Ten years ago the International Bulletin of Missionary Research published a directory of 934 doctoral dissertations on mission-related subjects at theological schools and universities in the United States and Canada. Almost four decades of research were covered, from 1945 through 1982. In this issue we are pleased to present another directory of 512 North American dissertations for the decade 1982-1991.

The compiler of the directory and author of the article below is William A. Smalley, a friend and colleague of many years’ standing. Now retired in Hamden, Connecticut, he is a near neighbor of the Overseas Ministries Study Center. For twenty-three years Dr. Smalley was a translation consultant with the United Bible Societies, serving primarily in Southeast Asia. During part of that period he also edited Practical Anthropology, and for a time he was principal of the Toronto Institute of Linguistics, which prepares missionary candidates for language and culture learning. Earlier Smalley was a missionary linguist with the Christian and Missionary Alliance in Laos and Vietnam. His most recent book is Translation as Mission: Bible Translation in the Modern Missionary Movement (Macon, Georgia: Mercer University Press, 1991).

In July 1983 the International Bulletin of Missionary Research published a bibliography of North American dissertations on mission that had appeared since the end of World War II. E. Theodore Bachmann began his introduction to the work by noting the radical way in which the Christian church was changing as it spread throughout the world in this era. He cited Kenneth Scott Latourette’s emphasis on rising “global outreach, the imminent rise of indigenous churches, and the mobilization of persons in many lands who were volunteering for the missionary task.” Bachmann mentioned how his bibliography of dissertations reflected those changes.

As Bachmann also pointed out, research on mission is far from moribund. Ten years later, dissertations on mission proliferate ever more rapidly, again reflecting change in the church and in mission. Most of the topics indexed in the earlier bibliography are to be found again in the pages that follow, but this decade also shows a distinct increase, especially in dissertations dealing with theological issues in the younger churches, most notably with non-traditional theologies. Liberation theology predominates among these non-traditional theologies, but Asian, African, black, and feminist theologies recur as well, as the following summary indicates.
Liberation theology 15 (0.4/year) 89 (8.9/year)
African theology 3 (0.08/year) 32 (3.2/year)
Asian theology 0 17 (1.7/year)
Black theology 4 (0.1/year) 11 (1.1/year)
Political theology 2 (0.05/year) 11 (1.1/year)
 Feminist theology 0 3 (0.3/year)
All non-traditional 24 (0.65/year) 163 (16.3/year)

Judging again by the respective indexes, some other topics have correspondingly decreased in the past ten years. Mission sending agencies, for example, received less attention in the 1980s. Treatment of most major countries went up or down slightly, but Japan dropped sharply from 1.1 dissertations per year to 0.3, perhaps because the American post-war interest in occupied Japan has lessened. In contrast, the treatment of Korea rose even more sharply from 0.8 dissertations per year to 3.2, perhaps due in part to the large number of Korean doctoral candidates in the United States. Increased interest in issues of cultural sensitivity and appropriateness is clearly reflected in the number of dissertations dealing with indigenization and contextualization. The 0.1 per year entries under “contextualization” in 1983 became 1.6 per year ten years later. “Indigenous,” which registered 0.6 entries per year in 1983, shows a three-fold gain in the present bibliography, to 1.8 per year.

Topics as broad as non-traditional theologies illustrate a problem for the bibliographer of mission, however. Liberation theology has been examined by anthropologists, sociologists, political scientists, psychologists, philosophers, and theologians, as well as by missiologists. Presumably there is little if any missiological content in some of their dissertations. Liberation theology began in mission and continues in mission, but because of its many ramifications it has also taken on a life outside of mission. I have therefore included some titles and omitted others, depending on my subjective impression of likely missiological relevance as judged from the title or the abstract of the dissertation.

The process of selecting dissertations to be included becomes subjective for other reasons as well. Sometimes titles do not reveal actual mission content. Although “Presbyterian Missions to Indians in Western Canada” (3.33) is self-evident as a candidate for inclusion in this bibliography, a title such as “An Ethnohistory of the Indian People of the San Francisco BayArea from 1770 to 1810” (13.27) could easily be overlooked; yet it discusses the effects of mission work among those Native American peoples. Nor does “Confronting the Quintessential: Singing, Dancing, and Everyday Life among Biaka Pygmies” (11.23) reveal that the dissertation deals with the effects of evangelism on Biaka cultural activities.

After titles are subjectively selected, compiling an index compounds the subjectivity. The full range of major topics covered in a dissertation is not always explicit, even in the published abstract. Terminologies and perspectives of disciplines and of individuals also differ, lending uncertainties. The bibliographer overlooks possibilities. Dissertations that actually have topics in common may get separated, and more diverse ones may get united under the same index entry.

In addition to changes over time in subjects studied, comparison of the two bibliographies also shows some shift in relative ranking of institutions in respect to the number of dissertations written under their auspices. While the universities and seminaries that led in the earlier period tended to accept about the same number of dissertations per year in the 1980s, the new leaders dramatically increased the numbers of dissertations accepted annually.

<table>
<thead>
<tr>
<th>Year Range</th>
<th>Total Dissertations</th>
<th>Institutions Granting Degrees</th>
<th>Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1945-1981</td>
<td>934 (25/year)</td>
<td>145 (0.2/year avg.)</td>
<td>Fuller Theol. Sem.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>114 (0.4/year avg.)</td>
<td>Drew Univ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>22 (2.2/year)</td>
<td>Univ. of Chicago</td>
</tr>
<tr>
<td></td>
<td></td>
<td>14 (1.4/year)</td>
<td>Columbia Univ.</td>
</tr>
</tbody>
</table>

Many dissertations in the bibliography were apparently written by Asians, Africans, and Latin Americans, that is, by people from the traditional “mission fields.” Dissertations by Koreans seem particularly numerous. I was not able to quantify this observation, however, because I could not always determine an author’s nationality. Whereas Samuel Adu-Andoh, writing on Ghana (1.2), is probably Ghanaian, is Yoshito Anno, writing on a Matthew passage (1.10), a Japanese person or an American of Japanese ancestry? I was frequently not able to judge the sex of an author, either, and so did not attempt to tabulate figures on the gender of dissertation authors.

The present bibliography was commissioned by Gerald H. Anderson, editor of INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH, with explicit guidelines. Only dissertations for the Ph.D., Th.D., S.T.D., and Ed.D. degrees are included, and only those presented at North American institutions. I have followed the format of the earlier bibliography as closely as possible, using those presented at North American institutions. I have followed the format of the earlier bibliography as closely as possible, using the gender of dissertation authors.

In his preface to Bachmann’s 1983 work, Anderson elaborated on the problem of defining relevance in a bibliography of this kind:

Basically we are concerned with “the church witnessing across frontiers.” These frontiers may be geographical, religious, linguistic, ideological, racial, ethnic, social, cultural, economic, or political, but the emphasis is on communicating the gospel with the intention of Christian witness. The scope of missionary concern is “the whole church with the whole gospel for the whole person in the whole world.” It is primarily in the Third World, however, that the church is conscious of “crossing frontiers” in its witness.

Emphasizing the Third World traditional missionary areas created inevitable distortions in this bibliography, however. Titles dealing with liberation theology in Latin America were often given the benefit of the doubt, and so included, but those dealing with black theology in the United States were screened more rigorously. Feminist theology in Asia was included automatically, but feminist theology in the United States had to show some more compelling association to mission. If this were truly a bibliography of “the whole church with the whole gospel for the whole person in the whole world,” it would be enormously larger.
I used the following sources in compiling this bibliography, extracting from them in the order shown. The numbers of titles gleaned from each source is also indicated. Titles found in more than one source are here counted only the first time they were encountered.

<table>
<thead>
<tr>
<th>Source</th>
<th>Percent</th>
<th>Dissertations</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTERNATIONAL BULLETIN Notices</td>
<td>60</td>
<td>308</td>
</tr>
<tr>
<td>University Microfilms International</td>
<td>25</td>
<td>127</td>
</tr>
<tr>
<td>Missiological Abstracts</td>
<td>5</td>
<td>23</td>
</tr>
<tr>
<td>Religious Studies Review</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Dissertation Abstracts International</td>
<td>7</td>
<td>36</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>512</td>
</tr>
</tbody>
</table>

Bachmann stated the purpose of his 1983 bibliography as follows:

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

To this statement I would add another purpose: (7) to expose gaps in present research, suggesting what still needs to be done. Such gaps appear only through the perspective of the observer, however. For example, as an anthropologist, I see need for more ethnographies of Christian communities that have resulted from mission. In one approach, differences in behavior and world view between new Christians, second-generation Christians, and third-generation Christians could be analyzed and described to help us learn what happens as a church is created and takes form. A similarly productive line of inquiry could consist of comparative ethnographies of similar neighboring communities, one with a significant Christian population, the other not. Then again, dissertations could answer such questions as, What is the grassroots theology of a particular new church, the folk Christianity? Some of the dissertations listed here do things like that, but I believe there should be more.

