The Big Picture: Mission Bibliography

In the world of scholarship, there's nothing like a good bibliography to give the big picture. In our July 1994 issue Charles Forman noted almost 150 titles in his bibliographic essay on Pacific Island Christianity. Appreciative readers urged us to commission similar articles on other regions of the world. In October 1994 Dana Robert used a bibliographic approach to show that serious scholarship on Christian mission has been turning from jaundiced criticism to a more balanced and appreciative view.

In the present issue we feature another bibliographic essay—covering nearly two hundred titles published within the last twenty-five years—on the Christian mission in China. We are immediately intrigued by three book titles that appear early in the essay: *Starting from Zero*, an account of Jesuit mission in Taiwan, based on local archives and interviews with one hundred Jesuits; *Saving China*, an evaluation of the work of Canadian missionaries; and *Mission Accomplished?* a study of the interplay between mission methods and historical contexts, as exemplified by the English Presbyterian mission in South China.

Author Jessie Lutz alerts us to the broad outlines of China-missions history. From John K. Fairbank's analysis of intercultural exchange that took place in the course of Western missions to China; to Ralph Covell's thesis that in focusing almost single-mindedly on the Han Chinese, missions missed unusual opportunities among minority peoples; to a unique treatment of eighteenth-century Jesuit mission among Chinese Jews; to recent works on women missionaries in China, particularly highlighting their contribution in education, medical ministries, and social work, as well as their impact as role models; to highly focused studies of the Confucian-Christian encounter. Other elements in Lutz's big picture of China missions include the impact of China on the West, a factor often overlooked in mission studies; the somewhat surprising influence of Christianity on Chinese fiction writers; and various attempts to evaluate the underground churches of the 1950s and 1960s as well as the contemporary house-church movement.

Closely related to bibliographic research are archival resources. Peter Tze Ming Ng follows Lutz's essay with a description of a researcher's treasure trove that many feared had been lost. He reports that the archives of more than a dozen Christian colleges in China are intact and well preserved. His on-site research has confirmed the existence of thousands of volumes of primary resources that will keep scholars occupied for much of the next century. The more the academy digs into the records of China missions and the impact of the Christian Gospel, the more we can hope for the creation of a "big picture" that is realistic, stimulating, and balanced.
Chinese Christianity and China Missions: Works Published since 1970

Jessie G. Lutz

The study of Chinese Christianity and China missions is attracting increasing attention both in China and the West, with the focus shifting toward Chinese Christians rather than Western missionaries. The following bibliography represents a selection from among the many books that have been published on the topic during the last quarter century.


In The Liberating Gospel in China: The Christian Faith Among China’s Minority Peoples (Grand Rapids, Mich.: Baker, 1995), Ralph R. Covell argues that missionaries missed an opportunity in neglecting China’s minorities, many of whom responded more positively to Christianity than did most Han Chinese. He employs a contextual approach to explain why some minorities were resistant while others enthusiastically embraced Christianity. Ellsworth C. Carlson, in The Foochow Missionaries, 1847–1880 (Cambridge: Harvard Univ. Press, 1974), discusses the expectations of American missionaries as they departed for China and their reactions to the Chinese and the Chinese environment; he also includes detail on the “poison scare” of 1871 and the Wushishan Incident of 1878. Illustrated in Sidney A. Forsythe, An American Missionary Community in China, 1895–1905 (Cambridge: Harvard Univ. Press, 1971) is the tendency for Protestant missionaries to congregate in the treaty ports in insulated Western enclaves, a practice that is in many ways understandable but that has often been sharply criticized.

Earthly Vessels: American Evangelicals and Foreign Missions, 1880–1980, edited by Joel A. Carpenter and Wilbert R. Shenk (Grand Rapids, Mich.: Eerdmans, 1990), though not confined to China, is a welcome addition to mission literature. Until recently, evangelicals have shown little interest in historical or methodological studies, and it has sometimes been assumed that the era of expanding Protestant missions has passed. Though such may be true of the mainstream denominations, Earthly Vessels demonstrates that the same is not true for evangelicals, who today constitute the great majority of American missionaries. See also Leonard Bolton, China Call: Miracles Among the Lisu People (Springfield, Mo.: Gospel Publishing House, 1984).


Contribution of Women Missionaries

A perceptive work on the contribution of women missionaries as educators, role models, and social service workers is Jane Hunter, The Gospel of Gentility: American Women Missionaries in Turn-of-the-Century China (New Haven: Yale Univ. Press, 1984). Although pioneer women missionaries were adventurous and even ambitious, few in the nineteenth century were feminists, and Hunter reveals the dilemmas experienced by missionary

Jessie G. Lutz is Professor of History Emeritus, Rutgers University. Among her publications are China and the Christian Colleges, 1850–1950 and Chinese Politics and Christian Missions: The Anti-Christian Movements of 1920–28. This essay is to be published in Chinese, along with a Chinese translation of the author’s Christian Missions in China and a bibliography of works in Chinese compiled by Wang Chen-main. The author wishes to express appreciation to Daniel Bays, Gerald Anderson, and John W. Witte, S.J., for suggestions of works to be included in the bibliography.
Examining Mission Methodology

In recent years mission methodology has not drawn the attention that it did immediately after the establishment of the People's Republic of China and the exodus of most missionaries. Three works to be noted, however, are James D. Whitehead, Yuming Rabe, and N. J. Girardot, eds., China and Christianity: Historical and Future Encounters (Notre Dame, Ind.: Univ. of Notre Dame Press, 1979), dealing primarily with Roman Catholic missions; Peter K. H. Lee, Confucian-Christian Encounters in Historical and Contemporary Perspective (Leuwiston, N.Y.: Edwin Mellen Press, 1991), a collection of papers that includes contributions by theologians and clerics as well as secular scholars; and F. J. Verstraelen, Missiology: An Ecumenical Introduction (Grand Rapids, Mich.: Eerdmans, 1995), useful especially for the variety of perspectives presented. David C. E. Liao, The Unresponsible: Resistant or Neglected? The Hakka Chinese in Taiwan Illustrate a Common Mission Problem (Chicago: Moody Press, 1972); Dorothy A. Raber, Protestantism in Changing Taiwan: A Call to Creative Response (Pasadena, Calif.: Wm. Carey Library, 1978); and two works by Allen J. Swanson, Taiwan: Mainline Versus Independent Church Growth (Pasadena, Calif.: Wm. Carey Library, 1970) and The Church in Taiwan, Profile, 1980: A Review of the Past, a Projection for the Future (Pasadena, Calif.: Wm. Carey Library, 1981), all discuss the quandary of Protestant missionaries in Taiwan, where the membership of most churches has leveled off after a period of rapid growth during the 1950s and 1960s. Robert W. Hefner, ed., Conversion to Christianity: Historical and Anthropological Perspectives on a Great Transformation (Berkeley: Univ. of California Press, 1993) presents stimulating analyses of case studies from many mission fields, in which the complexity and diversity of the conversion process are illustrated. Though most of the contributors do not adopt a relativist stance, they do insist on the crucial importance of the social context to conversion.

Roman Catholic Missions

Partly because of differences in the locales of resource materials and differences in the native languages of the missionaries and their writings, research on Roman Catholic and on Protestant missions has generally been carried out separately. Opportunities for cross-fertilization and comparative studies have thereby been neglected. This situation is being remedied to some extent as the history of modern Roman Catholic missions is receiving greater attention. I include here only a sample of recent works. The Catholic-Chinese encounter of the sixteenth to eighteenth centuries continues to attract writers; see John D. Young, East-West Synthesis: Matteo Ricci and Confucianism (Hong Kong: Hong Kong Univ. Press, 1980); Jonathan D. Spence, The Memory Palace...

Robert E. Entenmann has succeeded in unearthing material about Chinese Roman Catholic communities that survived during the era when Christianity and Christian missions were outlawed in China, from 1724 to 1844. See his articles “Catholics and Society in Eighteenth-Century Sichuan,” in Christianity in China, ed. Daniel H. Bays (Stanford, Calif.: Stanford Univ. Press, 1996); “Clandestine Catholics and the State in Eighteenth-Century Sichuan,” American Asian Review 5, no. 3 (Fall 1987): 1–45; and

Noteworthy

Personalia
The Mennonite Central Committee (MCC) has appointed Ronald J. R. Mathies as executive director. Mathies, 55, has been director of the Institute of Peace and Conflict Studies at Conrad Grebel College in Waterloo, Ontario, Canada, since 1987. Earlier he and his wife served in Africa with MCC. Mathies replaces John A. Lapp, executive director since 1985, who has retired and will spend a year teaching in Calcutta.

The National Council of the Churches of Christ in the U.S.A. has appointed Rodney I. Page as director of its Church World Service and Witness Unit. Since 1982, Page has been executive director of Ecumenical Ministries of Oregon. He replaces longtime staffer R. Lawrence Turnipseed, who has retired.


Died. Joseph Lévesque, P.S.S., 71, French missiologist, on April 30, 1995, in Toulouse, France. A priest of San Sulpice, Lévesque was director of the Centre de Recherche Théologique Missionnaire (CRTM) in Paris from 1975 to 1994, where he organized the computer data base network for French missiological research named Centre de Documentation et d’Information Missionnaire (CEDIM). He also taught missiology at the Catholic University of Paris, and at the Catholic University of Toulouse.

Died. Watanabe Sadao, 82, Japan’s best known Christian artist, on January 8, 1996. Watanabe was world famous for his folk art technique of presenting biblical themes.


Died. E. Theodore Bachmann, 84, American Lutheran church historian, ecumenist, and editor, on November 29, 1995, in New Brunswick, New Jersey. Working in Geneva in the 1970s, he edited Lutheran World, the quarterly of the Lutheran World Federation, and also its German edition, Luthersiche Rundschau. He was best known for the comprehensive handbook Lutheran Churches in the World (1989), which he compiled with his wife Mercia Brenne Bachmann.

Died. Henry W. Guinness, 87, missionary to China, on February 17, 1996, in Pembury, Kent, England. Born in China of pioneer missionary parents, and educated in England, Guinness joined the China Inland Mission and went to China in 1931, where he married Dr. Mary Taylor and they worked in South Henan. The Guinesses were among the last missionaries to leave China in 1952. He later returned to Asia, to work in Malaysia and Taiwan, before retiring in 1975. He is survived by a son in the United States, Os Guinness.

Died. Leslie Lyall, 90, missionary to China, on February 14, 1996, in Pembury, Kent, England. After helping to found the Inter-Varsity Christian Fellowship (now the Universities and Colleges Christian Fellowship) at Cambridge in 1928, Lyall joined the China Inland Mission and went to China in 1929. He worked in Shansi Province, then in Anshun in western China, and after the Second World War in Peking, until forced to leave by the Communists. In 1952 he took charge of recruitment and training of new candidates for OMF International.

Announcing
The annual meeting of the American Society of Missiology, June 20–22, 1997, at Techyn, Illinois, will be on the theme “Marginalization and Mission.” There is a call for papers which address such issues as: marginality as the object and/or subject of mission; missiological implications of the incarnation in light of marginalization; the church, which lives in marginality by virtue of being the church; how the church of the margin engages in mission; the missionary as a marginalized person. Deadline for submission of proposals for papers is September 30, 1996. Submit proposals to: Professor Angelyn Dries, O.S.F., Cardinal Stritch College, 6801 N. Yates Road, Milwaukee, WI 53217-3985.


The Church under the People’s Republic

Numerous works on the Chinese church under the People’s Republic of China have appeared. Obtaining accurate information on the “underground churches,” or autonomous Christian communities, has been difficult, however; nor has it been easy to present a balanced picture of the official churches, that is, the Catholic Patriotic Association and the Three-Self Movement, or of their relation to the autonomous underground churches. To be recommended are Alan Hunter and Chan Kim-Kwong, Protestantism in Contemporary China (Cambridge: Cambridge Univ. Press, 1993); Alan Hunter and Don Rimmington, eds., All Under Heaven: Chinese Tradition and Christian Life in the People’s Republic of China (Kampen: J. H. Kok, 1992); and The Catholic Church in Modern China: Perspectives, ed. Edmond Tang and Jean-Paul Wiest (Maryknoll, N.Y.: Orbis Books, 1993). Though presenting a more sympathetic view of the Three-Self Movement than Hunter and Chan, Seeking the Common Ground: Protestant Christianity, the Three-Self Movement, and China’s United Front, by Philip L. Wickeri (Maryknoll, N.Y.: Orbis Books, 1988), is perceptive and informative, particularly on the government and the party hierarchies that regulate religion. Donald E. MacNissis, ed., Religion in China Today: Policy and Practice (Maryknoll, N.Y.: Orbis Books, 1989) provides a useful selection of translated documents with commentary, as does Elmer Wurth, ed., Papal Documents Related to the New China (Maryknoll, N.Y.: Orbis Books, 1985).


Luo Zhufeng, Religion Under Socialism in China, trans. D. MacNisss and Zheng Xi’an (Armonk, N.Y.: M. E. Sharpe, 1991) presents the results of a survey of Christians undertaken by scholar­scholars in China. The interviews and the reports on the attractions of Christianity and the Christian church reveal the importance of a support community and of familiar rituals along with

Zhufeng, Chao, and Fung have given us the personal stories and reports of Christians who survived decades of persecution.

Anti-Christian Movements

China Party, illustrating the usefulness of these movements to the parties in the recruiting and training of young intellectuals and in broadening party appeal and membership. A somewhat similar thesis is presented in Liao Kuang-sheng, Antiforeignism and Modernization in China (Hong Kong: Hong Kong Chinese Univ. Press, 1990). Liao argues that Chinese governments and parties have often manipulated antiforeignism, anti-imperialism, and anti-Christianism for their own internal political purposes.


Missionary and Chinese Biographies


WILLIAM CAREY LIBRARY Publishers

Now in our 28th year of serving the Missions community we are pleased to present the following books.

**ST. LUKE’S MISSIOLOGY**
by Harold Dollar
1996, paperback, 208 pages.


WCL267-0 Retail $9.95 Postpaid Discount $8.75

**SPONTANEOUS COMBUSTION**
Grass-Roots Christianity Latin American Style
By Mike Berg and Paul Pretiz
1996, paperback, 296 pages.

“These authors have given us a fine introduction to a new family of churches in Latin America. Their study is especially significant because we see similar churches growing rapidly in Asia, Africa, and North America. Such churches probably constitute the most rapidly growing Christian communities worldwide. With great vitality as well as dangers, these churches have valuable lessons to offer as well as much to be learned from older Christian movements” Dr. Paul E. Pierson.

WCL265-4 Retail $9.95 Postpaid Discount $7.25

**WORLDWIDE PERSPECTIVES:**
Understanding God’s Purposes in the World from Genesis to Revelation
Meg Crossman, Editor
1996, Looseleaf 8 1/2 x 11, 498 pages.

An exciting addition to the mission curriculum known as *Perspectives On the World Christian Movement.* In *Worldwide Perspectives* the reading has been reduced to no more than 30 pages per lesson. With the notebook format, it is easy to pull out the questions and have them alongside the assignments as you read. This book has been developed to serve the needs of laypersons and the local churches of which they are a part.

WCL765-6 Retail $24.95 Postpaid Discount $21.75

**A PEOPLE FOR HIS NAME**
(Revised Edition)
By Paul A. Beals

In world missions, the local church is the biblical sending body through which missionaries serve worldwide, aided by the mission agency and the Christian school. And in *A People for His Name* the author places emphasis upon the practical outworking of the missions responsibilities of the local church, as well as their relationship to mission agencies, missionary personnel, and Christian schools.

WCL764-8 Retail $11.95 Postpaid Discount $10.25

**ON BEING A MISSIONARY**
by Thomas Hale

This book is written for everyone who has an interest in missions, from the praying and giving supporter back home to the missionary on the field or about to be. It is hoped that through reading this book many will be led to reconsider what role God would have them play in the missionary enterprise. *On Being a Missionary* is not designed to be a theoretical textbook. It does not put forward new theses, new approaches to mission nor does it attempt to break new ground. Instead the author tries to absorb and then to present in a readable way the ideas, experiences, and insights of over a hundred missionary writers.

WCL255-7 Retail $16.95 Postpaid Discount $15.00

**CHRISTIANITY AND THE RELIGIONS**
A Biblical Theology of World Religions
Edward Rommen and Howard Netland, Editors

The essays in this book attempt to address the contemporary questions raised by religious pluralism by looking again in a fresh manner at the biblical data. #2 in EMS Series.

WCL376-6 Retail $9.95 Postpaid Discount $8.75

**SPIRITUAL POWER AND MISSIONS**
Edward Rommen, Editor

Goes beyond the controversy to affirm the role of the Holy Spirit in missions and our linkup with God’s power through prayer. #3 in EMS Series.

WCL377-4 Retail $7.95 Postpaid Discount $7.25

**TO ORDER**
Send check or money order in U.S. funds to:
WILLIAM CAREY LIBRARY, P.O. Box 40129, Pasadena, California 91114
Add $2.00 for handling. California residents add 7.25% for tax, L.A. County add 8.25%. To place your order using MASTER CARD or VISA phone TOLL FREE 1-800-MISSION (647-7466) Prices are subject to change without notice.
Call 1-800-777-6371 for a complete catalog.
Two-Way Transfer of Knowledge and Values

As John Fairbank noted, the mission movement was preeminently a people-to-people phenomenon. However unrepresentative missionaries in China might be of their compatriates at home, they represented the West for many Chinese. Missionaries, furthermore, came to China intent on effecting change. They brought heterodox religious doctrines and social values to China; increasingly, they became a two-way conduit for information and images of China in the West and for Western secular knowledge as well as Christian teachings in China. Although other avenues for cultural exchange opened up, missionaries remained important and available agents for knowledge transfer and change, eliciting both negative and positive reactions among the Chinese. Overall studies are Jerome Ch’en, *China and the West: Missionaries became a two-way conduit for exchange of information and images between China and the West.*


Studies of the role of Christianity in various facets of China’s national history include works on the Taiping Rebellion. The inner world of the Taiping leader, Hong Xiuquan, is explored in God’s Chinese Son: The Taiping Heavenly Kingdom of Hong Xiuquan (New York: W. W. Norton, 1996), by Jonathan Spence. With elegance, Spence narrates the story of how the improbable mix of Christian doctrines, the Chinese spiritual world, the cycle of dynastic decline, and Hong’s own mystical vision sparked a rebellion that almost toppled the Qing dynasty in the mid-nineteenth century. Also important are Jen Yu-wen, The Taiping Revolutionary Movement (New Haven: Yale Univ. Press, 1973), a condensed English-language version of Jen’s multivolume monograph in Chinese, and Rudolf G. Wagner, Reenacting the Heavenly Vision: The Role of Religion in the Taiping Rebellion (Berkeley: Univ. of California Press, 1982). Examining other aspects of the interaction are “Christianity and Chinese Nationalism in the Early Republican Period—a Symposium,” Republican China 17 (April 1992); Charles W. Hayford, To the People: James Yen and Village China (New York: Columbia Univ. Press, 1990); Lin Zhiping, ed., Jidujiao yu Zhongguo xiandai huaguo ji xueshu taohui (International symposium on Christianity and China’s modernization) (Taipei: Yuchougou, 1994). In Double-Edged Sword: Christianity and Twentieth-Century Chinese Fiction (Hong Kong: Tao Fong Shan Ecumenical Center, 1986), Lewis S. Robinson reveals that a significant number of Chinese fiction writers during the first half of the twentieth century had some association with Christianity and Christian institutions, though they did not necessarily join the church, and in some instances they turned against Christianity.


Long-term Impact of Christian Education and Social Service

By the 1920s a larger number of Protestant missionaries were devoting their energies to education, medicine, or other social...
service activities as those that concentrated on evangelism. Roman Catholic orders as well were giving greater attention to middle school and higher education than had been true previously. Though the emphasis on social gospel methodology drew criticism from conservative sectors, the influence of Christian schools, hospitals, orphanages, YMCA and YWCA centers, publishing houses, and so forth was long lasting. Historians have analyzed the role of Christian missions in the training of leaders in the fields of education and medicine; in the introduction of professions such as journalism, nursing and dentistry, library science, physical education, and agriculture; in the fostering of formal education for women; in the inculcation of ideals of civic responsibility and mass education; and in providing alternative structural models in schools, hospitals, and relief agencies.


