it. We then sell this to students from the Southern continents as though the fossil marks were not there. In the South, processes are going on that require the redrawing of the whole theological map. These two traditions are both alike necessary for a universal church; but the people who might mediate between them—those from the South who have been theologically trained in the North—are sometimes incapacitated by their very training from doing so.

A possible test for the efficacy of the international aspect of the renaissance is the presence or absence of the principle of reciprocity.

But the renaissance must also be integrative. Mission studies do not exist in themselves; they cannot be separated from the other academic disciplines. They are potentially subversive because they are concerned with what happens elsewhere in the curriculum. Old texts may often be illuminated from the experience of Christian encounter today. The responses to Christianity amid the old religions of Europe that we meet in Patrick or Bede or Gregory of Tours are worth taking side by side with the Christian interaction with the primal religions of Africa. Biblical studies could receive an infusion of new research tasks; and only through mission studies are Western biblical scholars and theologians likely to learn of the work done in their own fields by their African, Asian, and Latin American colleagues.

This further underlines the point made earlier, the resources of which workers in mission studies are trustees are the equivalent of the archeological and literary discoveries of the last century, of the Greek texts of the Renaissance. They have the same potential to redirect theological methods and perspectives. But it will be necessary also to build and sustain skills outside the sphere both of mission studies and theology as strictly interpreted. The study of the phenomenology and history of religion has been strangely neglected among us; this applies to the study of the primal religions in particular, despite their being historically the basis on which most large movements to the Christian faith have taken place. All the sciences dealing with language, history, and culture will occupy mission studies in the renaissance. Our duty to theology cannot be carried out with the resources of theology alone.

Finally, the response must be cooperative. It will demand teamwork, for none of us is self-sufficient. Such studies as we have envisaged here could produce a series of bilateral and plurilateral links, person to person, institution to institution, both within North America and intercontinentially. All this requires trust; the best arrangements are usually those between people who already trust one another and want to work together. But the aim will be to raise the quality, the range and the depth of our scholarly work; the rigor and comprehensiveness of its method, its fidelity to sources, its attention to detail, its vision and insight, its sense of holy vocation. In the providence of God a renaissance of mission studies could be the prelude to the reordering of theology and the refreshment of the human and social sciences.

**Toward the Renaissance of Mission Studies**

I am convinced that we stand at the threshold of an explosion of demand for mission studies (by whatever name) as the implications of the situation of the Christian faith in the world begin to dawn. It is the quality of the response that matters. It will need a depth and range of scholarship, and of library and resources provision that do not at present exist. And it will need activity that is international, integrative, and cooperative.

It must be international, because the gifts of the church belong to the whole church. And as students of mission worldwide our histories are interdependent, our materials and our methods cross-cultural. We are all—Northern continents and Southern, American and European—dependent on one another. Each has resources, knowledge, skills, insights that the other needs.

In the Northern continents we have great mission archives; but it was the South that brought them into being. In the Southern continents we have vast quantities of material falling daily prey to time and termite, affording a view of the Christian story that often strikingly differs from that reflected in the mission archives. We have mountains of literature, daily increasing, that reflect the contemporary life of the Southern churches and that the great libraries pass over; and in the South there reside crucial representatives of a living (but also departing) oral tradition.
North American Library Resources for Mission Research

Stephen L. Peterson

This article surveys and assesses North American library resources in two areas: the study of missions and mission history; and, Third World church history and Christian thought. This is an “armchair” survey in that it was conducted from my office and telephone; it is not the result of a survey instrument or site visits. Under the area of mission studies I include materials and resources that deal with this field regardless of origin. Under the area of Third World historical and theological studies I refer more narrowly, although not exclusively, to materials originating outside of the West. The focus here is on primary materials, or what may be described as source documents, originating in Christian communities of the Third World.

The essay is organized into four sections: 1. a survey of libraries that provide exceptional service to mission studies; 2. a review of the types of resources that scholarship in the disciplines under consideration requires; 3. selected general observations about the bibliographic structure and coverage of mission studies; and 4. some concluding comments about strategies and bibliographic projects that might constructively advance scholarship in mission studies and Third World church history.

Libraries and Mission Research

Research in the fields we are considering is supported in a variety of North American libraries. Some of these libraries provide unusual and unexpected support and have been used extensively by mission scholars. Others have been mined only superficially. Unfortunately, few of these libraries truly are comprehensive for research in the topics of interest to this essay. What follows, then, is a sampling of library types, not an exhaustive list or directory of significant libraries. Additional comments are registered only about specific libraries that are well known to the author.

Missions Libraries

Since the latter part of the nineteenth century two missions libraries have been founded in North America, the Day Historical Library of Foreign Missions (DML) (1890) and the Missionary Research Library (MRL) (1914). The Hartford Seminary Foundation established a third and relatively strong missions collection...
to support its Kennedy School of Missions in Case Memorial Library.³

The MRL and DML were developed virtually side by side over approximately the same era. While both are extensive and rich collections, there are profound differences between these two libraries. The MRL at Union Theological Seminary was founded to serve the mission boards, many of which were based in New York. Subsequently, “it was organized as a department of the Foreign Missions Conference of North America which in 1950 became the Division of Foreign Missions of the National Council of Churches.”⁴ In its original focus, the MRL served as the official repository for mission agency records (both from Canada and the United States). In this sense it is a grand archive. This is not to say its book and periodical collections are not distinguished, but the research heart of the MRL is its institutional, i.e., mission agency records.⁵

A second focus was to document issues facing the churches and mission fields. In providing this documentation we see the MRL fulfilling its research mandate to the mission agencies. A third purpose was to provide public reference service about the missionary enterprise. Another purpose of the MRL was to gather and disseminate survey data to the mission agencies to inform policy making. Finally, MRL played an active role in promoting research and was an important publisher of mission research material.

The Day Library, founded at the Yale Divinity School a quarter of a century earlier, had a different focus and developed in quite different ways. Its chief characteristic was that it was a special collection of a research university that was aggressively strengthening is programs of graduate education.⁶ Its proper name denotes its basic purpose, the Day Historical Library of Foreign Missions. George Edward Day defined the original scope of the library to include 1. missionary biography, 2. history of missions, 3. histories and reports of mission agencies, 4. missionary periodicals, 5. literature written by missionaries for use in the field, and 6. missions to the Jews. Linguistics and Bible translation, due to the early interest of William E. Dodge, also were prominent.⁷ Although intended to be a Protestant collection, by 1895 Day was collecting Roman Catholic material as well, particularly Catholic periodicals. Early, and again more recently, important institutional archives were added to the DML collection. These archives include the Student Volunteer Movement, the World’s Student Christian Federation (through 1938), and the United Board for Christian Higher Education in Asia. Also, personal papers early began to play an important part in the development of the Day Library.⁸

In spite of the fundamental differences, the MRL and DML share three common dominant features.⁹ Both are large comprehensive collections (the DML easily numbers 120,000 items and the MRL exceeds 100,000 volumes). Their quite different origins and initial focus mean that scholars must use these collections in a complementary fashion. Few topics may be researched thoroughly or exclusively in either library. Second, to date, the overarching strength of both libraries is in the literature of Western mission activity. Neither has made a substantial turn in the direction of collecting material from the newer mission agencies based in the Third World. Third, these are missionary libraries—their strength is the literature and related documents of missions and missionaries. To be sure, these collections hold substantial valuable research material for the study of church history in the non-Western world, but they cannot be considered comprehensive collections of Third World historical documentation.¹⁰

The development of these mission libraries essentially is a North American phenomenon. In Britain and Europe the dominant pattern has been for mission libraries of a much smaller scale to emerge along with the archives of a particular mission agency. In North America there is at least one solid example of this type of development in the library at Maryknoll. Here the archives and collection of personal papers of members of the Catholic Foreign Mission Society of America and the Congregation of Maryknoll Sisters are well preserved in the context of a small but notable mission library.¹¹ Its strengths, of course, reflect the areas of primary interest to Maryknoll missionaries—China and Central America.

Denominational Libraries

Many churches have denominational libraries or archives. Some of these libraries are official depositories for virtually all of the documents of their sponsoring body, while others gather resources more selectively and even independently. The status of mission documents in these libraries, given the original scope of the MRL, is unclear. Many of these libraries do have official mission agency documents. Some of them may have significant deposits of relevant published material. To compound the matter one has the impression that many of these denominational libraries are underfunded and provide only limited staff services. This deters the work of the researcher, for material of high importance may be difficult and time-consuming to locate. Nevertheless, these libraries cannot be overlooked in any full assessment of libraries important for mission research.

Theological Libraries

It must be stated that, on balance, theological libraries, i.e., those libraries directly supported by, and serving theological schools, are not strong repositories for missiological research. The author conducted an extensive survey of theological libraries in North America in 1980 and only three institutions identified missions as a collection strength.¹² There is no reason to believe that the situation has changed over the intervening years—indeed, it would be technically impossible for it to have changed!¹³

Actually, there is a second problem lurking here. Most theological libraries are not true research libraries. While there are notable exceptions, even many of the seminaries that offer doctoral degrees have only modest library collections and many support their libraries only modestly.¹⁴

University Libraries

Beyond the primary mission libraries discussed above, mission study probably is best served by the country’s large university research libraries. The fields of foreign travel and exploration, cultural anthropology, linguistics, and general history required that many of these great libraries gather, albeit unwittingly, much mission material. This is true especially for the nineteenth century. To catch a minor glimpse of this feature, consider Archie Crouch’s study of China documents.¹⁵ A cursory glance at the
table of contents of this work reveals the exceptionally wide range of institutions that hold sources pertaining to Christianity in China.26

Those libraries serving universities with area studies programs may be especially useful for mission research.27 Library resources for area studies usually are gathered on a geographical principle. That is, substantial documents published within a given area are acquired with somewhat less regard for subject content. This practice produces collections of unusually wide scope, good depth, and, depending on the area, necessarily includes mission and much other documentation as a matter of course.

Many great university libraries also have departmental collections of exceptional strength. One thinks, for example, of the Tozzer Anthropology Library at Harvard. This library of anthropology and ethnography provides a significant and well-organized collection of value to mission studies.

Special Libraries

The realm of special libraries is a relatively untapped resource for mission studies. I refer both to independent libraries that are not attached to a university college or theological school as well as those special research libraries that operate within a university environment.

Strong examples of the first type are the American Antiquarian Society, Worcester, Massachusetts, and the American Bible Society Library, New York, to name but two. What do these libraries produce for the mission scholar? The focus of the American Bible Society Library is perhaps self-evident, but it also has a fine linguistic collection that extends its general usefulness.18 This library also probably is the least overlooked by mission scholars.

The American Antiquarian Society has solid collections on most American agencies, including ecclesiastical and mission organizations as well as unusually strong periodical and newspaper collections.

An obvious example of the second type of special library is Harvard’s Houghton Library with the archives of the American Board of Commissioners for Foreign Missions (ABCFM). Less obvious is the fact that Yale’s Beinecke Library has perhaps the country’s best collection of western Americana. This collection contains a considerable store of mission material.

An increasingly important library that differs somewhat from each of these examples is the library of the Billy Graham Center in Wheaton, Illinois. While its book and periodical collections would not equal those of many theological institutions, researchers will find the manuscript and archival collections excellent. Fortunately, there is now a reliable guide to these collections.19

In summary we observe that North American libraries currently provide stronger resources for mission studies than for the study of contemporary international Christianity; the libraries containing important mission research material are more numerous than generally imagined and, lacking a reliable directory, may be too numerous for productive research use; and many theological institutions, including those actively engaged in mission studies, have not nurtured or supported strong mission libraries.

Holdings and Materials

Permit now an even more tentative assessment of the extent of the documentary record held in these various libraries. In particular, this is a tentative assessment of the adequacy of these resources in light of the research aspirations of scholars working in the disciplines under consideration. We will proceed by looking at categories of research material.

Historical Books and Periodicals

Chiefly due to the strength of the large mission libraries, the published record, i.e., books and periodicals including annual and other reports, is exceptionally strong. The nineteenth century is unusually well covered, but the earlier periods also are quite well documented.20 Essentially, this is as true for Roman Catholic materials as it is for Protestant records.

The weakness in the printed record comes with the twentieth century. There are three dimensions to this problem. First, over recent decades the older mission agencies altered their patterns of publication. The number of publications increased during the earlier part of the century and then declined significantly after World War II. It has become substantially more difficult for libraries to acquire the documentary record as thoroughly as they once did.

Second, it is not clear that the large mission libraries were adroit at collecting the records of the nondenominational and faith mission agencies that emerged in the middle decades.21 This may have occurred partly because many of these agencies did not mount the systematic publishing programs that characterized the older agencies. No doubt, also, the mission libraries may not have placed a sufficiently high value on these publications. Whatever the causes, a not insignificant initiative in North American missions is, to my judgment, underrepresented in our libraries.

The third major weakness in the printed record is the virtual absence of the publications of the newer mission agencies based in non-Western countries. It has been estimated that there are now more than 1,000 mission sending agencies based in non-Western countries.22 An analysis of Pate’s directory indicates that many of these agencies are very small, many do not have personnel under appointment, and it would appear that few are engaged in publishing activity.23 Nevertheless, there is some type of documentary record of this activity. Indeed, random publications the author has viewed appear to be similar to early publications from Western mission agencies. Nevertheless, it is doubtful that the record of these newer Third World agencies is being collected in North American libraries. By the same token, even if only a modest number of these Third World agencies were engaged in publishing, the resulting impact on North American libraries would be substantial. It is doubtful if any one institution could hope to collect this material in a comprehensive fashion.24

Mission Agency Archives25

The status of North American mission agency archives is a black hole.

The archival record for many agencies, if it survives at all, survives in a fragmented corpus between the MRL and various denominational libraries. Three factors hamper the accessibility and eventually the survival of agency archives.