An anthropologically-oriented missiology could take other approaches as well, of course, and other social scientists would see dimensions I do not. Missiology as reflected in the present bibliography tends to be dominated by abstract theology, however. Central and crucial as theology must be to missiology, it nevertheless easily becomes academically divorced from the life of the churches. Liberation theology, which came out of oppressed communities where it gave meaning to intolerable existence, is now dissected and debated, praised and found wanting, in the armchairs of comfortable, safe North American institutions. Necessary as that academic analysis is, the theology which was snatched from academic abstraction to become rooted in social realities risks being desiccated by abstraction once more. In all areas missiology needs to see how theology is lived in the homes and market places, in the farms and factories of Christian communities.

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Notes


3. Entries under Gustavo Gutiérrez, Minjung theology, and James Cone are counted with those under liberation theology, Asian theology, and black theology, respectively.

4. Average number of dissertations per institution per year.

5. I also included five 1981 dissertations that I happened to notice were not in the earlier bibliography (4.15, 8.6, 8.10, 13.1, 15.11).

6. Eleven dissertations that had been included in “Dissertation Notices” were not carried over into this bibliography because they did not seem relevant.

7. The University Microfilms database search used 75 key words and combinations of key words, with their derivatives, ranging from *mission* to *Christ*, to *contextual*. (The * allows for derivatives like mission, missions, missionary, missionaries, missioning, and Christian, Christians, Christianization, Christianity, for example.) Only a fraction of the titles turned up by the search proved relevant, however.


Degree-Granting Institutions Here Represented, with Abbreviations and Number of Doctoral Dissertations from Each

<table>
<thead>
<tr>
<th>A</th>
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<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>AI/SL</td>
<td>Andrews University, Berrien Springs, Michigan</td>
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<td>AnU</td>
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<td></td>
</tr>
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</table>

<table>
<thead>
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<th>B</th>
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<th>6</th>
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</thead>
<tbody>
<tr>
<td>BayU</td>
<td>Biola University, La Mirada, California</td>
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<tr>
<td>BiU</td>
<td>Boston College, Boston, Massachusetts</td>
<td>2</td>
</tr>
<tr>
<td>BoC</td>
<td>Ball State University, Muncie, Indiana</td>
<td>1</td>
</tr>
<tr>
<td>BSU</td>
<td>Boston University, Boston, Massachusetts</td>
<td>14</td>
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<tr>
<td>BU</td>
<td></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>C</th>
<th>Catholic University of America, Washington, D.C.</th>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaUA</td>
<td>Claremont Graduate School, Claremont, California (cf. STCI)</td>
<td>8</td>
</tr>
<tr>
<td>CGS</td>
<td>Concordia Seminary, St. Louis, Missouri</td>
<td>8</td>
</tr>
<tr>
<td>CoS</td>
<td>Cornell University, Ithaca, New York</td>
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<tr>
<td>CoU</td>
<td>Columbia University, New York, New York</td>
<td>4</td>
</tr>
<tr>
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<td>Columbia University jointly with Union Theological Seminary, New York, New York (cf. CU and UTS/NY)</td>
<td>3</td>
</tr>
<tr>
<td>CU/UTS</td>
<td>City University of New York, New York, New York</td>
<td>1</td>
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<tr>
<td>CUNY</td>
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</table>

<table>
<thead>
<tr>
<th>D</th>
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</thead>
<tbody>
<tr>
<td>DTS</td>
<td>Drew University, Madison, New Jersey</td>
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<tr>
<td>DU</td>
<td>Duquesne University, Pittsburgh, Pennsylvania</td>
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</tr>
<tr>
<td>DuqU</td>
<td>Duke University, Durham, North Carolina</td>
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</table>

<table>
<thead>
<tr>
<th>E</th>
<th>Emory University, Atlanta, Georgia</th>
<th>8</th>
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<tbody>
<tr>
<td>EU</td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>F</th>
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<tbody>
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<td>FSU</td>
<td>Fordham University, New York, New York</td>
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<td>FU</td>
<td>Fuller Theological Seminary, Pasadena, California</td>
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<table>
<thead>
<tr>
<th>G</th>
<th>Garrett-Evangelical Theological Seminary, Evanston, Illinois (cf. NWU)</th>
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<tbody>
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<td>GETS</td>
<td>Golden Gate Baptist Theological Seminary, Mill Valley, California</td>
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<td>GGBTS</td>
<td>Graduate Theological Union, Berkeley, California (cf. FSR/GTU)</td>
<td>21</td>
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<tr>
<td>GTU</td>
<td>George Washington University, Washington, D.C.</td>
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</tbody>
</table>

<table>
<thead>
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<th>H</th>
<th>Harvard University, Cambridge, Massachusetts</th>
<th>17</th>
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</thead>
<tbody>
<tr>
<td>HoU</td>
<td>Howard University, Washington, D.C.</td>
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<table>
<thead>
<tr>
<th>I</th>
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<td>ISU</td>
<td>Iowa State University, Ames, Iowa</td>
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<table>
<thead>
<tr>
<th>K</th>
<th>Kansas State University, Manhattan, Kansas</th>
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| L           | Lutheran School of Theology, Chicago, Illinois | 20 |

<table>
<thead>
<tr>
<th>M</th>
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<tbody>
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<td>MaU</td>
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<td>MBTS</td>
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<td>McGu</td>
<td>McMaster University, Hamilton, Ontario</td>
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<tr>
<td>MIU</td>
<td>Mississippi State University, Mississippi State, Mississippi</td>
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<td>MSU</td>
<td>Michigan State University, East Lansing, Michigan</td>
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</tr>
<tr>
<td>Institution</td>
<td>City</td>
<td>State</td>
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<tr>
<td>-----------------------------------</td>
<td>--------------------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>UCalg</td>
<td>University of Calgary, Calgary, Alberta</td>
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<tr>
<td>UCh</td>
<td>University of Chicago, Chicago, Illinois</td>
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<tr>
<td>UCI</td>
<td>University of Cincinnati, Cincinnati, Ohio</td>
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<tr>
<td>UCLA</td>
<td>University of California, Los Angeles, California</td>
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<tr>
<td>UConn</td>
<td>University of Connecticut, Storrs, Connecticut</td>
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</tr>
<tr>
<td>UDen</td>
<td>University of Denver, Denver, Colorado</td>
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</tr>
<tr>
<td>UECU</td>
<td>Union for Experimenting Colleges and Universities, Cincinnati, Ohio</td>
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</tr>
<tr>
<td>UHi</td>
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<td>UHo</td>
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<td>UI</td>
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<td>UMich</td>
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<td>UMass</td>
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<td>UMD</td>
<td>University of Maryland, College Park, Maryland</td>
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<td>University of Notre Dame, Notre Dame, Indiana</td>
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<td>UNEB</td>
<td>University of Nebraska, Lincoln, Nebraska</td>
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<td>UOr</td>
<td>University of Oregon, Eugene, Oregon</td>
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<td>University of Ottawa, Ottawa, Ontario</td>
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<td>UP</td>
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<tr>
<td>UPI</td>
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<tr>
<td>USC</td>
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<td>University of St. Michael's College, Toronto, Ontario</td>
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<tr>
<td>UT/Arl</td>
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<td>University of Tennessee, Knoxville, Tennessee</td>
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<td>UTo</td>
<td>University of Toronto, Toronto, Ontario</td>
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<td>UTS/NY</td>
<td>Union Theological Seminary, New York, New York (cf. CU/UTS)</td>
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<td>University of Virginia, Charlottesville, Virginia</td>
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<td>University of Washington, Seattle, Washington</td>
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<td>University of Wisconsin, Madison, Wisconsin</td>
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<tr>
<td>VUV</td>
<td>York University, Toronto, Ontario</td>
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<tr>
<td>YU</td>
<td>Yale University, New Haven, Connecticut</td>
<td>3</td>
</tr>
</tbody>
</table>

**Total number of degree-granting institutions:** 114

**Total number of dissertations listed:** 512
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The Legacy of Lewis Bevan Jones

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Lewis Bevan Jones (1880-1960), missionary scholar and Baptist pioneer in Christian-Muslim relations, was born at Agra, India, where his father, Daniel Jones (1852-1911), served with the Baptist Missionary Society (BMS).1 “Bevan Jones,” as he was known, was sent to England in 1888 to attend the School for the Sons of Missionaries, now Eltham College. While there, he was baptized at Heath Street Baptist Church, Hamstead. Between 1896 and 1900 he worked for Edward Jackson, magistrate and former mayor of Reading. Bevan Jones taught Sunday school at the King Street Church, where Jackson was a deacon.

In 1900 Bevan Jones entered University College, Cardiff, in his father’s native Wales, where he graduated with a degree in Semitic languages in 1904. This was followed by the B.D. from the University of London, which he gained as a student at Regents Park College. As a candidate for the Baptist ministry, he shared in the pioneer work of R. Rowntree Clifford in the West Ham Central Mission, where evangelical zeal was effectively combined with social action.2 Not until 1941 did he receive the M.A. from Cardiff for his thesis “The Status of Women in Islam.”