**Indigenization and the Chinese Church**

During recent decades Chinese Christianity has experienced a surprising growth in membership and popularity. Autonomous Chinese churches, both Roman Catholic and Protestant, have survived political persecution and isolation from the Western Christian community to become for some Chinese a haven amid cynicism regarding the governing party and its ideology. Though earlier attempts at indigenization had been disappointing, Christi anity by the end of the twentieth century has become an international religion, with national churches taking on a local coloration and assuming responsibility for their own govern ance, propagation, and support. Study of indigenization and of Chinese Christianity is attracting a growing number of scholars.


**Research Aids**

Individuals wishing to conduct research on China missions and the Chinese church will find a bibliographic survey by Dana Robert valuable in conceptualizing mission/missions; see “From Missions to Mission to Beyond Missions: The Historiography of American Protestant Foreign Missions Since World War II,” *International Bulletin of Missionary Research* 18, no. 4 (October 1994): 146–62. New research aids are available. On Roman Catholic missions there are Jeroom Heyndrickx, ed., *Historiography of the Chinese Catholic Church: Nineteenth and Twentieth Centuries...


## Historical Archives in Chinese Christian Colleges from Before 1949

### Peter Tze Ming Ng

The search for archival records about the Christian mission in China dates from the late 1950s. The first bibliographic guide was published in 1962. In 1989 a major guide was produced by Archie Crouch: *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States*. On a smaller scale, Canadian scholars compiled *Guide to Archival Resources on Canadian Missionaries in East Asia, 1890–1960*. While the materials in these North American archives are of great value, equally valuable, if not more so, would be archival records in China itself. After the gradual release of archival materials under the open-door policy of the late 1980s, Chinese scholars began to pay attention to the possible existence of Christian archives in China.

In 1993 an international symposium, *Historical Archives of Pre-1949 Christian Higher Education in China*, was held in Hong Kong. It sparked much interest among scholars and researchers, both from outside and from within China. Scholars began to see the value of archives of Christian colleges in China, not merely for the writing of institutional histories, but as a means of exploring the significance of Christian education for the development of modern education in China, of East-West relationships, and of East-West cultural exchanges in the nineteenth and the early twentieth centuries. There was concern that the Christian college archives might have been destroyed or widely dispersed in the past forty-five years. Therefore an urgent need was felt for updated information regarding the nature and whereabouts of the Christian college archives. Scholars would then be able to use the information about the availability of archives in China to launch in-depth studies using the newly released archives.

With support from the Research Enablement Program of the Overseas Ministries Study Center, New Haven, I had the opportunity to arrange several consultations in China in 1994 and 1995 that consolidated and updated information about Christian college archives in China. I was able to meet scholars from various parts of China and visit some of the archives in China.

### Current Status

We now know that there are huge collections of archival materials from Christian colleges in China. The estimate is more than 13,000 volumes. These materials have been largely untouched in the last forty-five years. Though it was thought that some might have been destroyed or lost during the years of turmoil in China, in fact most had been placed safely under seal and did not suffer much damage. Most of the collections are stored in na-
tional, provincial, and municipal archives in China; some remain in libraries and institutions that were associated with the former Christian colleges.

The Archives Law of the People's Republic of China (1987) provides that the pre-1949 archives will be gradually released and will be accessible to scholars and researchers, including overseas scholars and foreigners. Much of the Christian colleges' archives are now open to outside scholars. The following is some of the key information gathered from the consultations.

In Shanghai, the historical archives of four of the Christian colleges—University of Shanghai, St. John's University, Aurora University, and Soochow University—are held in the Municipal Archives. According to a document issued by Shanghai Municipal Archives in June 1991, there are 1,113 volumes of archives from the University of Shanghai, covering the period 1906 to 1952, of which 721 volumes had been released. There were 1,787 volumes from the St. John's archives, covering the period from 1879 to 1952, of which 1,340 had been released. There were 1,249 volumes from the Aurora University archives, covering the period from 1903 to 1952, of which 1,069 had been released. And there were 509 volumes from the Soochow University archives, covering the period from 1915 to 1952, of which 492 volumes had been released. In addition, it was found that Shanghai Library, which is the second largest library in China, holds many of the journals and publications of the Christian colleges of China, including thirteen Protestant colleges and two Catholic colleges. It was reported that the library held 444 book titles from these colleges, plus 289 journals and magazines.11

An extensive archive of Chinese churches is also kept at China Christian Council Library (also known as the Three-Self Patriotic Movement Committee Library) in Shanghai. Since the Chinese churches and their missionary boards were connected with the Christian colleges, many of the mission publications carried reports of significant value on the Christian colleges. Sketchy collections of catalogs, bulletins, and journals from the Christian colleges are kept in the library as well.

In Nanjing, a large number of archival materials are stored in the Second Historical Archives of China. This is a national archive holding all the government documents during the republican period (i.e., from 1912 to 1949). The archives of the Education Bureau of the Republican Period were stored in two different groups: the first group, cataloged as Beiyang Zhengfu Dangan, covers the period 1912–28; the second group, cataloged as Guomin Zhengfu Dangan, covers the period 1928–49.12 Documents related to Christian colleges are kept within sections called Private Schools or Higher Education. In addition, the Second Historical Archives holds complete sets of archives of the two Christian colleges that were located in Nanjing: the University of Nanking (2,103 volumes) and Ginling College (228 volumes).13

In Suzhou, there are 135 volumes of Soochow University archives kept at Suzhou Municipal Archives, including its history, minutes and management files (38 volumes), student records and class lists (59 volumes), and university publications (26 volumes). The remaining sketchy portions are kept at Suzhou University Archives and Suzhou Municipal Library.

In Hangzhou, the archives of Hangzhou University are kept mainly at Zhejiang Provincial Archives (251 volumes), Zhejiang Provincial Library (10 volumes), University of Hangzhou Archives (29 volumes), and University of Hangzhou Library (7 volumes).

In Fuzhou, there are 457 volumes of Fukien University archives, covering the period from 1932 to 1951, plus 114 volumes of Hwa Nan Women's College archives, covering the period from 1915 to 1951, all kept at Fujian Provincial Archives. There is also a large collection of archives kept under the heading "Education Bureau of Fujian Provincial Government" (12,809 volumes). There were also some student theses (906 titles, from the years 1931 to 1952) kept at Fujian Normal University Library.

In Jinan, there are 2,002 volumes of Cheeolo University archives stored at Shandong Provincial Archives, cataloged under the following headings:

a. Archives from the Presidents' Office, 1912–1949 (664 volumes);
b. Archives about the Students (423 volumes);
c. Archives from the various Colleges, including minutes and reports of the Institute of Chinese Studies, School of Medicine, and the School of Theology (130 volumes);
d. Archives from the General Office, 1915–1949, including financial reports (381 volumes);
e. Archives after the Liberation, i.e., 1950–1952 (404 volumes).

In addition, there are 248 volumes kept at Shandong University of Medical Sciences Archives, of which 159 volumes belong to the former Shantung Christian University (i.e., Cheeolo University archives). They are mostly records and information of individual students who studied in the Medical School during the period from 1920 to 1951. Jinan Municipal Archives holds three volumes of Cheeolo archives, a total of 355 pages. It covers mainly the government reports on, and letters received from, Cheeolo University. These are significant documents, since they involve the Municipal Bureau, Education Bureau, and the Security Bureau during the beginning years of the People's Republic of China (1949–51).

In Beijing, most of the Yenching University archives remain at the Archives of Peking University, situated at the old Yenching Library building. It is estimated that there are more than a thousand volumes of Yenching archives there, though only a small portion has been released for scholars. As for Yenching journals and publications, there are 56 journals and some 30 other publications, including complete sets of Yenching Journal, The Life Journal, and Truth and Life. There are also 168 graduate theses and about 1,000 undergraduate theses stored at the present Peking University Library. These theses, which cover the years from 1925 to 1951, have been cataloged and well preserved inside cloth-lined boxes.

Future Plans

The open-door policy in China has enabled scholars and researchers to dig into the archives of the Christian colleges. The consultations held in 1994 and 1995 established the richness of...
Christian college archives in China. In order to give a more
detailed report of the findings gathered from the various consul-
tations, I am planning to publish a book on the Christian college
archives and on how they are kept in the various libraries and
archives in China.

With the generous help of Chinese scholars, I was able to
visit various archives in China and was greatly encouraged by

**China's archivists are excited to learn that their holdings are still valuable to the work of scholars inside and outside China.**

conversations with most of the archivists I met. These contacts
affirmed the desire and eagerness among both Chinese scholars
and archivists to work together for future projects. The archivists
were excited to know that the Christian college archives they
have been keeping for many years are still relevant to the various
studies that scholars and researchers are attempting, both inside
and outside of China. On the whole, they were willing to extend
their help to overseas scholars, though some are still a bit conser-
vative and are hesitant to release "too much too soon."17

During the consultations, proposals were raised regarding
the possibility of publishing a series of catalogs of Christian
college archives as kept in various archives and libraries. The
responses were very encouraging. Most of the archivists con-
sulted were convinced that since it was consistent with govern-
ment policy to release the pre-1949 archives, they would be
happy to consider such a possibility. During the first two consul-
tations, I secured assurances of cooperation from the archivists
deputy directors of both the Second Historical Archives of
China and the Shanghai Municipal Archives. Those from the
provincial archives were greatly encouraged in knowing that the
Second Historical Archives of China and Shanghai Municipal
Archives were ready to launch such a project. Some could even
see it as a channel to upgrade their status if they would be open
to outside scholars. What is most needed now are funds to
support the publication of catalogs.

As a result of the consultations, a network of scholars,
researchers, and archivists is beginning to be developed, and a
substantial basis has been laid for future collaborative projects
such as the publication project proposed. Since the Chinese
scholars and the archivists have already demonstrated their
sincerity and offered generous help during the consultations, I
am confident that, with adequate funding, the proposed publica-
tion of catalogs can be realized in the foreseeable future.

Notes

3. Compiled by Peter Mitchell et al. and published in 1988 by the Joint Centre for Asia Pacific Studies at the University of Toronto—York University.
4. The symposium was held on December 9–11, 1993, at Chung Chi College, the Chinese University of Hong Kong, Shatin, Hong Kong.
6. Christian college archives include administrative documentation, registration and regulations, annual reports, financial records, minutes, correspondence, periodicals and publications, and student theses.
7. They may not be identical to archives found in the United States. Whereas most of the college archives available in the United States are written in English and are correspondence written to or by the missionaries, the Chinese archives can supplement them with the Chinese records, reports, student theses and Chinese correspondence, especially those valuable documents written between the colleges and the government departments.
8. Beginning in 1980, when China became a member of the Interna-
tional Council on Archives, the State Archives Bureau (Guojia Dangan Ju) has been issuing orders for reopening archival records to the public and overseas scholars. For reference, see *Dangan sishihntai lunmen ji* (Essays on the development of archives in the past forty years) (Beijing: State Archives Bureau, 1991).
9. Much depends on the degree of openness and willingness of indi-
vidual archivists to follow the state policy.
11. Ibid. The archives of Soochow University were those that belonged
to the Law School of Soochow University, which was founded as an extension in Shanghai.
12. The thirteen Protestant colleges were St. John's University, Univer-
sity of Shanghai, Soochow University, Yenching University, Cheeloo University, University of Nanking, Ginling College, West China Union University, Hua Chung University, Hangzhou University, Fukien Christian University, Lingnan University, and Hwa Nan Women's College. The two Catholic colleges were Aurora (Chen Tan) University and Fu Jen Catholic University.
13. According to an earlier report in 1993, there were only 26 titles of books and 164 journals kept in the library. See Huang Peiwei's report on *Zhongguo jiaohui daxue liwen xian zai Shanghai fenbu ji chuang quingkuang* (The dispersion and preservation of archival materials on China Christian colleges in Shanghai), in *Essays on Historical Archives*, p. 167.
14. For details, see *Zhongguo dierli shi dangan guan jianming zhinan* (Brief guide to the second historical archives of China) (Beijing: Dangan Chuban She, 1987), pp. 18–19, 152ff.
15. They are kept in Serials 649–668. See ibid., pp. 163–65, 362.
16. Cheeloo University is the Chinese name for Shangtung Christian University.
17. Scholars should understand the situation of the individual archives before they attempt to visit any of them. It is best if they go with an introduction or recommendation from an academic institution within the area.
Inculturation: A Difficult and Delicate Task

Peter Schineller, S.J.

Inculturation is no longer a new word in the theological vocabulary. Many books have been written on the topic, describing, criticizing, encouraging, and exemplifying what it is all about. Synods of bishops and church leaders have treated the topic. Pope John Paul II in his apostolic exhortation Eclesia in Africa, following the 1994 Synod of Bishops for Africa, speaks of inculturation as “one of the greatest challenges for the church on the eve of the third millennium” (no. 59) and “a difficult and delicate task” (no. 62).

In this essay we will explore why inculturation remains “difficult” and “delicate.” But first, what is inculturation? In surveying the literature, I have discovered numerous definitions, each differing in nuance or emphasis. Perhaps the most commonly used definition, at least in Roman Catholic literature, is that of Pedro Arrupe, former superior general of the Jesuits:

Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to bring about “a new creation.” (Letter to the Society of Jesus, 1978)

Definitions generally emphasize the goals of inculturation, such as the rooting of Christianity in diverse cultures, the transformation of cultures in light of the Gospel, the evangelization of every aspect of the individual and societal life of a people, the naturalizing of the church in every culture. In working toward such goals, authentic inculturation will respect the native genius and character of each culture. No mean or easy task indeed! We can see why inculturation remains a slow journey.

Closely related to the definition of inculturation is its method. In my Handbook on Inculturation (Paulist Press, 1990), I present one method in the form of a pastoral circle, based upon the method of correlation of Paul Tillich. In this method I see three basic poles on a circle, and interacting: (1) the Christian message, (2) the cultural situation, and (3) the pastoral agent working with his or her community. But each of these poles is complex, and the interaction between the three poles can also be problematic.

Before spelling out in greater detail the obstacles to inculturation, let me give, from the experience of Africa, a few examples of progress and of lack of progress. On the positive side, we can point to the use of proverbs and stories in preaching. In the oral cultures of Africa, this practice calls forth an active response from congregations. Liturgical dance, based upon traditional dances, adds life and celebration to the entrance rite, offertory procession, and recessional procession. Liturgical music is based upon traditional patterns, with refrains and active participation by the whole congregation. In preaching, dance, and music, inculturation appears to be genuine and extensive.

On the negative side, key moments of human life—birth, marriage, healing, death, burial—are often celebrated in two different ways and places in Africa, namely in the traditional religious manner, and then in the Christian manner. There is little interaction or integration between the two. Marriage is celebrated in the home in the traditional manner, and then the couple comes to church for the church wedding. Thus many African Christians continue to live in two different religious worlds, that of their traditional religions and that of Christianity, which remains heavily Westernized.

I outline here several obstacles that slow down the progress of the deep rooting of Christian faith in the rich variety of human cultures.

Complexity of cultures. Into what culture does one inculturate the Gospel? All cultures today, whether modern or traditional, are in rapid transition. This is especially true of the continent of Africa. In inculturating gospel values into a culture, one is dealing with a moving target. The speed of change has accelerated. Rapid shifts can be observed everywhere, even in the smallest villages, but most clearly in the major cities.

In this age of specialization we dwell amid many cultures that intertwine and remain unintegrated. Thus, in addition to varied ethnic cultures, we must deal with technological versus traditional cultures, urban versus rural mind-sets, youth values versus the values of the older generation. If the pastoral agent is to enable the Gospel to take root in such a variety of cultures and subcultures, then he or she must first respect, appreciate, and be attuned to these varied contexts.

Demands upon time and energy. The faith brought by missionaries necessarily was faith that reflected the Irish, Belgian, Ger-

Many African Christians hold traditional religious marriage ceremonies in the home, then come to church for a Christian wedding.
music is only a small beginning. Ways of thinking, praying, and relating to other members of the community; ways of exercising authority; ways of deriving and applying church law; ways of living and preaching the Gospel in Africa today—all of this is included in the search for inculturation.

Need for a positive outlook. To be optimistic about the prospects of inculturation, one needs a historical sense, an appreciation for how the church has developed, evolved, and changed over the centuries. One needs a sense of the rich resources of the Christian traditions—Eastern and Western, Catholic and Protestant. The varied schools of spirituality, of systematic theology, and of liturgical practice provide resources, treasures, and rich possibilities for those engaged in inculturation.

One must have reasonable trust that the golden age of Christianity is not some place in the past. While our faith remains rooted in the past, we are free for the inspiration and guidance of the Spirit, who is alive and moving today. Change brought about by authentic inculturation must not be seen as a loss or diminishment but growth in the true catholic nature of Christianity.

This positive view of inculturation is not universally held by the church in Africa. In past years some church leaders spoke against many of the values of traditional culture, calling them pagan or godless. For instance, the use of traditional names for baptism and the use of African drums in church services were condemned. Now that the church seeks to incorporate such features into the life of the church, some Christians are left confused and cautious. They are reluctant to throw themselves into inculturation, with its more positive estimation of traditional cultures.

Theological underpinnings. One needs theological stability and a solid base in the Christian faith in order to explore new possibilities. One needs something to build upon and, if necessary, fall back upon. If everything is in a state of flux, then we have no place on which to stand, no place from which to move in the process of inculturation.

For inculturation to flourish, one needs a theology of grace that is more extensive than the world that is explicitly Christian. The concept of inculturation implies a confidence in the *semina Verbi*, a conviction that the seeds of the Word are present before the church enters a culture. It is difficult to be committed to inculturation and at the same time harbor elements of *extra ecclesiam nulla salus* in one’s ecclesiology. God the Father must be seen as one who wills that all men and women be saved (1 Tim. 2:4).

This understanding of the faith promotes mission to the world and its cultures. It involves a perspective that is in contrast to other worldly theologies and spiritualities that look upon the world negatively. While admitting the ambiguity of all cultures, we engage in the transformation of cultures so that they are more in harmony with the values of the Gospel.

A sense of the significance of the local church community also must be developed. We must see that Christianity, while it is catholic, universal, and unified, does not imply uniformity in all areas and at all levels. Legitimate freedom and autonomy must be exercised at national and local levels. At the same time there must be communication links, sharing, and cooperation among the variety of churches.

Relationship between established and emerging churches. On the part of the newer churches, one needs a theological mind-set that is not overly dependent upon the originating church but rooted, rather, in the freeing power of the Spirit present in all cultures. Two-way communication and true interdependence is called for between the older, established churches and the younger, emerging churches. The 1994 Synod of Bishops for Africa, it seems to me, represents this mature stage of interaction and thus contributes to the universal church in its pilgrimage to catholicity.

Especially in rapidly developing nations and cultures such as in Africa, one must clearly see, appreciate, and preserve the values of one’s own culture. But for the purpose of inculturating the Gospel in a particular culture, to simply live in or be immersed in that culture is not sufficient. One needs a reflective, critical understanding of the culture. Very often, this reflective understanding is lacking.

Sometimes, too, the very success of evangelization calls into question the need for inculturation. In Africa, for example, the church is making striking progress, experiencing rapid growth and expansion. Emphasis on inculturation, it is claimed, could slow down the rapid growth and evangelization taking place.

The older, more established churches in turn must renounce any superiority complex and must encourage and support the younger churches in their search for authentic inculturation. The shape of these new churches may be quite different and surprising. Yet one must let the Spirit move and breathe where it wills.

Agents of inculturation. All Christian believers must be encouraged to take part in the process of inculturation. There must be a movement from inculturation as done by experts in libraries or by theologians in the classrooms to inculturation as the living reality of the church at the local parish and village level. Successful inculturation involves listening to many voices, especially the varied voices of the laity, who are empowered and encouraged to speak and witness to their faith. Today especially, the voices and experiences of women and of youth need to be heeded.