First, it turns out to be quite difficult to locate agency archival material. While some reference tools, e.g., the bibliography and directory produced by Robert Shuster, reveal some archival holdings,26 they tend to report scattered parts. In order for such di-
rectories to be truly useful, we need an agency-by-agency reconstruction of the whole of the record. While a substantial undertaking, the task is not as daunting as it sounds and the results it would produce would be widely useful.

Maintaining and organizing large archives is an expensive proposition. Not a few agencies have abandoned the enterprise altogether. In some instances they seek to find another institutional home for the material—usually a research library. These institutions, however, increasingly are reluctant to take on large archives without financial support for their care and feeding—the very obstacles that caused the originating agency to give up the material in the first place.

Microfilming often is suggested as a solution. Yet, this too is an expensive undertaking. Material must be fully organized before microfilming. Often the extent of this work required by microfilming surpasses the organization required if direct physical access to the material is maintained. The actual cost of filming is considerable. Several firms have undertaken the microfilming of large mission archives. Most of the collections filmed are of European provenance. These collections are expensive to purchase and most often difficult to use, but they do present the researcher with vast amounts of primary documentation.²⁷

Manuscripts and Personal Papers

The manuscript record of Western missionaries and mission activity is extensive, including personal papers, diaries, unofficial field reports, circular letters, memoirs, etc. The research value of this material is mixed, but much of it provides an important counterbalance on archival sources, official documents, and publications. These manuscripts pose substantial problems of acquisition and bibliographic description.

The China Records Project (CRP) at Yale Divinity Library illustrates the problems of acquisition. This project, launched in 1969 at the urging of a number of organizations and individuals, assumed, rightly as it turns out, that many former China missionaries as well as members of their families had collections of personal papers, but were uncertain about what to do with them.²⁸ The CRP provided such a home, although its posture was not to compete with other institutions.²⁹ While the initial efforts to alert missionaries and their families were extensive (and tedious), the results produced a substantial collection of papers. The collection has relatively high research value and receives constant use. New material is received annually, even though it has been impossible in recent years to call attention to the project systematically or extensively. Were these “recruiting” efforts extended, no doubt even more material would be recovered.³⁰ What also is clear is that similar projects are needed for virtually every region in which Western missionaries were active.

Personal papers of missionaries are widely held in academic libraries. Indeed, judging from the successful work done by Crouch in tracking down China missionary manuscripts, we may infer that missionary manuscripts are held in the special collection departments of most research libraries. This dispersal means that works such as Crouch’s are indispensable to gain access to these materials. Here is the dilemma. Given the length of time and the amount of money this directory required, it is unlikely that this level of cataloging can be extended to the whole of the mission enterprise.³¹ Yet, without such directories, how can these materials be utilized for research?

Contemporary Documents

Under this heading we will consider issues germane to the study of world Christianity. That is, it is assumed that the documentation problems for the field we designate world Christianity essentially are problems of contemporary documentation. At the least it is only from the twentieth century that we have any realistic hope of gathering primary resources that have not already been collected or published.

It is the judgment of this observer (subject hopefully to revision) that with very few exceptions the history and current thought of Christianity understood as a world religion cannot be adequately researched in North American libraries. Having commented elsewhere at length on the nature and scope of this problem,³² I limit the discussion here to one aspect of the issue only—primary sources. One might cite a text for this point, i.e., Acts 2:6c: “because each one heard them speaking in his own language” (RSV). Can there ever be an understanding of the international shape and nature of Christianity, can church history ever achieve its proper world dimension without hearing international voices in their own language, both figuratively and literally? Yet, it would appear that virtually no North American institution is attempting to gather primary Christian documents from the Third World. The apparent exception is the African Church History project at Emory.³³ Some collecting is being done, again inadvertantly, in universities with area study programs and large history departments. Some denominational material is finding its way into historical societies and seminaries with strong denominational affiliations. Yet, to state the issue bluntly, the evidence is that theological libraries still are expending more effort to collect European material from the sixteenth century than they are expending to collect contemporary Christian documents from the Third World!

To rectify this situation will require a fundamental shift in institutional habits. One attempt to deal with this issue is being made by the International Christian Literature Documentation Project (ICLDP), sponsored by the American Theological Library Association under a grant from the Pew Charitable Trusts. The ICLDP plans to produce an index to contemporary Christian documents originating in the Third World. By addressing the fundamental complexities (and cost!) of bibliographic description by means of a cooperative program, the project intends to stimulate institutions to enlarge their acquisitions program in the direction of Third World Christianity. Unfortunately, the early progress of this project suggests that few institutions are willing to countenance such a change.

Thus, at this point in time, truly front-rank scholarship in world Christianity will be limited to relatively few areas of the world for which there is adequate documentation, and even fewer North American institutions will be able to provide access to such material.

Preservation

There is widespread discussion these days about the need for
preservation of research collections, especially those representing materials published between c. 1870-1950. All of the general observations and alarms about paper deterioration hold true for mission publications. Furthermore, the field of mission studies is susceptible to two further threats in this arena. First, the number of truly outstanding research collections is very small. As the deterioration of primary sources progresses, the general lack of mission materials may put scarce documents at relatively higher risk of total loss. Second, such mission material that is scattered in our university research libraries is not likely to receive as high a preservation priority as would the same material in a theological collection. In short, theological schools, and especially those interested in mission studies, will need to shoulder the preservation task themselves with little support from general research institutions.

Several observations should be registered to summarize this section.

1. Library resources for mission study and the study of world Christianity are unusually scattered. Given the relatively cohesive nature of the disciplines, this scattering appears to be wider than that in most other historical disciplines.

2. Relative to other theological disciplines and most historical fields, there are fewer centers of substantial research strength in the disciplines under consideration. The converse of this statement also is true. There are many institutions that presume to have major teaching and research programs in mission studies and world Christianity that do not have major research library collections to bolster the teaching programs.

3. There are at least three areas of ample opportunity for collection development: personal papers of missionaries; the documents of mission agencies based in the Third World; and contemporary Christian documents originating outside of the West.

4. Research in mission studies may be limited in range and scope for lack of awareness of extant resources. The work of developing a reasonably reliable guide to the extant resources for our disciplines has yet to be undertaken.

Guides, Directories, Bibliography

This is not the occasion to review in detail the bibliographic underpinnings of mission studies, although some general observations may prove of interest. Most missiologists are well aware of the tools of their trade and grateful for them. Only occasionally do they lament the absence of certain tools that other disciplines take for granted. Who can gainsay the value of a Protestant Streit and Dindinger? Surely I am not the only person who has lamented the fact that there is no published catalog of the full Day Library to complement the fine G. K. Hall catalogs of the MRL. We finally may expect a full cumulation of the International Review of Mission bibliography. All of these are big tools, tools that are difficult and expensive to produce, yet tools the discipline should and must have.

But there are other items that should be added to our desideratum file. Consider two special works, both to acknowledge our appreciation for them, but also to recognize how vast is the work that still needs to be done. We have already mentioned Crouch's Christianity in China. This is a very ambitious work; it is also a work with certain methodological and organizational shortcomings; yet it indicates the type of guide that must be prepared for each region of the world. In stating this we must not underestimate the effort and expense required. Rather, we are recording the simple fact that Crouch's work really should be "volume one" of a large bibliographic project.

The other work of special note is Kathleen Lodwick's The Chinese Recorder Index. While there are relatively few mission periodicals of the stature of The Chinese Recorder, yet would that each of these titles were as thoroughly and as usefully indexed as the Recorder. The older missionary periodicals are underused in scholarship, given the relatively high value of their contents. Furthermore, an index of the scope offered by Lodwick actually provides indirect access to an even wider range of materials. Again the financial support and effort this work required were substantial, yet the results clearly justify the effort and expense.

Mission studies can no longer avoid the advances of the computer age. Indeed, it is turning out that the computer may prove to be an important ally in strengthening resources for mission research. Reference already has been made to the ICLDP (International Christian Literature Documentation Project). The goal of establishing a cooperative database indexing Christian documents from and about the non-Western world remains viable and important. This project is designed to produce a significant database of such documents only if and as these documents are acquired by participating libraries! Nevertheless, as schools modify their acquisitions profile, the ICLDP database should yield an increasingly helpful index to documents pertaining to Third World Christianity.

Related conceptually to the ICLDP is the work of the Documentation, Archives and Bibliography (DAB) working group of the IAMS (International Association for Mission Studies). The objective of this initiative is nothing less than "to compile a Union Catalogue of all mission materials throughout the world on . . . micro-computers. This catalogue will be published on CD-ROM to share this 'knowledge-base' in an economical way." The IAMS/DAB project plans to proceed on the basis of shared cataloging records contributed by an expanding number of mission libraries and research centers. A particularly attractive idea is the proposal to use CD-ROM as the medium of the final product. While this does not preclude linkage with large electronic databases and networks, it may facilitate use and participation by smaller centers located in the Third World. This ambitious project is actively seeking financial support for its first phase, but now may be hindered by the lack of a strong central European home office.

Bibliographically speaking, at least in North America, we have entered the era of the very large electronic database and constantly expanding library networks. Scholars and librarians think and talk of access to material through OCLC (Online Computer Library Center) along with its several regional affiliates, and RLIN (Research Libraries Information Network). Increasingly scholars now have direct or dial-up computer access to the databases of these bibliographic utilities. Indeed, remote access through BITNET or INTERNET is available, at least theoretically, worldwide. Obviously, this international networking and bibliographic access should be a decided advantage to mission studies. For example, the results of both the ICLDP and IAMS/DAB efforts
could be virtually universally available through these bibliographic networks.

As stimulating as these initiatives are, their strengths will be in contemporary documentation. The missing piece, of course, is the older historical material, chiefly the material found in the three major mission libraries. Surely one of the most important boons to mission scholarship would be a program to include the bibliographic records of the great mission libraries in the major electronic databases. This process, which librarians refer to as retrospective conversion, would provide missiologists with computer catalogues of the full range of missiological literature.

**Summary**

Permit, finally, an overall summary of these musings and a short list of projects worth considering.

1. The published historical sources for mission studies are among the best to be found.
2. Nevertheless, too few institutions, including institutions that offer or are planning graduate degree programs, have library resources sufficient for high-quality scholarship.
3. There has been and continues to be strong interest in preserving mission archives and making them widely available through micropublication.
4. Materials documenting and indeed analyzing contemporary Christianity internationally are not being adequately collected.
5. Documents of contemporary missions based in the Third World are not being collected adequately.
6. There is a general lack of specialized collection directories, bibliographies, and especially bibliographic guides to research materials.

Many of the observations throughout this report may suggest projects and initiatives that hold promise for mission studies. In my judgment, however, there are three broad priorities that deserve first attention in any strategy to strengthen research resources for mission studies:

- Retrospective conversion of the cataloging records of the MRL, DML, and perhaps the Case Library remnant at Pitts Library would be the single most important endeavor. When completed, this project would make the catalogues of these outstanding libraries widely available to all scholars. These records readily could be incorporated in the IAMS/DAB product and hence distributed even more widely. Furthermore, this project would greatly facilitate the preservation of these collections before they deteriorate irreparably.
- A program, perhaps on the model of the Library Development Program, to stimulate the acquisition of Christian documents from outside of the West should be explored.
- Resources directed toward the creation of sophisticated bibliographic tools, e.g., collection directories and guides, bibliographies, handbooks, and proper registers for manuscript collections, must be enlarged. Such tools constitute the infrastructure of humanities research; this infrastructure must be enlarged and its overall quality improved.

Foremost among these tools should be a detailed directory of North American institutions that hold collections important for mission studies. The directory anticipated must be of a structure and quality quite different from most current tools of this type. In short, in addition to being a directory of institutional resources, it should be able to serve as a strategic planning tool for collection development and collection preservation. Furthermore, it should serve as the foundation for a growing international network of research institutions and scholars.

In aggregate, these recommendations suggest that the community of scholars (and perhaps institutions) with vested interests in mission studies and the study of contemporary international Christianity needs to consider the formation of an agency to attend systematically and aggressively to the research resource needs of these disciplines. Self-evidently, the American Society of Missiology (ASM) might consider such an enterprise. Alternatively, could a North American subcommittee of IAMS/DAB produce effective results? Or, do we need some new, interinstitutional consortium to do the work?

