Ray Dirks, curator of the Mennonite Heritage Centre Gallery on the campus of Canadian Mennonite University, Winnipeg, served at the Overseas Ministries Study Center as artist in residence during the 2002-3 academic year. He was—and is—an artist with a mission. For much of his adult life he has chosen to sojourn among people who inhabit regions of the world least congenial to shalom, among shattered remnants of families engulfed in the chaos of war, famine, and natural disaster.

We consumers of media become quickly inured to the daily avalanche of bad news featuring anonymous men and women, boys and girls racked by terrible misfortune, rendered destitute by natural disaster, or uprooted by ferocious conflicts. Initial shock, perhaps accompanied by pangs of sympathy, soon gives way to indifference. What, after all, can we do? And in any case, “they” are not among those we think of as “us.” The weight of suffering humanity is a burden too great for any one or any nation to bear or, sometimes, even to notice. Social, religious, and perhaps even racial deficiencies—we subconsciously surmise—have combined to make them not quite as human as our ilk.

Continued next page
Such realities have led Ray Dirks to spend time living in discomfort among the uncomforted. As he resides among them, in some ways as one of them, he sees in their faces the image of God. And through his painting he will not allow us to forget this most fundamental of all truths about “the other.” In the face of the Sudanese refugee featured with this editorial—a widow, stricken most fundamental of all truths about “the other.” In the face of the most uncomforted. As he resides among them, he sees in their faces the image of God. And we can no longer so easily turn away.

“From now on,” the apostle Paul reminded the Corinthian church, “we regard no one from a human point of view” (2 Cor. 5:16). The “human point of view” is a utilitarian view of others, whether they be competitors, another ethnic or racial or religious group, or subjects of missiological research. For the Christian scholar, such deeply held convictions about the deepest identity of “the other” should bear directly on the way research data is collected and used. Johan Mostert and Marvin Gilbert make this point clear in their lead article, arguing that “from both a Christian and an empirical point of view. . . for a study to be scientifically valid, it must also be ethical, which means that it must protect the rights of its participants.”

Stefan Paas points to the widespread and long-standing practice of using “research” and “hard data” on “unreached people groups” as “new” more than as “mobilization rhetoric”—with scant information that is otherwise meaningful. His perceptive critique of “data” and its misuses underscores the need for a better way. It is essential that we honor the image of God in the individual men and women behind the data so that they are not mere objects of our research, subjects of our religious schemes, or the raw materials of our scholarly reputations or missiological successes, but children of God.

In “The Weight of Glory,” the oft-cited sermon that C. S. Lewis delivered in Oxford on June 8, 1942, we are reminded that Christians dare not succumb to a reductionist, utilitarian view of other human beings, no matter how alien, how distant, or how exploitable they might be. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilization—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendours.

This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner—no mere tolerance or indulgence which parodies love as flippancy parodies merriment.

Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses. If he is your Christian neighbour, he is holy in almost the same way, for in him also Christ vere latitatis—[Latin, “truly hides”]—the glorifier and the glorified, Glory Himself, is truly hidden. —Jonathan J. Bonk

Notes
1. This evocative painting by Ray Dirks previously appeared, without comment, on the cover of the October 2009 issue of the IBMR.
Obtaining Informed Consent in Missiologically Sensitive Contexts

Johan Mostert and Marvin Gilbert

Investigators (including missiologists) who conduct research with human participants ethically follow guidelines established by international conventions and covenants. These guidelines must be applied universally, without regard to the potential benefits they may hold to the participants (e.g., as in testing of an experimental medical treatment, where some participants receive a potentially helpful medication while others receive only a placebo). The academy has embraced these standards as evidence of best practice when approving research in religion and, by implication, within missiology.

Before initiating data-gathering methodology involving people, a researcher must solicit freely offered informed consent (IC) from potential participants. The IC protocol is both well developed and essential to credible research in the scientific community in general, and in medical and biogenetic studies in particular. In recent years, some within the scientific community have raised serious concerns about IC violations by researchers, particularly those pursuing data in non-Western nations. Any violation of best-practice methodology is deeply troubling.

On a positive note, these strongly voiced concerns underscore the commitment of the research community to ethical research, including the use of an acceptable IC protocol.

The absence of missiological literature addressing research ethics in general and IC protocols in particular is perplexing. Missiologists are, as a whole, committed to the practice of biblical ethics. As cross-culture specialists, they are also sensitive to cultural issues that may complicate research efforts. Missiologists are thus positioned by both calling and experience to lead the discussion of how to apply research ethics in Majority World contexts. Yet the missiological literature has been strangely silent in regard to IC issues. This article is an attempt to address this lacuna. We first examine the use of IC research protocols described in the secular research literature. We then incorporate these insights into a model that holds promise for obtaining valid IC approvals in missiologically sensitive contexts.

Informed Consent as a Benchmark

Stacy Lee reviewed six of the international agreements that have established the requirements for ethical research. Most are specifically focused on pharmaceutical research and medical trials. Three of these six apply to broad fields of academic research with human subjects, including (by implication) missiological research: (1) the 1948 Nuremberg Code, (2) the 1966 International Covenant on Civil and Political Rights, and (3) the 2007 U.N. Declaration on the Rights of Indigenous Peoples (with special reference to article 11). They were written to protect the rights of participants recruited for academic and scientific research. Paramount among the stipulations in these documents is the right to refuse participation in research without loss of any kind, including services and privileges. The means of enforcing these various agreements, however, are typically not specified. Generally, the primary responsibility for their enforcement lies with the Institutional Review Boards (IRBs) approving the research. The U.S. Department of Health and Human Services has highlighted the oversight role of IRBs for ensuring that ethical guidelines in human research are maintained.

Essential Elements of Informed Consent

What exactly does a conventional IC protocol stipulate? Of the eight elements listed in Title 45, Code of Federal Regulations (45CFR46.116, 2009), five seem especially relevant to missiological researchers (MRs):

1. An explanation of the study’s purpose, duration, and procedures.
2. A description of any foreseeable risks or discomforts, presumably including psychological risks from being associated with a published study.
3. An explanation of how the participant’s identity and research data will be kept confidential and secure.
4. Whom to contact, should future questions arise.
5. Assurance that involvement in the study is voluntary; a prospective participant is totally free to refuse to participate in the study and to withdraw from the study prior to its conclusion.

These elements are explained as the researcher presents the details contained in the IC form, which should be printed in the participants’ preferred language. Should they agree to sign the form, participants are given a copy for future reference. Occasionally, factors suggest that requiring a signature on a printed IC form would not be appropriate. Under such circumstances, relevant IC information should be summarized in a document given to the participants (45CFR46.117, 2009). Alternative means of assessing their willingness to participate must then be sought, some of which are identified in this article.

Waiver of Informed Consent

Some research may not require IC. An IRB could grant such a waiver when (1) the study involves no more than minimal risk to the participants, (2) the waiver will not adversely affect the rights and welfare of the participants, or (3) the research could not practicably be carried out without the waiver.

In light of the absence of research on this subject, we are concerned that “minimal risk” has not been defined from a mis-
siological perspective. Similarly, it is not clear whether IRBs take into account the rights of the Majority World church to understand and respond to research that involves them. Researchers should ascertain indigenous church leaders’ perspectives on potential risks associated with missiological research. In a global church context, these elements require a different definition of the concept of risk.

Violation of IC Protocols

Both the scientific community and the courts take seriously egregious violations of the IC protocol. This was highlighted a few years ago when the Nigerian government sued the pharmaceutical giant Pfizer for using Africans as “guinea pigs.” A meningitis epidemic in Nigeria in 1996 prompted Pfizer to send a team of doctors there to the city of Kano in order to further test a new drug called Trovan. Though the drug company has argued to the contrary, Pfizer’s researchers failed to obtain written IC from at least some of the parents of the 100 children in the hastily designed study. Unfortunately, paralysis and various deformities developed during the clinical trial, and 11 of the 100 children died. Pfizer argued that the meningitis outbreak itself, not Trovan, caused these losses. Yet it is now paying millions of dollars in compensation, essentially for violating internationally recognized principles of ethical research, including compliance with an established IC protocol.

Much is at stake in maintaining ethical standards in all research activities. Donna Shalala argued that “any deterioration in the protective foundation we have laid can cause direct harm to human subjects of research and indirect harm to the reputations of the investigators, their academic institutions, and the entire research community.” For all of these reasons and more, MRs must utilize best-practice ethical research strategies, including the IC protocol.

IC Protocols in Majority World Contexts

Researchers have warned that linguistic and cultural differences in the Majority World may interfere with the IC process. IC documents must obviously be translated accurately. Beyond normal translation, however, the original text must also be culturally adapted for the targeted participants. As Z. A. Bhutta has explained, IC protocols in the West focus predominantly on written documentation, not on ensuring that the participants actually understand what they have signed. These complex, litigiously oriented documents are beyond the comprehension of the average research participant in the Majority World. Investigators have affirmed that the relevance of individual voluntary IC in non-Western settings remains highly controversial.

Why an Alternative IC Protocol Is Needed

The conventional IC protocol with competent adults culminates in the participant-volunteers signing a detailed legal document. These required signatures are the focal point of dissatisfaction with this process as reported in the extensive IC literature. This has become such a contentious issue that as many as 40 percent of Majority World researchers have abandoned the use of written IC agreements. These researchers, still striving to be ethical in their studies, prefer verbal or other means of ensuring that research participation is both informed and voluntary.

Concern over requiring IC signatures was recently voiced by some of our doctoral missiology students while discussing their proposed dissertation methodologies. One student, objecting to the requirement for signatures by those he intended to recruit for his study, explained how serious this issue is for those in his ministry context. Official documents with signatures on them could threaten the ministries of potential research participants. Indeed, their civil freedom could be lost if government officials in their nation discover the document. In 2001 the National Bioethics Advisory Commission reflected a similar concern, noting that in some cultures, “people distrust any signing process . . . even in countries with a high literacy rate, such as Argentina and other Latin American countries, where people have lived under oppressive regimes and fear that signing a document could place them in jeopardy.” Similarly, researchers have concluded that signing an official, legal document is “inconceivable in some countries” because doing so may create “substantial risks.” Clearly, an alternative protocol is needed so researchers can maintain the spirit of research ethics while avoiding the letter of the Western IC protocol.

In many Majority World contexts “agreements based upon trust do not require a signature.” Signatures in some cultural contexts are “only used for documenting major events such as marriage”; they may not be required even when formalizing business deals. Emphasizing trust over formality, this cultural perspective is common in some Asia-Pacific cultures, where another of our students lives and ministers. When discussing his research strategy, he argued that requiring a signature from his future research participants would strongly suggest he did not trust them.

Movement toward Greater Flexibility

Gregory Pappas and Adnan Hyder argue that “standards for informed consent must be adapted to cultural circumstances of the country in which the surveys are conducted.” Flexibility in the IC protocol is essential, especially when working with “special populations.”

A variety of alternatives have been either advocated or actually used. Several people have suggested that IRBs should allow researchers to document verbal agreement from illiterate participants. Other researchers have used audio recordings to capture their participants’ verbal IC agreement, a method that was “accepted by all participants.”

Some field researchers have suggested that a third party should be actively involved when IC details are presented to prospective participants. Third-party options discussed in the literature include (1) a social worker,” an official advocate,” an ombudsman,” and (4) an “objective witness.” Unresolved questions abound in the use of an active third party. Nonetheless, it is important that researchers “feel empowered to experiment with new and creative approaches to respond to participants’ needs.”

The model presented below builds on the work of Angeles-
Llerenas, Wirtz, and Lara-Álvarez. It offers a plausible alternative to the conventional IC protocol.

**Active-Witness Model for IC Compliance**

Many MRs live and work in contexts that reflect one or more of the IC challenges identified in the secular literature. Their potential research participants may be illiterate, legally minors, fearful of reprisal, uncomfortable with formal agreements, or legally incompetent adults. Unlike their secular counterparts, however, MRs have typically made long-term spiritual, cultural, emotional, and (often) linguistic commitments to the people they serve. Their commitments make them especially alert to missiologically sensitive factors that could threaten not only the research effort but also their future ministry effectiveness in their chosen cross-cultural setting. This unique sensitivity to their potential participants should motivate MRs to seek creative ethical alternatives to conventional research methodologies, including the IC protocol.

Before adopting an alternative IC model, an MR must understand the conventional IC protocol. A witness is not required when potential participants are literate, understand the language used in the original IC form (often English), and are legally competent adults. They sign their forms after reviewing them and hearing details of the study presented verbally; each participant keeps a copy for future reference. Some IC form templates also require the signature of the researcher who presents the information.

The “normal-witness model,” summarized graphically in figure 1, is often used when participants are illiterate or non-English speakers. Such a witness, essential to ethical research in such situations, objectively (1) observes the explanation of the IC form, (2) ensures that participants’ questions have been addressed, and (3) looks “for any indication that the participant may not fully comprehend the information provided prior to signing the consent form.”

In missiologically sensitive contexts, potential participants may grasp completely the researcher’s explanation of their rights and prerogatives. When asked, they may affirm both verbally and nonverbally that they understand these IC details. By the same means, they may indicate that they voluntarily agree to participate in the study. But the MR’s expectation that they then sign a legal document, likely perceived by them as subtle pressure, may strain their relationship with the MR. This perceived pressure can destroy the very empowerment and respect intended by the IC process. All who are associated with the study, including the IRB that is to approve the study, wish to avoid such a discordant start to a kingdom-relevant investigation.

An alternative to the normal-witness model, labeled here the active-witness model, is presented in figure 2. The active-witness alternative does not require IC signatures from potential participants in missiologically sensitive studies, even if the participants are literate and legally competent. Instead, a witness actively observes the participants’ verbal and nonverbal responses of affirmation to the IC conditions presented by the MR. The active witness ensures by direct observation that only those who willingly agree to participate are allowed to remain in the study.

The IC form must specify the means by which potential participants indicate their willingness to volunteer for the study (i.e., the “Informed Consent Process”). Options for indicating their affirmation include verbal responses (e.g., saying “Yes,” preferably one at a time) and nonverbal responses (e.g., raising their hands or standing up).

Once the active witness is convinced that the potential participants have freely agreed to participate in the study, he or she will sign the form. Only the signatures of the witness and the MR are required. The MR’s signature attests that the IC conditions and safeguards have been clearly and accurately explained to the potential participants, and that all choosing to participate in the study are doing so freely as volunteers.