Training the laity as agents of inculturation is necessary. Only through education in Scripture and church history will the laity be able to take up their rightful and indispensable role in the process of inculturation. Inculturation of gospel values takes place not only in the churches but in the world, in the marketplace. It presupposes living communities of faith, where Christian values can be lived and shared.

Legitimate freedom must be given to pastoral agents and theologians. Their work should be seen as a creative task of dedicated service, exploring and proposing new ways of being Christian in light of contemporary culture.

Inculturation in a secular, pluralistic, often unjust world. The sinful, unjust situations of famine, war, racial and tribal tensions, political instability, and violation of human rights present great challenges to inculturation. Religion itself is in many ways being edged out of our lives, with less time for God and for church amid the myriad pressures of secular culture. Options on television, in the cinema, in traveling, and other attractions deflect our attention and energies away from religious values at a time when explicit, clear, religious values are needed more than ever. In what some describe as a post-Christian or pagan society, especially in First World cultures, many values are anti-Christian,
Your Ministry is Important... So is Your Education!

Biola's School of Intercultural Studies field coursework gives you the advantage to earn a degree while you minister! Enroll in one of these cross-cultural ministry courses while you're in the field:

- Social Organization
- Urban Research and Development
- Dynamics of Religious Experience
- Crosscultural Leadership
- Urban Research and Development
- Principles of Church Planting
- Applied Anthropology for Christian Workers

"These field courses have had a unique advantage: applying the best of classroom insights and principles to my immediate needs and current problems on the field."

Joanne Sheiter
Wycliffe translator in Manila

Earn credit toward these degrees:
- M.A. in Intercultural Studies
- Doctor of Education
- M.Div. in Missions
- Doctor of Missiology
- M.A. in Intercultural Studies and International Business

Write or call Tom Steffen:
800.992.4652
Fax: 310.903.4851
E-Mail: tom_steffen@peter.biola.edu

BIOLA UNIVERSITY
School of Intercultural Studies
13800 Biola Avenue
La Mirada, California 90639-0001
stridently opposed to the Gospel of Jesus Christ for example, in regard to the sacred value of human life.

Christians are understandably drawn to the church as a safe haven, a place of stability in the face of poverty and injustice. They are looking for peace and rest and are not eager to undertake the challenge of inculturation, with its difficult and demanding questions of justice.

Inculturation involves the cross. Almost all change initially meets resistance, and inculturation involves change. Cultural and religious traditions have deep, conservative elements within them. Albert Schweitzer once wrote that if you come across a new idea or insight, do not expect people to clear the pebbles from your path; rather, expect them to throw stones and place boulders in your way.

The incarnation of Jesus Christ is frequently presented as a key theological basis for inculturation. That is all well and good, but we need to remember that the incarnation leads to the paschal mystery. Inculturation involves the cross; it demands conversion, a dying to the old and a moving to the new. There is an emptying, a letting go, so that something new and unknown, untested, can be born. This is difficult and meets resistance.

Inculturation will meet with resistance both from within and from without the church. Inculturation grapples with the major questions of poverty, injustice, and marginalization in our world. Often linked with issues of justice, inculturation will at times pose a challenge to the ruling powers. Much resistance will come to a prophetic voice when it calls for inculturation of the Christian faith in a sinful, unjust world.

A question of sin and grace. Inculturation presupposes a personal knowledge of and encounter with Jesus Christ. Jesus is the Good News, the Gospel we try to make present in our cultural situation. Conformity to Jesus Christ, and openness to being led by the Spirit, is presupposed for effective inculturation.

Inculturation reaches down to the deepest level, touching the very mystery of our personal relationship with God. It involves spiritual growth in faith, the search for true religion. This is always a struggle, never a simple process.

Inculturation presupposes among the Christian faithful a living and tested faith, not merely a catechetical knowledge and rote repetition of dogmas. Adult Christians should be able to "give an account of the hope that is in you" (1 Peter 3:15). Only with this reflective understanding of the faith can one bring gospel values to new, challenging situations.

Sinful, self-centered attitudes are present in the church and therefore in those involved in inculturation. We must be aware of our own imperfections and sinful selves and admit that they are obstacles to true understanding of the faith, as well as to living it out and inculturating it.

The process of inculturation, this pilgrimage to catholicy, is a long journey that has only begun. The list of factors that make the task difficult and delicate is long. It is challenging indeed to shape a Christian life that is at home in a particular culture while endeavoring at the same time to transform that culture into a new creation. The road of inculturation is an exciting, challenging, and, at times, dangerous one. But if it is indeed a defining characteristic of the mission of the church, then it is worth undertaking.

---

Pentecostal Phenomena and Revivals in India: Implications for Indigenous Church Leadership

Gary B. McGee

Late nineteenth- and early twentieth-century Protestant mission leaders and missionaries, among them John R. Mott and James S. Dennis, shared the prevailing optimism that progress and Christian civilization would march forward together until the kingdom of God had been established on earth. However, around the turn of the century there was also a growing cadre of evangelical Christians and missionaries that became pessimistic about the future of human history. Holding a premillennial view of the coming kingdom, they believed that the time for Christ's return was swiftly approaching and that only a supernatural endowment of power would enable the faithful to evangelize the millions of non-Christians.1

For these evangelicals, the predicted outpouring of the Holy Spirit (Joel 2:28-29) and the praxis of mission found in the Book of Acts modeled God's intended plan for the Great Commission. But most did not expect a replication of the visions, speaking in tongues, prophecies, healings, exorcisms, and other unusual spiritual phenomena that accompanied the early expansion of the faith, as chronicled by Luke. While longing for the restoration of apostolic power and the gifts of the Holy Spirit, they assumed that the actual expressions of such power would appear in more or less traditional and noncontroversial forms. A. T. Pierson, for example, citing James 5:13-16, did not hesitate to affirm (within limits) the value of prayer for the sick in missionary evangelism, but the more dramatic signs of divine intervention were beyond his purview.

Others, however, had fewer hesitations about the manifestations of spiritual gifts. In the spirit of John 14:12, they prayed for the return of apostolic power to break the hold of Satan over the "heathen" and bring a great end-time harvest of souls. Two Indian revival movements—1860–ca. 1881 and 1905-7—were marked by supernatural interventions and spiritual gifts for evangelism. The appearance of Pentecostal phenomena in these two revival movements provides an opportunity to assess long-term results of the restorationist aspirations of these "radical" evangelicals. Both revivals prompted believers to evangelize, fostered indigenous modes of worship, raised claims about New Testament gifts (Rom. 12:6-8; 1 Cor. 12, 14) and offices (apostles,

---

Gary B. McGee, a contributing editor, is Professor of Church History at Assemblies of God Theological Seminary, Springfield, Missouri.
status and authority now came into question.

MIRACLES AND EVANGELISM

While few Christians doubted God's ability to perform miracles, Protestant missionaries and their Roman Catholic and Orthodox counterparts generally speaking did not anticipate healings, tongues, and prophecy, or expect the emergence of new "apostles." Even the followers of Edward Irving (1792-1834), founder of a controversial charismatic renewal movement in England, did not link miraculous gifts with evangelism. But this was not the case with radical evangelical missionaries. Because of the slow pace of conversions among non-Christians, the brevity of time in which to reach them with the gospel message, and the influence of teachings on faith healing and premillennialism, radical evangelicals paid considerable attention to biblical passages addressing the ministry of the Holy Spirit. Interest in the prediction of the Old Testament prophet Joel that in "the last days" God would "pour out" his Spirit on Israel's sons and daughters and on male and female servants drew special attention. They noted Jesus' promise that the Holy Spirit would enable the disciples to witness from Jerusalem to the remotest parts of the earth (Acts 1:8), and they reflected on the events of the Day of Pentecost reported in Acts 2. Many also pondered the longer ending of the Gospel of Mark, where Jesus announced that extraordinary signs would follow gospel preaching: exorcisms of demons, speaking in tongues, picking up snakes and drinking poison without injury, and healing the sick (Mark 16:17-18). Missionaries who prayed for and expected paranormal phenomena lived on the fringes of the missionary community. Two events in particular sparked heated discussions. First, E. F. Baldwin, a missionary to North Africa, contended in 1889 that the instructions of Jesus in Matthew 10:7-10 framed the one true New Testament pattern for missions. But his expectations of the miraculous, and especially his negative assessment of the financial operations of most mission agencies, drew strong rebukes. Expressing the sentiments of the majority, Mrs. H. Grattin Guinness, editor of The Regions Beyond (East London Institute for Home and Foreign Missions), sniffed that for the heathen, "miracles cannot enlighten their dark minds, or soften their hard hearts. . . . Our aim is to enlighten, not to astonish." In the second instance, several Kansans left for Africa, having been inspired by the theology of A. B. Simpson and a revival in the Topeka YMCA. Embarking for Sierra Leone in 1890 and confident of biblical promises of physical healing and the utility of Pentecostal tongues for preaching the Gospel (Acts 2:5-11), their outfitting included neither medicine nor grammars and dictionaries. When attacked by fever, three of them died, having refused quinine.

REVIVAL IN TINNEVELLY AND TRAVANCORE

Thirty years before the tragedy of the Kansans, and largely unknown to most Western Christians, paranormal happenings were taking place in the Indian context. Beginning in 1863 among the Shanars (a low caste) in the state of Tinnevelly (part of present-day Tamil Nadu) and soon reaching into neighboring Travancore (the southernmost region of present-day Kerala), "Pentecostal" phenomena were pointedly associated with gospel witness.

The seeds of the revival can be traced to the ministries of Karl Rhenius, a Prussian missionary sent out in 1814 by the Church Missionary Society (CMS), and Anthony Norris Groves, an independent missionary from England who arrived in 1833. Rhenius emphasized the principles of self-support and self-propagation for the Indian churches, and he ordained Indian catechists (which led to his discharge from the CMS). With Groves came instruction in the millennial eschatology of the Plymouth Brethren (imminent coming of Christ, hope for the outpouring of the Holy Spirit, spiritual gifts, and an egalitarian concept of ministry). Groves was a pioneer figure in advocating simpler apostolic methods in mission work.

The awakening of 1860 began after news reached India of revivals in the United States, England, and Ulster in 1858-59. It came on the heels of the Sepoy Rebellion of 1857 and 1858, a failed revolt against British rule. The leader of the revival, John Christian Aroolappen, had been trained as an Anglican catechist by Rhenius and had been an understudy of Groves. In his diary for August 8, 1860, Aroolappen recorded: "In the month of June..."
Indian Christians required extended tutelage; the missionaries contended that a sound English-language education in Western culture and theology must precede any attempt to evangelize in the vernacular. Only then could the door be opened to mass conversions and a Christian civilization in India. As recently as 1858, at the South India Missionary Conference at Utkamand (in present-day Tamil Nadu), this view had been reaffirmed. In the minds of many missionaries God had providentially entrusted India to British rule to ensure its evangelization.

Little wonder, then, that missionaries were unprepared for the evangelizing initiatives taken by Indian Christians affected by the revival. The subsequent flood of conversions amazed the missionaries. Dibb reported:

It does certainly seem to have the merit of being the first entirely indigenous effort of the native church at self-extension. "There is little doubt," writes one of our friends from Madras, "but that the Spirit of the Lord is in an extraordinary manner at work in portions of our South Indian Missions. Church of England clergy are backward in accepting such movements as these; but the unanimous testimony is now pretty decided. . . . It is indeed a new era in Indian Missions; that of lay converts going forth without purse or scrip to preach the Gospel of Christ to their fellow-country-men, and that with a zeal and life we had hardly thought them capable of." (Dibb's emphasis)

Soon the awakening extended into nearby Travancore among CMS churches and again met with considerable success. Prominent leaders there included two "prophets," Kudaraporil Thommen and the Brahmin convert Justus Joseph. From the ministry of the latter arose the "Revival Church" in 1875, better known as the Six Years Party, from the belief that Christ would return in 1881. Although revival fervor had waned in Tinnevelly by 1865, the movement in Travancore continued into the twentieth century, though in diminished proportions. This "Pentecostal" movement preceded the American Pentecostal movement by several decades.

Severe criticisms mounted over certain "excesses"; one observer called them dreadful. A missionary with the American Board of Commissioners for Foreign Missions in Madura (part of present-day Tamil Nadu) wrote to Rufus Anderson, "We commenced a prayer-meeting, but the excitement soon became uncontrollable, and we were obliged to stop and address ourselves to individuals." On the next day, he cautioned the people "to avoid, as far as possible, giving way to their feelings." Missionaries detected lingering traces of heathen culture in the lack of emotional restraint. Complaints also included Anglican criticisms of independent and unordained clergy, the establishing of the prophetic office, the pronouncing of controversial predictions, and the growth of schismatic congregations.

By the time of the second revival in 1905, Aroolappen and the other evangelists and prophets from forty years earlier had been largely forgotten or simply dismissed as misguided enthusiasts.

**Revival of 1905-7**

With growing concern for the unconverted millions, Christians continued to pray for special power. By the end of the century, the use of Pentecostal imagery (e.g., "outpouring," "baptism in the Holy Spirit") had become quite accepted in Wesleyan holiness circles (e.g., William Taylor) and among reformed evangelicals (e.g., Dwight L. Moody, Robert P. Wilder). In late 1897, leaders of various mission agencies in India issued a special call to prayer, which became an annual event. "Feeling the deadness and stagnation of the work and the crying need, manifest everywhere, for some special manifestation of the life and power of God the Holy Ghost," they found an immediate and warm response among a wide cross-section of Christians.

When revival fires burned in Wales in 1904, many interpreted this as the start of a worldwide outpouring of the Spirit. It immediately gained notoriety for public confessions of sin, prayer in concert, seeking the baptism in the Holy Spirit, a de-emphasis on preaching, vibrant singing, and remarkable changes in the moral behavior of tens of thousands of converts. An observer and promoter of the revival, Jessie Penn-Lewis, declared the "remarkable manifestations of the Spirit" as clear indicators that Pentecost had come.

Missionaries in India paid close attention to these reports and those of other revivals. In January 1905, the Methodist Press in Madras published a booklet in English entitled *The Great Revival*, with translations in Tamil, Telugu, and (later) Kanarese. Through newspapers, booklets, journals, and other mission periodicals, missionaries and Christians of major language groups were enabled to keep abreast of the events.

Two months later, in March 1905, the earliest stirrings occurred in the Khassia Hills in the northeast (present-day Meghalaya, formerly a part of Assam), followed by events beginning on June 30 at the Mukti Mission in southern India founded by the famed Pandita Ramabai. At stations staffed by Welsh Calvinistic Methodist missionaries in the Khassia Hills, believers attended prayer meetings in earnest expectation that the Holy Spirit would accomplish there what had taken place in Wales. Before long, stories similar to those in Wales and the 1860 revival began to spread; they included such phenomena as visions and dreams, conviction and confessions of sin, "prayer-storms" (hours spent in intense and often loud prayer), dancing, falling over under the power of the Spirit, the appearances of supernatural lights, confrontations with evil powers and exorcisms, repayment of debts, conversions of non-Christians, prophecies, and miraculous provisions of food.

Within weeks, Baptist, Christian and Missionary Alliance, CMS, Danish Lutheran, Methodist, and Presbyterian publications reported comparable activities in their own ranks. From Madras, Bombay, and Kerala in the south, to the Punjab and Gujarat in the northwest, to Bengal in the east, the revival advanced. Published accounts offered readers exciting descriptions of public repentance of sins and conversions on the otherwise stony ground of India. In contrast to the earlier revival, however, this awakening had no preeminent leader. Furthermore, speaking in tongues (with claims of persons miraculously receiving known languages, as well as unknown tongues) came later (April 1906) rather than at the initial stage. At the same time, emphasis on prayer for the sick and the imminent return of Christ did not receive the prominence that the Kansans or A. B. Simpson might have expected. Still, like the previous awakenings in Tinnevelly and Travancore, the revival brought renewal and growth.

By the spring of 1907, the ardor of revival had begun to die down. There were significant exceptions, however, particularly...
At Asbury Seminary, we view the whole world as a mission field—from New York to New Delhi. That's why we've developed the only graduate school of mission which teaches missiological strategy for North America and Europe, as well as the "Two-Thirds" world. Our innovative faculty instruct from experience, not just theory. Students are trained to creatively engage all cultures with the gospel, including their own. At Asbury, you'll learn to see beyond borders, over obstacles and past prejudice to touch the total person and entire communities with the greatness of Christ. So if you're passionate about reaching the world—and your neighbor—prepare for service at Asbury.

Degree Programs: M.A. and Th.M. in World Mission and Evangelism; Doctor of Missiology and Doctor of Ministry.
Cross-Cultural Conflicts

As in the case of the 1860 awakening, missionaries with revivalist backgrounds generally fared better at keeping an open mind to such manifestations and emotional responses, often standing in awe of the happenings as divinely ordained and believing that the subcontinent would now be evangelized. Nevertheless, most struggled with the spiritual phenomena, specifically the lack of decorum in worship as well as prophecy and tongues. How could apparently unrestrained emotionalism and irrational mutterings advance the faith? Such questions troubled the missionaries far more than the Indians. In the midst of the controversy, Pandita Ramabai, one of the most respected Indian Christians, cautioned the missionaries not to interfere with God’s work by laying their hands on it. Let the revival come to Indians so as to suit their nature and feelings. God has made them. He knows their nature, and He will work out His purpose in them in a way which may not conform with the ways of Western people and their lifelong training. Let the English and other Western Missionaries begin to study the Indian nature, I mean the religious inclinations, the emotional side of the Indian mind. Let them not try to conduct revival meetings and devotional exercises altogether in Western ways and conform with Western etiquette. If our Western teachers and foreignised Indian leaders want the work of God to be carried on among us in their own way, they are sure to stop or spoil it.

Despite such advice, Western missionaries found it difficult to unload their cultural baggage. Shaped intellectually by Enlightenment precepts and their own theological presuppositions, they balked at the notion that God had intended all the features of New Testament evangelism to continue after the first century. To their way of thinking, only fanatics, whose deeds inevitably produced disorder and confusion, sought for such gifts and ecstatic experiences. Just as disconcerting, how could any respectable Christian suggest that the Spirit offered such benevolence to converts still colored by the wickedness of pagan culture? It was simply unthinkable for Christian spirituality, church leadership, and mission polity.

Indigenous Church Leadership

For Indian Christians, the revival brought the Spirit’s gifts for the building of Christ’s church in ways previously unimaginable. Responsibility for leadership and evangelism now rested on indigenous shoulders; God had conferred dignity and power not only on the sons and daughters but on the male and female servants as well. With strong indigenous dimensions in both revivals, Indian Christians, either immediately or gradually, became key players.

This maturation contributed to the establishment of the National Missionary Society (NMS) in 1905 during the first year of the awakening. Utilizing Pentecostal imagery, NMS leaders issued an "Appeal to Indian Christians" to evangelize their own nation, stating:

After two hundred years of Protestant Missionary effort from foreign lands, are we not yet ready to take up our own burden, and live and die for our country? ... The hour of India’s opportunity has struck! We shall not fail our God in the day of His power.

India is awakening. God is speaking to our age and to our own land in the mighty reviving work of His Spirit. In Wales we have seen a nation well nigh reborn in a day. In Assam we have heard of His mighty power. In parts of Northern, Western and Southern India the revival has already begun. A revival of whom—and for what? The spirit of pentecost is arousing the Church today, not for ecstatic emotions or pleasant feelings as an end in themselves, but in order to give service for the unsaved.

Breathe there a man with soul so dead
Who never to himself hath said,
“This is my own, my native land”?
Yes, it is our own! ... in the solemn obligation alike of ownership and of opportunity, of sacrifice and responsibility. It is ours! to win or lose; to save or to neglect.