### Appendix A

**Selected Schools, in the Association of Theological Schools, Offering Doctoral Degrees**

<table>
<thead>
<tr>
<th>Expenditures for Library Materials</th>
<th>Library Holdings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $50,000</td>
<td></td>
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<tr>
<td>Emmanuel College of Victoria Univ.</td>
<td>63,500*</td>
</tr>
<tr>
<td>McGill Univ.</td>
<td>79,500*</td>
</tr>
<tr>
<td>Knox College</td>
<td>69,700*</td>
</tr>
<tr>
<td>Trinity College Faculty of Div. (Toronto)</td>
<td>38,300*</td>
</tr>
<tr>
<td>Chicago Theo. Seminary</td>
<td>108,300</td>
</tr>
</tbody>
</table>

| $50,001-$100,000                  |                  |
| Andover Newton Theo. School       | 211,000          |
| Andrews Univ. Seminary            | 158,900*         |
| Boston Univ. School of Theology   | 137,000*         |
| Catholic Univ. of America         | 294,100*         |
| Columbia Theo. Seminary           | 107,500          |
| Westminster Theo. Seminary (Pa.)  | 106,200          |
| Luther Northwestern Theo. Sem.    | 204,300          |

| $100,001-$150,000                 |                  |
| New Orleans Baptist Theo. Sem.    | 210,200          |
| Vanderbilt Divinity School        | 162,300*         |
| Union Theo. Seminary (Va.)        | 301,600          |
| Concordia Seminary                | 229,900          |

| $150,001-$200,000                 |                  |
| Iliff School of Theology          | 190,400          |
| Lutheran School of Theology       | 439,500          |
| Trinity Evangelical Div. Sch.     | 174,700          |

| $200,001-$250,000                 |                  |
| Southwestern Baptist Theo. Sem.   | 362,200          |
| Graduate Theological Union        | 566,000          |
| Southern Baptist Theo. Sem.       | 354,900          |
| Union Theo. Seminary (NY)         | 694,200          |
| Yale Divinity School              | 450,100*         |

| $250,001 and Over                  |                  |
| Candler School of Theology         | 494,300*         |
| Perkins School of Theology         | 319,100          |
| Princeton Theological Seminary     | 353,300          |
| Notre Dame Univ. Dept. of Theo.    | 252,700*         |

* Does not include university library holdings/expenditures.
Appendix B

University Graduate Area Studies Programs in North America

<table>
<thead>
<tr>
<th>Institution</th>
<th>Africa</th>
<th>Asia</th>
<th>East. Euro.</th>
<th>Latin Amer.</th>
<th>Near Middle East</th>
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<tr>
<td>Alabama</td>
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<td>American Univ.</td>
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<td>Arizona</td>
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<td>Arizona State</td>
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<tr>
<td>Boston College</td>
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<td>Brandeis</td>
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<td>Brigham Young</td>
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<td>British Columbia</td>
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<td>California</td>
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<td>California, L.A.</td>
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<tr>
<td>California, Santa Bar.</td>
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<td>Cal. State, Long Beach</td>
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<td>Catholic Univ.</td>
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<td>Centro de Estudio</td>
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<td>Florida International</td>
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<td>Hawaii</td>
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<td>Howard Univ.</td>
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<td>Hunter College, CUNY</td>
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<td>Illinois</td>
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<td>Iowa</td>
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<td>Kansas</td>
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<td>Johns Hopkins</td>
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<td>Manitoba</td>
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<td>McGill</td>
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Appendix C

Missionary Agency Archives in Microform

American Sunday School Union Papers, 1817-1915. Imprint not available.
Documents from Catholic Mission Stations in Bandundu, Zaire. Private microfilm.
Evangelical Lutheran Church of Papua New Guinea, Archives. Private microfilm.
Lignan University. Archives of the Board of Trustees, 1884-1951. Harvard University Library microfilm.

Notes

1. This paper was presented at a consultation, February 8-9, 1991, at the Overseas Ministries Study Center, under a grant from the Pew Charitable Trusts. The nature of the consultation required that the paper focus on North America. Also, the purpose of the paper was to provide background information and not present an exhaustive survey.
3. The Kennedy School of Missions was founded in 1911 in the aftermath of the 1910 Edinburgh World Missionary Conference. Case Library has been divided, with the bulk of the historical collection now residing in Pitts Library of Emory University. A smaller segment, almost exclusively dealing with Islamic and near eastern studies, continues to reside at the Hartford Seminary.
5. This is clear from the MRL collection priorities that Pierce Beaver outlined at the January 14, 1955 meeting (see "Memorandum," p. 6).
6. Having awarded the nation's first Ph.D. degree in 1861, Yale was poised to establish its Graduate School in 1892. The university then encouraged the founding of several semiautonomous special research collections.
7. William Earl Dodge, Sr., was a merchant and prominent religious philanthropist. He served as a corporate member of the American Board of Commissioners for Foreign Missions and strongly supported the American Bible Society. A few years prior to the founding of the Day Library, Dodge gave Yale a collection of Bibles representing the international scope of the American Bible Society. This collection became part of the nucleus of the Day Library.
8. The author has not been able to gain comparable information about Case Memorial Library of the Hartford Seminary Foundation. One must note that a representative of the HSF did not attend the January 14, 1955 meeting at Yale.
9. Both of these missionary libraries are now organic parts of larger theological libraries. The DML was incorporated into the Yale Divinity School Library in 1932 when the Divinity Library was founded. Most of the DML collection has been reclassed and is reported in the catalogues of the Divinity Library. A small section of the former DML is still reported in a separate catalogue for the Day Library.
10. The MRL was incorporated into the collection of Burke Library of Union Theological Seminary (N.Y.) in 1967. Almost all of the collection is reported in the catalogues of the Burke Library.
11. Although Maryknoll apparently was using MRL as late as 1955 as its primary bibliographic source. (See "Memorandum," p. 5.)
12. Again these were the special mission libraries, i.e., the MRL, Day and Pitts libraries. See Peterson, Theological Libraries for the Twenty-first Century: Project 3000 Final Report, published as a supplement to Theological Education 30(1984):80-81.
On the other hand, of the sixty-one libraries analyzed by Blumhofer and Carpenter, sixteen are reported as having a collecting interest or noteworthy holdings in missions. See Edith L. Blumhofer and Joel A. Carpenter, Twentieth Century Evangelicalism: A Guide to the Sources (New York: Garland, 1990), chapter 2.
13. The one outstanding exception to these generalizations is Speer Library at Princeton. Price, "Specialized Research Libraries," identifies it as a strong mission library (p. 182). It has several manuscript collections and, due chiefly to the interest and support of former president John Mackay, has exceptional strength in the literature of ecumenical developments. More recently, Speer Library has been strengthening its holdings from Latin America.
14. Appendix A contains a table showing library collections and expenditures for theological institutions offering doctoral work.
17. Appendix B contains a directory of several area study programs offered in North American universities.
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FULLER
SCHOOL OF WORLD MISSION
p. 180-81.
20. It should be noted, however, that in 1990 Yale and Asbury Theological Seminary jointly purchased the library of the London Baptist Missionsionary Society. The initial checking at Yale indicated that the Day Library was lacking about 50 percent of the items offered. This suggests that there are still significant lacunae at least of European denomination material in even the large mission libraries!
21. Although according to Beaver some "faith" missions "unofficially" deposited material with the MRL. See "Memorandum," p. 5, para. 2.
23. To this writer, one of the simplest and most helpful aids to mission scholarship would be the inclusion of periodical, serial, and report titles in the various MARC directories, e.g., Mission Handbook and Pate's From Every People. MARC elicits its data from questionnaires and the addition of a request for this publication information and its inclusion in these directories would be most useful.
24. The Day Library, because of its substantial endowment for acquisitions, might be an exception.
27. See Appendix C for a partial list of mission-related archival collections available in microform.
29. The CRP discovered, to its satisfaction, that some collections were destined for denominational historical libraries. Indeed, the project stimulated many people to carry out their intentions of long standing. Also, of course, institutions already holding mission agency archives tend to attract personal papers as well.
30. The Billy Graham Archives have been successful in attracting the papers of a number of missionaries. See Researching Modern Evangelicalism by Shuster, Stambaugh, and Weimer.
31. On the other hand, the UCBWM (successor to the ABCFM) is undertaking the publication of a master list of persons appointed to serve under the American Board. This suggests that where such mission agency name lists exist, it is at least possible to begin the work of checking likely repositories for manuscript material.
33. Yale is attempting to significantly increase its acquisition of historical documents pertaining to Third World Christianity, but its focus remains on mission materials.
34. Scholars are now generally aware of the dangers of deteriorating book paper. Acidic sizing was introduced into the manufacture of paper in the 1870s. The presence of this acid accelerates the oxidation process. Also, many publications of the decades surrounding the two world wars were produced on paper of unusually poor quality.
35. As mentioned above, one source of help may come from the commercial microfilming sector. Several companies have shown varying levels of interest in microfilming mission collections.
37. There is a published catalog of the Day Library as it stood after the first decade of its existence. Actually this work is the serial cumulation of six separate catalogs that were intended to appear annually. See Catalogue of the Foreign Mission Library of the Divinity School of Yale University (New Haven: Tuttle, Morehouse, and Taylor), no. 1, 1892; no. 2, 1893; no. 3, 1895; no. 4, 1897; no. 5, 1899; no. 6, 1902.
39. The ICLDP steering committee is not unaware that the index itself will create a demand for the documents. It has agreed to formulate proposals for a document preservation and distribution program in the near future.
40. From a case statement with the working title Knowledge to Share? prepared by the DAB steering committee.
41. Among the early active participants are the Selly Oak Colleges Central Library, CENERM (Center for New Religious Movements), and the Islamic Centre—all of Birmingham; Centre for the Study of Christianity in the Non-Western World and the JRM Bibliography Project—both of Edinburgh; MISSIO—Aachen; CEDIM in Paris; ISEDET in Buenos Aires; Bibliographia Missionaria (Rome); IIMO (Leiden); and the ASM Bibliography Project (Dayton, Ohio).
42. The Library Development Program operated in the 1960s under grants from the Sealantic Fund. It encouraged and aided qualifying theological libraries to strengthen their collection development programs. It has generally been judged as one of the most significant programs in strengthening theological libraries in North America.
43. Accredited schools reporting full library statistics. Several doctoral institutions do not report their library data. The schools listed offer one or more of the following degrees: Ph.D., Th.D., S.T.D., or D.Miss. No school offering only the D.Min. degree is listed. Some schools offer their degree jointly with another institution(s).
44. Expenditures for library materials reported to the American Theological Library Association for FY 1989, the latest year for which data are available. Schools that report their library operations with a larger college or university library are not included. Holdings include books, periodicals and microforms. Nonprint media are excluded.
46. Based on holdings and files in the Yale Divinity Library. This list is not exhaustive. A number of agencies currently are engaged in microfilming projects.

Gerald H. Anderson


Retrospect

First, let us recall the situation in mission studies two decades ago. In 1968 R. Pierce Beaver reported that North American "students are now cold, even hostile, to overseas missions"; that the place of missiology as a discipline in the seminary curriculum "is most precarious, and I expect its rapid decline and even its elimination from most denominational seminaries." The decade 1963–73 saw the demise of mission studies and training at the Kennedy School of Missions at Hartford Seminary, at Scarritt College for Christian Workers in Nashville, at the Missionary Orientation Center in Stony Point, New York, and at the Lutheran School of Missions near Chicago. Only sixteen professors attended the meeting of the national Association of Professors of Missions (APM, founded 1952) in 1970.

In 1971 I noted "the sharply declining interest of the churches in North America, Great Britain, and Europe for the mission of the church beyond the North Atlantic Region ... with concern for mission at home preempting concern for mission around the world ... [and] a shrinking market for books dealing with the Christian world mission." At the same time I mentioned a few signs of hope and vitality in publishing and in some centers of mission research.


It is also sad to realize that some of those important ventures we mentioned twenty years ago have either ceased functioning, have greatly reduced their activities, or have changed their focus. For instance, the Missionary Research Library (MRL) at Union Theological Seminary, New York, already in difficulty and curtailing its services twenty years ago, has since then ceased to exist as a separate entity and its collections have been absorbed into the Union Seminary library. CARA, the Roman Catholic Center for Applied Research in the Apostolate, in Washington, D.C., that was earlier concerned with world mission and the unevangelized, has been totally reorganized and is now focused on the ministry of the church in the United States.

Friendship Press, the publishing imprint of Education for Mission of the National Council of the Churches of Christ in the U.S.A., still publishes educational materials concerning the church's mission at home and abroad for churches in the United States and Canada, but it is a much smaller operation than it was twenty years ago. The National Council of Churches (NCC) closed its Office of Research, Evaluation and Planning on December 31, 1988. While not strictly missiological, this office did provide a research capacity for the NCC that generated valuable data for evangelism programs in the denominations.

Some mission research and documentation centers in Europe that I did not mention in 1971 include IDOC (International Documentation/Communication Center on the Contemporary Church) in Rome and Pro Mundi Vita in Brussels. Both became very important in the 1970s and 1980s, but activities of IDOC have been curtailed, and Pro Mundi Vita closed on December 31, 1990.

Actually, a number of research centers related to FERES (International Federation of Institutes for Socio-religious Research, Louvain, publisher of Social Compass) were closed in the 1970s and 1980s, sometimes because church authorities did not like the information and issues being reported.

Still very active is SEDOS (Servizio di Documentazione e Studi), established in Rome in the wake of Vatican Council II by the missionary and international orders of priests and sisters, which publishes the SEDOS Bulletin. SEDOS holds an annual assembly to study mission issues and maintains a computerized bibliography of mission research. The Dutch Interuniversity Institute for Missiological and Ecumenical Research (IM 0) was founded in 1969. The section for missiology in Leiden (the section for ecumenics is in Utrecht) publishes the journal Exchange and has flourished. Since 1979 the Centre de Recherche Théologique Missionnaire in Paris has been developing a computerized missiological data base. Since 1984 the Institute of Missiology, "Missio," in Aachen, Germany, has published the semi-annual theological review Theology in Context, an annotated bibliography, with summaries of selected articles and reports on theological conferences outside Europe and North America, to foster communication between theologians within the Third World itself. They also publish a series of special bibliographies on selected theological topics about the church in the Third World.

What no one realized in 1971—in the midst of many discouraging developments—was that we were on the brink of a remarkable resurgence of scholarship in studies of mission and world Christianity.
Professional Associations

Perhaps the single most important development for promoting mission scholarship during the last two decades was the emergence of a network of national and international professional associations for mission studies that provide scholars with encouragement, recognition, assistance, fellowship, organization, and a forum for sharing, promoting, and disseminating their work. Most of all, these professional associations served to establish and gain recognition for the discipline of studies in mission and world Christianity, or what is known as "missiology."

In 1972 the inaugural meeting of the International Association for Mission Studies (IAMS) was held in Driebergen, Holland, and in 1984 it began publication of the semi-annual journal Mission Studies. The IAMS, an international, interconfessional, and interdisciplinary professional society for the scholarly study of Christian witness and its impact in the world, now has over 500 individual members and 80 institutional members, of which nearly 200 are from the Third World. The association sponsors a continuing project on Documentation, Archives and Bibliography (DAB) for mission studies (more about this below). The eighth international conference of the association will be held in Hawaii in 2002. The IAMS provided a model and stimulus for the creation of several national and regional associations for mission studies.