In 1907 he was accepted for service in India by the BMS and sailed out as his father retired because of ill health. Thereafter, Bevan Jones was conscious of continuing where Daniel had started.

Bevan Jones spent the first two years of his missionary career in Agra, mastering Hindi and teaching in the school. In 1909 he was transferred to Dhaka (Dacca) in predominantly Muslim East Bengal, to work with Hindu and Muslim residents in the Baptist Students Hostel. A gifted linguist, he added Urdu and Bengali to his knowledge of languages. By 1911, when the second international Missionary Conference on behalf of the Mohammedan World met at Lucknow, India, Bevan had turned his attention almost exclusively to Islam.3 In 1914 this specialist vocation was recognized by the BMS when the Triennial Conference (India and Ceylon) set him aside for Muslim work. This novel and pioneer move by the BMS determined the future direction of Bevan Jones’s career.

To equip himself more adequately, he devoted a full year (1917) to further study, learning Arabic at Temple Gairdner’s Cairo Study Center and spending six months researching at Oxford. In 1915 he had married Miss Violet Rhoda Stanford, a nurse at Berhampur Hospital, and she accompanied him to Egypt and England. Bevan Jones’s marriage has been described as “an ideal partnership which laid the foundation for much of his future success.”4 Violet Jones worked with Muslim women and collaborated with her husband to write Woman in Islam (1941). Returning to Dhaka in 1918, they established a reading room in the Muslim bazaar, where they themselves made their home in 1922. In 1920, on a part-time basis, Bevan Jones began to lecture on Islam at Serampore college (this was later followed by lectures at Bishop’s College, Calcutta) and assumed the editorship of News and Notes, the organ of the Missionaries to Muslims League, which fellow Baptist John Tackle had founded in 1911 as a response to the Lucknow Conference. The league coordinated missionary work among Muslims by sharing information and initiating training programs. Involvement in the work of the league introduced Bevan Jones to many distinguished colleagues in this field, including Edward Sell, Murray Titus, and Samuel Zwemer.

In 1924 Bevan Jones and his wife attended the third international conference of missionaries to Muslims at Jerusalem, which called for the establishment of Islamic study centers, modeled after the Cairo Center, in all major Muslim mission fields. In India a school of Islamics, funded by several Protestant societies, eventually opened at Lahore in 1930, the result of an initiative of the National Christian Council’s Committee on Muslim work, of which Bevan Jones was a member. The committee unanimously chose him to be the school’s first principal, which office he held until 1941. “Henry Martyn School” was his personal choice of a name for the new school honoring the man who is regarded as the first modern missionary to Muslims.5

Bevan Jones’s two academic degrees, his editorship of News and Notes, and his several Muslim World articles were excellent qualifications for this challenging position. He headed a distinguished team drawn together to study contemporary developments in Indian Islam and to prepare appropriate Christian literature as well as to train personnel, expatriate and national, residentially and by extension. His colleagues were L. E. Browne, later professor of theology at Leeds; J. W. Sweetman, later professor of Islam at the Selly Oak Colleges, Birmingham; and John Subhan, later a bishop of the Methodist Episcopal Church. All produced major scholarly works within a few years of the school’s opening. Violet Jones also lectured in the school—on the religious life of Muslim women—and edited a series of tracts for Muslim women.

Between 1941 and 1944 Bevan Jones pastored a church in Delhi, after which, returning to England, he pastored a church in Burgess Hill, Surrey (1944-47). Until his death, he remained active in ecumenical circles. From 1950 until 1959 he chaired the London-based Fellowship of Faith for Muslims, for which he wrote several booklets, still available today. From 1950 until his death in 1960, he served as a non-Anglican assessor on the Council for the Muslim World of the Church Assembly, alongside other eminent scholars of Islam.6

His Writings—Interpreting Islam

As principal of the Henry Martyn School, Bevan Jones contributed three books: The People of the Mosque (1932), Christianity Explained to Muslims (1938), and, coauthored by his wife, Woman in Islam (1941). His first two books were translated into several Indian languages, as his earlier best-seller, The Best Friend: A Life of Our Lord (1925), had been translated into sixteen languages. This was written as a response to his own call for a new genre of literature, suitable for educated Muslim readers, an idea he borrowed from J. N. Farquhar.7

The People of the Mosque, based on his Serampore College lectures, introduced readers to Islam generally and to Indian Muslim in particular, but it also suggested how Christians should...
approach Muslims. The book’s title indicates its tenor; it was concerned with people, how they thought and lived, and what they believed. Bevan Jones’s own career was people-focused, reflecting his father’s influence. Daniel Jones had been renowned for his contact with ordinary Indians, especially with lepers. In his candidature to the BMS, Bevan Jones had spoken of “rendering obedience” to the needs of the people for whom he “hoped to live,” and of his childhood knowledge of India, together with “the intercourse he once had with the people,” giving India a double claim on him.

The People of the Mosque draws heavily on such works as Sir William Muir’s Life of Mahomet (1858), Edward Sell’s Faith of Islam (1880), and Stanley Lane Poole’s Studies in a Mosque (1883) and on the writings of Samuel Zwemer and Temple Gairdner and of fellow Baptists John Tackle and William Goldsack. Bevan Jones

Jones sought to portray Islam so that in his writings a Muslim might recognize his own faith.

was also familiar with the work of T. Noldeke, I. Goldziher, Snouke Hurgronje, and Henri Lammens, a Belgian Jesuit. In addition, he corresponded with Duncan Black Macdonald.

Perhaps the most important element of his study of Islam was that it was set in the context of his personal experience among its practitioners. His knowledge of Islam was the fruit of direct observation as well as of academic study. He also knew that Muslim authorities must ultimately be the test of any appraisal of Islam. He therefore studied the Qur’an, the Hadith (Traditions), especially the Mishkat’u’l Masabih, and the writings of Sir Sayyid Ahmad Khan, Sayyid Ameer Ali, Sir Ahmad Hussain, Khudha Baksh, and Cheragh Ali.

Bevan Jones’s work on Islamic faith and practice introduced little, if any, original material. Its value lies in the sheer skill with which the author succeeded in reducing almost the whole of Islam’s basic system into one concise, readable volume. Bevan Jones endeavored to see Islam through Muslim eyes, to portray Islam accurately and sympathetically so that in what was written Muslims might recognize their own faith. He wanted to penetrate Islam’s inner meaning and was fully aware that Christian writers, including some of his own sources, had all too often allowed bias and prejudice to color their work. He tried to move beyond traditional argument and debate to the sharing of spiritual experience and insight, to what he called the “rarer atmosphere of the things of the spirit.”

He was not wholly successful in this task, and his final estimate of Muhammad was negative: “We cannot escape the obligation to compare Muhammad with Jesus Christ, and, in that light, seriously-minded and unprejudiced people all the world over, whose only concern is to follow the highest, have found in Muhammad what can only be described as grave moral defects.”

It must be noted, first, that very few Muslims have found “grave moral defects” in Muhammad. Therefore, the “unprejudiced” people referred to are almost undoubtedly Christians, prejudiced by their Christianity. Second, in comparing Christ and Muhammad, Bevan Jones knew full well that he was not comparing like with like, from either a Christian or a Muslim viewpoint.

However, in another passage, citing approvingly a Muslim friend, Bevan Jones writes with a more positive attitude about the Prophet: “A Muslim who respects the name of Jesus is more likely to form a right judgement about Christianity than is a Christian about Islam who enters his study with the conviction that Muhammad was an impostor.”

Although he dealt more sympathetically with Islam than had most previous writers, no Muslim would actually accept his account as unbiased. Arguably the value of The People of the Mosque lies more in its intent than in its content.

His Writings—Interpreting Christianity

Christianity Explained to Muslims aimed to interpret Christian faith for Muslims, though a secondary object was to “bring about better understanding between people of the two faiths.” In this book, Bevan Jones’s Christian theology was brought into creative engagement with his study of Islam. He drew on a large number of Christian scholars, from a wide range of churchmanship and theological opinion. He was especially indebted to A. M. Fairburn, H. R. Mackintosh, William Temple, A. G. Hogg, and Nathaniel Micklem. Themes such as incarnation and kenotic theology, and a desire to reinterpret traditional thinking for new situations, were central. His own theological stance was described thus by John Subhan: “Bevan Jones was uncompromising in the fundamentals of the Christian faith. He could not be classified as an extreme liberal or a narrow fundamentalist. He might be termed orthodox in his belief, though he would wear no label.” Another writer has described his “dominating purpose” as “the placing of scholarship within the field of evangelical purposefulness.”

In, in the present writer’s opinion, Bevan Jones may fairly be regarded as a liberal, this must be balanced by the fact that he never lost the ability to communicate within his evangelical Baptist constituency.