**Concerns about the Role of the Witness**

Three primary concerns for potential participants, related to the role of an IC witness, were discussed by Angeles-Llerenas, Wirtz, and Lara-Álvarez:

- Loss of confidentiality and anonymity: the witness might later disclose the participants’ identities to others.
- Loss of esteem and/or stigmatization by associating with either the MR or the study: the witness might stigmatize those recruited to participate in a high-threat study (e.g., an HIV-AIDS investigation).
- Loss of true voluntary involvement: the witness, simply by his or her presence (and role in a potential participant’s life), may generate pressure, whether real or imagined, to comply.

These concerns must not be taken lightly. They are serious enough, in fact, that Angeles-Llerenas, Wirtz, and Lara-Alvarez suggest that a witness would not be required in a study that holds little threat to its participants. This no-IC-witness strategy has support in the literature, but without clear guidelines as to what constitutes a threat or risk to participants. Additional research is needed to develop meaningful guidelines for determining the degree of threat associated with various methodologies and with various missiological contexts. Should the MR or the approving IRB determine that a witness is required, we are convinced that, through prayer and seeking wise counsel, an MR can identify an effective witness. The witness-centered concerns presented above need not threaten the ethical integrity of the IC process in missiologically sensitive contexts.

The literature clearly indicates who should not be an IC-
process witness: (1) a family member of anyone in the room, including the MR, (2) a member of the MR’s research team, or (3) a caregiver who will continue to serve the participants in some fashion. Angeles-Llerenas, Wirtz, and Lara-Álvarez wisely suggest that the potential participants themselves might be able to suggest a suitable witness. The MR, of course, carries the primary responsibility for ethically conducting the entire study, including the task of selecting a credible witness.

The MR normally has access to potential witnesses who are respected in the society in which the study is being conducted, people the potential participants will trust. Witnesses must be neutral in relation to both the MRs and the potential participants; no subtle or overt form of coercion or pressure can be permitted to threaten the IC phase of the study. Witnesses might be recruited in a variety of contexts: social workers, area pastors or elders, the local equivalent of notaries, educators, and respected businesspeople or tradepeople. Another possibility would be selecting a person from the same population from which the potential participants are sampled (e.g., a Bible school graduate not selected to participate in a focus-group study of recent graduates).

Angeles-Llerenas, Wirtz, and Lara-Álvarez recommend training for witnesses. This excellent suggestion would empower witnesses to understand (1) their role in the IC protocol, (2) the limits of their responsibilities, labeled “terms of reference” in some contexts, and (3) some details about the research. IRBs could develop easily translated templates and PowerPoint presentations to assist with this training.

**Summary**

Researchers have commented that “for a research study to be ethical it must be scientifically valid.” From both a Christian and an empirical point of view, the reverse is also true: for a study to be scientifically valid, it must also be ethical, which means that it must protect the rights of its participants.

The active-witness model introduced here offers an ethical alternative to the conventional IC protocol when the IC-waiver option is not considered viable by a missiological IRB. This model should be considered when potential participants in a missiological study feel threatened by signing an official document, or when they would be culturally offended if asked to do so.

MRs and members of missiological IRBs need to actively engage the issue of IC in the missiological community. Following the primary recommendation by Angeles-Llerenas, Wirtz, and Lara-Álvarez, discussion and debate regarding the use of this active-witness model is needed. Debate should extend to Majority World mission partners; their rights to understand and approve research that affects them should be explored.

MRs have the opportunity to engage in exemplary research while remaining sensitive to the needs of those they serve and recruit as potential research participants. Use of the active-witness model of IC may facilitate such research in missiologically sensitive contexts.

**Notes**


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See “Title 45, Public Welfare,” 45 CFR 46.116(d)1(1 to 4), 2009.


Shalala, “Protecting Research Subjects,” 809.


Hyder and Wall, “Informed Consent and Collaborative Research.”


Bishop Kenneth Cragg, 1913–2012

Albert Kenneth Cragg, one of the foremost scholars of Islamic and Christian theology, died November 13, 2012, at the College of St. Barnabas near Lingfield, Surrey, England, at the age of 99. Educated at Oxford, he was ordained in the Anglican Church in 1937. During World War II he taught at the American University in Beirut. After the war he received a doctorate at Oxford, then became professor of Arabic and Islamic studies (1951–56) at Hartford Seminary, Hartford, Connecticut, where he also coedited the journal Muslim World. Then followed five years as canon of St. George’s, Jerusalem, and study secretary for the Near East Council of Churches (1956–61), and seven years as sub-warden and then warden of St. Augustine’s College, Canterbury (1961–67). From 1967 to 1970 he was on the faculty of Ibadan University, Nigeria. In 1970 he became assistant bishop of Jerusalem, residing in Cairo as bishop of Egypt until 1974, when he returned to the United Kingdom to a lectureship at Sussex University, following which he was an assistant bishop within the Wakefield Diocese. In 1982 he retired to Oxford.

Olav Fykse Tveit, general secretary of the World Council of Churches, said of Bishop Cragg, “He was one of the towering intellects of his generation who helped to shape our churches’ understanding of the Middle East and Christian-Muslim interaction.”

Among the most important of Cragg’s more than thirty books are The Call of the Minaret (1956, 1986), Sandals at the Mosque (1959), The Dome and the Rock (1964), The Event of the Qur’an (1971), The Mind of the Qur’an (1973), The Arab Christian: A History in the Middle East (1991), and The Qur’an and the West (2005).
The Use of Social Data in the Evangelization of Europe: Methodological Issues

Stefan Paas

From the very beginning of the modern missionary movement, extensive data have been collected and published regarding the numbers of new church plants, workers in the field, demographics, and the like. With the West increasingly being seen as a mission field, it has become an area for collecting mission statistics as well. This is particularly true for Europe. Today the websites of virtually all organizations and denominations concerned with the evangelization of Europe contain a large amount of quantitative information about European countries, with varying degrees of accuracy. We read, for example, that “in many European countries less than five percent of the population attend any church,” that Portugal had 3.0 percent evangelicals in June 2010, or that 40.4 percent of Ukraine’s “People Groups” are “unreached.”

Most of these statements are presented without clearly indicating the sources of the information, delineating the research methodology followed, or defining the core concepts employed. They present supposedly “hard” data but without explanation or theoretical framework. Obviously, most of these surveys, with their maps, descriptions of unreached people groups, statistics, and definitions of “felt needs,” are not primarily meant as social research data but as “mobilization rhetoric.” Although they point us in the right direction (collecting social data is imperative in any missiological analysis), they are virtually worthless as serious research.

Fortunately, there are reliable data collections that missiologists can use. In fact, Europe (especially western Europe) is among the best-researched areas of the world in terms of religion. These collections contain a large amount of accessible data, collected according to the highest social-scientific standards. This does not mean, however, that they have no problems. There are important methodological issues to be considered in using these databases in the context of efforts to evangelize Europe, some of which I discuss here.

How Hard Are “Hard” Data?

Collections of quantitative data may appear to be “neutral” pools of data, needing only to be interpreted by sociologists or missiologists. This is, of course, not true. The databases mentioned above have been composed and funded with specific aims, such as supervision of European integration. Their selection of questions is not meant to further the cause of Christian mission. When observed carefully, they also appear to be less “factual” and obvious than may at first be apparent. In fact, there are considerable methodological problems, giving us good reason to be reluctant to trust these data blindly, regardless of how responsibly and transparently they have been collected.

For example, data from different surveys are often inconsistent or even contradictory. For cross-national surveys a specific problem is the different way in which the same question may be understood in various countries because of cultural differences. It is also important to remember that most surveys have relatively small sample sizes (around 1,000 people per country). Conclusions about minority groups or certain age cohorts therefore tend to be based on very small response groups, which affects their reliability.

Here I consider three methodological issues that are relevant for Christian mission: (1) the definition of core concepts, (2) the comparison of data from different periods, and (3) the phrasing of questions.

Definition of core concepts. Most questionnaires cluster their questions under headings such as “Perceptions of Life,” “Family,” “Religion and Morale,” and “National Identity” (EV5/WVS). This reflects the common assumption that the realm of religion can somehow be isolated from the rest of human social life. People are defined as religious when they say they believe in God, attend church services, pray, and so forth. However, singing the national anthem with tears in your eyes or paying high entrance fees and painting your face in order to watch your favorite soccer team play is not counted as religious activity.

This is a notoriously difficult issue, generating much discussion among scholars who study religion. From a social-scientific perspective, it is important to note that the definitions of core concepts tend to be more specific in the data than the definitions found in the literature. For example, if someone says they believe in God, they may not actually be religious. Similarly, if someone says they attend church, they may not actually be attending church services. Therefore, it is important to consider the definitions of core concepts when using these data.

Resources

Several social databases address religion, especially Christianity, in Europe. Probably the most complete and easiest to access are the combined data of the European Values Study (EVS) and the World Values Survey (WVS). These studies consist of a longitudinal series of quantitative surveys, from 1981 to 2008. They have been severely criticized, however, because of their lack of clear theoretical orientation and poor framing of questions. Moreover, the wording of some questions in consecutive EVS surveys has been changed, rendering it sometimes difficult to compare answers from different years.

A second source of information is the database of the International Social Survey Programme (ISSP), starting in 1984 with four founding members. Currently forty-five member countries are involved (twenty-seven of them European). ISSP has conducted three surveys on religion in Europe: in 1991, 1998, and 2008. Although this survey has stricter social science controls, as well as concern for continuity of questionnaire design, it is limited to a fifteen-minute module in a larger survey.

Another important and recent database is produced by the European Social Survey (ESS). This biennial effort started in 2002 and has continued in 2004, 2006, 2008, and 2010. The ESS claims to have higher scientific standards and to use more flexible questionnaires than other surveys.

Besides these international surveys, most countries have their own social research institutes. Census data and, in some cases, denominational records provide additional information.

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perspective, the advantage of having a clear concept of religion is obvious. It helps us to formulate scientific problems, and it allows us to register social change as, for example, the secularizing of society. There are also political interests involved, such as the question of whether certain groups and organizations may be considered religions and be protected by the laws of religious freedom.  

Social theorists typically distinguish substantive and functional definitions of religion. According to the former, religions are unique in having certain contents (usually the belief in extraordinary, or “supernatural,” phenomena). Functional definitions describe certain effects that religion has for individuals or society. Substantive definitions are often narrower than functional definitions, although this depends on the number of functions a scholar would categorize as typically religious. In any case, the questionnaires mentioned seem to assume an implicitly substantive definition of religion, which is distinct from the nonreligious domains “national identity” and “family.” Such distinctions will always be debated, as will the juxtaposition of “religion” and “morale.”

From a missiological point of view, it may be more fruitful to employ a functional definition of religion, which allows us to do justice to the traditional Christian belief—at least since Augustine—that religion is not just a matter of having certain convictions and habits but, more broadly, is also an orientation toward anything that ultimately concerns us. According to Christian philosopher James Smith, religious institutions are those “that command our allegiance, that vie for our passion, those “that command our allegiance, that vie for our passion, those “that command our allegiance, that vie for our passion, those “that command our allegiance, that vie for our passion, and their religion “from the outside.” We all do. It is important, however, to discuss the kind of criteria we use and the kind of questions we ask. The available databases contain only the most general questions, such as “Do you believe in God?” “Do you attend religious services on a regular basis?” “Do you pray?” or “Were you raised with religious values?” Evangelicals would also be interested in more specific questions, such as “Do you believe that you are justified by grace alone?”—provided, of course, that people understand the terms of such a question.

So it is important to note that the available surveys of religion in Europe (such as EVS and ISSP) show roughly how many people are Christians (in a nonconfessional sense), and also how seriously they take their own Christianity, but they do not tell us about their stance toward theological differences, such as the one between Roman Catholicism and the churches of the Reformation. A decision whether Catholic or Orthodox countries are legitimate “mission fields” for evangelical missionaries, for instance, cannot be made solely on the basis of these data. In the end, this is a theological decision, although it can and should be informed by reliable social information.

Comparing data from different periods. Some theologians are frustrated at sociologists for wording their survey questions exactly the same year by year. Social scientists defend this practice by
pointing at the necessity of comparing data from different periods. If in 1980, for example, 45 percent of a certain population answered “yes” to the question “Do you believe in God?” and in 2010 only 35 percent of the population did so, we conclude that this belief has dropped 10 percent in thirty years. Or has it? The conclusion assumes that respondents in 2010 understood this question in exactly the same way as respondents in 1980. Some scholars would reject this conclusion, because it does not take into account that religious traditions are continually changing.

The same applies for cultural interpretations of the word “God.” People now may perhaps feel more hesitation in answering “yes” to a question whether they believe in God, not because they have become atheists or agnostics, but because they no longer feel that the word “God” is adequate to describe whom or what they believe in. These surveys perhaps record a shift from belief in the traditional Western (theistic) concept of God as a “supercause” or a heavenly guardian toward a more diffuse and vague awareness of God, an awareness people find difficult to express in words.15

An analogous issue is belief in heaven. In evangelical circles traditional concepts of heaven and the afterlife have recently been criticized as unibiblical and Platonict.16 If these views influence thinking Christians to such an extent that they begin to answer “no” on questions like “Do you believe in heaven?” outsiders may see this development as evidence of the demise of orthodoxy. The opposite, however, may be true—at least from an insider’s point of view.

Seen from this perspective, what is measured is the extent to which people affirm or deny traditional statements of church doctrines, but not the possible changes in their own religious life or their corrections of doctrine. In this way, there may be a hidden similarity between conservative theology and the sociology of religion as it is usually conducted. Both record only what is disappearing, measured against the standards of the past. Newer theological reforms fly under their radar or are dismissed as changing the rules of the game. Sociologists would counter that they do in fact conduct research into contemporary religious attitudes and “new spirituality.” Such a response may not be adequate, for the new religious expressions are usually very different from the church-bound Christianity of the past.

A related problem is the change in the meaning or status of certain (religious) institutions over the years. For example, in comparing baptism figures across both time and place in Europe, we must be aware of the changing perceptions of this practice.17 In the more secular parts of Europe, baptism is increasingly seen as initiation into a volunteerist organization rather than as a badge of national identity.18 Over the generations, people’s understandings of rites and institutions like baptism, confirmation, marriage, citizenship, and nation change, which complicates considerably the task of interpreting data from different time periods.

The phrasing of questions. A third methodological fault line is the question of what exactly is being measured. This question has several aspects.