Also in 1972, at an ad hoc meeting in Nashville of mission leaders and academicians, the American Society of Missiology (ASM) was founded as a broadly inclusive professional society for the study of mission and world Christianity. The inaugural meeting was held in 1973 and in that same year the ASM began publishing a new quarterly, Missiology, that incorporated the journal Practical Anthropology. In 1980, Orbis Books began publishing the ASM Series of scholarly studies, and by 1991 sixteen volumes had appeared in the series. The ASM—bringing together conservative evangelicals, conciliar Protestants, and Roman Catholics in annual meetings—fostered a renewal of mission studies and facilitated the recognition of the discipline by the larger academic community in North America. By 1991 the ASM had over 500 members, the Missiology journal had a circulation in excess of 2,000, and the national Association of Professors of Mission and regional associations of professors of mission had taken on new life.

German scholars were pioneers in the field. They established the Deutsche Gesellschaft für Missionswissenschaft in 1918 which today continues with an international membership and provides scholarships, assistance in research projects, and financial support for publications in missiology. In 1979 an association of French-speaking mission scholars and institutes was founded at Lyon, Le Centre de Recherches et d'Echanges sur la Diffusion et l'Inculturation du Christianisme (CREDIC). This association, with two hundred members, organizes an annual conference and supports projects of mission research and publication.

The Southern African Missiological Society, founded in 1968, began in 1973 to publish the journal Missionalia, edited by David J. Bosch, three times a year. In addition to articles and book reviews, this journal is notable for its extensive missiological abstracts of articles appearing in other journals in many parts of the world. In eighteen years it published 13,590 abstracts! Bosch's own book Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll, N.Y.:Orbis Books, 1991) is a major achievement and will be a standard text in mission courses for years to come.


Mission Studies in the United Kingdom

In 1990 the British and Irish Association for Mission Studies was inaugurated at Edinburgh in the same assembly hall of the Church of Scotland where the Edinburgh World Missionary Conference met in 1910. Andrew Walls gave the inaugural lecture on "Edinburgh 1910 and the Prospect for Mission" to the seventy members in attendance. The new association unites all who are concerned about the study of mission, whether at home or overseas, and whether as scholars, teachers, executives or practitioners.

The number of institutions in the United Kingdom actually involved with academic research related to mission studies is quite small; they are situated mainly at Birmingham and Edinburgh. In Birmingham the Selly Oak Colleges and the university offer studies in many disciplines connected with mission, and at many levels, including diploma, degree, and graduate. Several of the colleges—sharing common programs and facilities—are associated with denominational missions. There is a particularly strong Centre for the Study of Islam and Muslim-Christian Relations, involving both Christians and Muslims on staff, with a full teaching program and several publications. A similar center has been established more recently for Jewish Studies and Jewish-Christian Relations. The Centre for New Religious Movements (now renamed Interact Research Centre) has an unrivaled collection of materials on new religious movements in primal religions but is interested also in new movements in the post-Christian West.

The University of Birmingham has a Chair of Mission within the department of theology. The first professor appointed to this chair in 1971, Walter Hollenweger, built up a major graduate program. The new incumbent since 1990, Werner Ustorf, is a German historian of mission. The university is able to draw on faculty from the Selly Oak Colleges for supervision of graduate studies. The important archives of the Church Missionary Society are held at the University Library; the central library of the Selly Oak Colleges holds other important resources for mission studies.

The Centre for the Study of Christianity in the Non-Western World at the University of Edinburgh (since 1987; founded at Aberdeen in 1982), directed by Andrew Walls, offers graduate studies at the master’s and doctoral levels. Cooperative work is available with the faculty of divinity, and with African, East and South Asian, and Islamic Studies in the university. The Centre prepares the quarterly bibliography of mission studies for the International Review of Mission (IRM), and an annual Survey of Current Literature on Non-Western Christianity. A cumulative index of the IRM 1912–1987 is ready for publication, and a cumulative bibliography of the IRM 1912–1987 is in preparation at the Centre. The Bulletin of the Scottish Institute of Mission Studies, published at the Centre, is principally concerned with the history of mission.
The Centre holds a large collection of religious periodicals from the non-Western world; a collection of African Christian literature; a good mission book collection, including the former Church of Scotland mission library; several mission archives; and a collection of Christian art in the non-Western world. The archives of the main Scottish missions are held close by in the National Library of Scotland.

Also in the United Kingdom is the Oxford Centre for Mission Studies, established in 1984, that sponsors consultations and seminars, and provides postgraduate supervision through the Council for National Academic Awards. Regnum Books is the Centre's publishing arm. The position of Henry Martyn Lecturer in Missiology has been established in the Cambridge Federation of Theological Colleges, and Graham Kings—a CMS missionary working in Kenya—has been appointed to the new post beginning January 1992.

Other institutions that provide specialist resources and conduct relevant research, while not normally applying the term mission studies, would include the School of Oriental and African Studies, University of London, whose library holds important mission archives, including those of the London Missionary Society and the Methodist Missionary Society; and the Department of Theology, University of Leeds, where the presence of Professor Adrian Hastings has led to strong research and publications in African Christianity (The Journal of Religion in Africa is edited there).

All Nations Christian College and the Roman Catholic Missionary Institute in London, while not offering programs of graduate academic research, do promote serious study and continuing education with their course offerings in missionary training. The U.K. Christian Handbook, edited by Peter Brierley, is an essential reference tool for information about all mission-related organizations, schools, publishers, personnel, and services.

Developments in North America

Turning again to the United States, we look at other factors that have encouraged research and revitalized studies in mission and world Christianity over the last twenty years. In an earlier article, I mentioned the contribution of the Evangelical Missions Quarterly, published since 1964 by Interdenominational Foreign Mission Association and Evangelical Fellowship of Mission Agencies (formerly Evangelical Foreign Missions Association); the International Bulletin of Missionary Research, published by the Overseas Ministries Study Center since 1977; Orbis Books, the publishing imprint established in 1970 by Maryknoll; the Missions Advanced Research and Communication Center (MARC) of World Vision founded in 1967; William Carey Library, an evangelical missions publishing firm in Pasadena, California, founded in 1969; the Billy Graham Center, with its mission archives and library, established at Wheaton College in 1974; new graduate schools of mission and evangelism at Asbury Theological Seminary, Biola University, Columbia (South Carolina) Biblical Seminary and Graduate School of Missions, Nazarene Theological Seminary, and Trinity Evangelical Divinity School—in addition to the School of World Mission at Fuller Theological Seminary established in 1965. Study programs at the Overseas Ministries Study Center, starting in 1967, at Maryknoll Mission Institute, established in 1969, at the U.S. Center for World Mission/William Carey International University, founded in 1976, and at the Global Center of Samford University Beeson Divinity School, established in 1991, also figure in these new developments. The International Journal of Frontier Missions began publication in 1984.

In Canada there is the Institute of Mission Studies at Saint Paul University, Ottawa, which publishes the journal Kerygma, and in 1990 McMaster University Divinity College in Hamilton, Ontario, established the McMaster Centre for Mission and Evangelism, and a new Professorship of World Christianity.

Approval by the Association of Theological Schools in the United States and Canada in 1986 of standards for offering the Doctor of Missiology (D.Miss.) as a professional academic degree provided additional incentive for mission research.

A survey of doctoral dissertations on mission topics for the Ph.D., Th.D., S.T.D., and Ed.D. degrees revealed nearly 1,000 dissertations accepted at theological schools and universities in the United States and Canada in the period 1945–81, with Boston University, University of Chicago, and Columbia University leading the list. An increase from 211 dissertations accepted in 1960–69, to 462 dissertations in 1970–79, is further evidence of the resurgence of scholarship in the period after 1971. It would be useful to have a study of which theological faculties today offer doctoral programs in mission studies, and to have a directory of those who are teaching in the field. It is surprising how many doctoral dissertations related to mission studies are done in secular and state universities in the United States, and how much research and publishing about mission (mainly historical) is done by scholars in secular institutions. Of course, quantity of research and publications says nothing about quality.

North American scholars are fortunate to have rich library and archival resources available for research. But these resources have limits, weaknesses, and urgent needs, if they are to be maintained, developed, utilized, and shared. Stephen L. Peterson describes and discusses these concerns in his article “North American Library Resources for Mission Research” in this issue of the International Bulletin.

Current Research and Publications

The state of current research, writing, and publishing in studies of mission and world Christianity/evangelization in the United States may be judged by looking at the work of several scholars and projects as representative of significant work in the discipline today.

David B. Barrett has been an ordained missionary of the Church Missionary Society since 1956. Anglican Research Officer since 1970, he is currently Research Consultant to the Southern Baptist Foreign Mission Board in Richmond, Virginia. The publication in 1982 of the World Christian Encyclopedia, a fact-filled, 1,010-page volume which he edited, was a major missiological publishing event. Never before has there been a work of such scope and detail about the whole church in the whole world. Barrett’s research continues to pour forth in a steady stream of articles and monographs. Each January the International Bulletin of Missionary Research publishes his annual statistical table on global mission. This is the best source (perhaps the only source) for comprehensive, comparative statistical information on the status of global mission in the twentieth century. Some of Barrett’s work is historical and analytical; much is descriptive—focusing on...
the actual, current state of affairs, as it affects the phenomena of mission. Often he points to a major chasm between the commonly perceived norms of world mission on the one hand and the actual realities of the Christian mission in the modern world on the other. For instance, in his January 1991 global status report in the *International Bulletin*, Barrett stated that:

- 97 percent of all Christians are out of contact with non-Christians;
- 95 percent of all Christian activity benefits only Christians and their world;
- 99 percent of all the Christian world's income is spent on itself.

The “AD 2000 Series,” published by New Hope (Birmingham, Alabama), includes the following titles by Barrett:

1986 *World-Class Cities and World Evangelization*

1987 *Cosmos, Chaos, and Gospel: A Chronology of World Evangelization from Creation to New Creation*

1987 *Evangelize! A Historical Survey of the Concept*

1987 *Unreached Peoples: Clarifying the Task* (co-authored with H. C. Schreck)

1988 *Seven Hundred Plans to Evangelize the World* (co-authored with James W. Reapsome)

1990 *Our Globe and How to Reach It* (co-authored with T. M. Johnson)

New titles he is presently working on in this series include a descriptive survey of the world's unevangelized peoples and cities; a monograph on Christian martyrdom over twenty centuries; a world language classification; and a detailed investigation of the possibilities for mission in the twenty-first century. He is also editor of *AD 2000 Global Monitor*, "a monthly trends news-

Charles R. Taber, *The World Is Too Much With Us: “Culture” in Modern Protestant Missions*


A. Christopher Smith, *The Missionary Enterprise of Carey and His Colleagues*


David A. Schattschneider, *Souls for the Lamb: Origins of the Modern Missionary Movement*

Shenk says, “The bicentennial of the publication of Carey's book is a fitting moment in which to appraise these two hundred years of Protestant missions. Many observers feel that we are at the end of this era and another is opening before us. In looking back at this period of history, we may help the next generation understand better the task ahead.”

*Norman E. Thomas* served as a United Methodist missionary in Zimbabwe and Zambia. He has taught at Yale Divinity School, Boston University School of Theology, and now is Professor of World Christianity at United Theological Seminary in Dayton, Ohio. In addition to preparing the volume on *Missions and Unity* for the series edited by Wilbert R. Shenk mentioned above, Thomas is book review editor for *Missiology*, serves on the executive committee of the IAMS, and chairs the IAMS working group on Documentation, Archives and Bibliography (DAB).

Thomas is involved with two major projects of long-term significance for mission research. First, he is general editor, with 37 sub-editors, of an annotated bibliography of 10,000 books in missiology, in all major European languages, published from 1960 to 1990, indexed by author, title, subject, and language of publication. This project, cosponsored by ASM and IAMS, is to be published in 1994.20

Secondly, the IAMS-DAB project he chairs aims to enable mission documentation centers to share their bibliographical data in mission studies, in order to increase access to it through a combined computer data base. This project has two task forces to deal with: 1. issues of computer software format, and 2. a common thesaurus of descriptors (key words) for computer searches and indexing. The special software for cataloging in IBM-compatible computers (minimum AT) is now available, and a preliminary edition of a macrothesaurus for multilingual (four languages) common indexing is also available.21 Thomas explains that when the project becomes operational, “users will input key words in the language of their choice, and be able to search for all entries in the data base on a given subject regardless of language input.”22

The IAMS-DAB goal is to develop a worldwide center where bibliographical mission records can be received, compiled, indexed, and shared.

The technology that makes this possible, according to Thomas, “is called CD-ROM. On one compact disk the size of CDs used for sound recordings, 650 MB (megabytes) of text can be stored (up to 300,000 bibliographical records). A reader will enable the user to read the CD. Then records can be downloaded into the user's data base on a PC computer using DAB software. With this technology small centers around the world will have the capacity to search in a large data base, a capability previously available only at large libraries. New CD-ROM disks will provide updates to subscribers each year.”23

Communication by CD-ROM opens other possibilities for

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A history of Catholic missionary outreach from the United States has not yet been written.

letter measuring progress in world evangelization into the 21st century,” and he serves on the editorial board of the new *Encyclopedia of the Future* to be published by Macmillan on behalf of the World Future Society in 1993. Barrett says his research has four objectives: 1. to analyze the annual statistical reporting of global Christianity's churches and agencies; 2. to relate witness and apologetics to the secular world of scholarship; 3. to enable better practice in mission; 4. to facilitate better teaching of mission.

*Wilbert R. Shenk,* former missionary to Indonesia, executive director for overseas ministries of the Mennonite Board of Missions from 1965 to 1990, editor of *Mission Focus* (Elkhart, Indiana) since 1972, now Director of the Mission Training Center at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, was secretary-treasurer of the American Society of Missiology during 1979–88. To mark the bicentennial of the publication of William Carey's *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen* (1792), Shenk is editing an impressive series of eight volumes under the title “The Modern Mission Era, 1792–1992: An Appraisal,” for publication by Mercer University Press during 1991–93. The authors and titles of the volumes are:

- William A. Smalley, *Translation as Mission: Bible Translation in the Modern Missionary Movement*
resourcing theological libraries in the Third World. Thomas says that the DAB working group is looking at the possibility of putting the text of 300 books of 300 pages each on one compact disk that could be sold to libraries in the Third World for $200 each ($0.66 per book) and used with a CD reader that costs about $400. This could be a means to provide much needed documentation for theological education and mission research in the Third World.