Christianity Explained is an example of theological brokerage at its best. In it, Bevan Jones took the ideas and emphases of his theological mentors and applied them to Islam. He attempted to glean from an examination of Christian doctrine what he deemed essential for faith in Christ. Then, in the light of Muslim prejudice and objections, he sought to reexpress Christian faith so that, without compromising essentials, causes of misunderstanding were removed. Fundamental to his thinking was his concept of “essential Christianity.” In the past, he believed, missionaries had too often stressed by-products of Christianity rather than the Christian message as such. His own Christianity was rooted in “spiritual experience,” not in “intellectual statement.” For example, in discussing the Trinity, he subordinated its “intellectual abstraction” to the experience that it describes: “If a Muslim can be brought to understand that in the doctrine of the Trinity an attempt is made to explain our apprehension of the redemptive operation of God’s Holy Spirit within us—then, though it may still appear unacceptable to him, he will see it as no longer unreasonable and certainly not blasphemous.”

Bevan Jones suggested that Muslims often object not to what Christians actually believe but to what Muslims think they believe. He therefore emphasized the “why” rather than the “what” of belief and contended that beliefs or doctrines were essentially postexperiential attempts to describe, within the poverty and limitations of human language, what people believed to be true about their experience of God. He did not “demand from anyone, least of all Muslims, . . . acquiescence in particular dogmas of the church as a condition of discipleship or as necessary to faith in Christ.”

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Freedom of conscience has always been central to Baptist tradition, which defends individual liberty to work out one’s salvation before God free from doctrinal tyranny. Bevan Jones knew that Muslims would find it difficult to grasp accepted definitions of God and suggested that Christians should not be overly distressed by this. “What is really important,” he said, “is to know God and to do His will”; citing Henry Drummond, of whom he thought highly, he summarized, “To become Christ-like is the only thing in the world worth caring for.”

His concept of Christlikeness and his distinction between belief and faith anticipate the work of Wilfred Cantwell Smith, who studied at the Henry Martyn School in 1940 and was later an associate staff member. The most significant and permanently valuable aspect of Christianity Explained is that in it Bevan Jones was prepared to take the challenge of Muslim theology into his understanding of Christian faith, which was both challenged and changed by his engagement with Islam. Perhaps not surprisingly, he regarded conversion as an ongoing process, summed up by the old term “sanctification.”

He did not hesitate to declare that mystery had a part to play, which enabled him to recognize spiritual truth and the presence of God’s Spirit in other traditions. He spoke of Muslims and Christians exploring together the phenomena of spiritual experience, for “in [their] heart[s], as in ours, the spirit of God is usually at work.” He rejoiced in “whatever evidence we find of the presence of God’s spirit in Islam and in every witness it makes to His Being and Majesty.” Referring to J. N. Farquhar’s attitude toward Hinduism, Bevan called for “faith to believe that other nations and peoples of other religions do have a real contribution to make in the fulfillment of God’s purposes for the world through Jesus Christ.”

He clearly did not accept Hendrik Kraemer’s total divide between the revelation in Christ and religions, as though the latter were altogether futile attempts to bridge the gap between the human and the divine. Rather, he spoke of the revelation in Christ being “absolute” though not “exhaustive”:

We need not and indeed cannot claim that God is, in Jesus, exhaustively revealed . . . . Let it not seem strange that we are forced to confess that our faith holds fast to contradictions—God is known, and yet not known. After all, in the Revelation of Himself in Jesus we stand face to face with a profound mystery; it is not surprising that we do not fully understand.

His concept of revelation, however, was radically different from the Islamic concept of wahi. He believed that “real kinship” exists between God and humankind, making possible the translation of “eternal thought” into “the language of time.” Anticipating process theology, he spoke of the natural created world as “the plastic expression of God’s will.” Consequently, he knew that the Bible and the Qur’an are regarded quite differently by those who possess them and that, “while to the Muslim the true revelation is to be found in a book, the Qur’an, to the Christian it is not to be found in the Bible, but in the Person of Christ.”

He also commented that, since the Gospels contain not what God said to Jesus but what their authors “had to say about what Jesus said and did,” they qualify, for Muslims, as Hadith, not Scripture. He identified this as one of the most fundamental stumbling blocks between Christians and Muslims. He believed, too, that due to Gnostic and Docetic tendencies in early Arabian Christianity, Muslims were victims of an ancient misunderstanding about the nature of the incarnation and passion of Jesus. As a result, they saw no beauty in the crucified Christ.

His Missiology

Bevan Jones’s missiology was characterized by his rejection of controversy. While he had learned much from earlier missionaries and Christian apologists such as Karl Pfander and William Muir, he rejected their confrontational tactics. Pfander’s writings, he suggested, “served best as a guide to something better.” Written to touch Muslim minds, they failed to touch Muslim hearts. Showing “insufficient regard for the sensitive spirits of devout Muslims,” they provoked counterattacks on Christian faith, as in the vehemently anti-Christian Ahmadiyya movement. Bevan Jones’s own work stands in the tradition of Thomas Valpy French and W. St. Clair-Tisdall, who, while both disciples of Pfander, did much to develop a more irenic approach.

Bevan Jones’s modus operandi was people centered. One reason for his initial interest in Muslim work was the conviction that Christians had neglected Muslims in favor of Hindus. He made practical action a plank of his missionary program; “substantial bridges of understanding, sympathy and friendship,” he maintained, could be built “out of little acts of simple, ungrudging kindness.” He placed great value on forming friendships with Muslims and himself enjoyed lifelong relationships with two leading Ahmadis—Maulana Muhammad Ali and Yakub Khan. After Bevan Jones’s death in 1960, Yakub Khan wrote that Bevan Jones had made him “respect Christianity in its real sense of love and charity of heart.” He described Bevan Jones as an exponent of “the new approach between the two great sister religions,” which, he said, was then “coming to the forefront.” (He may well have had in mind as examples such books as Kenneth Cragg’s Call of the Minaret [1956] and Sandals at the Mosque [1959].)

Also important in Bevan Jones’s missiology were spirituality and prayer. Although he knew how to laugh and have fun, he was driven to his knees by his engagement with Islam. “We must know,” he said, “what it is to agonize in prayer on behalf of these people.” His encounter with Islam involved internal as well as external discovery; the closer he came to Islam as practiced by devout, sincere souls, the harder and more painful he found it to assess the spiritual status of his Muslim friends. Ultimately, his aim remained traditional, to “trace out” and “lead back” Christ’s “other sheep.” At the same time, he knew that Muslims might approach Christ in a different way than those brought up in Christian societies. Consequently, he was deeply concerned with the pastoral care of converts and regretted that the Indian church too often failed to meet their needs.

His Legacy—A Brief Assessment

Bevan Jones’s most influential and popular book remains The People of the Mosque. A fifth edition, edited and revised by Dwight Baker (1980), with an updated historical section, bears eloquent
testimony to the lasting value and quality of the author’s work, though the present writer regrets that the editor chose not to include the sections on Christianity and Islam.

The Henry Martyn School (now Institute) continues to owe much to the legacy of its first principal. Links, for example, with the Muslim community remain vital to its programs. Now based in Hyderabad, it continually adjusts its program to the changing milieu in which it finds itself, a trend wholly consistent with the spirit of Bevan Jones. His approach is best described as opened—open to the Spirit’s prompting, open to the challenge of Muslim religious thought, open to the idea that the religious life of Muslims opens an ongoing experience.

Also of significance today is Bevan Jones’s commitment to Christian unity. He knew that a divided church could never win Islam for Christ and therefore tried, in Bishop Subhan’s words, to be friend and brother to “men of all denominations.”

Finally, Bevan Jones’s life and work is testimony to the value of building bridges between faith communities. To walk such a bridge-building road was not easy then, nor is it easy today. It requires courage and involves risk—courage to experience genuine anguish, the risk inherent in rethinking received beliefs and adapting them in the light of new experience. It is, Bevan Jones said, “a hard task,” “an arduous enterprise,” “the way of sacrifice and tears and un-requited love.”

Notes
6. The FFM was founded in 1915 following Zwemer’s visit to England. For the CMW, see General Synod Archives. Kenneth Cragg and W. M. Watt were members.
9. For a critique of these writers (except Hussain), see W. C. Smith, Modern Islam in India (Lahore: Minerva, 1943); for Hussain, see A. Hussein, Notes on Islam (Lahore, 1922).
17. Ibid., p. ix.
20. Ibid., p. 93.
22. Ibid., p. 254.
26. Ibid., p. 53.
27. Ibid., p. 42.
32. Jones, Christ’s Ambassador, p. 11.
33. Ibid., p. 12.
35. Jones, Christ’s Ambassador, p. 12.

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Mission and Democracy in Africa: The Problem of Ethnocentrism

Robert K. Aboagye-Mensah

The history of the church in Africa reveals that socio-political involvement is an integral part of its mission in, to, and for the world. In the present decade support for democratic governance has reached a new level. Through sermons, interviews, and seminars African church leaders have expressed deep concern about the oppressive nature of the one-party political system operating on the continent.