Conclusions as to the religiosity of Europeans are obviously based on their own answers to questionnaires and interviews. But how should we understand these answers? For example, since these surveys usually do not qualify terms like “God,” “heaven,” or “pray,” it is impossible to establish exactly what a person means if he or she answers affirmatively the question “Do you believe in heaven?” Is this person an orthodox Christian (who furthermore believes that it is, indeed, orthodox to believe in heaven)? someone who has never seen a church from the inside? or perhaps someone who has just read The Discovery of Heaven by novelist Harry Mulisch?19 In other words, these databases need backup by qualitative research, allowing us to probe further what people mean when they say they believe in “heaven.”

Also, it is well known that people’s answers tend to be influenced by the cultural status of Christianity (or any other religion) in their country and by general expectations regarding religious behavior as related to their national or class identity. Do high rates of religious beliefs and behavior tell us more about the status of religion in a particular country than about the actual beliefs of people in this country? For example, research among North Americans indicates that self-reporting of church attendance may be as much as twice as high as one’s actual church attendance.20 This discrepancy occurs most among those who consider themselves regular churchgoers. It seems, therefore, that the traditionally high church attendance rates in the United States may tell us more about how Americans want to see themselves than about what they actually do.21

This phenomenon raises questions also about religious data from the past. Could historic recordings of church attendance and Christian beliefs have been exaggerated because of a possibly greater tendency in those days to conform? What is being measured now may still be a genuine decrease in church membership and a diminishing of traditional Christian beliefs, but the numbers are perhaps influenced by the extent to which large groups of church members nowadays feel free to admit that they do not really belong or believe as they might feel they are supposed to—feelings that may have been more disguised or suppressed in the past. And could the reverse be true in countries where religious life stands under cultural suspicion or is even persecuted? Such reversals of context likely help to explain the sudden surge of religious activity reported in most post-Communist nations after 1989. Also it is conceivable that

Could historic recordings of church attendance and Christian beliefs have been exaggerated because of a possibly greater tendency in those days to conform?

many people in thoroughly post-Christian countries are reluctant to call their activities religious because of the unpopular associations of the term, although an external observer might be able to see clearly religious dimensions in their behavior.22

A final issue of measuring involves the influence that the wording of questions has on people’s responses. Here are two examples. One relates to the religious behavior of young people. When asked whether they pray to “God,” only 11 percent of European teenagers surveyed answered affirmatively.23 Asked in another survey whether and how they pray, without pushing them in a certain direction, 30 percent of those questioned mentioned “God” spontaneously.24 Apparently, using the word “God” in the question influenced (or intimidated) the respondents considerably.

Another example: in the Netherlands two large statistical agencies track the religious behavior of the Dutch. One, the Centraal Bureau voor de Statistiek (CBS), reports that 60 percent of the Dutch are members of a church, whereas the other, the Sociaal-
Cultureel Planbureau (SCP), puts the figure at 40 percent. This huge difference (more than 3 million people!) can be explained by the questions used. The CBS asks a single question: “To which of the following denominations do you belong?” with “none” being one of the options. The SCP uses two questions: “Do you belong to a denomination?” and “If yes, to which one?” Merely to change the query into two separate questions causes a reduction in church membership in the Netherlands by one-third! This difference probably reflects the large number of nominal church members who do not value their membership very much and who do little to practice it.25 The fact that a simple variation in the presentation of questions exerts such a great influence on respondents’ answers gives much food for thought.26 This factor likely explains the frequently contradictory results produced by different surveys in the same country.

**Conclusion**

Within a missiological framework, these remarks may suffice to create at least some restraint in taking seemingly “hard” sociological data at face value. The data can help give us an impression of long-term trends, but they are less reliable when taken as giving us an exact picture of the contemporary religious condition of a given country. Although collections of quantitative data may seem impressive, it is clear that they must be complemented by qualitative research.

**Notes**

1. See [www.geocities.ws/demosvalera/about_cai.htm](http://www.geocities.ws/demosvalera/about_cai.htm). Put in this imprecise way, the statement conveys very little useful information.
3. See [www.joshuaproject.net/countries.php?rog3=UP;click on “People Progress.”](http://www.joshuaproject.net/countries.php?rog3=UP;click on “People Progress.”) Joshua Project, a ministry of the U.S. Center for World Mission, is a “research initiative seeking to highlight the ethnic people groups of the world with the fewest followers of Christ” ([www.joshuaproject.net/joshua-project.php](http://www.joshuaproject.net/joshua-project.php)).
5. The two surveys can be found at [www.europeanvaluesstudy.eu](http://www.europeanvaluesstudy.eu) and [www.worldvaluessurvey.org](http://www.worldvaluessurvey.org).
7. See [www.europessurvey.org](http://www.europessurvey.org).
8. For an elaborate discussion of these methodological problems, see Frane Adam, “Social Capital across Europe: Findings, Trends, and Methodological Shortcomings of Cross-National Surveys” (paper prepared for the Wissenschaftszentrum Berlin für Sozialforschung, 2006).
10. See, for example, the dispute in Germany over the legal status of the Church of Scientology.
12. James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Eerdmans, 2009), 90. Smith mentions the shopping mall, the nation, and the university as such religious institutions.
14. Corwin, “Sociology and Missiology,” 23, makes this point in discussing the question whether supposedly Christian countries like France, Greece, or Argentina are legitimate foci for evangelical missions. See also J. Andrew Kirk, *Mission under Scrutiny: Confronting Current Challenges* (London: Darton, Longman & Todd, 2006), 50: “When a question is phrased in terms of ‘do you believe in God?’ it still usually evokes a positive response. . . . Were the question to be, ‘What difference does God make to the way you bring up your children?’ Or, ‘how does God influence the way you do your job?’ I suspect that an honest answer in most cases would be, ‘He doesn’t.’”
21. This topic is in itself a very interesting qualitative research subject. Even if from this overreporting it would appear that Americans do not attend church much more than Europeans do, it is clearly considered “normal behavior” to do so in the United States (see Berger, Davie, and Fokas, *Religious America, Secular Europe?* 42–43).
26. For another example, see Andrew M. Greeley, *Religion in Europe: A Sociological Profile* (New Brunswick, N.J.: Transaction Publishers, 2003), 77, with severe criticism of the “loaded questions” in the 1998 ISSP survey on negative attitudes toward religion (the questions were “designed to draw a stereotyped answer which could be hostile”).
Professional Academic Associations for Mission Studies

Gerald H. Anderson

Scholars who teach and write about Christian missions have formed networks or associations to foster the advancement of their work. To assist and encourage their members these associations hold conferences, support research and publications, and promote collaboration and joint projects.

Missiological Organizations

The following information, organized largely chronologically by year of organizational founding, is taken from the websites and literature of the various associations.¹

Deutsche Gesellschaft für Missionswissenschaft (DGMW, German Society for Mission Studies; www.dgmw.org), established in 1918, is the oldest continuing association. Although German in origin, the association from the beginning has included members from other countries: Nathan Soderblom joined in 1919, J. H. Oldham and Samuel M. Zwemer (the first American) in 1926, D. T. Niles in 1954, and Christian Baeta and Paul Devanandan in 1962. The DGMW holds an annual meeting in Germany, provides grants to support research projects and the publication of scholarly studies, and sponsors the publication of a book series and the journal Interculturelle Theologie: Zeitschrift für Missionswissenschaft (continuing the former Zeitschrift für Mission).

Eastern Fellowship of Professors of Mission (www.asmef.org), formally established in 1940, holds yearly meetings in conjunction with the American Society of Missiology, Eastern Region (see below).

Association of Professors of Mission (APM, www.asmweb.org/content/apm), an ecumenical North American fellowship established in 1952, is an outgrowth of the Eastern Fellowship of Professors of Mission. The APM seeks to foster the effective teaching of mission studies. Each June it holds an annual meeting in tandem with the meeting of the American Society of Missiology (see below).

Midwest Mission Studies Fellowship (MMSE, formerly Midwest Fellowship of Professors of Mission), founded in 1957 and ecumenical in composition, consists of faculty teaching mission studies in the Middle United States. It meets annually with a program around a theme of mutual interest.

Evangelical Missiological Society (EMS, www.emsweb.org), formed in 1990, is successor to the Association of Evangelical Professors of Missions in North America, which was established in 1968. It exists to “advance the cause of world evangelization.” In addition to an annual conference and eight regional meetings in the United States and Canada, EMS publishes the Occasional Bulletin three times a year as well as a book series.

Southern African Missiological Society (SAMS, http://missionstudies.org), successor (in 1983) to the South African Missiological Society, founded in 1968, is a society for those engaged in all aspects of missiological research, especially in Southern Africa. Its journal, Missionalia, published three times a year, is noted especially for its missiological abstracts from a wide range of journals. An annual congress for members is held in South Africa in January.

International Association for Mission Studies (IAMS, www.missionstudies.org), established in 1972, is an international, interconfessional, and interdisciplinary professional society. It holds an international assembly every four years, publishes the journal Mission Studies, and sponsors several interest groups: (1) Healing and Mission, (2) Biblical Studies and Mission, (3) Women and Mission, and (4) Documentation, Archives, Bibliography, and Oral History. The last group held international consultations in Rome in 1980 and 2002, has published a manual on archives management (in English, French, Portuguese, Spanish, Swahili, Korean, and Chinese), and has supported regional consultations in Madagascar, India, Singapore, and New Zealand.

Korea Evangelical Missiological Society (KEMS, www.kems.kr), begun in 1972 for evangelical professors and missions pastors, meets two or three times per semester. It publishes the journal Pokumkwa sunkyo (Gospel and missions) and plans to publish a book series.

American Society of Missiology (ASM, www.asmweb.org), established in 1973, publishes the quarterly journal Missiology, holds an annual meeting in June, and sponsors a series of scholarly studies published by Orbis Books, as well as a scholarly monograph series. The affiliated American Society of Missiology, Eastern Region (www.asmef.org), meets each fall in conjunction with the Eastern Fellowship of Professors of Mission (see above).

Nordic Institute for Missiological and Ecumenical Research (NIME, www.missionsresearch.org), established in 1974 at a meeting in Turku (Åbo), Finland, is an interdisciplinary network for the scholarly study of Christian missions and ecumenism worldwide for those who are engaged in teaching and research from Finland, Sweden, Norway, Denmark, and Iceland. It hosts a biennial research conference in one of the Nordic countries, supports the activities of IAMS, and produces an online newsletter.

Centre de recherches et d’échanges sur la diffusion et l’inculturation du christianisme (CREDIC, Center of Research and Exchange on the Diffusion and Inculturation of Christianity, https://sites.google.com/site/credicmonde/Home), founded in 1979 in Lyon, France, is an international network of university faculty (historians, theologians, and anthropologists, as well as persons actively working in mission) engaged in research within the field of mission studies.

International Fellowship for Mission as Transformation (INFE-MIT, http://infemit.org), formerly the International Fellowship of Evangelical Mission Theologians, founded in 1980, is sponsored by several groups:


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INFEMIT seeks to foster mutual support, sharing of resources, and the encouragement of evangelical mission scholarship, as well as to encourage holistic mission practice.

Australian Association for Mission Studies (AAMS, www.groupsthatclick.com/aams) was formed in 2006 out of the South Pacific Association for Mission Studies (SPAMS), which was founded in 1986. The association’s Australian Journal of Mission Studies, published since 1989, is the successor to the South Pacific Journal of Mission Studies.

International Society for Frontier Missiology (ISFM, www.ijfm.org/isfm) began in 1986 as the U.S. Society for Frontier Missions and incrementally became more international. Its focus is on the remaining unfinished task of world evangelization, the “unreached peoples of the world.” It publishes the quarterly International Journal of Frontier Missiology.

British and Irish Association for Mission Studies (BIAMS, www.biams.org.uk), founded in 1989, promotes the study of the history, theology, and practice of mission. It publishes a bulletin and, every second year, meets in a residential conference; in alternate years it holds day conferences.

Lutheran Society for Missiology (LSFM, www.lsfmmissionology.org), founded in 1991, promotes the discussion and study of mission from a Lutheran perspective, holds an annual meeting, and publishes the journal Missio Apostolica and a newsletter, The Communicator.

Fellowship of Indian Missiologists (FOIM), established in 1992, is an ecumenical association of missiologists in India. It holds a meeting every other year, with workshops and papers on a study theme presented for discussion. The proceedings are published by ISPCK, Delhi, in the FOIM series.

Korean Society of Mission Studies (KSOMS, www.ksoms.org), an ecumenical Protestant association established in 1992, holds public lectures on a quarterly basis. Its journal, Theology of Mission, published twice a year in Korean, English, and German, includes material from the quarterly lectures and academic papers collected both domestically and internationally.

Yale-Edinburgh Group on the History of the Missionary Movement and World Christianity (www.library.yale.edu/div/yaleedin.htm) held its first meeting in 1992. Its yearly meetings, which alternate between Edinburgh and New Haven, Connecticut, provide a forum “where viewpoints from the fields of political, social, diplomatic, and religious history can converge to reassess the significance of the missionary movement and its worldwide affects.”

Association Francophone Ocumenique de Missiologie (AFOM, www.afom.org), an ecumenical French-speaking association for missiology created in 1994, holds a general assembly every year (usually in Paris in May), sponsors a series of monographs published by Le Cerf Editions in Paris, supports other scholarly studies in missiology, and has developed an electronic database of French-speaking missiological institutions.

Rede Ecumenica Latino-Americana de Missiologos (RELAMI, Latin American Ecumenical Network of Missiologists, www.missiologia.org.br), founded in 1997, developed out of the missiology department of the Theological Graduate School in São Paulo, Brazil. This network of collaborators works for an open dialogue on mission out of the tension between liberation, salvation, and inculturation.


Aotearoa New Zealand Association for Mission Studies (ANZAMS, www.missionstudies.org/archive/anzams), an interconfessional group of “reflective practitioners” founded in 2000, holds a conference every year or two to address questions—theological, biblical, historical, practical, and contextual—about Christian mission.

Association of Anabaptist Missiologists (AAM), which held its inaugural meeting in 2000, counts 190 members in the United States, Canada, and other countries. The AAM meets annually for a consultation on a particular theme; papers presented are published in Mission Focus: Annual Review.

International Association of Catholic Missiologists (IACM, www.iacm catholic.com), which had its inaugural assembly in Rome in October, 2000, promotes missiological research and seeks to encourage scholarly collaboration among Catholic missiologists.

Philippine Association of Catholic Missiologists (PACM), established in 2001, meets annually with the purpose of fostering and animating the Philippine church to be a church-in-mission. Papers from its daylong public conferences, each on a specific missiological theme, are published in various journals, particularly Landas, the theological journal of the Loyola School of Theology in Manila. See http://www.misyonline.com/new/jan-feb2008/at-the-service-of-mission.