The United States Catholic Mission Association (USCMA) publishes the annual Catholic Mission Handbook, which is the authoritative directory for United States Catholic mission statistics and information on sending groups. In addition, the USCMA is sponsoring two research projects of special interest and importance.

First, in follow-up to a 1985 consultation of U.S. Protestant and Catholic missiologists and theologians convened by the Maryknoll Research and Planning Department on the future of the Christian world mission, the USCMA initiated a research project to examine "emerging trends in mission from a global perspective in order to identify those issues and situations requiring further research." The study, "which is to examine mission from a Roman Catholic viewpoint," was done by Mary Motte, F.M.M., Director of the Mission Resource Center of the Franciscan Missionaries of Mary, North Providence, Rhode Island. A report on the first phase of her research, published in 1987 under the title A Critical Examination of Mission Today, incorporates contributions of fifty consultants "engaged in mission in local churches throughout the world . . . to give a more complete analysis of what is happening in mission today, and of what seems to be emerging for the future" (pp.4-5). Critical areas of mission where new perspectives are emerging include "relations with persons of other faith traditions, the search for an effective faith-cultural encounter, the poor, and common witness among Christians engaged in mission" (p.6). A report of phase two in the study, To Be Hope and Joy: Presence Bearing a Glimpse of God (USCMA, 1991), used data from a follow-up survey of 157 American Catholic missionaries serving at the grassroots of global mission. Their responses about mission priorities, missionary motivation, and missionary proclamation, give shape to a vision of mission for the new century.

Second, a comprehensive history of Catholic missionary outreach from the United States has not yet been written, although bits and pieces of the story have been done, as some individual mission congregations in the United States have written their own histories. Therefore the USCMA is sponsoring a project to produce a one-volume, scholarly history of United States Catholic missions, 1880–1980. This project, now in the initial planning stage, aims to be completed by the end of the decade. The basic directory for worldwide Catholic missions is Guida delle Missioni Cattoliche 1989, published by the Vatican Congregation for the Evangelization of Peoples (6th ed.; Rome, 1989).

In 1987 an ecumenical mission consultation, cosponsored by the USCMA and the NCC Division of Overseas Ministries, on the theme "Divided Churches/Common Witness: An Unfinished Task for U.S. Christians in Mission," was held at the Mercy Center in Madison, Connecticut. A Continuation Committee on Common Witness was formed and a task force on historical research was created. That task force, chaired by Charles W. Forman, is now seeking to assess what work is being done regarding the history of joint efforts in mission between U.S. Catholic and Protestant mission bodies working in Asia, Africa, and Latin America.

Two important studies by evangelical missiologists have dealt with trends in mission. David J. Hesselgrave from Trinity Evangelical Divinity School, in his book Today's Choices for Tomorrow's Mission: An Evangelical Perspective on Trends and Issues in Missions, says that "today's mission is more variegated, more complex, and in quantitative terms at least, more vitally active than at any time in history." He identifies ten major trends in missions today, then does an interesting comparative thematic content analysis of hundreds of articles, editorials, and book reviews that have appeared in IRM, Evangelical Missions Quarterly, and Missiology in recent years. This leads him to examine certain issues and raise questions for churches, missions, missiologists, and missionaries worldwide about future developments in mission.

Larry D. Pate, in his book From Every People: A Handbook of Two-Thirds World Missions, With Directory, Histories, Analysis, has documented the growth of so-called Two-Thirds World Protestant mission agencies and missionary personnel. His study suggests that by A.D. 2000 the majority of Protestant missionaries in the world will be persons from the Two-Thirds World.

Research and information about Roman Catholic Two-Thirds World missions is needed.

Further research and documentation about the origins, operations, and statistics of these Two-Thirds World mission agencies will be valuable. Comparable research and information about Roman Catholic Two-Thirds World missions is needed.

The role and contribution of Bible translation in world mission has been documented in two important studies: Philip C. Stine, ed., Bible Translation and the Spread of the Church: The Last 200 years, and William A. Smalley, Translation as Mission: Bible Translation in the Modern Missionary Movement. Lamin Sanneh's Translating the Message: The Missionary Impact on Culture sees Christian expansion as a "vernacular translation movement," suggesting a new paradigm for understanding the history of missions.

Seminal studies in missionary anthropology in this period were Charles H. Kraft, Christianity in Culture; John Stott and Robert T. Coote, eds., Gospel and Culture; Louis J. Luzbetak, The Church and Cultures; and Charles R. Taber, The World Is Too Much With Us.

For basic information on North American Protestant mission agencies and personnel, everyone relies on the Mission Handbook: Canada/U.S.A. Protestant Ministries Overseas (14th edition, 1989), prepared by MARC at World Vision International, with a new edition appearing every four years. Other recent reference works of special value for mission research are the Dictionary of Pentecostal and Charismatic Movements, the Dictionary of Christianity in America, the Dictionary of the Ecumenical Movement, and Who's Who in World Religions. Twenty years have passed since the Concise Dictionary of the Christian World Mission was published. It has been out of print for ten years, so it is time for a new one-volume dictionary of the Christian world mission. Mission scholars lack many of the fundamental reference tools for research that are available in other disciplines.

In contrast to twenty years ago, the publishing of scholarly studies in mission and world Christianity seems to be in a much healthier state, judging from the flow of review books that comes to the International Bulletin of Missionary Research.
Six Concluding Observations

1. There has been a remarkable turnaround in the last two decades in the revitalization of research and scholarship in our discipline—only some of which has been described and discussed in this overview. In 1971, however, no one anticipated that this was going to happen and, if they had been told what would happen, they may not have believed it was possible. Now, in 1991, can we anticipate what is possible over the next two decades? Dare we dream dreams of what could happen and what needs to happen if the future of scholarship in missiology is to be strengthened, expanded, and enhanced? As in 1971, are we standing—unaware—on the brink of another new era of understanding, opportunity and initiative in mission research, writing, and publishing? What will it take, with the grace of God, to bring it about—or has it already begun?

2. The revitalization in world mission studies has not been matched by a revitalization in world mission involvement in many churches. Why? How do we account for the declining interest and concern for world mission in the mainline Protestant denominations and the Roman Catholic Church in the West—at the same time that they have more professors of mission and more studies of mission?

Furthermore, where is the research today that guides the policy and decision-making of American mission agencies? In the early 1950s, the Division of Foreign Missions of the NCC had a Committee on Research in Foreign Mission that produced a remarkable series of more than fifty papers and reports by mission executives and seminary professors, on mission theology, policy, and strategy, in preparation for the Willingen meeting of the International Missionary Council. Charles W. Forman says, “Nothing so ambitious was ever attempted before—or since—in the way of mission studies, and the product of that effort may well stand as a landmark, an Ebenezer, for American missiology of 150 years.” While mission studies have multiplied in academic circles in the last twenty years, it is not clear that anything so systematic and serious as Forman describes from the 1950s actually finds its way into the executive offices of the typical mission agency today.

3. Another problem is that despite the positive developments in mission studies during the last two decades, missiology is still peripheral to the mainstream of theological studies, and even more marginal to the historical and social sciences. That is one of the observations made in a study undertaken at the Overseas Ministries Study Center about the present status and future prospects of mission studies. There is a concern that the very successes we have described could help to perpetuate the marginality of the discipline; that professionalization may contribute to isolation. For instance, whereas most mission scholars in the past had their academic grounding in another discipline, many young specialists entering the field today, do so by means of graduate programs in missiology. To meet this challenge, mission scholars should be encouraged to engage in research and teaching that involves collaborative, cooperative, and interdisciplinary opportunities.

Another factor contributing to the declining interest in world mission is the spread of a radical relativism in the

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There has been a remarkable turnaround in the last two decades in the revitalization of research and scholarship in our discipline.

at the Free University of Amsterdam. The series explores the relation between Christian faith and contemporary culture as well as the encounter between various contextualizations of Christianity. Eerdmans also published Contemporary Missiology by J. Verkuyl (1978), Earthen Vessels: American Evangelicals and Foreign Missions, 1880–1980, edited by Joel A. Carpenter and Wilbert R. Shenk (1990), and will soon publish Ecumenical Introduction to Missiology by a team of Dutch Protestant and Catholic scholars.


These are in addition to the long-standing, continuing series of “Missionswissenschaftliche Forschungen” from the Deutsche Gesellschaft für Missionswissenschaft, published by Gütersloher Verlagshaus Gerd Mohn; “Studies in the Intercultural History of Christianity,” edited by Professors Friedli, Hollenweger, Sundermeier, and Jongeneel and published by Peter Lang; “Erz­langer Monographien/Dissertationen aus Mission und Okumene,” published by Verlag der Ev.-Luth. Mission; the S.V.D. series published by Steyler Verlag; the Swiss Catholic NZM series; the Upp­sala Mission Institute series; and several series published by the Christian Literature Society in Madras, India—to mention only some of the more prominent scholarly series.


To keep abreast of the vast output of missiological literature in books and journals, scholars rely on the quarterly bibliography in the IRM, the annual Bibliographia Missionaria from the Vatican mission library, and the abstracts in Missionalia.
theology of religions since 1971, as represented in The Myth of Christian Uniqueness, edited by John Hick and Paul F. Knitter.44

4. Wilbert R. Shenk and others have argued that the Christian mission is now in the midst of a paradigm shift toward a fundamental reorientation to a consciousness that the mission of each church begins with its own culture and extends to the whole world. This is required in order to recover a genuinely missionary existence within Western culture to re-evangelize the West.

Lesslie Newbigin wrote a book in 1982 called The Other Side of 1984: Questions for the Churches, in which he pleaded for a "genuinely missionary encounter with post-Enlightenment culture." The argument was carried forward in his book Foolishness to the Greeks (1986). In response to his plea, the British Council of Churches (now the Council of Churches for Britain and Ireland) established a program on "The Gospel and Our Culture" to address the issues the churches must face if they are to be effective in the West.

Wilbert Shenk has been seconded by the Mennonite Board of Missions to the Gospel and Our Culture program, to serve as liaison with those in other countries who share this concern. Shenk says, "It is my conviction that Western culture represents a major and formidable frontier for mission in the 21st century." As he contacts church and mission leaders in Europe and North America, Shenk is "testing whether there are ways we might work together within the West in the interest of a more effective approach to training and with a view to laying on the conscience of the church its responsibility for mission to its own society. This of course must be undergrd by a training program that will prepare a new generation of people committed and equipped to bear witness to the gospel in Western culture." A North American network relating to the Gospel and Our Culture project has been established and publishes a newsletter. George R. Hunsberger at Western Theological Seminary in Holland, Michigan, is the convener and editor. This project poses a radical challenge for mission research and theological education in the West.

5. As the center of ecclesiastical gravity shifts from the northern to the southern hemisphere (to use Walbert Buhlmann's terms), it is vital for the future of mission scholarship that greater effort be made to recognize, include, encourage, support, and cooperate with colleagues and centers/institutes in Asia, Africa, Latin America, and the South Pacific. There are many obstacles and constraints to these efforts, but new initiatives need to be explored. Already there are mission study centers in Japan, South Korea, India, Philippines, Truk, Papua New Guinea, Ghana, Puerto Rico, Bolivia, and Peru, to mention a few.

6. Attention needs to be given to defining and clarifying basic terms and concepts to avoid confusion. One illustration is the terminology of inculturation, acculturation, interculturalization, indigenization, contextualization, adaptation, accommodation, vernacularization, and translation. Another group is witness, evangelism, evangelization, and mission.

Colleagues such as David Barrett also point to a widening chasm between what may be called normative studies of mission (what mission should be or is meant to be if done properly) and empirical studies of mission (objective, descriptive, factual studies of the reality of mission today). In current literature, says Barrett, mission studies "have a strong preference for the normative. When they deal at all with the empirical realities of mission, there is this bias for selecting only good applications, success stories, and mission being properly prosecuted." Related to this, says Barrett, is the problem of innumeracy in mission—"the inability to understand numbers, to see the importance of numbers, and to handle numbers in everyday life." This statistical illiteracy, according to Barrett, is preventing missiological analysis of the vast data available in annual reports and questionnaires that have "enormous potential for creating new outreach" in mission strategies. These problems reflect the dichotomy between theoretical and practical concerns.

Finally, there is much to suggest that we are, indeed, on the brink of a new era in mission or, more likely, that we are already in a new era. Twenty years from now we hope it can be reported that mission scholarship was faithful and effective in pointing the way toward fulfillment of God's mission in the Third Millennium.

Notes


7. For some of the information in this survey I am indebted to David B. Barrett, Wilbert R. Shenk, Norman E. Thomas, and Andrew Walls, in personal correspondence.

10. When the Council on the Study of Religion voted to accept the ASM as one of its constituent member societies, effective January 1, 1976, Louis J. Luzbetak, S.V.D., then president of the ASM, declared, "This is a historic landmark; on this day 'missiology' becomes a fully recognized academic discipline in North America." ("Missiology Comes of Age," Missiology 4, no. 1 [1976]: 11). See also the discussion of this event and developments in the years that followed, by James A. Scherer, "The Future of Missiology as an Academic Discipline in Seminary Education: An Attempt at Reinterpretation and Clarification," Missiology 13, no. 4 (1985): 455ff.; and Scherer, "Missiology as a Discipline and What It Includes," Missiology 15, no. 4 (1987): 507-22.