The outpouring of the Spirit on peoples who had been dominated politically, militarily, economically, and ecclesiastically by colonial masters signaled that the hour for indigenous leadership had arrived. Not surprisingly, this development coincided with increasingly hostile resentments toward British rule. The revivals thus helped prepare the Indian churches for national independence, in part, through influencing the founding of the NMS and the later National Christian Council.

Conclusion

Twentieth-century Pentecostals, charismatics, and some evangelicals have made the fulfillment of Joel’s prophecy the centerpiece of their missiology. Ardent expectancy of the imminent coming of Christ has predisposed them to prioritize verbal proclamation for the salvation of lost souls. Nevertheless, Christians may discover in the promised blessing more than freedom in worship and the power to evangelize. As the Indian awakenings show, revivals have frequently led to social change and institutional restructuring. New and gifted leaders have emerged, pressing for independence from Western ecclesiastical traditions. They have become prominent voices for righteousness and justice in oppressive contexts, lending their energies to these and other indispensable aspects of Christian witness. In North America, African-American Pentecostals from the first decade of this century have understood the Spirit’s outpouring more in terms of empowerment for sanctified living and reconciliation than have their white colleagues. In South Africa, black and East Indian Pentecostal theologians have explored the larger meaning of the Spirit’s work in their own country and in 1988 issued the ground-breaking declaration A Relevant Pentecostal Witness, which denounced their government’s apartheid policy as a structural sin. Hispanic-American and Latin American Pentecostals have also creatively engaged in reenergizing mission theology.

Given the magnitude of problems facing the world and the churches today, Pentecostals and evangelicals with traditional millennial agendas and strong hesitations about the involvement of the faithful in the broader applications of witness have much to learn from other Christians—including those in India of past generations—upon whom the Spirit has been outpoured.
Notes


11. Lang, History and Diaries, pp. 151, 186.


13. Quoted in Lang, History and Diaries, p. 199.


18. Ibid., pp. 191–92.


We welcome the more than 1,200 new IBMR subscribers who have joined our readers since January 1, 1996.
My Pilgrimage in Mission

David M. Stowe

A pilgrimage may be a journey with a clear plan and a defined goal. Or it may be an experience in which journey and goal interact. A Congregationalist by conversion, I am an heir of the Pilgrims of 1620. They set out across a scarcely known ocean for an unknown land, guided by a few fundamental convictions, with Pastor John Robinson’s words ringing in their ears, “God hath yet more light and truth to break forth from his Holy Word.” Like theirs, my pilgrimage has been a continuing venture into the mystery of God’s leading.

The character of my journey was no doubt shaped by my mother’s Wesleyan passion for holiness and missions, together with my father’s devotion to the world service program of his Methodist church. Mother took me on a weekly pilgrimage to the Omaha Tabernacle of the Christian and Missionary Alliance (C&MA), where I breathed the heady atmosphere of C&MA missionary spirituality, along with a dramatic dispensational theology. Missionaries came for dinner, telling of souls saved amid hardships and danger in Tibet or the high Andes.

An Early Vision

Before age ten I had decided that if Christianity is about anything, this is it—a vision and a commitment for the whole exciting, dangerous world of many peoples. Many years later I wrote a rather widely published prayer for young people in which the opening sentences recapitulated boyhood convictions: “O God, whose purpose spans the ages... whose power holds the galaxies of the sky, the ends of the earth and the souls of all people in an invisible net of love, use me in thy mighty working.”

In college years, with my family I joined the Church of the Nazarene. My only brother went to a Nazarene college and became a pastor, seminary president, and for twenty years a general superintendent, traveling the world in a dynamic global ministry. I felt and feel admiration for his ministry and appreciation of his church. I have always honored its authentic and essential elements of a devout and critical faith. It was deeply informed by the Bible and in the current neo-orthodox style affirmed the historic essentials of reformed Christianity. The immense variety of Christian thinking and doing became clear, along with the imperative of faith-full social action. Concern for overseas missions was somewhat muted in wartime, but John Bennett was deeply involved with the nascent ecumenical movement, and a stream of ecumenical visitors reinforced my global vision just as the C&MA missionaries had done long before.

“A Sure Retreat at 14 Beacon Street”

In the midst of all this I met the girl of my dreams at her South Pasadena Congregational Church. My slightly oblique proposal “Would you be willing to marry a missionary?” was accepted with endearing enthusiasm. We entered first upon two years of mission in a university community through the First Congregational Church of Berkeley. As we learned about the American Board of Commissioners for Foreign Missions, we gladly signed on with that historic company and learned to sing, with a loyalty which still persists:

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
’Tis found at 14 Beacon Street. (ABCFM headquarters in Boston)

The commissions we received hang side by side over my desk, symbols of a traditional missionary partnership in which each felt the other an indispensable helpmeet. My pilgrimage in mission has been a familial one, with two children involved for a time in overseas ministry, and all four active in their congregations’ missions.

In 1945 we were off to Yale for language study and initiation into the beloved community of missionary life. When we stepped onto a North China street for the first time, we heard pedicab drivers talking in what felt like our own language. And when a gracious older missionary greeted us with “Welcome home,” we sensed that we had indeed come home.
Being new missionaries in Peiping was a marvelous experience, in spite of winter dust storms, summer heat, and wrenching human suffering around us. Opportunities to walk and bike all over that marvelous ancient capital provided rich aesthetic and historical experiences. An Easter sunrise service on the Altar of Heaven surrounded by the most beautiful religious architecture in all the world was just one of hundreds of soul-shaping encounters with Chinese culture. Then came a move to Tientsin for the intimate relationships of a small mission outpost in a working-class neighborhood. There were student groups, English classes, lay training schools, the keeping of station accounts, and making payments with bundles of Y10,000 bills. We learned something of the dynamics of a Chinese church so happy with its progress toward “3 Self” that contrary to missionary advice, it refused to join the (united) Church of Christ in China lest that reduce its freedom from foreign control.

The community of mission and church that we experienced in less than four years in northern China, with its democracy, its indigenous leadership, and its openness and breadth of concern, has shaped my understanding of missionary action ever since. It was far from a perfect community, of course, but it exemplified in a living way the vision of Rufus Anderson, great nineteenth-century American Board secretary, of a missionary partnership intent on the establishment of authentically Christian self-supporting, self-governing, and self-propagating churches.

All Packed—But Not Ready to Go

But the China of Chiang Kai-shek was dying. The U.S. government advised all missionaries to leave, and because we were about to present our two-year-old with a new sibling, arrangements were made for us to fly south. We packed—and then decided to stay after all. Our missionary calling had become a personal commitment to solidarity with Chinese Christians now facing an ominous challenge. One night, a few weeks after our baby was born in a Chinese hospital, the Eighth Route Army fought its way into Tientsin over our compound. When the firing stopped and the sun rose, we looked out on a new world for mission.

After a few months of somewhat nervous readjustment, our lines were again cast in a pleasant place—Yenching University at Beijing, a jewel among the China Christian Colleges. There we taught English, philosophy, and Bible and observed the processes by which the new order was establishing itself. More fundamental than police power was the theology of its incessant propaganda. “Labor creates the world” was the first lesson of the establishment of authentically Christian self-supporting, self-governing, and self-propagating churches.

After the Eighth Army fought its way into Tientsin over our compound, we looked out on a new world for mission.

while operating with the kind of scientific, moral, critical, and philosophical perspectives that the Chinese Communists rejected and my fundamentalist upbringing lacked.

That was another burning bush, the encounter with process theology during my doctoral studies. The voices heard there have continued to speak, and “more light and truth” have continued to open new perspectives. Teaching a college Bible class in 1954, I found one student strangely resistant to some of my enthusiastic Old Testament exposition. I learned why when she presented me with the preliminary sketch for her senior art project: Jericho. It showed the walls of the doomed city encircled by a grim, implacable file of heartless warriors. For the first time I read the story of the fall of Jericho from inside the walls. Never again was I able to accept an interpretation of Israel’s history as a triumphalist narrative of a specially chosen people. Israel’s contribution to the sacred history of humanity is immense and indispensable. But the judgments of God, true and righteous altogether, are not biased for Canaanite or Israelite—nor, as I learned more clearly while teaching at the Near East School of Theology in 1962–63, for Palestinian or Israeli. Above all, I learned that God calls missionaries inside the life and experience of those among whom they work, especially those whose life and experience is furthest from their own.

We went to Beirut on a teaching sabbatical from the Boston staff of the American Board, where I had landed after three years as chaplain and head of the department of religion at Carleton College. As educational secretary and theologian in residence, my acquaintance with missions around the world grew immensely. For a year I served as secretary of an International Missionary Council (IMC) Commission on the Theology of Mission, getting to know ecumenical structures and Christian leaders of many countries. I attended the New Delhi Assembly, at which the World Council of Churches (WCC) and IMC were merged, hopeful that this might put mission at the heart of the WCC.

Elected executive secretary of the Division of Foreign Missions (DFM) of the National Council of Churches in 1963, while in Beirut, I began a period of involvement in most of the major ecumenical mission events of the sixties and participated in the Uppsala and Nairobi Assemblies of the WCC. Working on a daily basis with most of the major American mission agencies, first in the DFM and then as head of the National Council’s Division of Overseas Ministries, I came to know and appreciate a wide range of approaches to mission, including that of the Church World Service section of my division. And the church growth strategy of Donald McGavran as well, whose friendship (later attenuated by disagreements) led to a series of lectures at Fuller Seminary, published as Ecumenicity and Evangelism. I rejoiced in the experience and the benefits of cooperative involvement and ongoing discussion among Christians of many backgrounds. In that opening ecumenism of the 1960s we worked to bridge the evangelical-ecumenical gap and welcomed the
beginning of Roman Catholic involvement in cooperative mission.

Convergence and Divergence of the Religions

While in Beirut I completed the manuscript of a small Friendship Press book When Faith Meets Faith. I still affirm its thesis, that the world’s religions all reflect meaningful quests for spiritual and ontological truth and clearly share at least some values and ethical principles. Nearly all, for example, have a stated commitment to peace and peacemaking. Years of involvement with the World Conference on Religion and Peace have convinced me of the importance of mobilizing the energies of diverse religious communities for action on issues where values coincide or overlap.

Yet they also reflect fundamentally different perspectives on at least some crucial theological issues. Therefore they call for choice and decision. Religions oriented primarily to nature represent one family; others like original Buddhism, devalue or deny nature; some like Confucianism are essentially humanistic; and yet others lift up the worship of one God. Among the latter, Judaism centers in one people’s social contract with God, Islam in reverence for the absolute power of God expressed in a divine law that claims control of all human life. Christians are those monotheists whose religion acknowledges no human boundaries and whose decisive center is Jesus Christ. This was Paul’s witness in his dialogue sermon in Athens. He affirmed that all persons are of one blood and nature, and all search for God—who is not far from anyone. What is needed is a recognition that the character and purpose of that God have been decisively revealed in Jesus, who breaks down all barriers.

Jesus’ great word in John 5:17, “My Father is still working, and I also am working,” points us to the cosmic process in which everywhere God is creating with infinite patience the beauty, truth, and goodness best exemplified in Jesus of Nazareth. It emerges through the action of the Holy Spirit in a vast variety of ways and particularly through the manifold witness and work of the Christian community, called to be the body through which Christ works in history. In this process “the whole creation travails together,” with the cross making plain that the incarnate God suffers with us.

In my last assignment, as executive vice president of the United Church Board for World Ministries, I tried to make sure that our mission was holistic. My first project in 1970 was to add a staff position for social issues, at first focused on the social responsibility of American business and on peacemaking in relation to the Vietnam War. At time same time I brought onto staff as evangelism secretary a missionary of notable success in evangelical work in West Africa to work at balancing the board’s program, which had emphasized health, education, and welfare activity. Both projects had some impact, I believe, on the United Church of Christ and the ecumenical fellowship.

The narrowness that sometimes accompanies a direct, simple evangelism may require the correction of a more liberal spirituality.

In the years since my retirement in 1985, it appears that social issues and concern about the problems in American society increasingly dominate mission program and policy in mainline churches. The role of the missionary is increasingly supplanted by direct experiences of American Christians with partner churches overseas, either through “mission to America” or travel encounters abroad. Regrettably, the modest incremental work by which Christian faith is communicated and enacted through organized evangelistic, medical, educational, and development mission programs is sometimes devalued in comparison with mobilizing Christian influence for changes in international politics and economics. Ironically, missionary efforts of the past that did lead to large social changes, such as the ABCFM mission to Hawaii, may be apologized for as imperialistic. Fashions in imperialism change with the times.

Today’s missionary enterprise flourishes in the explosive growth of missionary activity in Third World churches, together with the thriving evangelical missions based in the West. Perhaps in the economy of the Holy Spirit it is direct and simple evangelism that brings the greatest numbers to Christian discipleship, though sometimes at the cost of a sectarian imperialism and narrowness that require the forthright correction of a more liberal spirituality.

In the 1960s I encountered another burning bush, the literal burning up, by pollution and environmental destruction, of God’s creation. Just as Christianity represented a quantum leap beyond an ethnic understanding of God’s chosen people, and missionary encounter with other faiths requires a recognition of God’s working beyond ecclesiastical boundaries, so the ecological crisis expands our faithfulness to God’s calling beyond the narrowly human sphere. An address by Charles Birch, the eminent biologist, at the Nairobi Assembly of the WCC illustrated the power of Whitehead’s process thought in the service of a missionary ecology.

In these latter years of my missionary pilgrimage, China has brought both focus and continuing corrections of course. Six extensive visits between 1979 and 1988, and teaching an annual course on Christianity in China at Andover Newton Theological School, have helped me see the meanings of mission in terms of current Chinese experience. What Western missions planted has now flowered in the most remarkable church growth—without foreign missionaries. Bishop K. H. Ting, the able Protestant patriarch, leads a China Christian Council confronted with the delicate task of surviving and responsibly participating in a political order that is deeply corrupt and tyrannical and yet has brought many benefits to the Chinese people. Describing himself as “an incompletely Christianized Chinese intellectual with a faint sprinkling of the Confucian heritage,” Ting expounds a theology of process with a cosmic Christ at the center. He links it, on the one hand, with the ancient Chinese perspective of a cosmos permeated with divine creativity and, on the other, with a very un-Chinese but quintessentially Christian recognition of original sin.

In a hostile society, China’s mission-founded and officially recognized Three-Self Church grows rapidly, along with thousands of Baptist/Pentecostalist congregations and groups wary of any connection with government-authorized religion. Their simple biblical Christianity, sometimes colored by Chinese folk religion and weak in educated leadership, is effectively spread by dedicated lay witnessing and validated by healings and loving action. A growing Catholic community reflects divisions between its own “3-self” and “Roman” wings. Clearly, God is using all kinds of Christians, and who knows what other chan-
nels of the Holy Spirit, by which to work amid one of the world's great peoples.

Meanwhile, in the Western homelands of the missionary movement, a powerful secularism verges toward alienation and nihilism. A renewed mission to Western culture is often envisaged as a crusade against the Enlightenment. But to fight against modern expressions of reason, the most central of which is science, is to mistake the enemy. What is needed is not less reason but—John Robinson once again—more light and truth. Less doctrinaire rationalism, either of religious fundamentalism, reductionist scientism, or culturally correct cynicism about the traditional values of Western civilization. More critical and inclusive reasonableness, sensitive to the whole range of human experience—physical, mental, spiritual, not only of the West but of the other cultures that increasingly interact with the West.

Christian mission must pray and work for a conversion of the West open to both the past and the future. The best in two thousand years of Christian heritage needs to be combined with a critical appropriation of whatever God is teaching us about being human, made in God's image, in the year 2000. Mission with those aims will have the best chance of truly converting not only the West but also those other peoples toward whom the historic missionary enterprise has been directed.

The Legacy of Amy Carmichael

Eric J. Sharpe

Amy Carmichael, known in South India as Amma (“mother” in Tamil), died in January 1951 at the age of 83. She had come to India in 1895 as a missionary of the Church of England Zenana Missionary Society, that formal connection being terminated in 1925. Her chief source of support, however, had always been the Keswick Conventions, which had originally commissioned her for service. During the whole of the more than fifty-five years of her missionary service in India, she never took a furlough, and one suspects that she never even contemplated taking one. From 1931, when what at the time seemed a fairly minor accident had crippled her, she was an invalid, confined to her room in the Dohnavur orphanage she began in 1901. She was not inactive during those twenty long years, when she organized, counseled, and wrote.

By the end of her long life, Amy Carmichael had published between thirty and forty books and had been translated into at least fifteen languages. Add to that a considerable body of verse and a vast correspondence, and one is left slightly breathless. Her subject matter was unvarying: the practical work of a practical mission. Probably no active missionary has ever published so much; possibly no missionary has ever written better, in point of style. One feels that she never committed to paper a word she had not instinctively weighed and measured; her style, while obviously a gift of God, was also a craft to be worked on. “Words should be like colors,” she once wrote, “each one a dot of color supplying a need, not one over.”

Amy Wilson-Carmichael, as she was known, for reasons soon to be explained, first came to the attention of friends of missions in the spring of 1903 with the publication of a book, bluntly called Things As They Are. Mission Work in Southern India. The clear implication was that most people not on the spot did not know how things actually were. The book came as an unpleasant shock to romantics and triumphalists alike. But it demanded to be noticed. Eugene Stock, in his preface, could not have sounded the note of urgency more clearly than he did: “God grant that its terrible facts and its burning words may sink into the hearts of its readers! Perhaps, when they have read it, they will at last agree that we have used no sensational and exaggerated language when we have said that the Church is only playing at missions!”

The first chapter of Things As They Are ends with a quotation from a verse of Charles Kingsley, the last three lines of which read:

Be earnest, earnest, earnest; mad if thou wilt:
Do what thou dost as if the stake were heaven,
And that thy last deed ere the judgment day.

That degree of earnestness is always going to make lesser mortals nervous. Matthew Arnold had called himself and his generation “Light half-believers of our casual creeds.” Amy Carmichael was nothing if not earnest. Nothing about her was, or ever had been, light or casual.

Amy Beatrice Carmichael was born on December 16, 1867, in the village of Millisle, on the east coast of Northern Ireland, not far from Belfast. The Carmichael family came originally from Scotland, as had most Northern Ireland Protestants. Amy’s father, David Carmichael, was the head of a flour-milling firm; her mother, Catherine Jane, nee Fison, was the daughter of a respected local doctor. Amy, the eldest of seven children, was impulsive, headstrong, and tomboyish. Taught at first privately by governesses, she later attended for three years a somewhat prim Wesleyan Methodist girls’ boarding school in Harrogate, Yorkshire, where she was remembered as having been “a rather wild Irish girl who was often in trouble with the mistresses” and as “something of a rebel.”

In 1885 David Carmichael died at the age of only fifty-four, his business having failed. Amy, still not out of her teens, had by this time passed through an evangelical conversion; she was as
impulsive as ever, living her life in a whirlwind of good works—for instance among the “shawlies,” working-class girls of Belfast, so called from the way they dressed. And then in September 1886, while on a visit to Scotland, she attended “a convention on Keswick lines.”

Role of the Keswick Conventions

For most of the year Keswick, a small town in the English Lake District, is dedicated to country life and tourism. But for a short while each summer it is transformed into a center of evangelical devotion, under the watchword of holiness. This is not the place to elaborate on the history of the Keswick Conventions, except to say that they began in 1875 and that they have always laid particular emphasis on holiness in the Wesleyan sense—that is, the possibility of the Christian’s living a life of faith free from the stain of sin—and on missions. Often holiness Christians were also dispensationalists, which further strengthened their missionary resolve, on the lines of Matthew 24:14 (“And this gospel of the kingdom will be preached...and then the end will come”). Their confidence in the word of Scripture was simple and total. Holiness Christians did not generally behave differently than other evangelical Protestants, but they behaved with greater intensity and (in a High Victorian sense) earnestness.