Central and Eastern European Association for Mission Studies (CEEAMS, www.ceeams.org), an ecumenical fellowship, was created in 2002 at a meeting in Budapest, Hungary. An inaugural conference was held in Budapest in 2004, with participants from Austria, Bulgaria, the Czech Republic, Hungary, Poland, Romania, Russia, Serbia, Slovakia, and Ukraine. CEEAMS publishes the journal Acta Missiologiae.


Other Venues

Scholarly productivity related to the Christian world mission is not restricted to the strictly missiological societies listed here. Numerous presentations germane to mission studies are made...
This degree serves as a key to open doors that would otherwise have been locked; doors of people from other faiths. With it we can build bridges and fulfill the great commission in far greater ways.

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by missiologists, historians, and others at convocations of learned societies with wider parameters—for example, at meetings of the American Society of Church History, the American Anthropological Association, and the American Political Science Association. Looking at the field from another direction, the mandate of the Latin American Theological Fraternity (www.ftl-al.org), as its name indicates, is not limited to mission studies, but its meetings and members have a rich legacy of seminal missiological scholarship.

Other venues for the production and dissemination of missiological research—and sources of personnel and support for professional missiological societies—are more properly seen as extensions of, or cooperative ventures between, academic institutions or departments, such as the Svenska Institutet för Missionsforskning (Swedish Institute for Missions Research, www.teol.uu.se/sim) at Sweden’s Uppsala University, publisher of Swedish Missiological Themes; Centre IIMO (Centre for Intercultural theology, Interreligious dialogue, Missiology and Ecumenism, www.uu.nl/faculty/humanities/EN/organisation/departments/religious-studies-and-theology/centreforinterculturaltheology/Pages/default.aspx), based at Utrecht University in the Netherlands, which publishes the journal Exchange; and the Centre for the Study of World Christianity (www.ed.ac.uk/schools-departments/divinity/research/centres/world-christianity), located at the University of Edinburgh’s School of Divinity, home to the journal Studies in World Christianity.

Each of these organizations from time to time hosts conferences, colloquia, and symposia focused on some facet of mission history or world Christianity, as do schools of world mission, seminars, universities, and university departments located around the world and too numerous to mention. Notices for a number of such meetings are found in the “Noteworthy” column in each issue of the IBMR.

Likewise the meetings and conferences convened by worldwide entities such as the WCC Commission on World Mission and Evangelism (www.oikoumene.org/en/who-are-we/organization-structure/consultative-bodies/world-mission-and-evangelism.html), the WEA Mission Commission (www.worlddevangelicals.org/commissions/list/?com=mc), which publishes Connections, and the Lausanne Movement (www.lausanne.org) are consumers of missiological research, as well as generators of ongoing missiological reflection. The same is true of regional mission structures such as COMIBAM (www.comibam.org), United States Catholic Mission Association (www.uscatholicmission.org), and MissioNexus (www.missionexus.org).

There are also numerous networks, conferences, and associations of mission agencies and mission executives, some of which sponsor research or distill information supplied by the academic missiological community for application to missional purposes. Some examples are the Bangkok Mission Forum (founded in 2004), Sorak Mission Forum (2005), and Korean Missiological Forum (2005), all composed of missiologists and mission executives. Further examples can be found at www.mislinks.org/gathering/associations and www.sedosmission.org/site/index.php?option=com_weblinks&view=categories&Itemid=23&lang=en.

As this article makes apparent, familiarity with use of the Internet is indispensable for missiological researchers today. Extensive resources supporting academic study of the Christian world mission, many with full text available online, can be found at www.mislinks.org/gathering/associations, under the heading “Academic Sites Supporting Mission Research,” and at www.library.yale.edu/div/MissionsResources.htm.

Two websites that offer extended lists of academic societies specifically focused on mission studies are those of the International Association for Mission Studies (http://missionstudies.org/archive/7liais/societies.htm) and of MisLinks (www.mislinks.org/gathering/mission-societies).

Selected Bibliography


Note

1. This article adapts and extends the list of academic societies for mission studies appearing in Gerald H. Anderson, “Professional Associations (Academic),” in Encyclopedia of Mission and Missionaries, ed. Jonathan J. Bonk (New York: Routledge, 2007), 353–55. Website URLs have been updated and are current as of September 2012. Please send corrections, changes to URLs, and other societies to be added to this list as well as further entries for the bibliography to info@ibmr.org.
End Times Innovator: Paul Rader and Evangelical Missions

Mark Rogers

One of the most significant changes in American Protestant missions since 1910 has been the rise of what Joel Carpenter calls “sectarian” evangelical missions. In 1935 evangelicals outside of the mainline denominations made up 41 percent of the North American missionary force. By 1980 that proportion had grown to over 90 percent. These numbers indicate a virtual evangelical takeover of American missions in the twentieth century. Though much of this growth occurred after World War II, important developments within prewar fundamentalism helped set the stage. In fact, in the 1920s and 1930s a large number of fundamentalist ministers prioritized evangelism and world missions above all else. Though some fundamentalists were focusing primarily on fighting theological and cultural battles and many mainline Protestants were questioning the validity of evangelism and missions, these missions-minded ministers helped shape an energetic fundamentalist culture that was willing to innovate and adapt in order to advance world missions.

One of those fundamentalist pastors was Paul Rader (1879–1938). During his ministry Rader led some of the most influential fundamentalist institutions: he was the pastor of Moody Church from 1915 to 1921, president of the Christian and Missionary Alliance (C&MA) from 1919 to 1924, and leader of the Chicago Gospel Tabernacle—a thriving evangelistic center on Chicago’s North Side—from 1922 to 1933. Historians have focused mainly on Rader’s role as a pioneering leader in the use of radio for fundamentalist causes, but Rader’s significance extends far beyond fundamentalist use of radio. This article examines the central role that world missions played in Rader’s ministry and his influence on fundamentalist and evangelical missions during the second quarter of the twentieth century. A close examination of Rader’s missionary program and influence reveals three factors that drove the fervor and growth of evangelical missions in the twentieth century: (1) dispensational premillennial eschatology, (2) innovative methodologies and the use of technology, and (3) missionary fund-raising.

A closer look at these three factors will help us understand the centrality of missions within large segments of the fundamentalist movement. We will also see important ways in which the fundamentalist movement of the 1920s and 1930s prepared the way for the growth of evangelical missions after World War II. Torrey Johnson, the founder of Youth for Christ, sums up Rader’s influence well: he was “daring and imaginative and was a pioneer in taking missions out of the nineteenth century and putting it into the twentieth century.”

Rader and Evangelical Missions Urgency

After a brief stint as a Congregational minister with liberal theological leanings, Paul Rader was disillusioned and left the ministry to pursue business endeavors. His faith was restored in 1912 under the ministry of A. B. Simpson, the founder of the C&MA.

A missions-minded pastor. Rader soon adopted Simpson’s conservative, dispensational theology, as well as his emphasis on foreign missions. After working as a C&MA evangelist for two years, Rader brought his newfound enthusiasm for missions to Moody Church in Chicago. During his pastorate, beginning in 1915, the church’s annual missionary giving rose from $30,000 to over $60,000. And during his tenure, over 1,500 young people committed their lives to missions through the church.

Rader became the president of the C&MA in 1919, after Simpson’s death. During his four-year stint as C&MA president, Rader urged the already mission-minded organization “to vigorously push any pioneering plans that would go a little farther into the regions beyond” where the Gospel had not yet been preached. In 1922, soon after leaving Moody Church, Rader started the Chicago Gospel Tabernacle as a base for his evangelistic ministry. Missions remained central to Rader’s ministry, appearing as a regular theme in his various publications and radio programs and from the platform of the Tabernacle. Rader’s commitment to missions led him to start the World-Wide Christian Couriers, an organization that sought to assist existing faith missions through prayer, missionary recruitment, preparation, and financial assistance.

Missions was seen as the highest calling at the Chicago Gospel Tabernacle, as everyone was regularly called to participate in the work. By 1933 Rader’s ministry was giving at least partial support to over 180 missionaries, which included full support for 17 missionaries and native evangelists in India, 33 along the Russian border, 12 among Russian refugees in France, and 11 in Spain. Bible colleges were started in Latvia and Spain, and new work was opened up among previously unevangelized tribes in Africa and the Dutch East Indies.

Though much of American Protestantism in general, and American missions in particular, was undergoing what Robert Handy has called a kind of religious depression, Rader’s ministry was thriving in the heart of Chicago, and missions interest among young people was stronger than ever. For example, during the 1930 missionary rally at the Chicago Gospel Tabernacle, 348 young people volunteered to go overseas. This number is more than the 252 who volunteered through the Student Volunteer Movement during the entire year of 1928.

An optimistic pessimist. Rader and his associates used a variety of motivational appeals, including a call to Christian duty, love for Christ, the eternal fate of the unevangelized, and appeals to Christian manhood. The most common appeal to missions involvement at the Chicago Gospel Tabernacle flowed from Rader’s view of the end times. Like most fundamentalists of his era, Rader was a dispensational premillennialist. Unlike postmillenialists, Rader did not believe there would be a gradual advancement of the church or Christian civilization in general. In fact, he believed that large portions of the church would apostatize and that world conditions would only worsen before Christ’s bodily return. In many ways he was a pessimist.

Rader, however, was also an optimist. He believed that Christ would return only after the work of worldwide missions
One looks in vain to find common ground or a shared vision between Rader and social gospel liberals of the 1920s and 1930s.

manageable, though still daunting, goal of preaching to every nation and, as Rader often said, of winning a small number of people to Christ “from every kindred and tongue and people and nation.”¹² This eschatology also provided incredible motivating force. Christ was waiting to come back. What’s he waiting for? Rader’s answer: “For YOU to get busy—to get out His body from among the nations so that He can come.”¹³ Rader and his associates constantly urged believers to go to what they called “the Regions Beyond” and to “the uttermost parts of the earth,” places “where Christ has not yet been named,” to “pioneer fields,” in order to complete the mission and thereby “bring back the King.”¹⁴ Though the world would not get better until Jesus returned, this belief did not lead to passivity among Rader’s followers. Their desire to “speed” his return, combined with premillennial convictions that their missionary work could do just that, prompted urgent missionary action.

The evangelization of “all peoples” in this generation. Premillennial beliefs also shaped the way Rader and his followers did missions. The watchword for missions since the beginning of the Student Volunteer Movement in 1886 had been “the evangelization of the world in this generation.” This was a phrase filled with what William Hutchison calls ambiguities, which allowed both premillennialists and postmillennialists to own it as their own.¹⁵ Rader made it clear that his goal was not to evangelize everyone in the world or to Christianize nations. His goal, as one flyer put it, was “To Bring Back Jesus in This Generation!” This was crucial, for when “the last unreached tribe and tongue” had been evangelized, Christ would come back.¹⁶

In 1974 Ralph Winter gave what became a landmark talk in Lausanne, Switzerland, at the First International Conference on World Evangelization. He lamented what he called the “people blindness” prevalent among Western missionaries and challenged missions organizations to look at unreached peoples rather than geopolitical nations or regions as they strategized and sent personnel.¹⁷ People-group thinking, however, did not begin in 1974. Before Winter and his founding of the U.S. Center for World Mission, there were groups like New Tribes Mission, started by a Rader disciple, dedicated to taking the Gospel to unreached peoples. Paul Rader and other fundamentalist pastors, driven by dispensational, premillennial eschatology, were early voices calling for missionaries to go to the unreached peoples of the earth.

The changing shape of premillennial missions. The motivation of premillennial missions was not new in the 1920s. Premillennialism was a primary factor in the proliferation of independent, evangelical faith missions in the 1890s and in the theology of evangelical missions leaders like J. Hudson Taylor, A. T. Pierson, A. B. Simpson, and Adoniram J. Gordon. Paul Rader had much in common with this previous generation of premillennial leaders who emphasized Matthew 24:14, prioritized evangelism above all else, and were moved to reach unreached parts of the world by their premillennial convictions. Pierson, for example, was convinced that “Jesus would return once the world had been evangelized, though not necessarily converted”; he exhibited the same kind of “apparently contradictory optimism and pessimism” that was common in Rader’s sermons and writings.¹⁸

Though Rader had much in common with earlier premillennialists, he also differed from them in significant ways. Hutchison shows that premillennial leaders at the turn of the century were able to “find common ground with liberals” because of their “civilizing vision” and a rhetoric that “foretold a state of things that sounded suspiciously like an earthly kingdom of God.”¹⁹ One example of this civilizing vision among evangelicals is found in Pierson’s writings, for he “shared a radical vision of Christian civilization with social gospel liberals.”²⁰

In contrast to the unity among Protestants at the end of the nineteenth century, one looks in vain to find common ground or a shared vision between Rader and social gospel liberals of the 1920s and 1930s. Rader and his associates railed against all efforts by the church to civilize or Christianize the present order—including building hospitals, schools, and colleges, influencing governments, or speaking out on political issues.²¹ Clarence Jones, a disciple of Rader, warned against trying to maintain two programs in the church: one concerned with “economic, social, and political problems” and the other focused on evangelizing the world. Instead, Jones exhorted the church to “preach the Gospel . . . and that alone!”²²

These differences between Rader and his predecessors are an example of what George Marsden calls the “disappearance” or “severe curtailment” of evangelical interest in social concern that occurred between 1900 and 1930 in reaction to the liberal social gospel.²³ Many have called it the Great Reversal. This more negative attitude toward social action among fundamentalists contributed to the end of a nineteenth-century Protestant missionary consensus, but it also funneled renewed fundamentalist energy into foreign missions just as missions interest was waning among mainline Protestants.

Rader as Evangelical Missions Innovator

On June 17, 1922, William Hale Thompson, the mayor of Chicago, invited Paul Rader to come down to his radio station and fill some time on the air. Rader gathered up his brass quartet and headed for the top floor of city hall. The quartet performed before the makeshift microphone, and then Rader preached the first Gospel message in Chicago radio history. The trombonist that day was a twenty-one-year-old musician and staff member at the Chicago Gospel Tabernacle named Clarence Jones (1900–1986).
Nine and a half years later, on Christmas Day, 1931, Jones was in Quito, Ecuador, preparing for a radio show once again. He had recently founded HCJB (Heralding Christ Jesus’ Blessings) Radio, the first missionary radio station in the world, with a small transmitter in a country with no more than a dozen receivers. From these humble beginnings, he built HCJB Radio into what Larry Eskridge has called an “evangelistic communications behemoth,” with broadcasts in over a dozen languages, reaching every continent. According to Jones, HCJB Radio originated “in the Gospel broadcasting of Paul Rader.”