11. The Eastern Fellowship of Professors of Mission grew out of meetings that began about 1917; a Midwest Fellowship began to meet informally sometime during the 1950s and was formally organized in 1957, a Western Association of Missiologists started in 1990. The Association of Evangelical Professors of Missions, organized in 1968, was reorganized in 1990 as the Evangelical Missiological Society. See Anderson, "American Protestants in Pursuit of Mission," pp. 105, 110, 112.


23. Ibid., p. 240.

24. Copies may be purchased from USCMC, 3029 Fourth St. N.E., Washington, D.C. 20017.


32. (Pasadena, Calif.: William Carey Library, 1979); another edition of the same work was published as Down to Earth: Studies in Christianity and Culture (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1980).


43. This was also the conclusion in a recent global and ecumenical survey by Olav Guttorm Myklebust, "Missiology as a theological discipline is largely unknown to the academic world, or, when known, not always correctly interpreted by scholars .... In the majority of theological institutions the place accorded to Missiology is only a marginal one." "Missiology in Contemporary Theological Education: A Factual Survey," Mission Studies 6, no. 2 (1989): 87, 99.


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The Legacy of Helen B. Montgomery and Lucy W. Peabody

William H. Brackney

The missionary enterprise is more than the involvement of persons directly engaged in evangelical ministries. It is also the educational, promotional, and spiritual work that provides support for preaching, healing, and social witness. In North America in the early nineteenth century a "benevolent empire" of agencies assumed leadership for the support of missions. Prominent among these, from the very first, were women's organizations. In the last quarter of that century, there was a coalescing of "women's work for women" that may be directly attributed to singularly gifted leaders. Two of those leaders were Helen Barrett Montgomery and Lucy Waterbury Peabody, who left a joint legacy of publication, promotion, and prayer on behalf of women across denominational lines and particularly among Baptists.

Helen Barrett was born July 31, 1861, in Kingsville, Ohio, the eldest of two daughters and a son born to Adoniram Judson Barrett and Emily B. Barrows. Owing to her father's job as a schoolteacher, the family moved to western New York, then characterized religiously as the "Burned-Over District." Her childhood was spent in Lowville, New York, a village north of Albany; most of her adult life was spent in the city of Rochester. By her own admission, her father was a dominant influence on her development.

A. J. Barrett was heir to a long line of Baptists, hence his being named in honor of the pioneer Baptist missionary to Burma, Adoniram Judson (1788-1850). Deeply devoted to education, Barrett taught in several academies as a self-trained person with a keen interest in the classics. Later in his career, and at great personal sacrifice, he attended the newly formed University of Rochester. In 1872 he responded to a call to Christian ministry and entered Rochester Theological Seminary. Rochester was a newer, prorevival school under the aegis of the young and gifted theologian, Augustus Hopkins Strong (1836-1921). Barrett, his wife, and three children knew the seminary faculty intimately, and he prospered in the student body. In 1876 upon graduation he became minister at Lake Avenue Baptist Church in Rochester, which became a prestigious congregation in the city's Baptist community. There he remained a beloved pastor until his sudden death in 1889 following an extended overseas tour. Helen later compiled a memorial book to her father and she helped to establish the Barrett Bible Class at Lake Avenue in his honor, which she taught personally for over four decades.

Like her father, Helen sought a good education and pursued literature and classics at Wellesley College. Following her graduation from Wellesley in 1884, she took an M.A. degree at Brown University. Of her collegiate studies she said, "I knew what it was to be a poor girl in college, and I have as my richest possession the memory of four years that were the inspiration of my life. I believe in education with all my heart and soul. . . . I am told that I am a college woman. Yes, I am."

Helen was a superior student and took high commendation to her first position as principal at Wellesley Preparatory School in Philadelphia in 1887. Her time in Philadelphia was brief for she soon married a wealthy industrialist named William A. Montgomery (1854–1930), seven years her senior. The couple decided to move to Helen's hometown, Rochester, New York, where William continued his business interests. She was remembered by friends in the 1880s as a tall, graceful, attractive woman who commanded attention in every gathering.

Early in their marriage, William Montgomery pledged to Helen his support for her far-reaching interests in civic life and Christian mission. This proved to be a considerable commitment of funds for travel and support of missionary work around the world, plus sharing his spouse for extended periods of time with speaking tours and administrative assignments. Montgomery busied himself with building a thriving subsidiary company to what became the General Motors Corporation; he was also on the board of trustees of Rochester Theological Seminary and served as chairman during the period when merger negotiations with Colgate Theological Seminary were completed. With Helen's encouragement, William quietly contributed the funds for construction of the new president's home, later named Montgomery House. Together with their adopted daughter, Edith, the couple lived in a modest home in Rochester, choosing to give much of their income to missions.

From 1890 to 1900 Helen divided her time between parental care for daughter Edith and a growing interest in civic and institutional life in Rochester. It would prove to be good experience for her later career in Christian endeavor. In 1893 at the urging of her friend, Susan B. Anthony (1820–1906), she helped to form the Women's Educational and Industrial Union to assist women in self-improvement and working conditions. This was to be a persistent interest throughout her life. Her stake in the women's movement amounted to a massive educational campaign:

The greatest foes that menace the womanhood of America are the pagan ideals that are coming to dominate our theatres and social life. Luxury, easy divorce, indolence, and indulgence can make American women sources of temptation and objects of contempt like their sisters in the buried civilizations of the past.

She took on two projects that brought her much attention in the city press. In the late 1890s she chaired a committee to open a women's college at the University of Rochester (a Baptist-related institution) and raised $100,000 to launch the program. In 1899 she became the first woman to be elected to the Rochester City School Board, thereafter spending a decade advocating manual training, vacation classes (summer school), art education and teacher training programs, especially for women. A sympathetic editor in Rochester's principal newspaper remarked that Helen had "more than a woman's tender heart and fine tact; . . . she has breadth of mind, earnestness of purpose, energy of execution, and high ideals". An elementary school in the city was later named in her honor.

Active in the Lake Avenue Baptist Church, which licensed her to the ministry, and in the regional Monroe County Baptist Association of churches, Helen began to expand her religious

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horizons. Lucy Peabody recalled that their debut as platform speakers occurred at the 1887 Monroe Baptist Association meeting in Penfield, New York, where they both nervously anticipated speeches on behalf of missionary work. From that time on Helen was frequently in demand at Baptist and then ecumenical meetings where she organized support for women’s mission organizations and overseas projects. In 1914 she was elected the first president of the newly unified (east and west) Woman’s American Baptist Foreign Mission Society (W.A.B.F.M.S.), following similar roles in the predecessor state and regional bodies among Northern Baptists. Except for the year she served as president of the Northern Baptist Convention, Helen was the uncontested presidential choice for the W.A.B.F.M.S. for a decade. She wrote countless editorials, filled pulpits, and presided over meetings that sought to organize women’s work in local church circles, associational bands, and in a national network.

A few months older than Helen Barrett Montgomery, Lucy Whitehead McGill was born in Belmont, Kansas, March 2, 1861, the daughter of John and Sarah Hart McGill. Like Helen, Lucy was raised in a Christian home in Rochester, New York. She was graduated from high school in that city and, as an “eclectic student,” attended classes at the University of Rochester, which was then closed to women degree candidates. At age twenty she partly realized her Christian ambitions by marrying Norman Mather Waterbury. The couple had met at Lucy’s church, East Avenue Baptist, while Norman was a student at Rochester Theological Seminary and Lucy taught at the Rochester School for the Deaf. Waterbury. The couple had met at Lucy’s church, East Avenue Baptist, while Norman was a student at Rochester Theological Seminary and Lucy taught at the Rochester School for the Deaf. In 1881 Norman (with Lucy) was appointed a missionary to India by the American Baptist Missionary Union and they took up residence as Telugu specialists at Madras. After five and a half years’ work, Norman Waterbury died in India; Lucy and two of their three children, Norma Rose and Howard Ernest, returned to the United States, first to Rochester then to Boston.

The Woman’s Baptist Foreign Mission Society of the East soon recognized Lucy’s considerable administrative skills and appointed her in 1887 to the position of home secretary, a post she filled in Boston, Massachusetts. This allowed her to provide adequately for her children; she spent over eighteen years in the position. During this period she took charge of the Society’s literature production and edited the popular Helping Hand and Everyland juvenile missions papers. Part of her responsibilities also included recruitment of new female candidates and the supervision of children’s education. Her official photographs portray her as a person of medium stature with an intense but pleasant disposition.

In 1906 Lucy resigned her secretarship to marry Henry Wayland Peabody of Beverly, Massachusetts. Peabody was a wealthy Salem import/export merchant twenty-three years her elder. The couple had met during Henry’s service on the board of the American Baptist Missionary Union. Henry promised faithful support for his spouse’s mission interests which accorded with his own philanthropic pursuits. He died, however, in 1908, leaving her again a widow. She spent several months compiling a biography of her late husband and then returned to active mission work.

The Central Committee on the United Study of Foreign Missions provided the structural context for an important component of the joint legacy of Helen Montgomery and Lucy Peabody. Beginning in 1900 as a committee of the New York Ecumenical Missionary Conference, and sponsored by the Woman’s Union Missionary Society, the committee drew together from across the United States representatives of all the women’s missionary efforts.

Its purpose was to coordinate information about the needs of Christian women worldwide and to provide publications and educational events that would rouse women to the missionary cause. Commencing with $25.00 capital, and Lucy and Helen in its membership, the committee produced a steady flow of two study books per year for twenty-seven years (publishing a total of four million volumes), earning it Pierce Beaver’s assessment as the most successful publisher of mission books. In addition, annual summer conferences were developed at Northfield (Mass.), Chautauqua (N.Y.), Chambersburg (Pa.), and Winona Lake (Ind.), where missionary speakers had close exposure to vacationing laypersons. Lucy was chair of the committee and Helen was its most popular author, providing a dozen books and a million copies to its ministry. Helen’s best-known book, Western Women in Eastern Lands (1910), sold over 100,000 copies.

Lucy and Helen also shared in the development of the International Jubilee of Woman’s Missions, which occurred in 1910.

Lucy Peabody said the Jubilee was an uprising against everything involved in militarism, oppression, and violence.

Helen had originally proposed the idea in her book, Western Women, and she was one of the major promoters. Lucy later described the year of activities of the Jubilee as a spontaneous uprising of the womanhood of the United States against the entire conception of society as a selfish, sectional, material paganism. To everything that is involved in militarism, oppression, violence; here was a pointblank answer—arrangements for the care of mothers, for the upbringing of children, for the kindly progress of the community under the influence of Christ.

Helen made a whirlwind coast-to-coast speaking tour, at one point delivering 197 addresses in a two-month period! Everywhere she challenged the “privileged educated woman of leisure to form a great sisterhood of service and league of love.”

A second important achievement in the legacy of Helen and Lucy was their firsthand awareness as missionary educators and promoters of overseas work. For Lucy, of course, this knowledge stemmed from her own missionary experience in India in the 1880s; Helen had looked forward to an extended trip since her father’s European tour in 1888. When John R. Mott announced a meeting in 1913 of the International Missionary Council in Amsterdam, Holland, Helen and Lucy decided to make an around the world tour. Accompanied by their daughters (recent college graduates), the two women journeyed from London to Tokyo in just over six months, November, 1913 to April, 1914. In Amsterdam, they enjoyed a personal interview with Queen Wilhelmina, who received special editions of Helen’s books. From Holland they traveled through Central Europe to the Middle East.

Throughout Asia Helen assessed the needs and possibilities for women’s education. At Vellore, the two Americans conversed extensively with the famed Ida S. Scudder, who gave to Helen a plan for village education, girls’ high schools, and a medical college for Indian girls. In Burma they visited sites associated with the three Judson wives of a former generation, and in South China...
they focused on the work of the William Ashmores, Baptist missionaries known to them from Rochester days. Finally, in Japan the great Christian statesman, Nitobe, appealed to the women for a Japanese women’s college. In her literary account of the trip in India, Helen wrote,

Here is the situation: the evil conditions of society, the oversexing and under-moralizing of life make it undesirable and dangerous to subject girls to the temptations of attending classes with men in government colleges. Christian schools for girls are multiplying rapidly and increasing in size daily. They must have trained Indian teachers, since it is impossible to secure a large enough missionary teaching force, and even were it possible, it would not be desirable.25

In the years following their famous tour, the names Montgomery and Peabody became synonymous with women’s work and overseas Christian education. Seven schools in India, China, and Japan benefitted from either Helen and Lucy’s personal advice or fundraising efforts.

Helen reached the pinnacle of her public life as president of the Northern Baptist Convention in 1921–1922, while Lucy took an active interest in missionary work in the Philippines and a new American missionary organization. They corresponded frequently, pressed much the same social concerns agenda, and met together from time to time at their summer residences in Florida.