In January 1990 Timothy Njoya, a Presbyterian minister in Kenya, preached a New Year’s sermon in which he challenged African political leaders to reexamine their preference for single-party government. He drew attention to the rapid disintegration of the political system in Eastern Europe and the Soviet Union. Since many African political leaders had adopted the political ideologies of Eastern Europe and the Soviet Union, Njoya urged that they should also consider pursuing a democratic form of government, which Eastern Europe was then contemplating. Other church leaders in Kenya, including Bishop David Gitari and Bishop Henry Okullu, against strong government opposition, have called for public debate on the need for democracy in Africa based on political pluralism. According to the newspaper African Christian, the church leaders “ignored President Arap Moi’s order to put an end to the debate on [multiparty government] in Kenya saying that the debate had not started and should, therefore, not be stopped.”

Church leaders from West and Southern Africa also made similar public pronouncements. At a press conference in Cameroon in June 1990, Cardinal Christian Tumi of the Catholic Church argued that his country needed a multiparty system of government with an officially recognized opposition party. He expressed his conviction that a democratic form of government would help to deal with the problem of rampant corruption and other severe injustices in his country. He explained that the church in Cameroon had taken a strong stand against the government because “people no longer see clearly where they are going and are beginning to despair.”

In the same year Ghana established a forum for national debate on the type of democratic political institutions best suited for the nation, extending an invitation to all organizations and institutions in the country to participate. Although not officially included in the general invitation yet sensing the need for the church’s involvement, the Christian Council of Ghana prepared a document entitled, “The Church and Ghana’s Search for a New Democratic System.” The purpose of this study document was to “create an atmosphere that would ensure that its members get the opportunity as citizens of the country to share their views freely.”

What is remarkable about the stance taken by the Christian Council of Ghana is that the government—the Provisional National Defense Council (PNDC)—had wanted to make sure that no other platforms were created for the debate except the one under the control of the government. Thus, the forum created by the Christian Council of Ghana was a radical challenge to the PNDC. The conclusions of the church’s debate were formulated, and a copy was sent to the government so that the views of the church could be reflected in the final outcome of the national debate on democracy.

These examples cited from East and West Africa make it clear that the year 1990 marked an important stage of the church’s concern for the establishment of political pluralism on the continent of Africa. To be sure, the beginnings of the church’s concern for multiparty systems of government in Africa go back much further than 1990. But never before has there been such widespread agitation for democratic governance, affecting almost every country of the continent under a single-party system.

Africa faces several massive obstacles as it embarks on its democratic experiment. One such problem—and the focus of this article—is ethnocentrism. My thesis is that the African church in its missionary witness has some positive contributions to make in addressing the problem of ethnocentrism. First, I define what I mean by the term “ethnocentrism.” Second, I show briefly that the single-party system has failed to address the problem of ethnocentrism in Africa. Third, I point out some of the contributions that the African church has made in dealing with the issue of ethnocentrism, and what further contributions it can make in the democratization of the continent. My conclusion is that a faithful missionary witness of the church will have massive impact on the success of democracy in Africa.

Ethnocentrism—A Definition

Ethnocentrism is an intellectual, emotional, and cultural attitude of a particular group of people who regard the identities and values of other groups of people as false, inferior, or immoral as compared to their own. Ethnocentric groups become strongly attached to their own cultural identity, values, symbols, and ideologies, almost to the point of worshiping them. They feel proud of themselves and their system, while regarding other people with contempt, scorn, and bitter hatred. In fact, for such a group “virtue consists in killing, plundering and enslaving” those considered as outsiders. In many cases religion is used to support these negative convictions.

Ethnocentrism is a human condition found among all peoples, Africans not exempted. Every nation in Africa is multiethnic and consists of diverse language groups. Since political independence, one of the major problems is how to shift the emphasis from past allegiance to a single ethnic group to the multiethnic...
nation-state. During the colonial period the common concern to fight for political independence and economic freedom led diverse ethnic groups to unite. However, after independence multiethnic tensions and pressures surged in most African countries, resulting in civil wars, military dictatorships, political assassinations, and widespread civil unrest.

The Failure of the Single-Party System

The most popular political arrangement since independence has been the one-party system. Almost all African political leaders—with a few exceptions such as President Dauda Jawara of the Gambia—have claimed that a single-party system is the only political solution to Africa’s multiethnic tensions. In reality, however, the single-party system has totally failed to resolve ethnic grievances. A citation from President Jawara of the Gambia sums up the failure of one-party governance in addressing ethnic tensions in Africa.

In the past, some Africans have argued that the restrictions of political rights and its corollary, the one-party state, is appropriate to Africa as a safety measure against ethnic tensions and internal friction. It was further claimed that one-party rule would provide stability through centralized control during the process of nation-building. In effect, multi-party democracy was seen as an instant recipe for national disaster, on account of the centrifugal forces that were so pervasive in the early stages of our nationhood. This view became even more entrenched as the multi-party experiments in the immediate post-colonial era were marred by confusion and bloody inter-ethnic rivalry and violence. At any rate, if the justification of one-party rule was to provide stability for economic development, then it has been a disaster. It has led not to sustained economic development, but in most cases to blatant economic failures.

Recent agitations for democratic rule in Africa have confirmed President Jawara’s position. The one-party system, which was adopted as a means of creating ethnic unity and economic prosperity, has failed woefully, judged by the intensity with which the people of Africa are urging their political leaders to adopt political pluralism.

What is the church’s own missionary witness in such a situation? What contributions can the African church in mission make toward the democratization of the African continent in the face of ethnic tensions and grievances?

Ethnocentrism and Contributions of the Church

In some African countries the church is the only institution of any size other than the state. In the absence of any official opposition party, the church speaks for the whole nation on important sociopolitical issues. The church has such a wide audience partly because, on both local and national levels, the membership of the church cuts across ethnicity. This is all the more remarkable if we realize that in most cases missionary work in Africa began among a particular ethnic group, and then later the indigenous converts and the European missionaries carried the Gospel across ethnic boundaries. The Christian community thereby demonstrated that its mission cuts across ethnicity. Through the proclamation of Jesus Christ as the Lord of all, the church has brought together heterogenous groups.

Not only in the growth of the church across ethnic borders have diverse ethnic groups been drawn together. The promotion of formal education by the church has been another important instrument for breaking down some of the ethnic divisions. It is well known that education has been an integral part of the church’s mission in Africa. The church helped to establish higher education including secondary schools and some of the universities in Africa. Education played a major part in bringing together different ethnic groups and offered opportunity for multiethnic dialogue. In the Anglophone countries, for instance, the introduction of a common school system with English as a common foreign language was instrumental in uniting people with different ancestral histories, memories, and customs. The importance of education in unifying people of multiethnic backgrounds is well articulated by some Uganda Christians as they reflected on their own experience at school:

The entire Uganda is strongly unified by the common school system. English is spoken from Cubic to Medullar, from Busia to N atomically. School etiquette, uniform, syllabus, ethos, examination have gone a long way in unifying all Ugandans. Boarding schools throughout Uganda have been and still are admitting pupils and students from every tribe. These sleep in the same dormitories, often sharing the same double-decker beds; they form the same clubs and associations.

Whatever the shortcomings of missionary education in Africa, education has in fact served as a means of uniting multiethnic groups.

Another important contribution of missionary education in terms of ethnicity is that the schools produced African scholars who had great passion for unifying different ethnic groups under a single nation. The early African nationalists, most of whom were Christians, had great determination to build nations that comprised diverse ethnic groups. For instance, S. R. B. Attoh Ahumah, Caseley Hayford, and John Mensah Sarbah, who were Methodists, worked toward the creation of a multiethnic nation-state in Ghana. Attoh Ahumah’s book The Gold Coast Nation and National Consciousness is an eloquent expression of the determination of African Christian nationalists to draw together many different ethnic groups to form a nation-state. A citation from this book represents the concerns and the expectations of many Christian nationalists:

We dare affirm, with sanctity of reason and with the emphasis of conviction, that WE ARE A NATION. It may be . . . a Nation “scattered and peeled . . . a Nation meted out and trodden down,” but still a Nation. If we were not, it was time to invent one; for any series of States in the same locality, however extensive, may at any time be merged into a nation. We are a Nation, and what is more, we have a Past.

In carrying out its mission of proclaiming the Gospel of Jesus Christ, the African church produced men and women who had great vision for the day when divided and scattered ethnic groups in Africa would come together as sovereign nations on the continent, sharing together and being mutually enriched by diverse ancestral stories and memories. Today, as the continent
of Africa seeks to unite heterogenous ethnic groups under democratic structures, the past contributions of the church must be a source of inspiration. We need to catch the vision of the first-generation African Christian nationalists in our present democratic experiment.

To be sure, the presence of the church in Africa during the colonial and postcolonial periods also created divisions and antagonism among ethnic groups. Some of these divisions can be attributed to historical accidents and feelings of racial superiority. European missionaries, consumed with zeal to establish their particular denominations and Western civilization, afflicted Africa with their own domestic problems of religious intolerance and suspicions. A good example is what happened in Uganda at the beginning of the missionary enterprise in that country. Protestants and Catholics presented themselves as carriers of two different religions. In competition with Muslims to win the souls of Africans, they gave the Kabaka (the king of Baganda) the opportunity to play Protestants, Catholics, and Muslims against each other, as the king sought to maintain power in a delicate political situation. H. P. Gale has well expressed what happened: "The Missions were placed in the position of merchants spreading out their wares at the feet of the Kabaka which he criticized favorably or adversely, but never bought." It should not surprise us that Kabaka Mutesa, a man who invited missionaries to Uganda, did not encourage any of his citizens to accept the Christian faith. He did not see Christianity as a religion that would help to unite his people and nation. Even today, the tensions and the divisions created in the past still remain.