Training ground. Rader’s ministry was the training ground in which Jones’s ministry developed. He rose from being one of the musicians on Rader’s staff to leading the sizable music ministry at the Tabernacle and producing Rader’s multiple radio shows. As Rader’s right-hand man, Jones saw how Rader’s single-minded focus on spreading the Gospel shaped his ministry. Rader thought he should use any and every method at hand to get the Gospel out. God had clearly spelled out the end goal of world evangelization, but as Rader said, Christ did not give us the specific ways to accomplish the goal, for he knew that “on fire” Christians “would find many ways and use every way possible.” Jones shared Rader’s view. In a description of his new radio mission, Jones wrote, “Our whole creed of service is ‘Use everything we can that God has given us in this Twentieth Century to speed the taking of the First Century Message.’” Thus we restate Paul’s challenge: ‘By all means save some.’

Evangelistic urgency, combined with pragmatic flexibility regarding ministry methods, enabled twentieth-century fundamentalists and evangelicals like Rader and Jones to quickly appropriate new technologies such as radio—and later, airplanes, movies, satellite television, and much more—for the purpose of world missions.

A desire to use radio to evangelize was not enough to make an actual missions organization a reality. Some experience and expertise were necessary—two things that were in short supply in the 1920s, when radio was a new and rapidly developing technology. Before launching his radio mission, Jones learned on the job, participating in and producing programs for Rader in the earliest days of radio. Beginning in 1925, Rader and the Chicago Gospel Tabernacle produced fourteen hours of programming every Sunday. In 1930 Rader signed a contract with the Columbia Broadcasting System (CBS) to broadcast his daily morning show, the Breakfast Brigade, to major cities from Philadelphia to Kansas City. Jones called his time with Rader “a great training ground.” and no discipline and began meeting on Sunday afternoons so as not to compete with the churches. This was Rader’s “new bottle organization,” started in order to streamline and focus Christians’ efforts into evangelism and missions.

His tenure as president of the Christian and Missionary Alliance, another “old bottle organization,” was filled with tensions between him and some members of the board. One historian of the C&MA has said, “At the root of these organizational tensions . . . lay a basic conflict of beliefs concerning the church. The Alliance tried to work with and in existing churches, while Rader . . . lay a basic conflict of beliefs concerning the church. The Alliance tried to work with and in existing churches, while Rader considered them decadent and irrelevant.” Rader’s negative opinion of the church appears in his second illustration using bottles. This time he spoke of a bottleneck that was blocking the proper resources and missionaries from flowing out of America and to the unreached peoples of the earth. He asked, “How are you going to break that bottleneck? . . . The churches won’t do it, they’re pitiful.” Rader saw many churches declining, pastors turning to liberalism, and little being done to reach the world with

Institutional impatience. During his time at the Tabernacle, Jones not only learned the benefits and business of radio, he also witnessed Rader’s willingness to break new institutional ground. Rader’s ministry career and writings demonstrate impatience with some aspects of existing churches and denominations. He thought most were not operating with the speed and efficiency necessary to spread the Gospel to all nations. On two occasions he described his impatience with existing institutions using illustrations that referred to bottles. First, in a 1926 article introducing his new missions organization, the World-Wide Christian Couriers, Rader described himself as a man with “new wine and overflowing with new vision” but hired by a seller of “old bottles.” In a thinly veiled reference to his previous “old bottle” employers, Moody Church and the Christian and Missionary Alliance, Rader lamented “the schemes, plans, [and] methods of other men” that hindered the fulfillment of his vision.

His new vision was to leverage all available resources and every Christian layperson for the purpose of spreading the Gospel to more and more people. This vision had led to disagreement with some at Moody Church. For example, Rader was satisfied with a wooden tabernacle structure to house their meetings and resisted spending money on a new, more permanent structure. His single-minded vision eventually led him to resist ecclesiastical entanglements, leave Moody Church, and start a tabernacle rather than a church. The Chicago Gospel Tabernacle had no membership...
the Gospel. These facts aligned well with his eschatology, which foresaw a great apostasy in the church. The answer to the problem of world evangelization was not denominational machinery or even local churches, but the mobilization of dedicated individuals as Christian evangelists. Soon before his resignation from the C&MA, he told the board, “I am not interested in this hour in the church’s history, in ecclesiasticism, and I have no hope for the Alliance if the tendencies toward ecclesiasticism continue.”

Premillennialist impatience with traditional church structures at the end of the nineteenth century contributed to the rise of faith missions, for this impatience “fostered a single-issue mentality and a quick-results pragmatism that was unrealistic for the more holistic denominational apparatus.”

In Rader’s case, he did not think much of denominational structures, nor was he able to coexist for long even with relatively new institutions like Moody Church and the C&MA. Traditional church and denominational approaches were too top-heavy and slow to accomplish the urgent task of world evangelization. Ever since Clarence Jones had trusted in Christ in 1918 after hearing Rader preach, he had been trained in Rader’s form of Christianity. It is therefore not surprising that when Jones felt God’s call to missionary work, he did not look to a denominational board or to traditional means. He started a new organization, HCJB, using the new method of radio.

Like Jones, several other Rader protégées sensed a call to missions, saw a need, and started a new organization. Peter Deynkea, a Russian immigrant to Chicago, became a Christian under Rader’s preaching at Moody Church. After leading the Russian branch of Rader’s Couriers mission for several years, in 1934 Deynkea started his own work, the Slavic Gospel Association. Paul Fleming also sensed a call to ministry while listening to Rader preach in Los Angeles and later imbided Rader’s passion for missions while serving as Rader’s associate. In 1942, along with several other Rader disciples, he started New Tribes Mission, which was dedicated to reaching the least-reached peoples on earth.

This pattern repeated itself dozens of times among fundamentalists and evangelicals in the twentieth century as new, specialized mission agencies mushroomed. Andrew Walls has identified this tendency to start new voluntary societies and to “see the church itself …almost in terms of a voluntary society” as a particularly American trait. This is especially the case among American fundamentalists and evangelicals and is one factor that has enabled the growth of evangelical missions. While many liberal Christians were turning their attention to church union and worldwide ecclesiastical bodies, low-church, premillennial, single-minded evangelicals were busy multiplying new missions organizations.

Noteworthy

Announcing
The January 2013 issue of Missiology: An International Review, the quarterly journal of the American Society of Missiology (ASM), is the fortieth anniversary issue. It will include information on the journal’s history and importance for the advancement of mission studies. The journal is a forum for the exchange of ideas and research between missiologists and others interested in related subjects. Current ASM members and nonmember journal subscribers can access Missiology online. Missiology began publication in 1973, continuing in the tradition of its predecessor, Practical Anthropology. Richard L. Starcher, associate professor of intercultural studies at Biola University, is the editor. For details, see www.asmweb.org/content/missiology.

The International Consultation on Religious Freedom Research will be held in Istanbul, March 16–18, 2013. Organizers at the International Institute for Religious Freedom (www.iirf.eu)—a network of professors, researchers, academics, and specialists who focus on the violation of religious freedom worldwide—state that papers will be given on “any topic related to religious freedom, persecution, suffering for faith, or martyrdom.” IIRF affiliates with the World Evangelical Alliance. For details, go to www.icr.org, or e-mail Christof Sauer, christof@iirf.eu.

The North American Institute for Indigenous Theological Studies (www.naiits.com) will hold its tenth annual symposium June 6–8, 2013, at Tyndale University College and Seminary, Toronto, Ontario, with the theme “Shaping Faith: How Language Informs the Journey.” Papers presented will attempt to “facilitate open dialogue about contextualization in native North American history and experience,” according to symposium planners. NAIITS encourages the Native North American evangelical community “to develop and to articulate Native North American perspectives on Christian theology and mission practice.” Terry LeBlanc, a Mi’Kmaq-Acadian, is the NAIITS director. For details, contact symposium coordinator Karen Ward, symposium@naiits.com.

A workshop on the theme Colonial Education in Africa: Connecting Histories of Education through Text, Image, Voice, Memory, and Word will be held July 4–5, 2013, at the School of Education, University of Cape Town, South Africa. For more information, contact Peter Kallaway, peter.kallaway@uct.ac.za; Kate Rousmaniere, rousmak@muohio.edu; or Eckhardt Fuchs, fuchs@gei.de.

The Henry Martyn Centre, Cambridge, announced an essay-writing competition on “any aspect of Christianity in East Asia.” Submissions from the fields of theology, history, and the social sciences are welcome. The winning entry will be considered for possible publication by the editor of Studies in World Christianity (www.euppublishing.com/journal/swc), which is edited by IBMR contributing editor Brian Stanley and published by Edinburgh University Press. The closing date for this year’s competition is July 31, 2013. Submissions should be sent to Polly Keen, HMC administrator, pk262@cam.ac.uk. For details, go to www.martynmission.cam.ac.uk/pages/posts/east-asian-essay-competition56.php.

Project Canterbury, a free online archive of out-of-print Anglican texts and related modern documents, has recently added further resources on Anglican missionaries who were active in Oceania. This material, transcribed by Terry Brown, archivist of the Anglican Church of Melanesia, can be accessed at http://anglicanhistory.org/oceania.

Martha Smalley, special collections librarian and curator of the Day Missions Collection at Yale Divinity School, New Haven, Connecticut, announced the completion of the first phase of a major digitization project. Annual reports of
Rader as Missionary Fund-Raiser

All of this missionary activity required funding. Rader helped missionaries and missions leaders raise the necessary resources in at least two ways: by providing a network of like-minded churches and individuals that served as a donor base for missionaries and missions leaders he knew, and by his annual mission conferences.

Networking for missions. As a famous evangelist and leader of some of fundamentalism’s most prominent and prospering ministries in the 1920s, Rader was able to raise thousands of dollars from his followers and from friends in business. He was also friends with leaders of other fundamentalist institutions who had similar capabilities. Missionaries with faith missions were not supposed to make direct appeals for support. They were to pray and trust God to provide as they went out. Lacking denominational infrastructure, faith missionaries often experienced God’s provision through fundamentalist institutions and informal networks that were formed and led by powerful leaders like Paul Rader. Again, Clarence Jones provides an example of how these networks were vital in launching new mission agencies and in getting missionaries to the field.

Clarence and his wife, Katherine, sensed a missionary call in August 1927 during a missions conference at Rader’s summer camp ministry, in Lake Harbor Campgrounds, Muskegon, Michigan.36 Jones quickly informed Rader of his call to missions, and the Tabernacle helped pay for most of an exploratory trip that Jones took to South America in 1928. Many years later Jones recalled, “From then on it was pretty much a question of our securing our own funds through deputational work and contacting friends.”37 Though Rader’s ministry was not able to underwrite Jones’s new mission completely, Jones depended almost entirely on the Rader network in his deputational work, and Rader remained his most important friend during the beginning days of HCJB Radio.

In the autumn of 1930 Jones visited Ecuador to lay the groundwork for his radio mission, a trip made possible by

mission agencies, largely from the late-eighteenth to mid-twentieth centuries, many of them generated in the field, can be accessed at http://divdl.library.yale.edu/dl/Browse.aspx?qc=AdHoc&qs=1158. Phase 2 of this project will involve the digitizing of an additional 300,000 pages of mission periodicals and annual reports. Smalley also notes that links to additional resources can be found in Yale Divinity Library’s guide for Missions and World Christianity at http://guides.library.yale.edu/missions_resources, including a link to a collection of over 1,000 reports written by approximately 120 YMCA secretaries working across China between 1896 and 1949 that have recently been digitalized at the University of Minnesota.

Personalia


Appointed. M. Christine MacMillan, a Salvation Army leader, as the World Evangelical Alliance (WEA) senior adviser for social justice. MacMillan will “strengthen WEA’s engagement in social justice by providing advice to leaders on key issues assisting in the coordination of efforts of WEA’s social justice initiatives,” according to a news release. Until July 2012 MacMillan, a Canadian, served as the first director of the International Social Justice Commission at the Salvation Army international office in London, with the rank of commissioner. She was appointed as WEA’s spokesperson on human trafficking in 2008 and helped launch its Global Human Trafficking Task Force in 2009. For details, see www.worldevangelicals.org/human-trafficking-gts/news.htm.

Appointed. Randall L. Golter as executive director of the Lutheran Church–Missouri Synod, Office of International Mission, which oversees global mission outreach, church planting, international theological education, and partner church support. He will oversee LCMS international ministry staff and programs. Golter served three terms (2003–12) as president of the LCMS Rocky Mountain District, Aurora, Colorado, and managed a fund-raising effort for the Lutheran Church in Southern Africa. Golter will develop and maintain LCMS relationships and mission work in ninety countries.

Died. Pieter Nanne Holtrop, 69, in Arvika, Sweden, of cancer, on August 3, 2012. Holtrop studied theology at the Free University in Amsterdam, where he received his doctorate in 1975. He served as a Reformed pastor in the Netherlands and lectured at Ujung Padang in Masassar, Indonesia, before moving to the Theological University Kampen (now called the Protestant Theological University), where he held the chair of missiology from 1987 to 2005. Holtrop’s historical research concentrated in particular on the Dutch Reformed presence in St. Petersburg, Russia, and his publications include Hervormd in Sint-Petersburg, Verkenningen van de geschiedenis van de Hollandse Hervormde Kerk in Sint-Petersburg, 1717–1927 (1999) and Foreign Churches in St. Petersburg and Their Archives, 1703–1917 (2007). Much engaged with mission and ecumenism, Holtrop also served from 1989 to 2005 as vice president of the World Alliance of Reformed Churches.

Several Rader protégées sensed a call to missions, saw a need, and started new organizations.
In launching missionary radio broadcasting in Ecuador, Clarence Jones depended almost entirely on the Rader network.

and of caring for his family while he was gone. Jones’s main base of support had soured on him for some reason. He made a quick trip to plead with Rader for continued support, but he was unsuccessful.

Jones was devastated. In a letter to a friend, he said he had “absolutely no plans,” with “nowhere to turn,” and felt “entirely on my own."39 The day after talking to Rader, however, Jones received a phone call from Gerald B. Winrod, a Rader associate who had recently started a Tabernacle in Oklahoma City.40 Winrod invited Jones to come to Oklahoma City and help with the ministry. He also promised to “back [Jones’s] project to the limit.”41 Winrod allowed Jones to use his mailing list, pushed him on the radio, and let Jones publish articles in his ministry’s publications. Even when Rader dropped his support, Rader’s friends were the ones who kept Jones’s dream alive.