Both Helen and Lucy early on realized that Baptist women could not accomplish their worthy goals alone. They engaged in the ecumenical sphere at every logical point. From her work with the Central Committee and the Jubilee celebrations, Helen gained a wide collegiality with American and international Christian leaders, including such well-known people as Isabella Thoburn, an American Methodist in India; Abbie Child, the Congregationalist secretary; and John R. Mott of the International Missionary Council. Lucy, too, served on countless cooperative bodies such as the International Committee on Educational Missionary Work, as vice president of the Foreign Missions Conference of North America, the Education Committee at Edinburgh in 1910, and the Federation of Woman’s Boards of Foreign Missions.26

Perhaps their outstanding ecumenical accomplishment, though, was their coordination of what would become a World Day of Prayer. One biographer thinks that Lucy and Helen came up with the proposal as early as 1890. Certainly the idea crystallized for the two women as they traveled in the Orient and met with leaders who consistently requested prayer for their common tasks. Upon their return in 1914 the Federation of Woman’s Boards of Foreign Missions adopted a resolution for a “Day of Prayer for the Women of the World.”27

By 1920 Helen Barrett Montgomery at almost sixty had proven vividly that there was power and purpose in the women’s missionary enterprise. At the Northern Baptist Convention (NBC) meeting at Des Moines in 1921, she proudly brought forth the results of a “Jubilee” financial campaign among the Baptist women’s societies—over $450,000; at the same session she was elected the first woman president of a national Protestant denomination.25 In her presidential address in 1922, she responded to the organized “fundamentalists” in the convention by reminding delegates that they were trustees of great Baptist principles including soul competence (the capability of the individual to approach God without human intermediary), voluntary cooperation, and world evangelization. She criticized fundamentalism, defended denominational promotion, and called for a renewed commitment to the convention’s goal of one hundred million dollars for the Northern Baptist “New World Movement.” President Montgomery was especially vocal in her support of academic freedom in Baptist schools, a point of bitter contention for the Fundamental Fellowship.28

Following a year of speaking engagements as NBC president, Helen was set free to return to her first loves, overseas women’s work and her enlarged writing ministries. She traveled abroad to address the Baptist World Alliance on the role and work of women and she continued to raise funds for institutional projects. In Czechoslovakia and Burma she dedicated “Peabody-Montgomery Homes” for convalescing women patients; elsewhere she raised money for women’s colleges in India and China, in several cases inducing the Rockefeller family to make substantial matching grants. The social historian follows with interest Helen’s (and Lucy’s) support for the Volstead Act during Prohibition—Helen applied her missionary strategies to organizing public opinion of women on the issue through the religious press.27

Perhaps Helen’s greatest literary achievement came in 1924 when Judson Press published her Centenary Translation of the New Testament, the first ever completed by a woman scholar. Using suggestions from D. L. Moody (1837–1899) and A. T. Robertson (1863–1934), plus her own fresh nuances, Helen produced a superior translation in the eyes of impartial critics.29 Proceeds from the sale of the translation went directly to mission projects.

Lucy Peabody followed a somewhat different course from Helen’s in the 1920s. Lucy was drawn into the moderate wing of the Northern Baptist fundamentalist movement and she campaigned heavily for certain issues. Her daughter Norma had married an American Baptist medical missionary, Raphael C. Thomas (1874–1956), who was the administrator of the Baptist Hospital at Iloilo, Philippines. A disagreement over personnel issues ensued between the Thomases and the board, eventuating in Raphael’s resignation in 1927. Lucy used her considerable influence and organizational skills to help start a new, independent “historically Baptist” agency, the Association of Baptists for Evangelism in the Orient. Their plan was to continue an evangelism-based ministry in the Philippines.30 Under heavy lobbying from convention loyalists, who several times tried to induce her to return to mainstream mission work, Lucy defended her separation as a necessary response to the rigid control of the mission board:

After more than forty years’ association with the American Baptist Foreign Mission Society and the woman’s board, it was not easy for the writer to separate from them . . . Our missionaries are a noble company, with few exceptions. Authority vested in a small group in a small mission with bureaucratic control at home and wrong dispositions account for the acute situation in the Philippines. Add to this undue emphasis on the minor work of education and neglect of Bible-trained evangelists and pastors and you have a mission that has lost its way.30

In 1927 Lucy Peabody actually walked out of the Northern Baptist Convention meetings at Chicago and resigned from all of her Convention responsibilities.
Even in the new doctrinally orthodox mission organization, Lucy could not avoid difficulties. Following the lead of the Thomases (who became the senior missionaries of the new association), Lucy contended with dispensationalists on the board and in the Philippines. Her postmillennial position was ultimately marginalized by a doctrinal statement that was “premillennial, Baptist, fundamental, faith mission.” Yet another troublesome issue was the “matriarchal” leadership of Mrs. Peabody; a significant number of supportive pastors and some of the missionaries were opposed to female leadership. After seven years as founder and president of the Association of Baptists for Evangelism in the Orient, Lucy relinquished her position. In her letter of resignation she wrote,

My major reasons for resigning are the propriety and wisdom of electing a man to fill this important office since it deals with churches and pastors, as well as with questions which properly belong to masculine leadership in the church.

After 1934 Lucy reduced her involvement in mission work to writing, editing, and support services on behalf of missionary personnel.

In the half century of their joint involvement in Christian mission, Helen and Lucy persisted in creating a firm theological basis for a globally emerging womanhood. Both argued that in the New Testament women found a new sense of value: “Jesus Christ is the great Emancipator of women,” wrote Helen. Further, He alone among the founders of the great religions of the world looked upon men and women with level eyes seeing not their differences, but their oneness, their humanity . . . in the mind of the Founder of Christianity there is no area of religious privilege fenced off for the exclusive use of men.

Lucy went on to list areas of achievement in the church which women could naturally pursue. These included caretakers of children, teachers, doctors, nurses and organizational directors. In a broader context, Lucy also believed that women are responsible for conditions in their communities, the religious life of churches, and for public decency and morality, as illustrated in amusements, the press, and literature.

Helen and Lucy agreed that “so democratic a body as the Baptists should be among the first to further and to recognize the emancipation of women.” Helen was in fact much less tolerant of paternalism than Lucy. She was wary of denominational positions, the press, and literature. 36 Close to the progressive Republican political tradition, Lucy and Helen opposed military conflict, gambling, child labor abuse, and exploitation of women. Both women idealized international disarmament in the “treaty of Bethlehem,” by which they meant that the angelic declaration at Christ’s birth should have an impact on foreign policy.

Lucy and Helen found, however, that the 1930s were a different era both for women and social activism, from the pre-War years of triumph. Helen, still vigorous, with dark hair at seventy-eight; she died on February 26, 1949.

The enduring legacy of Helen Barrett Montgomery and Lucy Waterbury Peabody lies not in the positions they each held in the mission enterprise, or their roles in the tumultuous battles of the 1920s, nor even in the many dollars each raised. Rather, their legacy was a burden for the international plight of women and the power of concerted action by women in being faithful to the Great Commission.

Helen Montgomery wrote: “Jesus Christ is the great Emancipator of women.”

Notes


2. The story of perhaps the first such organization among the Baptists is Albert L. Vail, Mary Webb and the Mother Society (Philadelphia: American Baptist Publication Society, 1914).


4. In her autobiography, Helen reminisced, “To this child, God always looked like her father”: Helen Barrett Montgomery, Helen Barrett Montgomery: From Campus to World Citizenship (New York: Revell, 1940), p. 22. Hereafter cited as HBM.


7. Montgomery, HBM, p. 87.


9. Montgomery was chairman of the Rochester Theological Seminary Board 1928–1930 and spearheaded the reunification of the two schools dominated boards because, she reasoned, women would soon become fundraisers for men. Helen seriously questioned whether men—particularly Baptist men—were prepared to work with women unless the women were subordinate to the men. She argued that the “caste of sex” could be broken by a laymen’s missionary movement parallel to women’s work.

In their twilight years, Lucy Peabody and Helen Montgomery continued to write “from under the orange blossoms,” as Lucy put it, on their cherished concerns. Helen lent her name to several fundraising projects in mission and in the mid-1920s Lucy became a major advocate and board member with her close friend, Marguerite T. Doane (1868–1954), of the Houses of Fellowship, later to become the Overseas Ministries Study Center.

Both women also believed that the sphere of Christian womanhood was larger than the church, for, as Helen wrote, “some women should be selected in each circle whose duty it will be to keep watch on the course of state and national legislation, to circulate petitions.” Close to the progressive Republican political tradition, Lucy and Helen opposed military conflict, gambling, child labor abuse, and exploitation of women. Both women idealized international disarmament in the “treaty of Bethlehem,” by which they meant that the angelic declaration at Christ’s birth should have an impact on foreign policy.

Lucy and Helen found, however, that the 1930s were a different era both for women and social activism, from the pre-War years of triumph. Helen, still vigorous, with dark hair at seventy-three, died October 18, 1934. Lucy survived her to age eighty-eight; she died on February 26, 1949.

The enduring legacy of Helen Barrett Montgomery and Lucy Waterbury Peabody lies not in the positions they each held in the mission enterprise, or their roles in the tumultuous battles of the 1920s, nor even in the many dollars each raised. Rather, their legacy was a burden for the international plight of women and the power of concerted action by women in being faithful to the Great Commission.
which enjoyed a common parent in Hamilton Literary and Theological Institution. The merged seminaries were called Colgate Rochester Divinity School, for which a new campus was constructed in 1929–30 on Mt. Hope in Rochester.


12. City School Number 50, located at 301 Seneca Avenue and known as Helen Barrett Montgomery Elementary School, was opened in 1956.


14. The ABMU, later known as the American Baptist Foreign Mission Society, did not appoint women and yet expected male missionaries to find a suitable spouse. Lucy, therefore, was technically not a missionary!

15. One of their children, a daughter, died on the return journey. Lucy briefly taught school in Rochester in 1886–87.

16. Lucy's anonymous biography was entitled Henry W. Peabody: Merchant (West Medford, Mass.: M. H. Leavis, 1909).


25. Yearbook of the Northern Baptist Convention, 1921, p. 47.

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Montgomery, Helen B. Helen Barrett Montgomery: From Campus to World Citizenship. New York: Revell, 1940.


32. Quoted in Ibid., p. 36.


35. Quoted in Beaver, American Protestant Women . . ., p. 183.

36. Lucy W. Peabody, "Under the Orange Blossoms," Watchman-Examiner, April 26, 1934. Lucy whimsically referred to the plan to merge the women's societies with the male-dominant societies as "the New Deal." She was no Rooseveltian!

37. This friendship had started in Baptist women's missionary work in the Northern Convention. In 1927 Doane joined Peabody as a major supporter of the Association of Baptists for Evangelism in the Orient. See Robert T. Coote, Six Decades of Renewal for Mission: A History of the Overseas Ministries Study Center formerly known as the "Houses of Fellowship," established by the family of William Howard Doane (Ventnor, N.J.: Overseas Ministries Study Center, 1982), pp. 11–16.


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The publication of this weighty volume by the well-known South African missiologist can only be hailed as a milestone in late twentieth-century missiological thought. There is no work comparable to it available in English. Indeed, the only conceivable rival in any language is the Dutch Oekumenische inleiding in de missiologie, published by a team of missiologists in 1988.

What Bosch offers us is both a comprehensive assessment of the theological resources available to developing a relevant theology of mission as well as a historical review of what has brought us to our current state. He sees the present state of missiology as being in crisis, attacked from within by a debilitating loss of purpose, and from without by charges of having become an anachronism. He presents the crisis as a kind of assessment he provides in this book—one that traces where we have been and how we got there.

The title and the subtitle of the book give a clear sense of what Bosch is about here. "Transforming Mission" is a clear grammatical wordplay. Mission has to be transformed and is itself transforming if properly pursued. And the transformation that mission is undergoing is at the level of a paradigm shift, as understood sociologically by Thomas Kuhn and theologically by Hans Küng: more than a rearrangement of concepts, it is a questioning of the very foundations of mission itself.

The book falls into three parts, each of them a significant monograph in itself. The first begins by looking at what constitutes a proper hermeneutic for uncovering and interpreting the biblical foundations of mission. This is an important advance over the kind of proof-texting that often goes on under the guise of a biblical theology of mission, trying to build a theology of mission upon one or other isolated biblical verse. He brings a high level of hermeneutical sophistication, relying on a wide range of European, North American, and South African biblical scholarship. He notes that there is no single word for "mission" in the Bible (indeed, the term "mission" is not introduced until much later in history); instead, he identifies some ninety-five different expressions relating to what we call mission. He goes on to explore in detail the meaning of mission in Matthew, Luke-Acts, and Paul. What emerges is a far more complex and rich understanding of mission than what grows out of centering on Matthew 28:19, 20, Luke 4:14 or Acts 16:9, to cite three beloved texts in this regard. Bosch synthesizes a "missionary paradigm" from Matthew, Luke-Acts, and Paul, again not to provide a slim base for a certain kind of mission, but to evoke the wealth of resources upon which a biblically based theology of mission can draw.

The second part of the book looks at the history of mission, conceived as a series of paradigms or somewhat cohesive ways of imagining and then carrying out mission: the Eastern Church paradigm, the Latin medieval paradigm, the Protestant Reformation paradigm, and the Enlightenment paradigm. Within these paradigms he reviews mission history, but also looks critically at what forces were shaping the style of missionary activity, the sense of urgency of mission, and the understanding of what constituted effective and faithful mission. He dwells the longest on the Enlightenment paradigm, which covers the eighteenth century down to the present. He charts deftly how Enlightenment presuppositions shaped mission through this period, among Roman Catholics as well as Protestants, conservatives as well as liberals. Interactions of church and state, and of colonialism receive special attention.

These all set the stage for the third part, which is the paradigm shift Bosch sees mission now undergoing. He sees the emergence of a new, postmodern paradigm that he calls "the ecumenical missionary paradigm." It is ecumenical inasmuch as he sees a convergence in attitudes represented in documents from the Vatican, World Council of Churches and the Lausanne Covenant. Indeed, what he sees as a paradigm for this postmodern situation is derived largely from documents formulated under the auspices of these three bodies (or their twentieth-century predecessors).

In a chapter of over a hundred pages, he develops and assesses the current state of this new paradigm under thirteen headings: Mission as church-with-others; Mission Dei; mediating salvation; quest for justice; evangelism; contextualization; liberation; inculturation; common witness; ministry by the whole People of God; witness to people of other living faiths; theology; and action in hope. The assessment deals with issues raised around each of these elements, and his reading of where things might go.

The book closes with some reflection on how to imagine mission today, rather than any sharp definitions. Bosch admits we are not through (or perhaps even deep enough into) the paradigm shift to draw the contours more tightly than this.

The range of scholarship is awesome, and the sensitivity to the range of evangelical, conciliar, Roman Catholic, and Orthodox viewpoints is exemplary. Bosch writes out of a conciliar Protestant perspective, but readers from other traditions will find themselves at home and their approaches to mission taken seriously.