Despite some of these failures, the church on the whole has made remarkable contributions in uniting ethnic groups in Africa. If the church in Africa wants to continue its missionary witness of bringing multiethnic groups together, then it must take its own Scripture and theology seriously. I have in mind, in particular, Ephesians 2:11-18.

The message that Ephesians brings to the world community is that God has taken the initiative in Christ Jesus to deal with the hostility, antagonism, and bitter hatred that stand between ethnic groups everywhere. In Christ Jesus a new single humanity has been created; therefore, both Jews and Gentiles have been reconciled to God and to one another. We thus should no longer live as enemies but as people belonging to one family of God. So then we are no more strangers to each other. In union with Christ Jesus and through the work of the Holy Spirit, God expects the church to be a community where all ethnic groups meet, recognize, and accept each other as of equal dignity. Because the church confesses Jesus Christ as Lord of all, it must affirm in practical terms that the hostility and the division that stood between the different ethnic groups have been abolished.

This is not a message that the church proclaims only to the political community. The church itself is under the obligation to live out what it preaches to the world if it wants its missionary witness to be credible and authentic. As David J. Bosch has quite rightly pointed out:

The unity of the church—no, the church itself—is called in question when groups of Christians segregate themselves on the basis of such dubious distinctives as race, ethnicity, sex, or social status. God in Christ has accepted us unconditionally; we have to do likewise with regard to one another. And Christ's work of reconciliation does not just bring two parties into the same room that they may settle their differences; it leads to a new kind of body in which human relations are being transformed. In a very real sense mission, in Paul's understanding, is saying to people from all backgrounds, "Welcome to the new community in which all are members of one family and bound together by love." The church in Africa has the obligation to seek ways and means to build relationships between diverse ethnic groups in and outside the church that reflect its belief in what Jesus Christ has accomplished in the cross. The greatest contributions that Africa can make toward the world's understanding of democracy will come from Africa's self-understanding of communal life, the "we" feeling. But Africa can make such a contribution more effectively if it is able to deal with ethnic prejudices. It should be able to create structures that will make it flexible enough for different ethnic groups to interact freely in order to establish genuine partnership among themselves. Exchange of goods and services within and beyond ethnic and national boundaries are possible only when we do not continue to raise dividing walls of hostility and antagonism. In this respect the church of Jesus Christ is expected to translate into reality the message of equality and freedom derived from the reconciliatory work of Christ Jesus in the cross. Through the Spirit the church is given a new vision of unity in Christ that can transform relationships between diverse ethnic groups in the sociopolitical and the ecclesiastical realms.

Conclusion

I appreciate the church's call on African political leaders to embrace political pluralism in Africa. It is a bold step. But the church must realize that it has a part to play in making this a reality. The success of the democratic experiment in Africa will partly depend upon the way the church in Africa translates into reality its vision of the unity of all ethnic groups in Christ. That remains an uncompleted mission of the church.

God expects the church to be a community where all ethnic groups meet and accept each other as of equal dignity.
Notes


3. Ibid.


9. A good example is Uganda, where missionary work began among the Buganda and later spread to all the other ethnic groups. It is also true of Ghana, where missionary activities of both the Roman Catholic and the Protestant churches began mostly with the Akan, spreading later to all the other ethnic groups.


Book Reviews

Pilgrim Path: The First Company of Women Missionaries to Hawaii.


The earliest Congregational missionaries to Hawaii have been alternately praised for their mission work and condemned for their cultural chauvinism. Pilgrim Path succeeds where others have failed. Avoiding the antimissionary bias of twentieth-century relativism, yet refusing to slide into hagiography, the book reveals the key role played by missionary women in the conversion of Hawaii. Zwiep has written an engaging and scholarly narrative that takes the religious context of the missionaries seriously, yet also wrestles with the cultural changes brought by Christianization. Drawing upon the journals and letters of the first seven missionary women, she has produced a solid piece of mission history about a group whose work was historically significant but has been caricatured in modern literature.

The themes addressed by Zwiep are central to mission history: the theology and motivations of the missionaries, the contours of daily life, missionary views of Hawaiian culture, the conflict between domestic concerns and missionary vocation, dynamics within the mission community, and interaction with other Westerners. The most exciting aspect of the book is that Zwiep does justice to the relationships between missionary and Hawaiian women. She shows how women's work and friendship, coupled with indigenous needs, led to the conversion of the leading female chiefs, who in turn evangelized their people.

The journals and letters of the missionary wives demonstrate how they dealt with similar problems in different ways, and how the choice of spouse and mission station affected their courses of action. Sybil Bingham, stationed at Honolulu and married to the head of the mission, found her time devoted by hordes of visitors. Lucy Thurston, in a relatively isolated post, was the only wife able to educate her own children rather than send them back to America. The theology of Mercy Whitney sustained her through a lifetime of hardship, whereas Lucia Holman's desire for a comfortable life made her unfit for mission work. Pilgrim Path, in short, is a valuable addition to women's studies as well as to American mission history.

—Dana L. Robert

Dana L. Robert is Associate Professor of International Mission at Boston University School of Theology.


This book is a must for those interested in Christianity and China, also for those working on cross-cultural Christianity and feminist theology. The author is a historian/theologian, trained at the Chinese University of Hong Kong and Harvard Divinity School; she is now teaching at the Episcopal Divinity School, Cambridge, Massachusetts. This book is a revision of her Harvard dissertation.

The greater portion of this work is an extremely able description of the relationships between Chinese Christian women, their faith and what it signified to them, and what this all meant in the context of Chinese society during these decades. It is a very well-grounded historical study, nuanced and insightful. Professor Kwok has made meticulous and effective use of some previously underused or altogether unused Chinese-language sources, and she does an excellent job of seeing past the foreign missionary presence to discuss what we can know about the motives, values, and agendas of Chinese Christian women. The freshness of her perspective, which underlies much of her insights, partly derives from her theological training. She is one of the very few who have combined rigorous historical and theological training with command of the Chinese language, resulting in a level of sophistication beyond what most scholars in this field could manage.

Beyond analysis of the Chinese case, the author hopes to use this case study of Third World feminist theology as a critique of Western feminist theology. The problem here is that it leads her to distort the story after 1920 by limiting discussion to only those few Chinese Christian women who were (sort of) feminists, or who had a humanistic Christology and the goal of using a "modernistic" Christianity to restructure China. But most Chinese Christian women were not in that mold; only a few were, or are today. This, and the lack of an index, are the only drawbacks to this superb study, which is unparalleled for the pre-1920 period.

—Daniel H. Bays

The Protestant Evangelical Awakening.


Here is a pioneer study of Protestant revival movements that occurred in the First World during the first half of the eighteenth century. The author, emeritus professor of modern history at the University of Durham, England, and a past president of the Ecclesiastical History Society, has worked from a continental European, and not just an Anglo-American, perspective. He has provided in English a condensed
account of a very complex history that has depended on exhaustive mining of German sources. He begins with an overview of “the Protestant frame of mind” in the first third of the eighteenth century.

The first two-thirds of the book focuses on revival movements in the politically turbulent arena of Silesia, Austria, Moravia, the Habsburg and Baltic territories, and the Wetterau (Rhineland) between the 1710s and 1740s. Ward surveys the extensive awakening of Pietism and spiritual life in central Europe and the impact that a multitude of persecuted emigrants from that scene had throughout the Continent and along the eastern seaboard of North America. August Hermann Francke and Count Nikolaus Ludwig von Zinzendorf appear as the principal characters in this history because they were remarkably connected with many of the indigenous revival stirrings and much of the ecclesiastical maneuvering that occurred throughout Europe then. The influence of their pace-setting mission ventures was also felt overseas.

The chronology of familiar revivals in the Anglophone world is related to the religiopolitical crises of eastern and central Europe. Fascinating sociocultural insights abound on the Moravians and on revival realities in Switzerland, Wales, Scotland, and Pennsylvania.

The chapters of this compact volume often read like condensed masses of scholarly data. Many volumes could be developed out of this erudite work. Under press constraints, footnotes had to be slashed, but this may be remedied in part by publication of Ward’s “Bibliographical Survey of German Pietism, 1680-1740” in the *Journal of Ecclesiastical History* (1993).

—A. Christopher Smith

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Is There Only One True Religion or Are There Many?


The author, a process theologian who teaches at Southern Methodist University in Dallas, Texas, addresses the title question in four short chapters that were given originally as the 1990 Samuel Ferguson Lectures at the University of Manchester.