By March 1931 Jones had come back into at least partial favor with Rader’s ministry. But not all was well. In August 1931, after Rader sent Jones and his brother to Green Bay for a revival, Jones felt that Rader was avoiding him and failing to back him as expected. He expressed his frustration to his wife: “We feel [Rader] has done little or nothing in the past five or six weeks to really push us out.”42 He said he was going to “go after [Rader] with both feet.” He did just that during a two-and-a-half-hour conversation over lunch. Rader eventually committed to back Jones “to the limit,” and Jones committed to come under the umbrella of Rader’s Couriers mission organization.43 Rader began promoting HCJB on the radio, pushing it at the Tabernacle, and publishing articles about it in his paper.44 On September 27, 1931, the Tabernacle had a big farewell service, including a jungle scene with small log cabins that Jones built on the platform. A dedication prayer was said for HCJB’s 250-watt transmitter, which was placed in the middle of the stage. Three months later the first missionary radio station in the world was on the air in Ecuador.

The church missionary conference. Annually, at the end of May, Rader held a weeklong conference designed to educate the church about missions, recruit new missionaries, and raise money for missions. Three meetings took place each day: a morning prayer meeting; the “School of Missions” every afternoon, which focused on different regions of the world and missions-related topics; and an evening service with missionary and evangelistic messages.45 Missionaries and representatives from mission organizations would come to teach at the School of Missions and preach each night.

The culmination of each year’s conference was the Sunday night Grand Rally, when typically dozens of young people volunteered for foreign missions and the Missionary Pledge Offering was collected. It was quite a scene. Flags of every nation hung from the steel columns of the Tabernacle, and music from a foreign nation played as ushers walked up the aisles and laid the gifts on the tables at the front. Some people would give cash, but many would write out a “faith promise” of what they were pledging to give for missions during the next year. Rader challenged people to promise, not based on present circumstances but based on faith that God would provide what he called a person to give. Once the money and pledges were taken, “the total of each gift was handed to the platform, where between the choruses and music and shouts of praise, Mr. Rader read out the amount of each gift.”46 In 1926 a total of $38,250 was given or promised, an amount that rose dramatically by 1931, when over $118,000 was promised.47

Rader had learned the faith promise concept and how to run a missionary conference from his mentor, A. B. Simpson. He passed the concepts and methods on to Oswald J. Smith. Smith then took the missionary conference to new heights at the Peoples’ Church in Toronto. By 1966 Smith was raising over $300,000 annually for missions and had raised over $6,000,000 in total.48 When neo-evangelical leader Harold Ockenga wanted to start an annual missionary conference at Park Street Church in 1940, he called on Smith to come to Boston and help him. Because of these conferences, Park Street Church was soon giving more to missions than to its regular operating expenses, and as of 1951, was supporting ninety missionaries.49 As a result of Smith’s influence, Ockenga adopted the faith promise approach and ran missionary conferences remarkably similar to those Rader led in the 1920s. He also passed the methodology and concepts along to students and faculty at Fuller Theological Seminary through a 1959 lecture series that included taking up a faith promise offering on the final day of his lectures.50 Since Rader, and in some ways because of Rader, church missionary conferences played a significant role in raising missions awareness among laypeople and raising some of the money needed to fund the expanding evangelical missions enterprise in the twentieth century.

Conclusion

This article has looked at only one side of Paul Rader: his missionary fervor, ministry, and influence. There are many more sides to the man. He was a creative preacher, a radio pioneer, a strong opponent of modernism, a talented marketer, and a musician. Each of these elements, examined closely, would tell us something important about Rader’s ministry and about pre–World War II fundamentalism, but the focus in this article has been on what was arguably the heart of Rader’s ministry—his single-minded focus on evangelism and worldwide missions.

The role of fundamentalism and evangelicalism in American politics and culture has claimed the attention of many historians of American religion during the past thirty years. A bigger and possibly more important story, however, is the growth of American
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evangelical missions alongside the global growth of a distinctly evangelical form of Christianity in the twentieth century. As Mark Noll puts it, many new expressions of Christianity in the Global South and East share “many characteristics of Christianity in the United States.”51 Much work needs to be done in order to better understand both the growth of American evangelical missions and the complex relationship between American missions and the rise of global Christianity. Part of this important work will include revisiting the prewar fundamentalist movement and its leaders, such as Paul Rader, for whom missions was central. Missionary fervor shaped their ministries, and thus fundamentalism helped shape twentieth-century American missions.

Notes

5. Paul Rader, untitled manuscript of speech to C&MA Board, ca. 1924, pp. 2–3, BGCA 38-5-6.
6. In 1931 the organization became its own faith mission and began to send missionaries for its own independent missionary work.
13. Rader, Paul Rader’s Last Sermon, 17.
27. Quoted in Lois Neely, Come Up to This Mountain: The Miracle of Clarence W. Jones and HCJB (Wheaton: Tyndale House, 1980), 80.
32. Rader, Paul Rader’s Last Sermon, 24.
33. Paul Rader, untitled manuscript of speech to C&MA Board, p. 7.
39. Clarence W. Jones to D. Stuart Clark, December 9, 1930, BGCA 349-6-1.
40. “Defender-Courier World Congress Another Great Success,” World Wide Christian Courier, June 1930, pp. 6, 27; Oral History Interview with Merrill Dunlop, Tape 1, BGCA, Collection 50.
41. Jones to Clark, December 9, 1930.
42. Clarence W. Jones to Katherine Jones, August 9, 1931, BGCA 349-6-6.
43. Clarence W. Jones to Katherine Jones, August 14, 1931, BGCA 349-6-6.
The Long Journey Home: A Review Essay

Joel A. Carpenter

Lamijn Sanneh, one of the most original and influential Christian thinkers of our time, presents his life story, ostensibly as a gift to his children. Its purpose is to explain, says his son in the foreword, how in the world this man ever made his way from a remote, up-river town in colonial West Africa to become a distinguished member of one of the world’s great universities. Professor Sanneh engages this story to make sense of his life in some larger terms as well. He writes to share how he has addressed some important questions about religious faith in human affairs. What is distinctive about West African Islam? How are we to understand the massive movement toward Jesus Christ that has happened in Africa? And indeed, what does that movement tell us about Christianity through the ages? Throughout this story we see, as his son puts it, “the curiosity and restlessness that propelled my father out of the Gambia, and have propelled him ever since” (x). That questing spirit, it becomes clear, is both intellectual and deeply spiritual.

This remarkable book operates on a variety of levels. It is at once a personal memoir, a conversion and pilgrimage story; a running journal of travel and tasks, people and places; and an intellectual excursion, showing how Sanneh’s lineage and life encounters have led to his remarkable body of scholarship.

The narrative starts with a vivid account of a boy’s life in small town, up-country West Africa. Sanneh has warm memories of boyhood play and companions, cavorting in the river, pulling pranks around town, and developing finely tuned skills for maneuvering within a complex, polygamous family and small-town society. Sanneh’s view is not overly romantic, however. He describes the tightly limited vision and very small hopes of most people in his community, their vulnerability to disease and starvation, the lack of educational favors, and by a remarkable set of circumstances repeatedly impressed people who had the power to grant educational favors, and by a remarkable set of circumstances he found himself studying first at a historically black college in the American South and then at Union College, in upstate New York. Sanneh’s educational journey, with studies in history and Islams, took him very far—to the University of London, the University of Ibadan in Nigeria, to Beirut, to Fourah Bay College in Sierra Leone, and then on to teach at the University of Ghana, the University of Aberdeen, at Harvard, and finally at Yale.

Along the way, Sanneh met, befriended, and learned from a generation of brilliant Western scholars who built the contemporary study of Islam, Christian-Muslim relations, and comparative religions. As a convert from Islam to Christianity, Sanneh upset their categories and expectations, but he enjoyed friendship with many of them. He also gained the tools to make his own pioneering contributions. Sanneh came to see Christianity as the most universal of all world religions, with an astonishing capacity to work its way into the world’s variety of cultures and prior religious sensibilities. Christianity, he came to see, “is a form of indigenous empowerment by virtue of vernacular translation” (217). His major statement of this discovery, traced throughout Christian history, is Translating the Message: The Missionary Impact on Culture (Orbis, 1989; revised and expanded ed., 2009).

Sanneh came upon the idea of Christianity’s infinite translatability, he recalls, when he was asked to teach a course on African Christianity at Aberdeen, even though he was an Islams specialist. But during his teaching preparations he saw, repeatedly, how easily “Western missions downloaded the text of scripture into vernacular idiom, adopting in the process the local concept of God” (216). The missionary translators were making nonliterary, unwritten mother-tongue languages into the language of the Scriptures. It took a scholar of Islam, perhaps, to see the utterly radical nature of such a move; it entrusted God’s word to local vernaculars, something that no good Muslim could ever imagine doing.

Earlier in his career, Sanneh made another remarkable discovery—of a nearly forgotten intellectual and spiritual movement in Islam that was situated in his native West Africa. These were the Jakhanke pacifist clerics, who rejected jihad as the overarching rubric for Islam’s way in the world. This discovery came via Sanneh’s encounter with the jihadist school of thought that dominated Islamic studies. This perspective ran contrary to the Islam of his youth. West African Islam, often disparaged as syncretic and as mere “folk religion,” was in fact, Sanneh discovered, a religious tradition of peace and moderation that had been cultivated for over seven hundred years.

Likewise, it took an African expatriate, working first on a senior history thesis in upstate New York and then many years later as a professor in Massachusetts, to see the abolitionist fruit of American revivals and revolution in utterly fresh ways. From records that had mostly lain in fragments, Sanneh constructed a powerful account: Abolitionists Abroad: American Blacks and the Making of Modern West Africa (Harvard Univ. Press, 1999).


—jcarpent@calvin.edu
Regnum Edinburgh Centenary Series: Mission in the Twenty-First Century

The Regnum Edinburgh Centenary Series is intended to be a major resource for mission and theology in the worldwide church. Twelve volumes have been published so far, growing out of the centenary celebration of the 1910 World Missionary Conference. A major legacy of that conference was the findings of its eight “commissions,” which can be found today on the shelves of most mission libraries. The 2010 centennial project used a similar model, setting in motion study groups on nine themes key to mission in the twenty-first century (www.edinburgh2010.org/en/study-themes/main-study-themes.html). Reports from 2010 were compiled in one of the first volumes in the Regnum Edinburgh Centenary Series under the title Edinburgh 2010: Witnessing to Christ Today (Oxford: Regnum Books, 2010). A second title, containing stories from Edinburgh 2010, appeared in 2011: Edinburgh 2010: Mission Today and Tomorrow.

Ten other volumes in the series are now in print, with another fifteen in preparation, all to be completed by 2014. Together, these volumes make a significant contribution to mission studies. The material in the books reflects a range of views and positions across different regions, churches, and denominations. The series editors hope to encourage conversation between Christians, collaboration in mission, and enrichment of missiological studies for the benefit of both church and academy. Copies of the series are being placed free of charge in some twenty-five major libraries of mission and theology around the world.

Most of the titles relate to the nine study themes (e.g., foundations for mission, Christian mission among other faiths, mission and postmodernities, and mission spirituality and authentic discipleship); others explore missiological thinking within the major confessions (e.g., Anglican, Orthodox, Pentecostal, Roman Catholic). Additional volumes treat key themes such as mission and the next generation, mission and the global South, mission and the church, mission and theology, mission and community, and mission and ministry of reconciliation.

Ten titles currently published are available for free download, plus hard copies can be ordered (see www.ocms.ac.uk/regnum).

The series is edited by Kirsteen Kim, professor at Leeds Trinity University College; Knud Jørgensen, adjunct professor at MF Norwegian School of Theology; Wonsuk Ma, director of Regnum Books International and executive director of the Oxford Centre for Mission Studies; and Tony Gray, director at Words by Design.

—Knud Jørgensen
My PILGRIMmAGE in MISSION

Roswith Gerloff

Small worlds often mirror what happens at large. In a very real political, social, and religious sense, I have known from childhood what it means to be a stranger and alien in a far-off land (see Eph. 2:13, 19). Born in 1933, I grew up in a North German Protestant Prussian family who lived in Lower Franconia, a district of South Germany, mainly Catholic, Bavaria. I became a traveler between East and West, the two inimical worlds of postwar Berlin, where I served as a volunteer simultaneously in Christian youth work in the East and refugee camps in the West, and where my later parish ministry was located, near the dividing Wall. I subsequently lived for many years in Britain as a foreigner and explorer of its different cultures: Oxford and Birmingham, educated and working class, German and English, Jews and anti-Semites, blacks and whites, Caribbean blacks and African blacks. I journeyed among different denominations, traditions, independent movements, and the secular world. I found myself in both the First World and the Third World, among migrants and new settlers in Britain and Europe but also in permanent contact with the Caribbean and Africa, engaging with both “established” and charismatic Christianity, literary and oral traditions, the theology of the head and of the body, the faith of the oppressor and of the oppressed.

I still felt like an exile on my first return to my homeland, in 1985, because I had to work with people who, dumbfounded by their past, seemed to suppress shame and guilt in favor of material success and a restored parochialism. In 1994 on my later return to England to teach at the University of Leeds, I encountered a new kind of racism: fear of refugees, asylum seekers, “nonwhites,” and Muslims, along with a tendency to fall prey to an ideology that affirms a clash of civilizations instead of one that welcomes diversity. Back again in Germany in retirement, I remain a stranger at the edge of many worlds, one of the multitude of in-between people who populate this earth. I exist between the politics of the present and the history of the past; between ethnic, religious, and linguistic minorities and those who are settled and satiated; between classical European culture and those who have escaped war, hunger, and torture and ask for hospitality and acceptance. For the experience of being in between marks the existence of millions and therefore shapes humanity today. In contrast, to be permanently settled appears the exception.

Early Impressions under Hitler

I was born in Germany in the year Hitler came to power, and I was almost six when the Second World War broke out. I remember vividly the troubled faces around me that reflected the adults’ fear of war coupled with their powerlessness, but I also remember the almost paranoid enthusiasm of people lining the streets as they cheered the soldiers being sent off into war. Somebody, probably my grandparents’ maid, had handed me a basket full of purple and yellow pansies, and I stood among the shouting crowd, strewing flowers on the moving tanks. This is my first and everlasting memory of distressing ambivalence—the unresolved emotional coexistence of worry and honor, hate and love.