In 1886 and 1887 Amy Carmichael attended Keswick-style meetings in Glasgow and Belfast, and there she found her future. On the second of these occasions, two Keswick celebrities were present. One was James Hudson Taylor (1832–1905), founder of the China Inland Mission; the other was Robert Wilson (1825–1905), one of the pioneers of the Keswick Conventions, a Cumbrian industrialist and evangelical Quaker, who also happened to be a widower and who had recently lost a much-loved daughter. In Belfast in 1887, Wilson called on the Carmichael family. “Somehow we became friends,” wrote Amy. Wilson then was sixty-two, Amy Carmichael not quite twenty years old.

In the following year, 1888, a Keswick mission committee, chaired by Robert Wilson, was formed with a view to sending out and supporting Keswick “missioners,” for which cause funds had begun to be made available. In the event, Amy became the first Keswick missionary, though not at once, and not without conflict.

Wilson needed a substitute daughter, possibly a daughter-in-law (he had two unmarried sons). In 1890 Amy went to live with the family at Broughton Grange, Wilson’s country house near Keswick, which she could so easily have made her permanent home, living out the rest of her life in pious prosperity. Then came her call to be a missionary. Amy knew to the day when, on January 13, 1892, she was given her marching orders. “I cannot be mistaken, for I knew He spoke. He says ‘Go,’ I cannot stay.” But go where, precisely? Amy simply did not know.

We must resist the temptation to speculate about all the possible reasons why an attractive young woman in her early twenties should suddenly have decided that God was calling her to missionary service. One cannot but empathize with Wilson (Amy called him “Fatherie”); in the thirteen years left to him he was to suffer great loneliness, though always without complaint. He was too Christian not to give Amy his full support. He offered her services to the China Inland Mission first of all, and it was in this connection that he asked that she identify herself in her candidature papers as Amy Wilson-Carmichael. She was never officially adopted, however. She was still using the hyphenated name as late as 1912, even though Wilson himself had died seven years earlier.

From this point on, for a few years Amy’s life can be described only as chaotic. First, the China Inland Mission declined her services, apparently for health reasons. Back again in Broughton, her thoughts turned to Japan. Without proper contact having been established, and without training of any kind, in March 1893 she simply set off. Although well received, and soon busy in Matsuve, on Japan’s west coast, she was not there long enough to acclimatize or to learn more than a smattering of Japanese. In July 1894, suffering acutely from what may have been a type of migraine, she left Japan for a period of recuperation in China, only to become convinced while there that God actually wanted her in Ceylon (Sri Lanka). Without officially notifying anyone at home of her intentions, still less asking permission, she simply left for Colombo, assuming no doubt that everyone at home would immediately see things her way. That her precipitate action might be seen as irresponsibility seems hardly to have crossed her mind. Amy’s time in Ceylon was even shorter than her time in Japan had been; late in November news reached her that Robert Wilson had had a stroke, and she returned at once to Broughton Grange. There she prepared for publication the first of her many books, *From Sunrise Land* (1895), based on her letters from Japan. Her brief and turbulent missionary career seemed to be over—and she was still not thirty years old. In actual fact it had barely begun.

To India with the Zenana Missionary Society

The Keswick holiness movement set little store by denominationalism. Though brought up a solid Presbyterian, Amy had learned in Wilson’s company “to drop labels, and to think only of the one true invisible Church, to which all who truly love the Lord belong.” So when a fresh missionary opportunity presented itself, to work with an Anglican mission, the Church of England Zenana Missionary Society, in Bangalore, India—where the climate posed no problems to her fragile health—she immediately responded. She took leave of the Keswick Convention on July 27, 1895, and of Robert Wilson—this time permanently—on October 11. On November 9 she arrived in India. She remained in India until the day she died, more than fifty-five years later.

Amy Wilson-Carmichael had not been prepared in any way for the experience of India. In the “faith mission” circle in which she moved, formal training was not considered necessary, it being naively assumed that as long as the missionary’s habits of prayer and Bible reading were in good order, firsthand experience would supply the rest. And so indeed it may, in the best of all possible worlds. Nothing, however, is guaranteed, and the bill for incidental damage may be unacceptably high. Wisely, Amy began with the study of Tamil, and it was this study that, in a sense, saved her from being merely an enthusiast and made her into a missionary. In later years her grasp of the vernacular was said to have been of the highest order; there is no record, however, of her ever having shown any interest in classical Tamil, either the language or the literature.

Amy’s Tamil coach was a Church Missionary Society missionary, Thomas Walker “of Tinnevely” (Tirunelveli), a little
more than fifty miles from India's southernmost tip, Cape Comorin. In him Amy found an elder brother who was prepared to stand up to and for her (the former was immeasurably the harder task). Soon she was in charge of a group of itinerant women village evangelists, brought together in 1898, the members of whom—under their collective name “the Starry Cluster”—she was to introduce in the pages of *Things As They Are*, compiled from letters written over a period of about two years. *Things* is a book deserving of fuller treatment than can be given here. She called it “a battle-book, written from a battlefield where the fighting is not pretty play but stern reality.”

It is a fierce book, a passionate book, a book leaving the reader in no doubt concerning its author’s scale of values. That there was devilry abroad in South India, Amy had not the slightest doubt. That friends of missions were being systematically misinformed about the true state of affairs in South India, she was equally sure:

Far more has been written about the successes than about the failures, and it seems to us that it is more important that you should know about the reverses than the successes of the war. We shall have all eternity to celebrate the victories, but we have only the few hours before sunset in which to win them.11

The mass movements that had done so much to boost missionary statistics Amy regarded with the utmost suspicion, mainly because a high proportion of apparent converts could not, she felt, be what they were made to seem. “The dead weight of heathenism is heavy enough, but when you pile on the top of that the incubus of a dead Christianity—for a nominal thing is dead—then you are terribly weighted down and handicapped.”12

But the white heat of her anger was reserved for the treatment meted out, in the name of religion (or at least custom), to women and children: temple prostitution, infant and child marriage, “merchandise in children’s souls”; these outraged her, and she had the ability to say so without sounding merely shrill. What a team she and her Irish countrywoman Margaret Noble (1867–1911) and her three-quarters countrywoman Annie Besant (1847–1933)—all of them extraordinarily gifted writers, all in India together between 1898 and 1912—could have formed, had they not been pulling in different directions!

*Things As They Are* was reprinted eight times in five years, and four times more before 1930, by this time equipped with “confirmatory notes” from working missionaries, attesting to the book’s truthfulness. Other books followed. The first was strategically called *Overweights of Joy* (1906) and was quite explicitly stated as being “meant mainly for those who read *Things As They Are*, and were discouraged by it.”13 Again the members of the mission group are presented—Golden, Pearl, Blessing, Star, Joy, Gladness. Amy for her part was at pains to point out that the book was written from “Old India,” the India of the villages, and not the “New India” of the universities and colleges and political platforms, for which she sensibly disclaimed being qualified to write.

She was outraged by the treatment of women and children and had the ability to say so without sounding merely shrill.

---

*Lotus Buds* was published in November 1909, when Amy Carmichael (still content to be known, as far as her readers were concerned, as Wilson-Carmichael) was a little short of her forty-second birthday. Were one to review this work in 1996, one would have first of all to praise the beautiful sepia photography illustrating it, and especially the photographs of young children, some of which are tiny masterpieces.14 (The photographer is identified only as Mr. Penn, of Ootacamund, previously a landscape photographer.) Otherwise, while some of the toughness of *Things As They Are* remains, it is counterbalanced and sometimes overbalanced by sentimentality, especially where these children died far too soon.

By 1909 Amy Carmichael’s last move had been made, to Dohnavur, a village some fifteen miles south of Tinnevelly, named after Count Alexander Dohna (1771–1831), a German friend of missions.15 Robert Wilson had died on June 19, 1905 (which Amy called “Fatherie’s Glory Day”). Time and time again he (and others) had tried to break through her defenses and persuade her to come home. “Do thy diligence to come to me before winter,” he wrote one fall.16 She did not come before winter, that winter or any winter. Evangelically correct as Amy had been since 1892, in this instance one feels that although she was not exactly hiding behind one obligation to absolve her from another, she was caught in a most painful dilemma, with suffering the result whatever her choice.

**Development of the Dohnavur Fellowship**

The Dohnavur Fellowship came into being by stages over a period of time. In later years March 6, 1901, came to be counted “foundation day,” the day on which the first temple child (apprentice temple prostitute), a seven-year-old called Preena, was brought to Amy to be cared for. Others followed; their stories are told in Amy’s books. By June 1904 there were seventeen children in the family, and as Amy’s books circulated more and more widely, their number increased, making it necessary to extend the facilities and the accommodation. Still the “faith mission” principle of never directly appealing for money was strictly adhered to.

At Dohnavur Amy Wilson-Carmichael became simply “Amma,” and so she shall be for the rest of this account.

In 1905 there took place at Dohnavur, and also, curiously enough, at Pandita Ramabai’s orphanage, Mukti, at Kedgaon, semi-Pentecostal revivals, of which weeping and prayer “in the Spirit” were the chief signs. Were these manifestations altogether unconnected on the human level? Were there any links with ecstatic revivals in Wales and California? And what were their lasting effects?17 At least it is obvious that these phenomena, whatever their cause (on which more than one opinion is possible), deeply divided evangelical Protestants in the early 1900s and have continued to do so.

On August 24, 1912, Thomas Walker, her missionary colleague, died after a short illness, and then Amma’s mother on July 14, 1913. It is hard to realize that Amma was still only forty-five years old. But now, humanly speaking, she was on her own, outwardly still very confident, though in her heart of hearts, it would seem, quite the opposite. She was deeply concerned for the spiritual soundness of the family over which she now presided, almost in the manner of a medieval abbess. She hated praise; it is said that she was pathologically averse to being photographed (there are very few surviving photographs of her); even her writing she barely acknowledged as having any style or value. In 1919 she was awarded the Kaiser-i-Hind Medal “for her
services to the people of India.” Her first reaction was to refuse it, on the grounds that Jesus had been despised and rejected, and she deserved no better; in the end, she was persuaded that her response might be read as rudeness, and she accepted the award; nothing would induce her to receive it in a public investiture.\footnote{3. Ibid., p. 4.}

After January 1918 the work of Dohnavur became coeducational, with the arrival of the first boy. Eight years later, there were eighty, making entirely new demands of the fellowship, not least in respect of male leadership. In time, though not immediately, a suitable leader for “the boys’ work” was found, in the person of Godfrey Webb-Peploe. Mostly thereafter the Dohnavur story is one of comings and goings, steady growth, and regular crises. Possibly the worst crisis concerned the future bishop Stephen Neill and his parents, who came to Dohnavur in November 1925. “It was a bad mix,” wrote Elisabeth Elliot.\footnote{4. Matthew Arnold (1822-88), poet and literary critic, became addi­tionally celebrated in the 1870s as a liberal lay commentator on matters religious in works such as Literature and Dogma (1873) and God and the Bible (1875). The phrase quoted is from his long poem “The Scholar-Gypsy,” published in 1853.} It was indeed. Although in his autobiography Stephen Neill chose not to mention that he had ever been anywhere near Dohnavur, that there had been a conflict of wills, and that he had in effect been given his marching orders by Amma, the story by now is well known. The clash of two such imperious personalities must have been awesome. Amma felt it to have been a defeat, hypersensitive as she always was to tension among Christians, especially those for whom she felt some responsibility. Although she was not infallible as a judge of character, she did her utmost to secure only fully committed Christians to work at Dohnavur. When she failed in judgment, her reaction was always to blame herself first. Sometimes she was right.

On September 24, 1931, Amma fell and broke her leg. She had never enjoyed robust health and in fact had lived for years close to the edge of her physical and mental endurance. Plainly she was exhausted, though unwilling and unable to admit it. One symptom followed another, with which the medical resources of South India at that time simply could not cope. She lived for almost twenty more years, wrote thirteen new books and countless letters, and received streams of visitors. At first she was occasionally taken out; soon even those excursions came to an end, and she remained in “The Room of Peace.” Bishop Frank Houghton wrote that the last twenty years of Amma’s life “do not lend themselves to historical treatment.”\footnote{13. Amy Carmichael, Amy Wilson-Carmichael, Amma—three stages in one life. Her heritage was similarly threefold: among working-class girls in northern Ireland; among friends of mis­sions through her books; and at Dohnavur, among those who knew her and loved her (even if they were more than a little in awe of her). The present writer shares that awe and wonders whether there are anywhere still to be found such all-or-nothing missionaries. But let Amma have the last word. In an undated letter “to one caring for boys,” she wrote, “One can’t help anyone whom one doesn’t love enough to bear with, even as our angels bear with us. We must be most trying to them at times.”} Indeed we must.

Acknowledgment
My thanks to Jean van der Flier of the Dohnavur Fellowship in the United Kingdom for sending me a copy of Nancy E. Robbins’s book Not Forgetting to Sing (London: Hodder & Stoughton, 1967), which tells something of the work of the fellowship after Amma’s death, down to 1964. Van der Flier wrote in May 1995, “The leadership of the Fellowship is now entirely in Indian hands. In fact almost all the staff grew up in Dohnavur. . . . Ever since the work began, God has provided for it in amazing ways, and this is still a great testi­mony.”

Notes
3. Ibid., p. 4.
4. Matthew Arnold (1822-88), poet and literary critic, became addi­tionally celebrated in the 1870s as a liberal lay commentator on matters religious in works such as Literature and Dogma (1873) and God and the Bible (1875). The phrase quoted is from his long poem “The Scholar-Gypsy,” published in 1853.
5. Houghton, Amy Carmichael, p. 16.
6. Ibid., p. 22.
7. Ibid., p. 32.
8. Ibid., p. 45.
9. Amy’s own words, quoted in ibid., p. 37. This “Evangelical Alli­ance” approach to Christian diversity owes much to John Wesley, but the Evangelical Alliance dates from 1846. It affirmed (1) unity in essentials, (2) freedom in unessentials, and (3) love in all things. But it was initially aimed more at individuals than at churches or denominations. See Ruth Rouse and Stephen Charles Neill, eds., A History of the Ecumenical Movement, 1517-1948 (London: SPCK, 1954), pp. 318-24. The problem was how to identify “essentials” once one had passed beyond the affirmation of the inspiration of Scripture—the cement that held the alliance together. See also R. R. Mathisen, “Evangelical Alliance,” in Dictionary of Christianity in America, ed. Daniel G. Reid et al. (Downers Grove, Ill.: InterVarsity Press, 1990), pp. 408-9.
10. Things As They Are, p. 4.
11. Ibid., p. 158.
12. Ibid., p. 288. In fairness, it must be added that Amy regarded a mass movement as “a splendid chance to preach Christ.”
14. Especially captivating is the photograph facing p. 18 of Amy Wilson-Carmichael, Lotus Buds (London: Morgan & Scott, 1909): “Chellalu, watching the picture-catcher with some suspicion.” Actually the baby, her little fist clenched, is looking past the photographer and her camera altogether! Missionary photographs of the period tended to convey an impression of rigid artificiality, due no doubt to a combination of elementary equipment requiring long exposures and lack of expertise on the photographers’ part. Mr. Penn of Ootacamund achieved with his Chellalu portrait something entirely out of the ordinary. (It should be added that Chellalu outlived Amma and was present at her funeral. [Houghton, Amy Carmichael, p. 377].)\footnote{15. Houghton states only that the Dohnavur church was built in 1824 from money contributed by Count Dohna, a German friend of missions (Amy Carmichael, p. 124). Count Dohna was an outstanding Prussian statesman, a friend of Schleiemacher, Schlegel, Novalis, and Wilhelm von Humboldt (Neue Deutsche Biographie, vol. 4 [Berlin: Duncker & Humbolt, 1959]), p. 53.}
The Legacy of Horace Newton Allen

Wi Jo Kang

The legacy of missionaries includes much diversity in theology, vocational concepts, and personal characteristics. Among those who dedicated their lives to spreading the Gospel of Christ in another culture were some who changed their vocation from evangelistic mission to diplomatic, political, or economic ventures. Horace Newton Allen, the first Protestant resident missionary to Korea, was such a person, for he changed from an evangelistic medical vocation to a diplomatic vocation. He came to Korea in 1884, and three years later the king of Korea appointed him secretary of the Korean legation in the United States. Afterward he became the American minister and the consul general in Seoul.

Allen was born in 1858 and grew up in Delaware, Ohio, where his parents had moved from New England. Nurtured at home in a puritan way of life, he went to Ohio Wesleyan College, where he received a bachelor of science degree in 1881. Then he went to Miami Medical College in Oxford, Ohio. Soon after graduation from the medical school, he married Frances Messen­ger, "a girl of a definitely religious turn of mind."1 In that same year he was appointed as a medical missionary to China by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Allen and his bride arrived in Shanghai on October 11, 1883, and went to Nanjing, where they had been assigned to work. But they were quite unhappy in Nanjing. Allen complained, "Having cured [a case of opium poisoning] by the hypodermic use of atropine, my life was made miserable by constant calls to other cases. These calls invariably came at night, one after the other, so that sleep was quite out of the question."2

When his medical friends in China advised him to go to Korea, Allen consulted with his mission board in New York: "I submitted the matter to the authorities in New York and was instructed by them by cable, to go to Korea in their interest."

He arrived in Korea on September 15, 1884, and soon after his family joined him in Seoul.

Korea was then suffering much from political factionalism and power struggles. The missionaries were warned in an article in Foreign Missionary that "nothing could be more uncalled for, or more injurious to our real missionary work, than for us to seem to take any part in the political factions of Korea."3 At first, Allen heeded this advice. In 1885 he wrote to the Presbyterian Mission House in New York, "I have been honored by a committee waiting upon me to ask me to present an address of welcome to the returning British Consul, General Aston, but have thought it best to stay out of politics, and have, therefore, respectfully declined."4

How was it, then, that Allen eventually became involved in political life as an active diplomat for both Korea and the United States instead of continuing his missionary vocation? Two important factors were Allen's personality conflicts with General Foote, the American minister in Seoul, and his ideological conflicts with fellow missionaries, especially Horace G. Underwood,

Selected Bibliography

Books by Amy Carmichael

1919 Candles in the Dark: Letters to Her Friends. London: SPCK.

Books About Amy Carmichael


see Helen S. Dyer, Pandita Ramabai (London: Pickering & Inglis [ca. 1924], pp. 101-2; S. M. Adhav, Pandita Ramabai (Madras: CLS, 1979), pp. 216ff. One is left with the impression that Ramabai's revival aroused more attention than that at Dohnavur.

19. Elisabeth Elliot, A Chance to Die: The Life and Legacy of Amy Carmichael (Old Tappan, N.J.: Fleming H. Revell, 1987), p. 268. Elliot deals with the Neill episode in some detail (pp. 267-70), in contrast to Houghton, who merely hints at it, mentioning no names. In 1939 Stephen Neill became Anglican bishop of Tinnevelly, with pastoral responsibility for the geographic area that includes Dohnavur, at which time, Amma severed her remaining Anglican connections. This might have been just as well, all things considered. On some of the complexities of Stephen Neill's character, see Eleanor M. Jackson, "The Continuing Legacy of Stephen Neill," in International Bulletin of Missionary Research 19, no. 2 (April 1995): 77-80.
21. Ibid., p. 299.

Wi Jo Kang, born in Korea, came to the United States in 1954. He received his theological education from Concordia Seminary in St. Louis and his Ph.D. degree from the University of Chicago. He is Wilhelm Loehe Professor of Mission at Wartburg Theological Seminary in Dubuque, Iowa.
the first ordained clergy missionary in Korea, who arrived in 1885.

Allen's difficulties with Foote started soon after the coup of 1884, in which Prince Min Yongik was seriously wounded. Allen was called to treat the prince, who eventually recovered. Foote was jealous of Allen because of the latter's growing popularity and influence at the Korean court.

Allen's involvement at the court also proved a trial for his missionary colleagues. Most of the Korean royal family, especially Prince Min Yongik, were conservative and pro-Chinese. In contrast, most missionaries, including Horace Underwood, favored the progressive, pro-Japanese Koreans. Allen criticized Underwood as "rather conceited and rash."6

Allen had further difficulties with Underwood and the other missionaries. He had his doubts concerning evangelistic practices, and he was always cautious about beginning overt mission work. Underwood, in contrast, was zealous to promote his missionaries. He had his doubts concerning evangelistic practices, and he was always cautious about beginning overt mission work. Underwood, in contrast, was zealous to promote his mission's influence at the Korean court.