Ogden reviews and rejects as inadequate the three usual options in a Christian theology of religions. *Exclusivism,* he says, “is an incredible theological position, being incapable of validation in terms of common human experience and reason, but also because it is deeply inappropriate to Jesus” (p. 53). Ogden discounts the authority of Scripture and makes no reference to any scriptural text except a passing comment about the two great commandments. The word “Bible” does not appear in the index. He maintains that “historical-critical study of scripture has undercut any claim that Jesus Christ was already proclaimed prophetically in the Hebrew scriptures” (p. 42).

*Inclusivism,* he says, allows that all individuals may be saved by Christ and all religions can be more or less valid means of salvation. Ogden considers this an “extreme [conservative] position” because “Christian inclusivists continue to maintain that Christianity alone can be the formally true religion, since it alone is the religion established by God in the
unique saving event of Jesus Christ” (p. 31). Thus it is another form of Christian monism, like exclusivism, which he rejects.

On pluralism in a theology of religions (à la John Hick), Ogden ends up “skeptical rather than negative,” because “the position that there are many true religions is logically as extreme as the contrary position of exclusivism that there can be only one” (p. 79).

Beyond these three positions that are usually considered, Ogden offers a fourth option as “the relatively more adequate option open to us” (p. 82). He describes his fourth option as “pluralistic inclusivism,” in contrast to “monistic inclusivism” (p. x), and calls it a “distinct alternative,” a “neglected possibility for answering the question,” a “complete break with Christian monism, whether exclusivistic or inclusivistic” (p. 82).

What characterizes Ogden’s fourth option? Its difference from pluralism is only one word: whereas pluralism maintains that there are many true religions, Ogden says that there can be many true religions. His difference with the two monistic options is that they deny what he affirms, namely, “that religions other than Christianity can as validly claim to be formally true as it can” (pp. 83-84). Readers will likely be underwhelmed by the attractiveness of Ogden’s option.

—Gerald H. Anderson

Gerald H. Anderson is Editor of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH and Director of the Overseas Ministries Study Center, New Haven, Conn.

**Missiologie. Vol. 1: Zending­swetenschap; Vol. 2: Missiounaire theologie.**


Jan Jongeneel’s Missiologie should not be compared with David Bosch’s great work on the theology of mission, Transforming Mission. Whereas Bosch presents a profound draft of a theology of mission while at the same time discussing the broad stream of missiological trends, Jongeneel offers a reference book for students of missiology. It is meant to help students get an overall view of the wide spectrum of missiological problems and publications in order to find the necessary literature for each topic.

Jongeneel has divided his book into two volumes. The first volume was published five years ago as a separate edition and deals especially with the science of mission. Here definitional problems surrounding such terms as “apostolate,” “missiology” (pp. 26-51) are discussed intensely, while the rest of the book is to a great extent a historic, almost retrospective orientation. Even seldom used terms such as “halieutics,” “auxanics,” and “philosophy of mission” (pp. 99ff.) find a place here.

Jongeneel now holds the chair formerly occupied by J. C. Hoekendijk at Utrecht. As a result Hoekendijk’s influence may be noticed frequently in Jongeneel’s book. His holistic approach, which subsumes God’s entire turning to the world under the notion of “mission,” undoubtedly is present in the background. Yet it neglects the Christians’ specific turning to people of other faiths. Hoekendijk avoided the notion of theology of mission and tried to orient the whole of theology toward mission concerns. Jongeneel rejects this approach, since he knows too well that this would confuse the concept of mission, leaving missiology no longer concrete and discussable (p. 62).

Although Jongeneel proceeds more carefully, he does not deny the elements of truth in Hoekendijk’s approach. He defines “mission” as the devotion of people who feel called and chosen by the triune God to move Israel, the church and
the whole world toward a renewed community with God and humanity, all to the glory of God and for the sake of the family of nations (p. 111).

This definition averts the threat of a total extension of the notion of mission as well as an ecclesiastical narrowing down of a confession-bound understanding of mission.

It might prove helpful to make a distinction between Israel, the church and the world without separating them from each other in order to overcome the unfortunate separation of "inner" and "outer" mission. Yet the question of the understanding of their relationship toward each other remains unanswered. Could it be that after all, missiology is here informally laying the claim to be a universal theology?

The way Jongeneel proceeds does not exclude this danger entirely. Within the presentation of mission as an academic science the following branches are treated: history of mission (pp. 125ff.), geography of mission (pp. 159ff.), and even the sociology, statistics, psychology, pedagogics, and phenomenology of mission (pp. 163-208).

Those seeking information on the respective topics will find short but precise discourses and a helpful bibliography. Due to the lack of space, however, the author mainly restricts himself to the listing of books. Apart from articles appearing in the International Review of Mission, he seldom refers to essays published in journals.

Since Jongeneel rejects the narrow outlook of missiology, he entitles the second volume Missionary Theology, an obvious analogy with Hoekendijk's concept. By doing so, however, he finds himself faced with the pressure to deal with the whole of theology. I wonder if Jongeneel does not set himself a too ambitious goal in this respect? Is it really possible to deal with dogmatic topics such as Christology, anthropology, and even ethics and social ethics in less than 100 pages (pp. 57-154) without running the risk of being superficial? In spite of such reservations, Jongeneel has accomplished a remarkable piece of work. He has managed to include all relevant topics facing both missionaries on the mission field and scholars of mission studies in their teaching.

All in all, the author has written an encyclopedia of mission that may replace many texts and reference works. Scholars will appreciate the author's wide knowledge of theological literature and his competence to illustrate highly complex concepts in brief and plain language. The clearly arranged and detailed table of contents along with an index should be of great benefit to readers from the French-English-speaking world who do not understand Dutch. I hope that the book will reach a wide audience.

— Theodorus Sundermeier

Theo Sundermeier, Professor of History of Mission, University of Heidelberg, was a missionary in Namibia and South Africa in 1964-75.

No Other Gospel! Christianity Among the World's Religions.


Carl E. Braaten, professor of theology at the Lutheran School of Theology at Chicago, has collected here a group of occasional papers united by a polemic against John Hick and Paul Knitter, whose Myth of Christian Uniqueness is taken to stand for all pluralist approaches to a theology of world religions. Braaten's title is a takeoff on Knitter's No Other Name? Braaten despises Knitter's question mark and takes such pride in his own exclamation point as to attribute it to the apostle Paul (pp. 1-2).

Braaten's own position is not that Christianity is the exclusively correct religion, because all religions are equally incapable of offering salvation. Salvation is offered exclusively by God in Jesus Christ. With the Bible and the traditions of the ecumenical councils, the Christian church has some natural advantages over other religions, but not so much as to offer salva-

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tion itself. Besides, argues Braaten, the other religions have helpful preparatory revelations and should be appreciated as such. Braaten argues strongly for both missionary efforts and interfaith dialogue in which the Gospel of Jesus Christ can be proclaimed while sharing and building upon God’s grace as manifested throughout many cultures and religions.

Braaten sharply distinguishes his position from theocentrists such as Hick, Knitter, and also James Gustafson, by emphasizing the centrality of the Trinity. Braaten’s is a Christocentric Trinity, with both the Father and Spirit taking the form of Jesus Christ. For this reason, salvation by God means salvation by Jesus Christ. It is puzzling indeed to figure out how what he advocates is not simply Christian exclusivism, softened slightly by the admission that Christian institutions too are flawed, even though they alone are the Way.

Braaten’s conceptions both of Jesus Christ and of salvation are purely formal and empty. Thus his position has exactly the same logic as formal exclusivist arguments from any other religion. At one point he admits that other religions might mean something different by “salvation.” But he does not draw the moral that the content of Christian salvation needs to be explored, nor does he appreciate that serious empirical questions remain regarding whether Christianity and the other religions are truly competitive. Surely it is too quick to take Hick and Knitter as the only pluralists. Why not carefully consider the strongly Trinitarian position of Ninian Smart and Steven Konstantine in Christian Systematic Theology in a World Context? The polemical, even supercilious, tone of most of the essays here is apparently acceptable in some Lutheran circles, judging from the audiences; but in a wider context where his conversation partners are those with whom he disagrees, the tone eclipses Braaten’s own potential contributions.

—Robert Cummings Neville

Robert Cummings Neville is Dean of the Boston University School of Theology and is the author, among other books, of A Theology Primer (1991), Behind the Masks of God (1991), God the Creator (1968, 1992), and The Highroad Around Modernism (1992). His current project is called Eternity and Time’s Flow. He was President of the American Academy of Religion for 1992.

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Lexikon der Mission: Geschichte, Theologie, Ethnologie.


Horst Rzepkowski, S.V.D., is a well-known Roman Catholic missiologist at St. Augustin, Germany. A dictionary is usually the product of cooperation among many scholars. In the case of this Dictionary of Mission, however, Rzepkowski has done it all himself. This has both advantages and disadvantages. One of the main advantages is that the work is more coherent than we might expect in a reference volume of this kind.