Other childhood memories are of the rationing of food; the weekly assemblies, appeals, and training schemes organized by the Hitler Youth; and the Christian youth clubs in which we gathered to read the Bible and the organized camp meetings at which we would sing songs of protest and joy. My first little attempt at resistance was to go to church instead of to watch war films on Sunday mornings. I still sense the depressed atmosphere after Germany’s defeat at Stalingrad in 1943 and hear the uneasy talk after the assassination attempt on Hitler in 1944. I recall the experience of total war in 1945: the killings, bombings, fire, and flooding in Aschaffenburg, the town we loved, and eventually the armed struggle around us, machine guns throughout the night, plane attacks during the day. I nearly died during an attack on the railway. The day before the American army took over, a German officer was publicly hanged for refusing to blow up the bridge across the river, vital for people’s life-provisions.

There is still fright in me today, increasing with age, that decent people can observe the victimization of racial, political, religious, and sexual minorities (Jews, Sinti and Roma, Communists, homosexuals, blacks) but regard it as an inevitable sacrifice, as a political necessity. I began to understand why Christ had to be crucified, and why Machiavelli, who believed in the innate evil of humankind, finds so many followers. Yet I remember also my uncle in whose home I grew up and who protected Jewish friends and helped them to hide until they could leave Hitler’s Germany. And I owe it to my German mother and all her openness and far-reaching tolerance that I was able to free myself early from any denominationalism or monoculturalism.

The year 1945, when the war ended, was the most crucial time of my life. I was an adolescent, not old enough to view the war cynically, but also not too young to grasp the lasting implications. On the threshold between childhood and adulthood, my peers and I developed into what would later be called the skeptical generation. We began to display the persistent distrust possessed by those determined never to be cheated again. I was roused from the nightmare of the previous years, not by political counterpropaganda or even the Nuremberg trials, but by human encounters—for example, with the Polish Jews who had survived the concentration camp at Stutthof and now lived in one flat with us, sharing bathroom, kitchen, and food, or with my landlady in Berlin who had spent two years in the Theresienstadt concentration camp. They had suffered and endured, yet were free from bitterness and hatred. It is the vulnerability of our hearts—or rather, the willingness to remain vulnerable—that alone changes lives.

Early Ministry

My decision to study theology and enter the ministry was closely linked to the war and post-war experience, leading to a resolve never to let such oppression and suffering of people happen again but to help to build an alternative human society on earth as promised to us by the Gospel. My studies in 1952–58 included...
of Frankfurt am Main, associated with the Christus-Immanuel congregation of the German Evangelical Church, where I worked with Germans, Africans, Koreans, Serbian Orthodox, and various migrant groups.

These years in ministry were enriched particularly by the writings of three European theologians and philosophers. Most important to me was Dietrich Bonhoeffer, executed in 1945 in the Flossenbürg concentration camp for his uncompromising resistance against Hitler. After ten years of Nazi rule, Bonhoeffer wrote that “folly” is a much more dangerous enemy to good than is evil. Evil can be unmasked and, if need be, prevented by force. Moreover, evil carries the seed of its self-destruction. Against folly, however, we are without defense, because folly is a moral rather than an intellectual fault, a defect of one’s humanity. In order to be able to resist and develop independence of mind, we must mature into responsible human beings before God. This process requires not instruction or mere theory but an “act of liberation,” an existential experience that brings outward as well as inward deliverance from folly, under whose spell we are misused instruments, capable of doing irreparable damage to our human nature. Bonhoeffer’s writings were the first to bring the theme of liberation to my attention, with its appeal to work for a more humane future. The life of a responsible Christian is the very opposite of that of a person addicted to religion as an opiate. Bonhoeffer opened my eyes to the fact that transformation demands the conversion not only of individuals but also of whole systems. I began to look out for the “kairos” in church and society.

French philosopher Simone Weil, Jewish exile in London and sometime volunteer factory worker, was a woman vulnerable in heart who suffered with the unfortunate and displaced in order to reflect with them on their participation in God’s love. Her intellectual and philosophical background at first made her an atheist, but later she had a mystical experience in which Christ descended and took possession of her, an encounter similar to conversion experiences of many black Christians. Weil never joined the church. Throughout her life she believed that she had to stay on the threshold between Christians and agnostics, the baptized and the unbaptized, belief and unbelief. Writing about the Spanish Civil War from her exile in Britain, she commented, “If we begin to deny a certain category of people even the slightest bit of human dignity — then there is nothing more natural than to kill.” For me this aphorism is an interpretation of Jesus’ words in the Sermon on the Mount, “If you are angry with a brother or sister, you will be liable to judgment; . . . If you say, ‘You fool,’ you will be liable to the hell of fire” (Matt. 5:22). Jesus provided a key to understanding modern crimes against humanity.

A Window on the World

In 1973, after twelve years of pastoral ministry in Berlin, I accepted an invitation from the Society of Friends (Quakers) to take up a yearlong fellowship at Woodbrooke College, in Birmingham, England. This offer coincided with my growing disillusionment with the trend toward mere restoration of the church and the almost schizophrenic division in Berlin Protestantism between “progressives” and “conservatives,” between those who opted for social change and those who prayed. In a personal crisis, I had almost lost joy in doing theology and was looking to redirect my professional career. This sabbatical “detour” determined the path I have followed since then.

I had planned to carry out a small study of Quakerism, for the Society of Friends is one of the few religious groups that understand the connection between the spiritual and the social. At the instigation of Walter Hollenweger, then professor of mission at the University of Birmingham, however, I found myself studying, and worshiping with, “West Indian” Pentecostals. So began a period of my life in which Sundays were nourished by Quaker silence in the mornings and Pentecostal noise in the evenings. Significantly, from 1974, a Quaker trust sponsored for eighteen months the beginning of my research in Black independent congregations in Britain. In summer 1973 I had decided to inquire into contemporary but little-known black Pentecostalism in Britain and its connections to migration and persistent racism. The obvious link between the spiritual and the communal attracted me. My German background fed my concern about the racial and political climate of Britain, a country still vehemently affected by its colonial history. I discovered black and white ministers who had lived on the same street for as long as twenty years without even sharing a cup of tea. Yet Caribbean assemblies and African Independent congregations were multiplying, taking root in decaying inner cities and filling empty church buildings with new life. While English Christians expected Pentecostals to conform to “normal” English stan-
dards, the differences between the spontaneous and exuberant Pentecostal worship and the dryness of services in established denominations was striking.

What started as a limited two-year study ultimately changed my whole outlook on society and church. As I could not have undertaken this work without either my previous pastoral experience or my academic training in historical-critical exegesis, I regained something of my joy in doing theology. The project opened a window onto a Christian experience that was down-to-earth, committed to its beliefs, and liberating.

Over the course of a decade or so I carried out research into more than ten different denominational families or theological strands of black Christianity that had arrived in Britain by way of immigration. By no means were all Pentecostal; some were Spiritual Baptist, Adventist, Holiness, Revival (Healing), African Indigenous, Oriental (non-Chalcedonian) Orthodox, or Charismatic. I began to grasp the interplay between religion and culture—in this case specifically between Western missions and oral traditions from Africa, the Caribbean, and Afro-America. I encountered a very important aspect of human life silenced or neglected for many centuries by white Western perspectives. This was to be found not by mere academic analysis, but by discovery of an indestructible faith even under adverse conditions. I was taken to new worlds: to black Methodists, who 200 years ago were the first protesters against white-church control in North America; to early Holiness groups that worked as protest movements seeking a nonhierarchical church, the emancipation of women, and the abolition of slavery while preaching the Gospel to the poor; to the first Africanized Christians, that is, Native Baptists and those evangelized by the Great Revival of 1861–62 on the island of Jamaica; to Sabbatarians, Seventh-day Baptists, Seventh-day Adventists, and Seventh-day Pentecostals, whose concept of the Sabbath symbolizes liberation and a renewed community; to black Pentecostals, Trinitarian and non-Trinitarian, who varied in their interpretation of the Spirit’s presence but who all traced their roots to the interracial Azusa Street Revival under William J. Seymour in Los Angeles in 1906; to the African Indigenous Churches, which began as problem-solving and healing communities in West Africa around 1925; to Rastafari, with their ways of “reasoning,” healing of memories, and philosophical attachment to the Ethiopian Orthodox Church as the oldest Christian civilization.2

In 1973 I traveled to America and the Caribbean to research the racial and social roots of the black and white organizations that had established work in England. I endeavored to find out about the spiritual and theological forces that led to the origin and growth of these movements in a European country. I lived with people on the hills of Jamaica, where I was fortunate to meet eyewitnesses of large early movements that had received little attention. I encountered the “church of the poor”—not those who talked about poverty or worked with the poor, but those who themselves were poor and who had founded congregations without supervision, training, or structure imposed by the West. These people dramatized the Gospel in their very lives and carried their faith as light luggage when they migrated. It struck me that the world in which I had experienced a rather privileged life was really small when compared with the range of the blessings and sorrows of others around the globe. I encountered a church that was close to the eclesia of the New Testament, a fountain of grace and a fortress of survival for the dehumanized and dispossessed. In unexpected ways I discovered anew the vocation of the church in contemporary society—to be a community for the marginalized that contributed, often unrecognized, from the periphery to the universal, a form of Christianity spreading far and wide and soon outnumbering those who mainly look into books and find their religion enshrined in monuments of stone.

An Intercultural Christian Project

In the 1970s I traveled between Oxford, Birmingham, and London and slowly but persistently converted my academic research into practical experience. My work was supported by the Division of Ecumenical Affairs of the British Council of Churches (BCC), which, together with the Selly Oak Colleges and the University of Birmingham, later sponsored the Centre for Black and White Christian Partnership. I initiated the center, at the instigation of Walter Hollenweger and Martin Conway of the BCC, and at first directed it myself. When by 1977 we launched a pilot project called “A Small Beginning,” bringing together forty black leaders from all over England, we could build on a storehouse of information and a network of existing relationships developed over five years of my research. Personally, I had learned that my own credibility depended on two factors: as part of white history, I had to discover and overcome the racist within myself, and research in living communities had to promote lasting friendship and support rather than end up in an ivory tower.

The Centre for Black and White Christian Partnership had three main objectives. First, it would offer ministers of independent congregations, mainly African and Caribbean, a recognized educational program in which they could study for a certificate in theology that would recognize their competence, open doors for further studies, and help remove obstacles in communication between black and white. Second, the center would provide white educational institutions with the opportunity to hear the voices of Christians from outside of Europe who had been silenced or repressed. A shift was taking place: from regarding theological faculty or mission schools as the only producers of “proper” theology to an understanding of theology as owned by the whole people of God. Third, rather than remaining “experts,” educators were to become facilitators for the people they served, promoting leadership by mutual training and continual exposure to one another. The teachers were not to regard themselves as sole proprietors of knowledge but rather to listen to how others articulated perspectives in a given situation. Working together would pay tribute to diverse cultural and spiritual traditions and would value the challenges that derive from them, building itself carefully around these various approaches.

The center was conceived as “a turntable between the historic and the charismatic traditions, between the ‘third’ and the ‘first’ worlds on our doorstep, between the oral and the literary cultures, the poor and the rich.”3 It was to be a partnership at every level—in the courses, on the advisory committee, and among staff—to loosen the bonds of tradition and break through discriminatory and exploitative structures. It was set up as an alternative model of ecumenism that builds on relationships from the bottom up.
and operates by commitment rather than by proportionate representation. In this way, we equipped ourselves, God’s people from different corners of the earth, for a joint Christian mission in a diverse society.

The late Bongani A. Mazibuko, who joined the project as my codirector in 1980, brought his experience of the South African black church’s struggle for liberation and his excellent skills as an educator to our vision. Together we transferred Paulo Freire’s educational philosophy found in his Pedagogy of the Oppressed (1968; Eng. trans., 1971) into Britain’s multicultural society. We sought to build on the experience of the participants, ensure that they functioned among us only as subjects (not as objects), regard teachers as facilitators for the growth of intercultural empathy, take nonverbal communication as seriously as we did verbal communication, and understand conflicts not only as inevitable but also as the raw material for deeper understanding.

There were failures. We were, at times, in danger of losing the constant flow of communication that is the lifeblood of such a program, or of betraying the principles of intercultural friendship by being co-opted into “normal” hierarchical or bureaucratic structures. Sometimes it was liberals, not outspoken racists, who unwittingly blocked the participatory style that transcends barriers. Hidden trends in Western society have often been counter to our progress. Tensions arose between those who aimed at intercultural equality and those who tried to turn the project into a showcase for racial harmony.

Widening the Horizon

Widening the Horizon

In 1985 I went to work in Frankfurt am Main, where I had been asked to build bridges between German Christians and ethnic minorities that included agnostics and non-Christians, especially Muslims, who now pose the major challenge for experiencing fruitful interreligious exchange in Europe as a whole. As much as I enjoyed serving my own country in learning about and working with foreign workers, students, refugees, asylum seekers, and youths who live in between the cultural traditions of their parents and secular society, I also suffered a shock. I felt like a bird whose wings had been clipped. The German social climate was restrictive, with many people falling prey to inertia, lacking the imagination to create alternatives, or nurturing a fear of losing the prosperity accumulated after the war. Consequently, “strangers” were not readily welcomed, personal and institutional racism was not adequately analyzed, and people were not inspired to think from perspectives other than their own. Moreover, ecumenically speaking, the German churches remained fixated on the divide between Catholic and Protestant, still ignorant of worldwide religious pluralism and the rapid growth of new movements, including global Pentecostalism. Also, as I observed, the church had certainly taught Christians to acknowledge past failures and crimes, but in so doing, it had created feelings of guilt rather than implanting the power of forgiveness in the name of Jesus, who said “Sin no more!” (John 8:11 KJV). The inability to share God in praxis with the suffering and marginalized is a serious theological defect. Two groups have taught me that it can be otherwise: people in Oxford with Jewish relations or of Jewish extraction, and the black sisters and brothers who are descendants of slaves. Without bitterness, both groups had re-created Christ’s Gospel in their very existence and stretched out the hand of forgiveness to me, a white German, over the racial abyss.