Allen's first step toward becoming a diplomat was escorting a Korean minister, and his suite of twelve, to Washington and established them there, the first Korean legation to be established out of Asia. It was in January that this unique party burst upon our capital, clad in delicately tinted silk gowns, and wearing their hats in the house. And such hats! They were made of glossy black horsehair, silk and bamboo, with the crowns, shaped like truncated cones, rising from rims six inches across.11

Allen's involvement at the Korean court proved a trial for his missionary colleagues. Dr. John Heron. Allen became disillusioned and disgusted, writing, "Mission work is a farce. . . . Heron has every other week wholly to himself and all but 2-3 hours of other weeks. Yet he does not study. Underwood has as much leisure. So have the Methodists. I think it is a pretty soft thing."7

Out of Allen's unhappiness came a growing desire to get away from Seoul and from his countrymen there. In 1887 an ideal opportunity arose. The Korean king decided to open a legation in the United States and asked Allen to be its foreign secretary and to serve as guide to the Korean members of the envoy. Allen's first step toward becoming a diplomat was escorting these representatives to Washington.

While he was glad to leave Seoul, this new job was not easy. Guiding uninitiated diplomats through a strange land was long and tiresome work, from the very first experience on board ship:

They persist in standing upon the closet seats which they keep dirtied all the time and have severely marked with their hobb-nailed shoes. They smell of dung continually, persist in smoking in their rooms which smell horribly of unwashed bodies, dung, stale wine, Korean food, smoke, etc. I go regularly every morning to see the minister and get him up on deck. I can't stop long in their rooms as I have had to point out lice to them on their clothes.9

The difficulties Allen was to face had just begun. When the diplomatic party landed in San Francisco, they went to the Palace Hotel. Allen recounts another incident there:

Arriving from our ship we entered the elevator at the Palace Hotel in San Francisco. It was quite a little room with divans along the sides. Some of the Koreans had comfortably seated themselves, while others were standing. . . . when the operator pulled his rope and we began to shoot skyward. With horrified exclamations, as one man they seized me, exclaiming about earthquakes in the greatest alarm. After that, when stopping at hotels, they insisted on having rooms low enough so they might dispense with the use of elevators. It was amusing to see them go clattering up the stairs in their sandals, a sort of foot gear not meant for stair climbing and used in a country where the houses are of one story, without stairs, and where the shoes are left outside the door on entering a house.10

But eventually Allen escorted the delegation safely to Washington, D.C., and presented them to President Grover Cleveland.

In 1888 I escorted a Korean minister, and his suite of twelve, to Washington, and established them there, the first Korean legation to be established out of Asia. It was in January that this unique party burst upon our capital, clad in delicately tinted silk gowns, and wearing their hats in the house. And such hats! They were made of glossy black horsehair, silk and bamboo, with the crowns, shaped like truncated cones, rising from rims six inches across.11

Though his task was sometimes difficult, sometimes humorous, Horace Allen performed it patiently and faithfully for the benefit of Korea. He could truthfully report to his friend Prince Min Yongik that everyone in Washington received the Koreanlegation very favorably.

After the Korean diplomats were settled and the legation firmly established, Allen began trying to raise American business interest in Korea. He extolled the Korean people and their culture in the American press, hoping to attract American financiers and businesses by explaining Korea's economic potential and promise of prosperity. Allen wrote of his efforts: "I tried to raise a loan through James H. Wilson of Grant Co. . . . He is the financial authority in New York apparently, on Eastern matters. The result was unsuccessful. Later on several gentlemen visited me in Washington asking a franchise for gas lighting in Seoul."12

Allen's involvement at the Korean court proved a trial for his missionary compatriates.

Cultivating American Business Leaders

In the summer of 1888, Allen succeeded in forming a syndicate that included some of America's leading capitalists of the day, among them Morton Bliss and Dodge Phelps and Company. Allen also excited the interest of American mine expert W. T. Pierce, who wanted to establish a gold mill in Korea. Allen rejoiced and wrote in a letter to Prince Min, "I now have some encouraging news for you. The mining expert Mr. Pierce has found gold enough in Korea to warrant the erection of a mill and machinery."13 Pierce later sent a telegram to Allen that stated: "one machinist foreman was sent, one machinist, four assistants."14 From that small start, Pierce went on to develop a modern mechanized gold mine in Korea.

To be sure, Allen's success in bringing American business into Korea had roots in selfish economic motives quite apart from any perceived benefits to the Korean people. Nevertheless, his efforts did stimulate some crucial economic development in Korea as a result of American enterprise, and Koreans began to enjoy more of the advantages of modern science and technology. Before the end of the nineteenth century, Americans developed Korea's first modern gold, silver, and coal mines, an electric railroad, a modern water system, and a steam railroad.

With the involvement of American enterprise, the progress toward modernization in Korea was amazing. In the last decade of the nineteenth century, Korea had "one of the most extensive and successful gold mining properties in Asia," employing "over half a hundred white men and some thousands of Asiatics in the operations of its mines and mills, and all the many accessories necessary to the successful conduct of so large a property."15

Thus Korea was well on its way to modernization. American
Prodded by Allen, American enterprises were poised to develop Korea's many natural resources needed for modern industrialization.

The main enemy of Korean independence, as Allen rightly perceived, was Japanese imperialism.

The main enemy of Korean independence, as Allen rightly perceived, was the growth of Japanese power. Allen constantly warned his government that expanding Japanese power was the greatest threat to world peace.

Allen hoped to save Korea from Japanese imperial ambitions. He wished to instill this hope in his U.S. superiors, but the attitudes in Washington, especially those of President Theodore Roosevelt, seemed to be pro-Japanese. Roosevelt liked Japan and often praised the country, once writing, "Japan is indeed a wonderful land. Nothing in history has quite paralleled her rise during the last fifty years. Her progress has been remarkably alike in war, in industry, in statesmanship, in science." Unbelievably, Roosevelt felt that Korea actually belonged to Japan! Said the president, "With businesslike coolness the soldierly statesmen of Nippon have taken the chance which offered itself of at little cost retaliating for the injury inflicted upon them in the past and removing an obstacle to their future dominance in eastern Asia. Korea is absolutely Japan's." In 1903 Allen decided to travel to Washington to speak with the president in person. He started out from Korea in early summer, taking the newly opened trans-Siberian railroad. Allen arrived in Washington, D.C., on September 29, 1903, and he met with the president on September 30. He wrote in his diary: "I called on president and told him he was making a mistake to side with Japan against Russia. He asked me if I had talked with Secretaries. I said I had. He then made an appointment with Rockhill and myself to meet him at 9:30 P.M. . . . Called on the Koreans in afternoon." In his discussion with the president, however, Allen's pro-Korean and pro-Russian views clashed sharply with Roosevelt's pro-Japanese attitude. Allen attacked Japan's aggressive behavior, but he was unable to sway the president.

Allen gained little in his conference with the president, but he resumed his work as American minister in Seoul and continued as much as he was able to oppose Japanese expansion in Korea. When he returned to Korea, he traveled through Japan and later remarked, "By encouraging Japan it seemed that we were egging them on to war, a war that would harm us." As growing Japanese power further menaced Korean independence,
Allen wrote to Secretary of State Hay, sharing with him the serious concern of the Korean king about the threat of Japan: "He falls back in his extremity upon his old friendship with America. . . . [He] confidently expects that America will do something for him at the close of this war [the Russo-Japanese War] or when opportunity offers, to retain for him as much of his independence as is possible."22 By this time Allen's influence in Washington was minimal, and his letter persuaded no one.

In 1905 he was recalled to the United States and replaced by Edwin V. Morgan. There was little question that Allen was dismissed because he strove for Korean sovereignty in opposition to Japanese imperialism.

After returning to the United States, Allen practiced medicine in Toledo, Ohio. While he lived in Ohio, he continued to make contributions on behalf of Korea by his speeches and writings, at a time when Korea was largely unknown to the Western world. Korea has a rich treasure of legends, folk tales, and love stories with literary value. In Korean Tales, Allen translated and condensed Korea's most beloved stories, such as "Shimchong-Jon," "Honkiltong," and "Chunghyang-Jon." As far as I am aware, Allen's Korean Tales, published in 1889, is one of the first books in English to introduce Korean literature to the English-speaking world.

Allen deserves high praise for his books on Korea, especially Things Korean and A Chronological Index. In Things Korean (1908) Allen expresses his "earnest sympathy with, and kindly sentiments towards, the Koreans," who were struggling against Japanese oppression. This book is a collection of sketches and anecdotes of his experiences with Korea and its people. In the book, Allen criticized American policy toward Korea and attacked Japanese power ambitions in the Far East as a threat to world peace. This valuable book gives some important information on Korea's political, social, and economic conditions in the last part of the nineteenth century and the early part of the twentieth century. The Chronological Index is a scholarly work on Korean history, recording important historical events of Korean history in relation to other countries, together with dates and names of foreigners who visited Korea from 97 B.C. to A.D. 1901. The book also includes lists of consular and diplomatic representatives in Seoul from 1876 to 1899, a list of chief officers of the Korean Customs, a list of chiefs of the Korean foreign office, and a bibliography on Korea.

On December 11, 1932, Horace N. Allen died in Toledo, Ohio, leaving behind a rich legacy of Christian witness to political justice as the first Protestant missionary to Korea.

Notes
3. Ibid., p. 167.
6. Allen Diary, April 6, 1885, Allen MSS, New York City Library.
8. Allen Diary, September 5, 1886.
9. Ibid., December 26, 1887.
11. Ibid., p. 159.
12. Allen to Frazer, September 25, 1888, Allen MSS.
13. Allen to Min Yongik, June 20, 1889, Allen MSS.
14. Allen to Frazer, September 25, 1889, Allen MSS.
19. Ibid., p. 21.
20. Allen Diary, September 30, 1903.

Selected Bibliography

Allen’s Unpublished Material
Manuscripts, 1884–1907. New York City Library.
Allen reports, correspondence, etc. Archives of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Presbyterian Historical Society, Philadelphia, PA.

Allen’s Published Works
1884 “Our First Letter from Korea.” Foreign Missionary 43, no. 7 (December): 303.
1885 “Medical Work in Korea.” Foreign Missionary 44, no. 2 (July): 74.
1885 “Only a Square Inch of Royalty.” Foreign Missionary 44, no. 4 (September): 176.

Works About Allen
Thy Will Be Done. The Conquest of the Amazon: Nelson Rockefeller and Evangelism in the Age of Oil.


An imposing tome, physically exhausting to read, but too intellectually stimulating and missiologically disturbing to put aside! Gerard Colby, a sometime congressional press secretary and longtime freelance journalist, with the help of Charlotte Dennett, an investigative journalist, has marshaled a mass of painstaking research to compose this enormity. With the meticulous, investigative skills of a private detective, and over a period of eighteen years, the authors gathered their material. Then, with the tedious, analytic method of a trial lawyer, they present their case against what they consider to be a conspiracy of North American corporations, the Central Intelligence Agency, and the Wycliffe Bible Translators against the tribal peoples and their natural resources in the Amazon, Central America, and Southeast Asia. The evangelical missiologist detects an obvious, condescending bias on the part of the authors against the missionary motif in general, and the philosophy of Cameron Townsend in particular. This should not negate the value of this documented, instructive critique of what the authors consider a well-meaning, but aberrant, missionary agency.

Implicated in the author's presentation is a parade of high-profile personalities-national dictators, national and corporate presidents, religious philanthropists, renowned evangelists, government agents, military heroes, missionary executives, and political revolutionaries—all guilty, consciously or unconsciously, of the rape of peoples and environments in the name of God, progress, profit, or the struggle of democracy against Communism.

The book illustrates graphically, and tragically, the problems of a noble, highly effective missions agency that must depend on government contracts, rich patrons, military aid, fundamentalist zealots, and dual identity to accomplish its evangelistic purpose. Ever since Constantine, the church-state relationship has been a problem for Christian missions.

At the heart of the book are two outstanding but, as presented in this work, tragic figures: Nelson Rockefeller, scion of the liberal Baptist, Standard Oil family; and William Cameron Townsend, founder of the conservative, evangelical Wycliffe Bible Translators. They become prototypes of opposing camps that, ironically, found common cause during the cold war days in the struggle against Communism. Rockefeller and Townsend, from different worlds and driven by disparate motives, have contributed more than any other North Americans to the conquest of the "Amazons of the world," a conquest that now threatens to destroy the great rain forests and the surviving indigenous tribes that dwell in them. Genocide and ethnocide are the results.

The authors trace the economic and political exploits of Nelson Rockefeller as a key adviser on Latin America to U.S. presidents from Franklin D. Roosevelt to Richard Nixon, and then as Gerald Ford's vice president. Rockefeller crafted an foreign aid system that fueled exploration for oil, rubber, and minerals. Personally and politically, he built roads and airstrips, backed surveys for colonization, funded agricultural projects, razed the rain forests, and helped the United States compete with other world powers for hegemony in Latin America— all of this with good intentions.

Townsend and his missionaries were drawn in on the cultural, social, and political side of the conquest. They needed the financial support of the philanthropists and the political clout of the national regimes. They were contracted by military dictatorships and civilian governments to pacify the tribal peoples and, naively, to integrate them into economies dominated by the North American market. In this way they gained access to the peoples they wanted to reach. They used the Bible to teach indigenous peoples to "obey the government, for all authority comes from God." Ultimately, both Rockefeller and Townsend were to be misunderstood and rejected by the very peoples they wanted to help.

There is much in this book to redemptively disturb and instruct modern missionary executives and missiologists—especially this reviewer, who spent seventeen years as a missionary in Argentina and has a daughter who is a Wycliffe missionary! The Christian mission, though spiritual, is intertwined with political society. It must work in the political milieu of the world. The support of political, financial, and cultural agencies is necessary for any mission body. However, such support must allow the mission to fulfill its purpose without becoming a tool of the supporting agencies. Missions must remember they are agents of the kingdom of God, not of the CIA! They are to demonstrate social responsibility and to remind political establishments that there is a morality that transcends the political to which a free people can appeal—God himself! Thy Will Be Done is well worth its read time. Let those who have eyes to read, read!

—Justice C. Anderson

Justice C. Anderson is Professor of Missions and Director of the World Missions Center at Southwestern Baptist Theological Seminary in Fort Worth, Texas.


This marvelous reference tool for missionary research is a model of what is needed for each country. Every mission board and society should encourage and facilitate the development of this kind of resource. It will be difficult, however, to find persons with the dedication and discipline of John W. Krummel—an American United Methodist career missionary in Japan—and his colleagues both in Jap...
pan and in North America who devoted years to this project. It was also vital to have the support of the Christianity and Cultural Research Center at Aoyama Gakuin University, a Methodist-related institution in Tokyo, and to have a well-established publisher such as Kyo Bun Kwan—the Christian Literature Society of Japan. The results are impressive.

The dictionary is a bilingual, clothbound volume (in a handsome slipcase), with entries for 1,534 persons (including photographs of many) who served in Japan under the United Methodist Church and its predecessor bodies, also the Methodist Church of Canada, the Free Methodist Church, and the Wesleyan Church, U.S.A. It "includes not only career missionaries but also short-term missionaries and contract workers, whether Methodists or not, who were employed by one of the Methodist missions. It also includes Methodists who were here as self-supporting missionaries or under non-Methodist agencies such as the YMCA, YWCA, and WCTU, and Methodist visiting scholars who were here in cooperation with the Japanese church or a Methodist board" (p. vi). In cases of married couples, both husband and wife have individual entries. Each entry gives detailed information in two parts: first, the basic biographical data with dates and places of birth and death, cause of death and place of burial, parents, education, ordination, marriage, mission sending agency, date of arrival in Japan, assignments in Japan, furlough dates, and final departure date from Japan. A second section gives a narrative account of the person’s career before and after service in Japan, significant contributions while in Japan, honors, publications, children, and references to sources of information. This is followed by a Japanese translation of the second section of the entry.

The amount of detailed information, the user-friendly design of presentation, and the care given to proofreading and production—all in Japanese and English—are truly remarkable and set a standard to be emulated.

—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, Connecticut.

APPLICATIONS INVITED FOR RESEARCH GRANTS IN MISSION AND WORLD CHRISTIANITY

The Overseas Ministries Study Center, New Haven, Connecticut, U.S.A., administers the Research Enablement Program for the advancement of scholarship in studies of Christian Mission and Christianity in Asia, Africa, Latin America, and Oceania. Grants will be awarded on a competitive basis in the following categories:

- Postdoctoral book research and writing projects
- Field research for doctoral dissertations
- Small-scale missiological consultations
- Planning grants for major interdisciplinary research projects

The Research Enablement Program is designed to foster scholarship that will contribute to the intellectual vitality of the Christian world mission and enhance the worldwide understanding of the Christian movement in the non-Western world. Projects that are cross-cultural, collaborative, and interdisciplinary are especially welcome. The deadline for receiving 1997 grant applications is November 28, 1996. For further information and official application forms please contact:

Geoffrey A. Little, Coordinator
Research Enablement Program
Overseas Ministries Study Center
490 Prospect Street
New Haven, Connecticut 06511-2196, U.S.A.
Tel: (203) 865-1827
Fax: (203) 865-2857
E-mail: glittle.rep@OMSC.org

This program is supported by a grant from The Pew Charitable Trusts.


This large and well-researched work on the history of Christianity in Africa should be included in any library where its subject is studied, though less as a guide for advanced research than as a sound introductory text for the serious student. Its author has taught African church history within Catholic seminaries in eastern Africa for many years, and his book has been reliably shaped by that experience. It is a straightforward, detailed, clearly organized work. "The proper focus of the book is the Catholic Church," the author tells us in the preface, but it is extremely ecumenical and includes much material relating to other churches.

As this book has been published at almost the same time as two other large histories of African Christianity—one by Elizabeth Isichei, the other by me—it seems sensible to offer some comparison between the three. In point of fact, all three have been written by Roman Catholics, but this is the only one to be primarily a history of the Catholic Church. It is also, in word length, the longest of the three. However, almost half the book consists of a useful country-by-country survey of the state of
the churches at the present day. This is the part of the book most obviously Catholic-oriented. The space given to the history of the churches prior to the last thirty years is, in consequence, more limited. This is particularly noticeable in regard to two subjects of considerable importance—the Ethiopian Orthodox Church and the Independent Church Movement, to both of which Baur devotes relatively little space.

The strength of the present work does, then, depend upon its being primarily a history of the Catholic Church, and in this regard the author is able to provide far more detail for Catholic missionary history than is available in the other two books. However, there is here too an imbalance that has equally been pointed out for other books, including my own, but is more serious in a specifically Catholic history. The imbalance consists in there being so much more on English-speaking than French-speaking Africa. Zaire, in particular, despite being, as Baur recognizes, “the largest Catholic Church in Africa,” receives remarkably little attention.

One of the most useful sections of the book may be that on the development of African theology after 1960. The fifty pages devoted to this could prove a very useful basic text for a course on the subject. Altogether this is a book warmly to be welcomed. One hopes that its publication in Kenya will not hinder its ready availability to readers in other countries and continents.

—Adrian Hastings


Internet for Christians.


Christian Cyberspace Companion.


As these two books make clear, Christians are already well represented on the Internet. Missionaries in distant places keep in touch with families and colleagues using e-mail. Pastors frequently are breaking the “lone ranger” image by working together on their sermons, studying biblical texts and their applications through on-line meetings. Research agencies have developed extensive databases that help mission strategists. There are World Wide

Now in Paperback

Christian Mission in the Twentieth Century
Timothy Yates

Voted “One of the best books in Mission for 1994” by the International Bulletin of Missionary Research

“A superbly readable digest of twentieth century missiological themes and movements, together with an engaging account of the formative persons most closely linked to them…”

—International Bulletin of Missionary Research

“This fine work offers a synthetic account of the development of the Christian mission in the present century. Yates is careful, ironic, and judicious in his handling of the material. His writing is clear and the book is effectively organized.”