Rzepkowski includes articles on subjects that relate to the history of mission, the theology of mission, and cultural anthropology. If we compare this voluminous work with its famous predecessor Concise Dictionary of the Christian World Mission (1970), we note that Rzepkowski offers fewer articles about specific countries, and about American mission societies, but more articles on cultural anthropology, missiologists, and encyclopedias. Furthermore, he is obviously more up to date (he includes articles on EATWOT, Evangelism in Depth, etc.) and offers more extensive literature surveys.
I recommend Rzepkowski's *Lexikon* as an outstanding achievement in the field of mission studies. At the same time, however, I would question the publication of works like the *Concise Dictionary of the Christian World Mission* and *Lexikon der Mission*. Today it is important to specialize more and more; we need not only comprehensive dictionaries but specialized reference works that focus on countries (e.g., David B. Barrett, *World Christian Encyclopedia*, 1982); missionaries and missiologists (e.g., Gerald H. Anderson, *Biographical Dictionary of Christian Missions* [in process]); and missiological terms. A "missiological glossary" has yet to be produced. Even the *Lexikon missions-theologischer Grundbegriffe* (Berlin 1987), edited by Karl Müller, S.V.D., and Theo Sundermeier as a missiological dictionary, has a composite character.

What has just been said is not at all a criticism of the very important work of Rzepkowski. For the time being, his *Lexikon* is the best all-round missiological encyclopedia we have. I hope there will be an English edition.

—Jan A. B. Jongeneel

Jan A. B. Jongeneel is Professor of Mission at Utrecht University, the Netherlands. He served as a Netherlands Reformed missionary for eight years in theological colleges in Indonesia. He is the author of the comprehensive two-volume handbook Missiologie (1986-91) and coeditor of the series Studies in the Missiological History of Christianity, in which he edited the volumes *Experiences of the Spirit* (1991) and *Pentecost, Mission, and Ecumenics: Essays on Intercultural Theology. Festchrift in Honour of Professor Walter J. Hollenweger* (1992).

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Miikka Ruokanen's illuminating study of the Second Vatican Council's teaching on "other" or "non-Christian" religious traditions appears as volume 7 of E. J. Brill's *Studies in Christian Mission*, edited by Marc R. Spindler. It is a distinguished addition.

Ruokanen unfolds the theology of religions contained in the council's Decree on the Relation of the Church to Non-Christian Religions (*Nosstra Aetate*), but he does far more than analyze *Nosstra Aetate*. irenically but with scholarly rigor, the author examines the conciliar teaching as a whole—including elements found in the

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Kosuke Koyama: A Model for Intercultural Theology.


This book represents a condensation of a doctoral dissertation completed at the University of Birmingham, England. The author, an American Lutheran pastor, did his work in close association with Professor Walter J. Hollenweger and Bishop Lesale Newbigin. His previous life experience had led him from a background primarily "shaped by Scandinavian Christianity into a society steeped in Theravada Buddhism." This period of study and service in Thailand was followed by several years of teaching in Japan, altogether an ideal background for study of the theology and life of Kosuke Koyama.

Koyama needs no personal introduction to the readers of this journal. Suffice it to say that his birth (1929), upbringing, and theological education in Japan, along with his subsequent career in Thailand, Singapore, New Zealand, and now Union Theological Seminary in New York City, have all served to make him a significant contemporary model for intercultural theology.

Koyama's theology is missionary—oriented to others, derived from and tapered to human experience, especially the experience of encounter (with God and fellow human beings). This is Intercultural living, "committed to the self-understanding and self-expression of Christian faith in a world that is predominantly not Christian" (p. 9). Koyama's own background in Japan and other countries where Christians are in minority status has clearly helped him to identify and give focus to certain basic elements of biblical faith that have counterparts in other religious traditions and may well serve as bridges for encounter-witness. A primary example is Koyama's emphasis upon the themes of suffering and self-denial, which he sees as proper conduct of Christians in the world.

Koyama's emphasis upon the crucified-mind, "mind of Christ" (Phil. 2:1-11) but also of self-denial and the need to honor divine activity outside Christianity. These doctrines, as the council unfolds them, cohere with neither fideist biblicism nor secularist relativism, but it is keeping them in tension that constitutes the genius of the council. This Koyama shows clearly.

This is not a book that solves the "problem" of a Christian theology of other religious traditions. But it is the best I know in bringing into relief questions that traditionalists, progressives, evangelicals, liberationists, and liberals all need to examine afresh.

—William R. Burrows


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Christian tradition, and Koyama's open­ended approach to other religious tradi­tions constitutes a major contribution of his theology. This Christlike mentality in Koyama's handling is seen as specifically contrary to the crusading mind of not a little Christian thinking, theology, and mission in recent centuries. He would therefore have it lead to radical change in Christian praxis. This book, like Koyama's theology, can make a major contribution to contemporary Christian thinking and living in every part of the world.

—Richard Henry Drummond

Richard Henry Drummond is Professor of Ecumenical Mission and History of Religions, Emeritus, at the University of Dubuque Theological Seminary. A Presbyterian minister, he served eighteen years in Japan.

The YMCA and the Making of Modern India (A Centenary History).


Ifindeed “no other Christian organisation so objectively identified itself with the aspirations and needs of people during the most formative decades of Indian history as the YMCA” (p. xiii), this centenary history is a vital contribution to missiology. Historian M.D. David, a prominent YMCA lay leader, makes a convincing case. Through the YMCA, “Christians pioneered social relief, medical work, educational work, tribal welfare, development of modern languages and literature . . . undiscriminating service to all irrespective of caste or creed” (ibid.).

Although at the outset the association served principally British troops, Anglo-Indians, and the Indian urban elite, it led the process of indigenization when K. T. Paul became general secretary in 1916. V. S. Azariah, the first Indian bishop of the Anglican Church, had been a YMCA secretary for seventeen years. Though some Westerners “felt it humiliating to obey an Indian boss,” and though a mini-revolt was staged by some American staff, indigenous leadership was strongly supported by such giants as John R. Mott and Sherwood Eddy. J. N. Farquhar, as student secretary and literature secretary, set a new theological direction in studying and appreciating Hinduism and Islam.

The Indian YMCA also provided significant leadership in physical education (sponsoring and training India’s first Olympic team in 1924), in rural development, in refugee work during war years, in establishing hostels (in London, Edinburgh, and Glasgow as well as scores in India), and in education and shared activities across communal lines.

There have been peaks and valleys in the century of YMCA work in India, including conflicts between national or international committees and local associations, problems of financial dependence, and tensions between imperial ties and nationalist aspirations. Like other YMCAs, the Indian association has been charged with abandoning its religious origins and evangelistic purpose. David concedes that it “had followed the growing humanitarian movement in the Church and had itself gone into social service.” But he insists confidently, based on the requirement of Christian membership for all boards of directors, that “religious values could be found underlying all activities of the YMCA” (p. 292).

—Creighton Lacy

Creighton Lacy, Professor Emeritus of World Christianity at Duke Divinity School, has done research in India as a Fulbright Scholar (he has written The Conscience of India) and has taught in China, Japan, and Zimbabwe.

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Senior Scholars, Fall 1994: Drs. Ted Ward and Marc Spindler
Stephen Neill, born on the last day of the nineteenth century, died in July 1984. He left his autobiography over a thousand pages of typescript, which Eleanor Jackson has skillfully reduced and edited. We are left with a fascinating, interesting, but also puzzling book. Readers should look carefully at the editor’s introduction before they read the text itself.

In some ways this book conceals more than it tells us about the author. I do not refer now to the crises in his life, but to matters like the writing of his major books. We learn how he came to start the Theinevelly Theological Series, but nothing about the editing of A History of the Ecumenical Movement, 1517-1948. I found most helpful his comments on mission policy and of episcopacy—here there is much to learn. He tells us a good deal about his family background but almost nothing about his later relations with them. There is too much anecdotal material (despite all that the editor has removed).

It is necessary to approach some of the factual information, including the anecdotes, with caution. I must mention in particular one crux. In Elisabeth Elliot’s recent biography of Amy Carmichael, A Chance to Die (Old Tappan, N.J.: Revell, 1987), she names Stephen Neill as the new worker at Dohnavur who after causing much tension was asked to leave, in November 1925. I expected in the autobiography to find Neill’s version of these events. However, neither the name of Amy Carmichael nor that of Dohnavur is mentioned, and superficially the events do not seem to fit. With help from Eleanor Jackson, I can now confirm that Neill did indeed go to Dohnavur, at the end of 1924, as did his parents, who stayed about six months. After Neill left Dohnavur in November 1925, he worked for two further years in the area under the Anglican diocese, during which time he was ordained. He returned to England in 1927 to take up the fourth year of his Trinity Fellowship. In 1928, not 1924, he was interviewed by the Church Missionary Society, and he returned to South India as a CMS missionary at the end of 1928. Meanwhile his parents became BCMS missionaries, taking charge of the former CMS hospital at Mirzapur, U.P., from 1926 to 1931. His sister Marjorie joined them, and died at Mirzapur in 1929. It has become clear that these are intentional omissions, and the description of his first years in India was carefully written to give the impression that he was from the beginning an Anglican missionary.

Stephen Neill was a great man. His great work was done despite great handicaps, some discussed in this book, some concealed. This book is well worth reading, despite the flaws, and I am grateful to those who have made it available.
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