There is so much to affirm and to agree with in this book that it seems almost picayune to raise critique. As was noted above, the only comparable contemporary work is a multiauthor one, and that work does not reach the depth of theological analysis that Bosch's presents. Yet there are some questions to be raised, more for further clarification and discussion than to raise fundamental objections to the book.

The language of "paradigm shift" has become popular in theology, and caution must be taken not to see a par-
Paradigm shift in every change. Paradigm shift can become for theologians what cultural decline is for cultural critics: every age imagines itself to be in one. Bosch is very good at delineating paradigms up through the Enlightenment. His postmodern paradigm is less convincing, since it looks more like an extension or fulfillment of the Enlightenment paradigm than any new one. His description of the postmodern situation could have profited by more engagement with the literature on that subject (in fact, at one point he identifies Jürgen Habermas as a postmodern, something that would surprise Habermas greatly). This would have given him a firmer grasp on the conditions shaping the postmodern situation for mission, a grasp that would equal his masterful earlier descriptions. Lacking this, we get more of a status quo than any glimpse into the future.

But that having been said, it must also be noted that here we have a book that, better than anything else available, tells us where we have come in mission at the end of the twentieth century. It is upon these broad shoulders that the next generation can firmly stand.

—Robert J. Schreiter, C.P.P.S.

China Journal, 1889–1900: An American Missionary Family During the Boxer Rebellion, with the Letters and Diaries of Eva Jane Price and Her Family.


In 1889, the year that Charles and Eva Price, Congregationalists from Des Moines, Iowa, arrived in China, there were only 1,296 Protestant missionaries in the whole country, spread throughout the eighteen provinces. After an arduous four-month journey, the final stages by canal houseboat and mule cart, they settled into a two-acre mission compound in a remote country town of interior north China, protected from the teeming, gawking multitudes by a fifteen-foot wall. Here they set up their home and raised their little family, at the same time offering the Christian gospel to the largely illiterate Chinese through a small school, chapel, and street preaching.

This book consists of excerpts from their letters and journals, some over one hundred years old, found in a wicker basket in an Iowa attic and edited for publication by three grandnieces. Although the reader knows from the beginning that their story ends in tragedy—the parents and last surviving child were killed by an antiforeign mob in the Boxer Uprising—this book is not a tragic story. Neither is it a local, first-hand account of the Boxer disturbances (for that, see The Origins of the Boxer Uprising by Joseph W. Esherick, University of California Press, Berkeley, 1987).

These, rather, are letters written (except for the few by Charles) by a valiant, dedicated young wife and mother to the folks at home, describing life in this remote and lonely north China mission station over an eleven-year period. Often homesick and lonely (“Every week here is just about like the one before—no place to go, no friends to visit, no callers coming in . . .”), Eva made the best of it, determined to make
a home like the one she grew up in, planting familiar flower seeds, raising her own chickens, celebrating Thanksgiving and Christmas in familiar ways, struggling to keep her home clean and her family healthy in a dusty, dirty, unhygienic, and often malodorous environment. Two of her three children died of illnesses picked up in China, and she constantly deplored the dust that coated her furniture, the oppressive summer heat, the garbage in the streets, the "vile smells," the constant peering, and the impending famine, the social curse of opium, and the ever-present threat of contagious disease—dysentery, typhoid, cholera, smallpox, bubonic plague. Despite the protection of the compound, her children picked up lice and skin diseases. "Outside our compound there is so much dust and filth that we seldom go out except as our work calls us. Most of our work is done on our home place." Even so, their work did take them into Chinese homes, and she records several dinner parties in their home, one with over seventy Chinese women. Charles, however, in his school with a handful of boys, his chapel, and street preaching, did most of the mission work.

Antiforeign disturbances elsewhere in the region are first mentioned in a March, 1892 letter, but "we have no cause for alarm. It is only fair to add that there is great opposition to foreigners, especially missionaries, in a few of the disturbed provinces." She mentions the murders of ten missionaries in the 1895 incident in distant Fu-kien province; but, until the final months, judging by her letters, the Boxer threat seemed remote. In the year before their deaths Charles wrote, "I do not think I ever passed a more peaceful, happy year than the last."

With the mail cut off, Eva kept a journal, miraculously saved by a loyal Chinese colleague. Cut off from reliable news reports, rumors reach them. Thirty-three missionary friends in a neighboring station, including twelve children and two pregnant women, are beheaded. She writes of the "dreadful suspense of the past six weeks." Near the end she writes, "May God keep us in his Safe Shelter at the last even as He is now—when we know not what an hour may bring forth. ... The Grace of God is sufficient."

—Donald MacInnis

No Longer Strangers: Selected Writings of Bishop K. H. Ting.


K. H. Ting, bishop of the former Chinese Anglican diocese of Chekiang, has been—to borrow a phrase—the "great helmsman" of the revolution within the Protestant churches of China and the chief interpreter of their experience to the rest of the world. Born in 1915, the grandson of one of the first Chinese Anglican priests, he first became known in the West after World War II as a secretary of the Canadian SCM and the World Student Christian Federation. He and his family returned voluntarily to China after the Communist victory. He was an organizer and later national chairman of

Charles Henry Long is publisher of Forward Movement Publications in Cincinnati, Ohio, and a former Episcopal missionary in China and Hong Kong. He has edited selections from Roland Allen, The Compulsion of the Spirit and three sermons by K. H. Ting, Christianity with a Chinese Face.
For many years the only Protestant describes simply as "a patriotic movement of Chinese Christians" (p. 173). When the parallel churchly structure, the China Christian Council, was formed, he became its president. Since 1953 he has been principal of what was for the first time the Chinese Church Seminary in China, the Nanjing Theological Seminary.

For decades Ting has guided the church through crises of survival, indigenization and adaptation, persecution, and, now, explosive growth. Though he has been, and in some circles continues to be, a figure of controversy, there is no doubting the importance of his contributions to a distinctively Chinese theology and to the postliberation strategy of the church.

Chinese theology and church life are still evolving their own forms, and no systematic or comprehensive account of that evolution, as seen from within China, has yet been published. Raymond L. Whitehead has performed a great service in gathering and organizing representative selections from Bishop Ting's occasional articles, sermons, and addresses, covering the forty year period from 1947 to 1987. Many are translated or published here for the first time. Whitehead, Professor of Ethics at the Toronto School of Theology, is a recognized authority on contemporary China and has had Ting's personal collaboration in this project.

The editor's preface and introduction give biographical information not available elsewhere and a summary of the historical and cultural context of Ting's life and work. The selections themselves are grouped thematically in four parts and twelve chapters, the titles of which are sometimes misleading. "Solidarity with Socialism" (p. 118), for instance, does not begin to describe the theological content of the chapter and its implications for the church in any society. Every chapter is, however, preceded by brief editorial notes indicating the source, occasion, and main theme of each selection, and an index at the end of the book provides helpful cross referencing. There are four pages of photographs and, for the non-specialist, an annotated bibliography of recent books on the Chinese church and the Chinese revolution.

Two minor criticisms: one regrets that proper names are given only in roman transliteration and never in Chinese characters. And it seems ironic that the portrait of K. H. Ting chosen for the cover shows him in the crimson robes of Western academic dress. The gentle Protestant pastor might be mistaken for a Roman Catholic cardinal.

Hans-Werner Gensichen, now retired after thirty years as professor of the history of religions and missiology at the University of Heidelberg, West Germany, was the founding president of the International Association for Mission Studies.


Martyrdom for the sake of mission has been familiar in the church from St. Stephen's time till today. Martyrdom for the sake of mission, though it has been familiar in the church, has yet been published. Whitehead, Professor of Ethics at the Toronto School of Theology, is a recognized authority on contemporary China and has had Ting's personal collaboration in this project.

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accomplished historian as well as a missiologist, has given the first full and scholarly account of Josef Schmidlin, a simple country priest in the Alsace region who first advanced to some fame by completing Ludwig von Pastor's monumental History of the Papacy. But eventually he came to be known as the founder of Roman Catholic missiology.

Not even Müller can indicate any single clue to so abrupt an about-face. The German authorities did want to give academic standing to missiology as a subsidiary subject to colonial studies. Schmidlin, however, had no sympathy at all for this idea when he accepted the call to teach missions at Münster University in 1907. His main motive seems to have been to introduce into his Catholic Church the in-depth study of missions that the great Protestant scholar Gustav Warneck (1834-1910) had inaugurated at Halle University. This, as Müller rightly says, does not make Schmidlin an ecumenical figure. But his formidable scholarship and energy, displayed both in literary output and polemical zeal, did contribute to the growth of an ecumenical consciousness in missions. His Catholic Mission History (German edition, 1925; English edition, 1933) remains an indispensable tool of missiological research. Having finally fallen a victim to a regime that despised him and his field of study, he was not even considered worthy of a decent burial. Until today his name is not registered in many a leading encyclopedia. Thus Müller is even more to be credited with vindicating the memory of a great missiologist of our age.

—Hans-Werner Gensichen

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The new religions of Japan have attracted a great deal of attention from both Japanese and Western scholars, and for good reasons. Japan has been host to virtually all of the world's religions, as well to the latest scientific and technological knowledge. Since the nation's wartime defeat in 1945, there has been growth not only in the traditional religions of the nation, Shinto, Buddhism, and the relative newcomer Christianity, but also in new religions, which may trace some of their origins to prewar years but which have seen phenomenal growth in the postwar atmosphere of religious freedom. In short, Japan presents living case studies of how religious people respond both to traditional and to modern, scientific worldviews.

Stewart Guthrie, now an associate professor of anthropology at New York City's Fordham University, became interested in Japan's new religions from a short visit to the country, and returned with his wife to carry out extensive research on the religious groups of a rural mountain hamlet, but in particular on the members of Risshō Kōsei-kai. This neo-Buddhist group is the second largest of the new religions, an offshoot of the Nichiren sect. Guthrie began his studies with a desire to test the rationalistic approach to reli-

James M. Phillips served as a Presbyterian missionary in Japan from 1959 to 1975, teaching church history at Tokyo Union Theological Seminary. He is Associate Director of the Overseas Ministries Study Center.
gion of some anthropologists, who conclude that religious believers "are seeking quick, emotionally satisfying solutions to problems whose complexity they do not correctly understand" (p. 3, Guthrie quoting N. Hardacre).

From living in the village for a year, conducting extensive interviews of its people, and returning for shorter additional visits, Guthrie came up with conclusions that, while still rationalistic, would slightly modify the older views. The chapters of his book provide a well-nuanced and sympathetic picture of the views of those he encountered, including followers of Shintō, traditional Buddhism, Risshō Kōsei-kai, and those of minimal religious background. There were no Christians among those interviewed, for indeed, Christians are few in many rural areas. Guthrie concludes from his studies that there is not such a great gap between religious and scientific worldviews as the older anthropological approaches maintained, but that people join religious groups and leave them on the basis of benefits that they have or have not received from them. In short, religious people are not so queer after all.

Does this mean that the mountain of the writer's labors has brought forth only a mouse? Not necessarily. For Guthrie has presented a moving account of how religions operate in a country village, how they interact with each other, and how they develop in growth or decline as they react to changing circumstances. By indicating that his informants believe what they say, he respects their intelligence, and thus sets the stage for more realistic analysis of the total scene.

The writer has made good use of the English-language literature in this field, especially the writings on rural Japan by Ronald Dore and John Embree, and on Risshō Kōsei-kai by H. Byron Earhart, Clark Offner and Henry van Straalen, Kenneth Dale, and others. He introduces these and other scholarly insights into his descriptions of religious happenings in the village without due intrusion into his narrative. Sometimes one feels, however, that he has not carried his analysis far enough. He reports, for instance, that most Risshō Kōsei-kai members came to the faith in connection with their encounters with illness. When Kenneth Dale approaches the same phenomenon in his Circle of Harmony (1975), he does so as a Christian pastor and counselor, and the resulting picture seems more fully developed.

One may hope that there will be other studies of the roles of religion in rural Japan, which will include Chris-
odist agricultural missionary in Africa. As a warning, he describes nations which, after centuries of abusing their land and water, are now desert.

His message is simple: North Americans must radically alter their parasitical and profligate use of the land. They must develop regenerative agricultural practices which mimic nature, halt urban sprawl, and reverse rural emigration if they hope to pass on a viable and desirable society to their children.

This message is desperately needed in a nation whose "environmental President" is designing a New World Order that disregards the requirements and limits of our habitat. To show that change is possible, Freudenberger cites an example of legislation passed in France specifically to integrate family farms back into a larger role in that nation's economy. He gives suggestions as to how the United States should use its human, institutional, and natural resources to create a more healthy, productive, economically viable, and decentralized system of food production.

Freudenberger's biases are clear.

Given his biases, it is difficult to understand how he finds so many good things to say about the green revolution. According to Freudenberger, the basic goals of the green revolution were "self-determination and self-reliance" (p. 75). But these were not really the goals of the green revolution. The green revolution was an effort by multinational corporations and the United States government to get farmers all over the world hooked on hybrid seeds, petroleum-based biocides, and chemical fertilizers—all products of United States-based corporations. The motive was profit and the consequence was dependency. As a result of the green revolution many ancient indigenous varieties of crops are now no longer available in underdeveloped nations that participated (voluntarily or otherwise) in the green revolution.

The book suffers from other problems as well. The style is choppy and repetitive. For example, in the two-page section on United States farm policy, Freudenberger states three times that "United States agriculture has been colonized" (pp. 81-83). Basically the book is too brief for such a large and complex subject. Its 111 pages of text simply do not provide enough space for effective discussion or explanation of the problems that concern the author. The broad scope of the book is apparent from the extensive bibliography that contains the work of the most serious thinkers and writers in the field of agroecology.

According to Freudenberger, we must change our "understanding of human purpose, our dominant values, our world view, and our agriculture and technology" (p. 38). His concerns are important. However, other writers have made the same points more cogently.

—Brooks A. Anderson
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