—Missiology

56703-3
Paperback $17.95

Available in bookstores or from
CAMBRIDGE UNIVERSITY PRESS
40 West 20th Street, NY, NY 10011-1211.
Call toll free 800-872-7423.
MasterCard/VISA accepted. Prices subject to change. Web site: http://www.cup.org

World Mission

Rethink your understanding of mission. Prepare to work in other cultures or at the very edges of your own. Earn a degree or spend a productive sabbatical. Study with the imaginative and resourceful missionaries and missiologists on Catholic Theological Union’s faculty.

Claude-Marie Barbour
Stephen Bevans, SVD
Eleanor Doidge, LoB
Gary Riebe-Estrella, SVD
Archmedes Fornasari, MCCJ
Anthony Gittins, CSSp
John Kaserow, MM
James Okoye, CSSp
Jamie Phelps, OP
Ana Maria Pineda, RSM
Robert Schreiter, CPPS
Roger Schroeder, SVD

CONTACT: Eleanor Doidge, LoB
5401 South Cornell Avenue, Chicago, Illinois 60615 USA
312.753.5332 or FAX 312.324.4360

Catholic Theological Union

Member of the Chicago Center for Global Ministries
Web home pages that function as interactive tools for evangelism. And Bible translators are using sophisticated software to speed their work in many languages.

Clearly, the Christian community is discovering how to utilize computer networks. There may be sinful stuff in some corners of the Internet, and no doubt there is a danger that the omnipresent electronic record-keeping of purchases, bank accounts, medical and academic records as well as lurkers in cyberspace will invade our privacy and even dominate our lives. But it is also true that increasingly we will use computer-aided communication as an essential part of our missionary enterprise.

The two books listed above—published almost simultaneously—are designed to stimulate and assist the Christian who ventures into what is really the "new age." They are both written from an evangelical perspective and expect their readers to have more than a little curiosity about whom they may meet in the reaches of the Internet. They provide the "Sunday driver" or the "electronic tourist" with a roadmap to the information superhighway. Quentin Schultz, who teaches at Calvin College, seeks to answer what network users call FAQs—frequently asked questions. It is a helpful format for a beginner and opens the mysteries of cyberspace in ways that are both comprehensible and unthreatening. Internet for Christians is a very practical, basic guide, written in a popular style. It deals with many functional questions, such as where in the home a family might place its home computer (in common space, where it is easy to share and to supervise). It comes "bundled" with the newest Compuserve program disks that include a web browser to help you move easily in and around the interconnected world.

Jason Baker is an educational consultant at Maryland's Loyola College. His Christian Cyberspace Companion is also very readable but assumes that the reader will want to check out alternate routes (bulletin boards, search engines, information providers, etc.), study its maps of the superhighway, and become something like a commuter. He even offers computer shorthand and recommends "Netiquette" to expedite e-mail and keep it polite. The diagrams and screen images are especially helpful.

Both books are well indexed, contain clear glossaries, and list representative addresses on the Internet and WWW. The address lists are, naturally, already a bit out of date and seem to be limited by the authors' particular perspective. If you can afford to own both books, you will find them very useful. They belong alongside your software instruction manuals.

—J. Martin Bailey

Missionaries, Monks, and Martyrs: Making Disciples of All Nations.


Missionaries, Monks, and Martyrs: Making Disciples of All Nations is a contribution regarding Eastern Orthodox Church missions in the form of eight biographies of persons whom Eastern Orthodox Christians identify as models of mission ministry from within the Orthodox tradition. The personages included lived from the first centuries of the faith to the present: Paul, apostle to the Gentiles; monastics of
Egypt, Palestine, and Syria; Cyril and Methodius, evangelists of the Slavs; Kosmas Aitolos, missionary of the Balkans; Herman of Alaska; Macarius Gloukharev; Innocent Veniaminov, apostle to America; Nicholas Kasatkin, apostle to Japan; and Anastasios Yannoulatos, modern-day apostle.

The chapter-long biographies are presented with a positive accent, with the goal of showing an ongoing mission tradition in the Orthodox Church from antiquity to the present. Each biographical chapter ends with an assessment of the limitations as well as the contribution of each subject. The conclusion to the whole volume finds commonalities among all the eight missionaries: holy lives, biblical inspiration, commitment to use of the vernacular, respect for native peoples and their cultures, and perseverance in the face of daunting difficulties.

The text is easy to read and written with a certain rhetorical flair. It would be fair to say that the treatments are appreciative and informative, but far from uncritical. In this sense, they function to provide basic information and to inspire. Each of the stories comes across with a sense of realism with plenty of detail for the historically minded. The author also provides enough background information and explanation of Eastern Orthodox Christian practices so that it can be read profitably by anyone. The book belongs on the shelf of anyone interested in missions. In addition to the valuable bibliography, a thorough index is provided for the reader.

—Stanley S. Harakas

Stanley S. Harakas is the Archbishop Iakoueos Professor of Orthodox Theology Emeritus, Holy Cross Greek Orthodox School of Theology, Brookline, Massachusetts.

Yeshua Ben David: Why Do the Jewish People Reject Jesus as Their Messiah?


Can Jewish refutationists discredit Jesus to prevent fellow Jews from believing while still claiming that they are not attacking Christianity? They think they can because, while they have no objection to Gentiles becoming Christian, they believe that it is impossible for an educated Jew to become a Christian out of conviction. Walter Riggans replies, “If Jesus is not the Messiah of Israel, then he cannot be anyone else’s Christ” (p. 88).

Riggans, a minister in the Church of Scotland and director of the Church’s Ministry among the Jews (CMJ), has written a wonderful handbook for anyone engaged in witnessing to Jews. The book breathes the atmosphere of firsthand experience characterized by love, respect, and understanding. No Christian triumphalism here; instead, genuine empathy for Jewish pain caused by the church’s past conduct (oppression, coercion) and by the Holocaust, respectful understanding of Jewish objections to Jesus as Messiah, and knowledgeable argument based both on the Scriptures and on an excellent grasp of the Jewish exegetical tradition.

The largest portion of the book is devoted not only to giving information about Jewish objections to Christian claims but also to making potential witnesses sensitive to the many barriers that make even the hearing of the Gospel almost impossible for many Jews. The final part of the book is a thorough explanation of five key messianic texts: Genesis 3:15 and 49:10, Isaiah 7:14 and 9:5, and Psalm 22:17 [18]. Here Riggans’s knowledge of the Jewish exegetical tradition is fascinating and useful not only for those actively en-
gaged in witnessing but also for those simply interested in understanding these texts.

Knowledge of the Jewish exegetical tradition is helpful especially because sometimes modern rabbis have adopted interpretations precisely to exclude the Christian interpretation, whereas the tradition has possibilities useful to the Christian view. Yeshua Ben David is an excellent book, for it stimulates empathy, creates Christian interpretation, whereas the tradition has possibilities useful to the Christian view. Author David Sweet places the debate in historical context. An older Protestant Anglo-Saxon historiography had nothing but harsh judgments for Spanish Catholicism. In a new phase of the debate, Herbert Bolton rediscovered the mission as an important frontier institution that should be studied seriously. But Bolton may have romanticized the mission from a Western Christian point of view. The authors of this work propose to criticize the Bolton school in turn by reconsidering the mission from the viewpoint of the Indians who were gathered into the system.

The essays cover a wide variety of different experiences. Erick Langer studies the Franciscan missions in eastern Bolivia in the nineteenth century. In that situation the missions provided protection for the Chiriguano from local landlords. But Susan Deeds finds a less benign situation in northern Mexico, where the Indians used the “weapons of the weak” (p. 95) to resist total control by the Jesuits. The Franciscans in northern California, as authors Paul Farnsworth and Robert Jackson observe, were more pragmatic. As long as the Indians produced economically, the friars did not insist too much on cultural or religious conformity. In a worst-case scenario, described by Lance Grahn, the Guajiro Indians in northern Colombia repeatedly revolted against the missionaries and absorbed those elements of Christianity that they saw fit. Finally, Thomas Whigham praises the Jesuits in the Paraguay missions but concludes that the “Jesuit system failed” the Guarani Indians because it did not prepare them to become free and self-conscious agents capable of surviving the collapse of the missions by integrating them into the larger colonial world.

These essays, perceptive and well researched, will not end the debate. Many questions—such as concerning the nature of freedom and cultural identity—remain open to discussion. What is important is that this new mission history will challenge mission scholars and missionaries to reassess critically the alliance between Western culture and Christianity.

—Jeffrey Klaiber, S.J.

Jeffrey Klaiber is an American Jesuit and Professor of History at the Catholic University of Peru in Lima, where he has taught for the past twenty years.

The New Latin American Mission History


The New Latin American Mission History is a stimulating and thought-provoking re-evaluation of Catholic frontier missions in both North and South America. Seven American scholars reopen an old debate: in the name of Christian civilization, did the missionaries deprive the Indians of their freedom and destroy their cultural identity? Author David Sweet places the debate in historical context. An older Protestant Anglo-Saxon historiography had nothing but harsh judgments for Spanish Catholicism. In a new phase of the debate, Herbert Bolton rediscovered the mission as an important frontier institution that should be studied seriously. But Bolton may have romanticized the mission from a Western Christian point of view. The authors of this work propose to criticize the Bolton school in turn by reconsidering the mission from the viewpoint of the Indians who were gathered into the system.

The essays cover a wide variety of different experiences. Erick Langer studies the Franciscan missions in eastern Bolivia in the nineteenth century. In that situation the missions provided protection for the Chiriguano from local landlords. But Susan Deeds finds a less benign situation in northern Mexico, where the Indians used the “weapons of the weak” (p. 95) to resist total control by the Jesuits. The Franciscans in northern California, as authors Paul Farnsworth and Robert Jackson observe, were more pragmatic. As long as the Indians produced economically, the friars did not insist too much on cultural or religious conformity. In a worst-case scenario, described by Lance Grahn, the Guajiro Indians in northern Colombia repeatedly revolted against the missionaries and absorbed those elements of Christianity that they saw fit. Finally, Thomas Whigham praises the Jesuits in the Paraguay missions but concludes that the “Jesuit system failed” the Guarani Indians because it did not prepare them to become free and self-conscious agents capable of surviving the collapse of the missions by integrating them into the larger colonial world.

These essays, perceptive and well researched, will not end the debate. Many questions—such as concerning the nature of freedom and cultural identity—remain open to discussion. What is important is that this new mission history will challenge mission scholars and missionaries to reassess critically the alliance between Western culture and Christianity.

—Jeffrey Klaiber, S.J.

Jeffrey Klaiber is an American Jesuit and Professor of History at the Catholic University of Peru in Lima, where he has taught for the past twenty years.
A History of Christianity in Africa: From Antiquity to the Present.


Elizabeth Isichei, professor in religious studies at Otago University, Dunedin, New Zealand, taught in African universities for sixteen years. Aware of her limits as a Western scholar, she tries to write the history of African Christianity “from within” the inner experience and search of African Christians and their innumerable missionaries. The result is a kaleidoscopic book—covering the whole of African Christianity from the very beginning to our days—brimming with hundreds of persons, characters, quotes, and anecdotes.

A brilliant supplement to the recent works on African Christianity by John Baur and Adrian Hastings, the book is at the same time proof of the impossibility of writing a “general” history of African Christianity. The Good News has been proclaimed and received in too many different ways even within the same region or ethnic group. The one factor that stands out in the whole of the book is that Africans make Jesus their own, even when they remain in the context of the mainline churches. They interpret the usual concepts in new ways even when translating the Bible, calling the Book of Acts “Words concerning Deeds,” and naming the Lord’s Table “Feast of Memories” (p. 194). More important, they often manage successfully to fracture the overlegalized and often petrified institutional churches so that the Spirit can move freely again and again. These are stories that might be foreshadowing Africa’s influential Christian future.

—J. G. Donders, M. Afr.


Few thinkers leave a legacy that outlasts their own lifetime. Roland Allen is recognized not only as being such a figure but as being one whose influence has grown with the passage of time. He left Great Britain permanently and settled in East Africa in 1931 and died in obscurity in Nairobi, Kenya, in 1947. This carefully researched biography by his grandson gives us, for the first time, an account of Roland Allen’s family background, life, and ministry.

The book is arranged in fourteen chapters that trace the Allen family background and Roland’s upbringing, his missionary service in China, which was prematurely curtailed by ill health; his marriage and role as a family man; the World Dominion Movement, in which Allen played an important part for a time; his stints as a parish priest; and most important, his passion for mission reform, which he promoted through his extensive writing and speaking tours.

For anyone familiar with Roland Allen’s writings, no surprises come to light. But the book effectively places the development of Allen’s key ideas in context—ecclesiastical, social, and historical. A defining experience for Allen was the siege of Beijing in 1900. His passionate convic-
tion about the indigenous church becomes entirely credible when the causal link is established between this event and his subsequent prophetic critique and writings.

Allen emerges from these pages a man with a penetrating mind guided by a compelling vision. His sharp way of presenting his ideas was certain to alienate. Although he knew this to be a weakness, his sense of integrity forbade compromise. It is now said that his main ideas have been generally accepted, but an important part of Roland Allen’s witness is that radical questioning, while never in vogue, is always sorely needed.

—Wilbert R. Shenk

Wilbert R. Shenk, a contributing editor, is Professor of Mission History and Contemporary Culture, Fuller Theological Seminary, Pasadena, California. He served in Indonesia from 1955 to 1959 and was a Mennonite mission administrator for some years.

**Announcing 1996–1997**

Carol and Benjamin Weir  
**Fall 1996**

Tom Houston  
**Spring 1997**

**Senior Mission Scholars**

OMSC welcomes into residence this year Carol and Benjamin Weir, professors emeriti, San Francisco Theological Seminary. For thirty years the Weirs served as Presbyterian missionaries in the Middle East, including Lebanon, where in 1984–85 Ben Weir was held hostage for fifteen months. The Rev. Tom Houston’s long career in the ministry has included a fruitful pastorate in Nairobi, Kenya, and executive positions with the United Bible Societies, World Vision International, and the Lausanne Committee for World Evangelization. He currently serves with Lausanne as Minister-at-Large. In addition to providing leadership in OMSC’s Study Program, the Senior Mission Scholars are available to residents for counsel regarding current mission research.

**Overseas Ministries Study Center**

490 Prospect St., New Haven, CT 06511

Tel: (203) 624-6672  
Fax: (203) 865-2857

E-mail: studyprogram@OMSC.org  
Website: http://www.OMSC.org

**Kirchengeschichte Asiens.**


In several respects this sizable but handy volume is without equal. It covers the history of Christianity in Asia, chronologically from the apostolic age until 1992; geographically from the origin of the church in West Asia to its spread in the rest of the continent, including the new successor states of the former Soviet Union; theologically from the New Testament writers to modern Asian voices in theology. Its outreach is ecumenical, its profile distinctly evangelical, as witnessed by the “questions addressed to the churches” at the close of each of the fifteen chapters. The book reflects the process of testing in the classroom of a theological college in Indonesia. There is a commendable emphasis on growth of the churches in terms of independence. Congregational responsibility and personal witness rank higher than confessional integrity and structural perfection.

Plainly the main drawback of the book is that it requires a fairly good knowledge of German. A translation into English would be desirable. If it could be made, certain changes might be called for. In the first place, the vast apparatus of footnotes should be thoroughly revised. The present overabundance of references to articles in German encyclopedias and similar literature is even now in need of balance in favor of a more international scholarly scope. Why is it that, for example, neither Stephen Neill’s History of Christianity in India nor the available volumes of the larger effort in this field, undertaken by the Church History Association of India, have neither been utilized nor even mentioned in the bibliography? Finally, an index and a complete and consistent list of abbreviations would be more helpful than the rather confusing use of several different types of print throughout the book.

—Hans-Werner Gensichen

Hans-Werner Gensichen is Professor Emeritus of History of Religions and Missiology at the University of Heidelberg, Germany. He served as professor at Guriasal Theological College, Tranquebar, and Garukul Lutheran College, Madras.

**The Christian Churches and the Democratisation of Africa.**


The collection of essays in this volume clearly demonstrates that the mainline churches in Africa have not ceased to be
an important agent in social transformation. In the introduction, the editor, Paul Gifford, Leverhulme Research Fellow, University of Leeds, England, points out that by being involved in the sociopolitical project, Christianity in contemporary Africa is helping to create a civil society, which is extremely important for the success of any democracy.

The first chapter describes and discusses the "self-confident and able leadership" of the African churches as a source of "hope for African democracy" (pp. 34, 35). Chapters 2-4 give helpful theoretical analyses of the history of the relationship between church and state, the theological basis for democracy, and the problems involved in consolidating democratic governance in Africa. The remaining chapters (5-18) are narratives of events, from the late 1980s to about 1993, demonstrating an overwhelming wealth of insights regarding the role of the churches in the democratization of individual African countries.

It is helpful that the volume focuses not only on the rule of church leaders and foreign agents but also on the involvement of the local churches in using traditional conflict-resolution procedures "to mobilize people around reconciliation and rebuilding of communities" (p. 144).

Another important aspect of the book is the inclusion of the Pentecostal and charismatic churches in the democratization of Africa, with their emphasis on the supernatural powers believed to operate in the sociopolitical realm.

This invaluable collection of essays indicates that African churches are not just fighting against the oppression of the poor but are struggling for the promotion of a political system that will liberate people.

—Robert Abaagye-Mensah

Robert Abaagye-Mensah, currently a tutor at All Nations Christian College, Wore, England, was formerly lecturer and vice-principal, Trinity College, Legon, Ghana. He also served as a missionary in the Gambia.

"Pedlar in Divinity": George Whitefield and the Transatlantic Revivals, 1737-1770.


George Whitefield (1714-1770), cross-eyed man from Gloucester, England, who had to earn his way through college by serving meals to wealthy students, became one of the most successful Christian evangelists in all of history. Influenced by John and Charles Wesley while a student at Oxford University, Whitefield soon adopted their "Methodist" brand of piety. Indeed, while Whitefield and the Wesleys would ultimately split over doctrinal matters (the Calvinist Whitefield objected to the Wesleys' Arminianism), it was Whitefield who first persuaded John Wesley to take up preaching outdoors. In the spring of 1739, on the eve of his second revivalistic tour of England's burgeoning American colonies, Whitefield persuaded Wesley to take his place preaching in the fields outside Bristol, England. The rest, as they say, is history. While Whitefield's second American tour produced revivals throughout the colonies, setting the pace and defining the boundaries of America's "Great Awakening," Wesley became the leader of the revival movement back in England; in the end, all of Britain was forever changed.

Over the course of his career, Whitefield made seven separate trips to the colonies, preaching over 7,500 sermons to crowds that often numbered in the tens of thousands. In his biography of Whitefield, The Divine Dramatist: George Whitefield and the Rise of Modern Evangelical...
calism (1991), Harry S. Stout showed how, by pioneering and mastering the modern use of extemporaneous preaching, Whitefield became a sensational public figure, perhaps the most popular "performer" in all the British Empire. In this latest work on Whitefield, Frank Lambert's Pedlar in Divinity, Whitefield's fame and great success are discussed from another point of view. Taking for granted Stout's emphasis on the popular attraction of Whitefield's oral drama, Lambert emphasizes Whitefield's mastery of the world of print. By aggressively advertising his revivals in the colonies' rapidly proliferating public prints, Whitefield managed a significant expansion of the market for his services. Providing advance publicity for his revivals in colonial papers such as Benjamin Franklin's Pennsylvania Gazette (Lambert suggests that Franklin was to Whitefield what William Randolph Hearst was to Billy Graham, a secular media mogul who, by "puffing" the revivalist's services, made him a national celebrity), his preaching also received extensive coverage in colonial papers and magazines (Whitefield inspired and controlled the publication of Britain's first evangelical magazine, the Weekly History, begun in 1741)—indeed, Whitefield often wrote the copy for these articles himself!

All in all, Whitefield received more attention from the media than anyone else before the mid-eighteenth century, adding to his popularity by dominating the book and pamphlet trade as well. (Every year from 1739 to 1745, for example, American printers released more titles by Whitefield than by any other writer.) His unprecedented exploitation of these vehicles of mass evangelization helped to launch the powerful, modern tradition of evangelical revivalism. Though Charles G. Finney is often cited as the founding father of modern American revivalism, it was clearly Whitefield who established the most significant of Finney's "new measures." As Lambert has demonstrated forcefully, Whitefield knew how to "peddle" his gospel truths. His use of the media was clearly equal to the importance of his message.

—Douglas A. Sweeney

Douglas A. Sweeney is the Assistant Editor of The Works of Jonathan Edwards, Yale University.

A Praying People: Massachusetts Acculturation and the Failure of the Puritan Mission, 1600–1690.


Dane Morrison's study of the Massachusetts people's encounter with Puritan missionaries and the establishment of praying towns in the seventeenth century rests on a novel methodology. He employs insights of organizational systems theory, which sees any given society as a group of independent parts in interaction with its environment. When challenged by changes in the environment or a reconfiguring of the parts, the system must adapt in order to survive. Systems theory offers the advantage of defusing the terms "acculturation" or "accommodation" by giving them a universalized ring and viewing cultural change not as deterioration but as the adaptation of an organism (or society) to altered circumstances. Although the result is a sensitive narrative of the cross-cultural encounter of Massachusetts and Puritan, A Praying People falls short of delivering the thorough revision it promises.

The main shortcoming of Morrison's book is in the category of evidence. Schol-
ars of seventeenth-century Indian history, with more or less success, have all faced the problem of writing Indian history from primarily, if not exclusively, European sources. Morrison approaches these sources without the degree of caution called for, often taking the writings of Puritan divines (Thomas Shepard, John Eliot, and John Wilson, among others) as face-value representations of the thoughts of Indian individuals. More problematic, however, is Morrison’s lack of evidence for his pervasive broad descriptions of the way in which Massachusett Indians understood and adopted Puritan theology of Indian individuals. More problematic, however, is Morrison’s lack of evidence to support this claim. Morrison too frequently does not rally the facts and sources to support the insightful hypotheses derived from theory.

—Rachel Wheeler

Rachel Wheeler is a Ph.D. candidate in history at Yale University. She is working on a dissertation entitled “Forgotten Conversations: The Indian-European Negotiation of Religion in the Eighteenth-Century Northeast.”


This ambitious book attempts to draw missiological lessons from the history of Protestant and Catholic missions to the minority peoples of China. Through case studies of ten groups, the author, professor of world Christianity at Denver Seminary, examines the factors involved in the acceptance of Christianity by some people groups and its rejection by others. The “success stories” in the book (the Miao, Yi, Lisu, Lahu, and Wa peoples of southwest China and the Sediq of Taiwan) were all converted in large numbers through what Covell, drawing on the work of Donald McGavran, terms “people movements” to Christ. Culturally and economically marginalized, these peoples found a new sense of corporate identity through accepting Christianity. In contrast, peoples with a literate culture, complex religious heritage, and cohesive identity (Tibetans, Mongols, Islamic groups, and the independent Nosu/Yi of western Sichuan) were resistant to Christianity, Covell finds.

Covell applauds those missionaries who worked for the conversion of whole families and villages, according to the “people movement” model, and criticizes those who favored itineration and indiscriminate literature distribution. Among the resistant peoples Covell praises the “full-service ministry” model (pp. 74, 275), with a mission station offering medical and educational as well as religious services. However, as Covell himself notes, such mission stations often ended up serving mainly the Han Chinese, particularly if their target population was nomadic, like the Mongols and Tibetans.

This reader would have appreciated a clearer analysis of other missiological implications of the case studies, particularly those that were important at the time, such as self-support versus reliance on mission money, civilizing versus evangelizing, and missionary intervention in litigation. For instance, Covell seems to approve of missionaries seeking consular intervention on behalf of their converts (e.g. Samuel Pollard, pp. 93–94), or spending mission funds liberally with little at-

New Microfilm from Scholarly Resources

Presbyterian Church in the USA:
Board of Foreign Missions Correspondence and Reports, 1833–1911

The records of the Board of Foreign Missions (BFM) of the Presbyterian church provide invaluable information on efforts to spread the gospel in Africa, Asia, India, Iran, Latin America, the Philippines, and Syria-Lebanon. These records contain a wealth of correspondence, reports, sermon manuscripts, diary accounts, and more. Call for more information including roll counts and breakdowns.

D3325 290 rolls of 35mm microfilm, including 6 calendar rolls $24,820.00 for entire collection Individual rolls are $65.00 each. Guide (D3325.G) sold separately only: $25.00

Woman’s Work for Woman, 1871–1885

Features articles by and about women missionaries in America and abroad.

D3328 3 rolls of 35mm microfilm $55.00

Woman’s Work: A Foreign Mission’s Magazine, 1885–1924

This magazine resulted from a merger of Woman’s Work for Woman with Our Mission Field in December 1885 and was in production to 1924.

D3327 6 rolls of 35mm microfilm $51.00

Home Mission Monthly, 1886–1924

Focusing on missionary activities in North America, Home Mission Monthly was published by Home Missions of the Presbyterian Church.

D3328 5 rolls of 35mm microfilm $425.00

The Afro-American Presbyterian, 1925–1938

Established in 1879, this weekly African-American newspaper was devoted to “the Educational, Material, Moral and Religious interests” of blacks in the American South.

D3330 4 rolls of 35mm microfilm $340.00

The Christian Statesman, 1867–1897

Addresses the mores of the later nineteenth century from a religious perspective.

D3331 12 rolls of 35mm microfilm $1,020.00

The Sheldon Jackson Collection, 1856–1908

Sheldon Jackson organized pioneer Presbyterian churches in the West and Alaska. The collection includes his correspondence, photographs, scrapbooks, and travel diaries.

D3332 41 rolls of 35mm microfilm with guide $3,485.00

Scholarly Resources

104 Greenhill Avenue • Wilmington, DE 19805-1897
800-772-8937 • 302-654-7713 • FAX 302-654-3871 • e-mail: sales@scholarly.com
sourcing dubious validity for the general and historical background, and neglecting significant recent secular scholarship. Unfortunately, also, the book is marred by lax editing, resulting in factual errors (John of Montecorvino was not a “Jesuit” in 1294 [p. 113]; the “Greek Orthodox Church” should be the Russian [pp. 115, 118]), inaccurate citations, and inconsistencies of usage.

—Ryan Dunch

Ryan Dunch is a Ph.D. candidate in modern Chinese history at Yale University. His dissertation concerns Chinese Protestants in Fujian Province, China, from ca. 1850 to 1927.

1997–1998
Doane Missionary Scholarships
Overseas Ministries Study Center
New Haven, Connecticut

The Overseas Ministries Study Center announces the Doane Missionary Scholarships for 1997–1998. Two $3,000 scholarships will be awarded to missionaries who apply for residence for eight months to a year and wish to earn the OMSC Certificate in Mission Studies. The Certificate is awarded to those who participate in fourteen or more of the weekly seminars at OMSC and who write a paper reflecting on their missionary experience in light of the studies undertaken at OMSC.

Applicants must meet the following requirements:
• Completion of at least one term in overseas assignment
• Endorsement by their mission agency
• Commitment to return overseas for another term of service
• Residence at OMSC for eight months to a year
• Enrollment in OMSC Certificate in Mission Studies program

The OMSC Certificate program allows ample time for regular deputation and family responsibilities. Families with children are welcome. OMSC’s Doane Hall offers fully furnished apartments ranging up to three bedrooms in size. Applications should be submitted as far in advance as possible. As an alternate to application for the 1997–1998 academic year, applicants may apply for the 1998 calendar year, so long as the Certificate program requirement for participation in at least fourteen seminars is met. Scholarship award will be distributed on a monthly basis after recipient is in residence. Application deadline: February 1, 1997. For application and further information, contact:

Gerald H. Anderson, Director
Overseas Ministries Study Center
490 Prospect Street, New Haven, Connecticut 06511
Tel: (203) 624-6672 Fax: (203) 865-2857 E-mail: residence@OMSC.org

Are We Not Also Men? The Samkange Family and African Politics in Zimbabwe, 1920–64


Why would the distinguished Rhodes Professor of Race Relations and African History at the University of Oxford choose to write the collective biography of an African Christian family at the zenith of his career? Missiologists take notice! Even more important than the subject is the method of research Ranger employs. Ranger uncovered a treasure-trove of Samkange family papers in Zimbabwe. Diligently he supplemented them with evidence from Methodist and police files in the national archives, extensive oral interviews, and personal records from thirty-five years of his own research and writing on Zimbabwe’s political history.

The principal subject is Thompson Douglas Samkange (1893–1956)—a first-generation Christian, Methodist minister/educator, and early ecumenical and African nationalist leader. For twenty years (1928–48) as secretary of the Southern Rhodesia Native Missionary Conference, Samkange was the voice of African Christian unity in church and state. In 1938 Samkange attended the Tambaram conference of the International Missionary Council as the sole African delegate from his country. Returning after meetings with Gandhi and Nehru, and new friendship with Albert Luthuli, Samkange sought to build a self-reliant African rural church and educational center at a time of missionary dominance. In politics he helped to found a united African political movement through the Southern Rhodesia Bantu Congress, which he served as president from 1943 to 1948. However, this is a collective biography of a remarkable Christian family of the emerging Zimbabwe middle class. Grace (Thompson’s wife), and sons Stanlake and Sketchley, are major subjects as well, as Ranger paints a picture of two generations of church and political leadership.

Today there is an upsurge in research projects on non-Western Christianity funded by The Pew Charitable Trusts and others. Ranger’s study in the Heinemann series on Social History of Africa serves as a model of how to carry out such research and writing with integrity and excellence.

—Norman E. Thomas

Norman E. Thomas is the Vera B. Blinn Professor of World Christianity at United Theological Seminary in Dayton, Ohio. He served as a Methodist missionary in Zimbabwe and Zambia from 1962 to 1976.
The Supremacy of Christ.


It is extremely difficult to classify this book, written by Ajith Fernando, national director of Youth For Christ in Sri Lanka since 1976. On the one hand, it is carefully annotated (although the majority of the actual quotations are restricted to evangelical scholars). On the other hand, the book is strongly anecdotal (“I have found that in some of my darkest moments my hymnbook really ministers to me. I sit down at the piano and begin to go through the hymn book” [p. 121], similarly pp. 107, 177, etc.). While these anecdotes certainly make the book more interesting, they confuse scholarly argument with plausible but merely anecdotal supporting evidence.

An enormous amount of ground is covered, but this inevitably means that depth is sacrificed to breadth. There is no serious attempt to work out the profound issues of theodicy, raised in chapter 14. Indeed, the concluding sentence of that chapter, taken from E. Stanley Jones’s Suffering Is the Gift of God, raises many more questions than it answers. However, breadth may well commend itself to anyone looking for a comprehensive study of a vital contemporary issue, the supremacy of Christ.

Fernando is at his best when dealing with the Eastern religions, and it is very helpful to have biblical principles set alongside relevant Buddhist and Hindu teaching. Perhaps inevitably he’s less sure when referring to Islam: “the Qur’an has Jesus in a very unique position” (p. 53). While the Qur’an expresses unwavering respect for Jesus as a prophet, not even his virgin birth is taken to indicate uniqueness for him, and there is no doubt at all that in the world of Islam the primacy of Muhammad is unquestioned.

--Peter Cotterell

God’s Call to Mission.


The strength and most characteristic feature of this book is its weaving together of biblical and theological principles with a wide range of anecdotes, most of them drawn from the author’s wide experience of mission around the world. David Shenk grew up in the context of mission and revival in Tanzania. In later life, as successively director of home missions and overseas missions of a Mennonite missions board, he has traveled widely and been involved in church planting and church mission education. The voice of experience breathes through all that the book has to say about mission motivation and practice. This makes the book highly readable and accessible to the ordinary reader unfamiliar with theological and missiological jargon. It is not for the specialist, and none the worse for that. Footnote addicts will be disappointed.

Four chapters offer a biblical basis for mission. Although Shenk commendably includes the Old Testament in his survey, some will find this the weakest part of the book. That Israel was called to bless the nations doubtless implies being good neighbors (p. 31), but the question What about the Canaanites? is not sufficiently answered in the page given to it (p. 46).
And while Israel was certainly called to be a model to the nations, the picture is perhaps somewhat idyllic (and not always adequately referenced). New Testament scholars will wonder at the omission of Daniel from the discussion of the Son of Man and of Isaiah from Immanuel. Perhaps too much is attempted to do the biblical material justice. But readers will see mission in more of their Bible than they imagined before.

Subsequent chapters trace the historical and ecumenical growth of the church throughout the world, offer helpful advice on essential strategies for mission ("pray, plan, praise, partner") and interesting reflections on leadership patterns (though is too much weight given to cultural acceptability?), stress the importance of grace and generosity in mission giving, and give helpful insights into the meaning of worldviews and the cultural dress of religions. Every chapter has discussion questions, which increases the book’s usefulness in a church education program.

If supported by other books (especially in the biblical field), this is a warm, practical, and motivating call to individuals and churches to take mission simultaneously more seriously and more joyfully. —Christopher J. H. Wright

Christopher Wright is Principal of All Nations Christian College, an international mission training institution in Ware, England. Born in Northern Ireland, he taught Old Testament in the Union Biblical Seminary, Pune, India, from 1983 to 1988, with Crosslinks, an Anglican mission agency of which he is now Honorary President.

---

**Dissertation Notices**

**Corr, Donald Philip.**
"The Field is the World: Proclaiming, Translating, and Serving by the American Board of Commissioners for Foreign Missions, 1810–1840."

**Hankins, Jean Fitz.**
"Bringing the Good News: Protestant Missionaries to the Indians of New England and New York, 1700–1775."
Ph.D. Storrs, Conn.: Univ. of Connecticut, 1993.

**Haynes, Gerald Allen.**
"Meanings of the Term ‘Unreached People Group’: Consequences for Mission Purpose."

**Hingham, Carol Lee.**
"The Savage and the Saved: Protestant Missionaries, the Image of the Indian, and Native Policy in the United States and Canada, 1830–1900."

**Kostenberger, Andreas Johannes.**
"The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel’s Purpose and the Mission of the Contemporary Church."

**Lian, Xi.**

**Lin, Mei-mei.**
"Episcopalian Missionaries in China, 1835–1900."
Ph.D. Austin, Texas: Univ. of Texas at Austin, 1994.

**Nkrumah, Patrick Kwaku.**
"The Interaction Between Christianity and Ashanti Religion."

**Patrick, Christine Sternberg.**
"The Life and Times of Samuel Kirkland, 1741–1808: Missionary to the Oneida Indians, American Patriot, and Founder of Hamilton College."
Toward the Twenty-first Century in Christian Mission. OMSC's Director surveys major issues in mission on the eve of the third millennium. Cosponsored by Mission Society for United Methodists, and Lutheran Church-Missouri Synod Mission Services. Four mornings. $65

How to Develop Church and Mission Archives. Yale Divinity School archivist helps you identify, organize, and preserve essential records. Five sessions. $75

Doing Oral History: Helping Christians Tell Their Own Story. Learn how to document and preserve church and mission history. Five sessions. $75

Forgiveness and Reconciliation in the Middle East. Sponsored by Evangelicals for Middle East Understanding and OMSC, at North Park College, in Chicago. For further details, call 312-244-5786.

Nurturing and Educating Transcultural Kids. Focusing on the special needs of MK’s and other transcultural children. Cosponsored by Family Systems Ministries International. Eight sessions. $95


Christian Witness in a Context of Violence. OMSC’s Senior Mission Scholars draw practical lessons from their years of experience in the Middle East. Cosponsored by MARC/World Vision and Maryknoll Mission Institute. Eight sessions. $95

Discovering Mission Lessons from Korea and Japan. OMSC’s Associate Director leads four morning sessions highlighting principles of cross-cultural mission. $65

The Temple and Mosque Down the Street: A New Mission Challenge. Neely’s case studies help us become more informed and sensitive in interreligious witness. Cosponsored by Reformed Church in America Mission Services. Eight sessions. $95

Effective Communication with the Folks Back Home. A workshop on maintaining strong links with the sending church. Cosponsored by Presbyterian Church (USA) Worldwide Ministries. Eight sessions. $95

Teaching and Training Adults Across Cultures. Learn to apply sound teaching principles in cross-cultural contexts. Eight sessions. $95

Spiritual Renewal in the Mission Community. Rieckelman and Jacobs lead a time of biblical and personal reflection. Eight sessions. $95

The Missionary Journey on the Information Superhighway. Using hi-tech communications for the advancement of Christ’s kingdom. Cosponsored by American Baptist International Ministries and Billy Graham Center. Eight sessions. $95

The Mission of Jesus and His Church, in the Light of His Scriptures. The principal of All Nations Christian College, England, uncovers the Old Testament foundations of today’s mission. Eight sessions. $95

Sign me up for these seminars: Send me more information

NAME

ADDRESS

Overseas Ministries Study Center
490 Prospect St., New Haven, CT 06511
Tel: (203) 624-6672 Fax: (203) 865-2857
E-mail: studyprogram/OMSC.org

Publishers of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH
Book Notes

Arles, Siga, and I. Ben Wati, eds.
**Pilgrimage 2100: A Self Reflection on Indian Evangelicalism.**

Carpenter, David.
**Revelation, History, and the Dialogue of Religions: A Study of Bhaṭṭṛhari and Bonaventure.**

Carriker, Robert C.
**Father Peter John De Smet: Jesuit in the West.**

Duncan, Michael.
**Costly Mission: Following Christ into the Slums.**

Jordan, Peter.
**Re-Entry: Making the Transition from Missions to Life at Home.**

Killoren, John J., Jr.
**“Come, Blackrobe”: De Smet and the Indian Tragedy.**

McCahill, Bob.
**Dialogue of Life: A Christian among Allah’s Poor.**

McKinley, E. H.
**Marching to Glory: The History of the Salvation Army in the United States, 1880–1992.**

Menamparampil, Thomas.
**The Challenge of Cultures: Cross-cultural relationships, Conflicts, Inculturation.**

Mugambi, J. N. K.
**From Liberation to Reconstruction: African Christian Theology After the Cold War.**

Ucko, Hans.
**People of God, Peoples of God: A Jewish-Christian Conversation in Asia.**

Vroom, Hendrik.
**No Other Gods: Christian Belief in Dialogue with Buddhism, Hinduism, and Islam.**

Yim, Hee-Mo.
**Unity Lost—Unity to be Regained in Korean Presbyterianism.**

In Coming Issues

Latina America’s Fifth Wave of Protestant Churches
Clayton L. Berg, Jr. and Paul E. Pretiz

Jonathan Edwards: Missionary Theologian and Advocate
Ronald E. Davies

World War I, the Western Allies, and German Protestant Missions
Richard V. Pierard

The Building of the Protestant Church in Shandong, China
Norman Cliff

German Centers of Mission Research
Willi Henkel, O.M.I.

Indigenous Christianity and the Future of the Church in South Africa
G. C. Oosthuizen

In our Series on the Legacy of Outstanding Missionary Figures of the Nineteenth and Twentieth Centuries, articles about
Norman Anderson
Robert Arthington
Rowland V. Bingham
Charles H. Brent
George Brown
Thomas Chalmers
John Considine, M.M.
François E. Daubanton
G. Sherwood Eddy
George Grenfell
Malvin Hodges
Adoniram Judson
Hannah Kilham
Johann Ludwig Krapf
Vincent Lebbe
Robert Mackie
Jean de Menasce
Robert Morrison
Constance E. Padwick
Timothy Richard
Mary Josephine Rogers
Jack Winslow
Franz Michael Zahn