While Frankfurt provided a healthy lesson in facing failure, the years that followed, 1994–2008 at the University of Leeds, in the U.K., turned out well. In addition to teaching foreign and English undergraduates and graduates, I was granted time for deeper reflection, further research into black religion, the supervision of doctoral students, and writing on the black experience in the transatlantic slave trade cycle between Africa, Europe, and the New World and on methods of intercultural learning. I also organized African-Christian diaspora conferences in England, Sweden, France, Switzerland, and Germany in the hope of inspiring solidarity and cooperation among various African groups and their partners in fortress Europe. I also traveled, teaching in South Africa, Ghana, and India, attending International Association of Mission Studies conferences, and becoming a scholar in residence at the Overseas Ministries Study Center and at Yale University, both in New Haven, Connecticut. My close contacts with the new South Africa helped to keep me alert. Since 2008, when I retired to my own country, to live in the outskirts of Berlin, I have been able to build on these wider bonds and also on constant exchange with younger scholars. Although the situation has improved in Germany, churches and people still talk mainly to themselves, often missing out on global developments in religion and society. Most worrying for me as I recall Bonhoeffer’s hope for political liberation is that, even after their deliverance from the nightmares of the twentieth century, many in Germany lack gratitude for what God has done, hospitality towards outsiders, and real hope for better days to come.

Still Wrestling

The struggle is not over. Together we need to create an intercultural theology of hope across denominational, cultural, and racial boundaries, enabling us to raise a prophetic voice in the present social, moral, and political turmoil, rediscovering the power of the Spirit that lets us share, move beyond narrow definitions, and face conflict with confidence. For the Spirit is a cosmic reality and the energy for life, redemption, the earth, politics, physical and social healing, and the discernment of good and evil.

Notes

1. Quoted according to memory; see Simone Weil, The Need for Roots, trans. Arthur Wills (London: Routledge & Kegan Paul, 1952), and Weil in a letter to Georges Bernanos cited in Licité en droit positif et références légales aux valeurs (Brussels: Bruylant, 1982), 166: “Once temporal and spiritual authorities have placed a category of human beings beyond those whose life has a price, there is nothing more natural than to kill.”

2. One fruit of this long-running research was my two-volume Plea for Black British Theologies: The Black Church Movement in Britain in Its Transatlantic Cultural and Theological Interaction with Special Reference to the Pentecostal Oneness (Apostolic) and Sabbatarian Movements (Frankfurt: Peter Lang, 1992; Eugene, Ore.: Wipf & Stock, 2011).


Half of Global Christian Population Is Roman Catholic

Global Christianity: A Report on the Size and Distribution of the World’s Christian Population, released in December 2011 by the Pew Research Center’s Forum on Religion & Public Life, is part of the Pew-Templeton Global Religious Futures project which analyzes religious change and its impact on societies around the world. Some of its observations include the following:

- The Catholic Church has 1.1 billion adherents worldwide, representing half of the global Christian population.
- Brazil has more Catholics than in Italy, France, and Spain combined. The ten countries with the largest number of Catholics contain more than half (56 percent) of the world’s Catholics.
- Most of the countries with the largest Catholic populations have Catholic majorities. The United States has the world’s fourth-largest Catholic population even though only about one in four Americans is Catholic. There are 67 countries in which Catholics make up a majority of the population.
- More than 70 percent of Catholics live either in the Americas (48 percent) or in Europe (24 percent). And more than a quarter live either in the Asia-Pacific region (12 percent) or in sub-Saharan Africa (16 percent).
- The number of women in religious orders fell by almost 10,000 in 2009, despite increases in their numbers in Asia and Africa, to a new total of 729,371 members.


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### Twenty-Three Countries with Catholic Populations over 10 Million

<table>
<thead>
<tr>
<th>Country</th>
<th>Catholics</th>
<th>% Catholic</th>
<th>Priests</th>
<th>Parishes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brazil</td>
<td>163,269,000</td>
<td>84.5%</td>
<td>20,349</td>
<td>11,407</td>
</tr>
<tr>
<td>Mexico</td>
<td>99,635,000</td>
<td>91.9%</td>
<td>16,234</td>
<td>6,744</td>
</tr>
<tr>
<td>Philippines</td>
<td>77,344,000</td>
<td>82.3%</td>
<td>8,966</td>
<td>3,153</td>
</tr>
<tr>
<td>United States</td>
<td>69,795,000</td>
<td>22.6%</td>
<td>42,572</td>
<td>17,832</td>
</tr>
<tr>
<td>Italy</td>
<td>57,554,000</td>
<td>95.0%</td>
<td>48,745</td>
<td>25,692</td>
</tr>
<tr>
<td>France</td>
<td>47,132,000</td>
<td>74.9%</td>
<td>19,349</td>
<td>15,765</td>
</tr>
<tr>
<td>Spain</td>
<td>42,690,000</td>
<td>92.7%</td>
<td>24,733</td>
<td>22,890</td>
</tr>
<tr>
<td>Colombia</td>
<td>42,969,000</td>
<td>94.4%</td>
<td>8,943</td>
<td>4,174</td>
</tr>
<tr>
<td>Argentina</td>
<td>37,750,000</td>
<td>93.2%</td>
<td>5,916</td>
<td>2,754</td>
</tr>
<tr>
<td>Congo, Dem. Rep.</td>
<td>37,764,000</td>
<td>52.6%</td>
<td>5,244</td>
<td>1,391</td>
</tr>
<tr>
<td>Poland</td>
<td>36,746,000</td>
<td>96.2%</td>
<td>29,737</td>
<td>10,302</td>
</tr>
<tr>
<td>Peru</td>
<td>26,094,000</td>
<td>88.6%</td>
<td>3,185</td>
<td>1,561</td>
</tr>
<tr>
<td>Germany</td>
<td>25,122,000</td>
<td>30.7%</td>
<td>17,234</td>
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<tr>
<td>Venezuela</td>
<td>25,351,000</td>
<td>87.9%</td>
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<td>Nigeria</td>
<td>23,779,000</td>
<td>15.5%</td>
<td>5,921</td>
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<tr>
<td>India</td>
<td>19,253,000</td>
<td>1.6%</td>
<td>26,380</td>
<td>9,900</td>
</tr>
<tr>
<td>Canada</td>
<td>14,855,000</td>
<td>43.6%</td>
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<tr>
<td>Uganda</td>
<td>14,158,000</td>
<td>45.4%</td>
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<tr>
<td>Tanzania, Rep. of</td>
<td>13,198,000</td>
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<td>925</td>
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<tr>
<td>Ecuador</td>
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<td>91.9%</td>
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<td>1,301</td>
</tr>
<tr>
<td>Chile</td>
<td>12,645,000</td>
<td>74.0%</td>
<td>2,335</td>
<td>948</td>
</tr>
<tr>
<td>Guatemala</td>
<td>11,464,000</td>
<td>79.8%</td>
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<td>Kenya</td>
<td>10,922,000</td>
<td>27.0%</td>
<td>2,336</td>
<td>845</td>
</tr>
</tbody>
</table>

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Christianity 2013: Renewalists and Faith and Migration

This two-page report is the twenty-ninth in an annual series in the IBMR. The series began three years after the publication of the first edition of David Barrett’s World Christian Encyclopedia (WCE, Oxford Univ. Press, 1982). Its purpose is to present a one-page update of the most significant global and regional statistics presented in the WCE. The WCE itself was expanded into a second edition in 2001 and accompanied by an analytic volume, World Christian Trends (WCT, William Carey Library, 2001). In 2003 an online database, World Christian Database (WCD, later published by Brill), was launched, updating most of the statistics in the WCE and WCT. The Atlas of Global Christianity (Edinburgh Univ. Press, 2009), based on these data, was featured throughout 2010, most notably at the various centennial celebrations of the Edinburgh 1910 World Missionary Conference.

Counting Renewalists

In 2006 the Pew Forum on Religion and Public Life published the report Spirit and Power: A Ten-Country Survey of Pentecostals (www.pewforum.org/christian/evangelical-protestant-churches/spirit-and-power.aspx). While the survey did not yield a new figure for the number of Pentecostals globally, it did constitute the first professional census of Pentecostalism outside the Western world. In 2010, in partnership with the Pew Forum, the Center for the Study of Global Christianity (CSGC) embarked on a new assessment of Pentecostalism that would count adherents in every country of the world. While this project borrowed many of the demographic and taxonomic categories established in earlier studies, a number of changes were made. First, the term “wave” was abandoned for the less descriptive term “type.” Thus, the three types in the CSGC assessment correspond roughly to the earlier “waves.” The three types together—Pentecostals, Charismatics, and Independent Charismatics (line 27)—were labeled “Renewalists.” Second, six new fields for each denomination show the percentage and total number of affiliated Christians participating in the Renewal in 1970, 2000, and 2005, published online in the WCD (Brill Online, www.worldchristiandatabase.org). Third, sources were recorded for estimates for each denomination and for each percentage of that denomination considered Pentecostal or Charismatic. These figures will eventually be published online as well.

The results of the CSGC’s study are available in the Pew Forum’s report Global Christianity: A Report on the Size and Distribution of the World’s Christian Population (www.pewforum.org/christian/global-christianity-worlds-christian-population.aspx). Geographic and demographic changes in global Christianity have occurred in tandem with a flourishing of Renewalist enthusiasm in virtually all traditions within Christianity. Alternate called Pentecostal or Charismatic, Renewalist movements grew from just under one million adherents in 1900 to 63 million by 1970 and 628 million by 2013. They are projected to grow to 828 million adherents by 2025 (line 27). As a percentage of all Christians, they will have grown (over the same time period) from 0.2 percent (1900) to 5.1 percent (1970) to 26.7 percent (2013) to a projected 30.6 percent (2025). The growth of the movement now stands at 2.43 percent per year, roughly double the 1.32 percent annual rate for all Christians (line 10).

Faith and Migration

Two studies examining religion and migration globally were produced in 2012. The first was the Pew Forum’s March 2012 report Faith on the Move: The Religious Affiliation of International Migrants (www.pewforum.org/faith-on-the-move.aspx). According to estimates by the U.N. Population Division, which Pew used in its report, the total number of international migrants living around the world has grown substantially over the past fifty years, climbing from about 80 million people in 1960 to about 214 million in 2010, a rise in percentage of the world’s population from 2.6 to 3.1. One of the striking findings of the Pew report was that Christians and Muslims make up a disproportionate number of global migrants. Christians constitute nearly half (49 percent) of the world’s 214 million migrants, whereas Muslims make up the second largest share, at 27 percent. Thus, together they make up 76 percent of the world’s migrants, even though they represent only 55 percent of the world’s population.

The second study on faith and migration was an analysis by Todd M. Johnson and Gina A. Bellofatto titled Migration, Religious Diasporas, and Religious Diversity: A Global Survey (Mission Studies 29 [July 2012]: 3-22). Utilizing the taxonomies of religions and peoples from the WCD and the World Religion Database (www.worldreligiondatabase.org), their preliminary examination of religious diasporas (settled migrants, in contrast to Pew’s current migrants) showed 859 million people (12.5 percent of the global population) from 327 ethnolinguistic peoples in diasporas around the world. Similar to the Pew study, their results showed that while Christians and Muslims make up 55.3 percent of the world’s population, they represent 72.8 percent of all people in diaspora. In addition, the continuing trend of religious migration around the world is both increasing and intensifying religious diversity, especially in the former “Christian West.” The authors suggest that Christians should strive to learn more about other religions, learn how to be civil, and learn to practice hospitality.

Methodology

The methodology behind figures such as the ones in this table and those produced by the Pew Forum on Religion and Public Life is the subject of a forthcoming book on religious demography: The World’s Religions in Figures: An Introduction to International Religious Demography, by Todd M. Johnson and Brian J. Grim (Wiley-Blackwell). This volume addresses the rationale, techniques, and specific problems associated with counting religionists around the world. Sources of data on religion are examined, and the dynamics of religious change are analyzed. The burgeoning field of religious demography is then set in the context of foreign policy, development, health, education, and a host of other fields. This book, we trust, will help to answer many questions about where our figures come from and how they can best be used.

This report was prepared by Todd M. Johnson and Peter F. Crossing at the Center for the Study of Global Christianity, Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts. Samples from the Atlas of Global Christianity, as well as methodological notes for the “Status of Global Mission” table, can be found at www.globalchristianity.org.

### GLOBAL POPULATION

<table>
<thead>
<tr>
<th>Year</th>
<th>Value</th>
<th>Trend % p.a.</th>
<th>24-hour change</th>
<th>mid-2013</th>
<th>2025</th>
</tr>
</thead>
<tbody>
<tr>
<td>1800</td>
<td>903,650,000</td>
<td>1.18</td>
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The Legacy of John Charles Heinrich

John C. B. Webster

J
c. Heinrich (1884–1945) is a missionary whose work and legacy have gone largely unnoticed by mission scholars. He was a member of the Sialkot Mission of the United Presbyterian Church of North America who served from 1915 to 1940 in a section of British India that is now in Pakistan. He worked in the city of Rawalpindi (1915–31), and then in and around the Christian village of Martinpur (1932–40). His legacy derives not only from what he did in these places but also from his book *The Psychology of a Suppressed People* (1937), which one reviewer described as “in a class almost by itself, quite unlike the ordinary book recommended for mission study.”

Heinrich was born in Pittsburgh on March 19, 1884, of German Lutheran parents. Because there was no Lutheran church nearby, he attended first a Methodist and then a United Presbyterian church. Sabbath School, he later wrote, as well as “YMCA Tuesday evening meetings and Bible Classes accounted for a considerable amount of my early religious education.” Heinrich’s premissionary years are striking for his constant struggles to make ends meet. He became a United Presbyterian when the meeting time of his Methodist Sabbath School conflicted with a Sunday paper route he needed to retain. At age fourteen he dropped out of school to work full-time, for over four years, at the Armstrong Cork Factory. In 1903, when working in the accounting department of the Pennsylvania Railroad, he received a call to ministry. He studied at night and in 1905, at the age of twenty-one, entered Westminster College in New Wilmington, Pennsylvania, sixty miles north of Pittsburgh. During his freshman year he volunteered for missionary service. To pay his bills, he took on a series of coaching, teaching, and church jobs. He married Jessie Kneff, entered Pittsburgh Theological Seminary in 1912, and worked in a variety of church and YMCA jobs to support his family.

In 1915 John and Jessie Heinrich were appointed as United Presbyterian missionaries. On his application form he wrote simply that he was motivated by a desire to “put my life in the place where it will count most.” He chose India because of “the ripeness of the harvest there and the blessing of the Lord upon the work.” He also pointed out that he had had experience as an evangelist. Despite the risks of wartime sea travel, John, Jessie, and their two-year-old daughter, Kathryn, set sail in September and reached India in October 1915.

The Sialkot Mission

By then the Sialkot Mission had been in existence for sixty years. Begun in 1855 at Sialkot by Andrew Gordon, his wife, and his sister, the mission expanded slowly to include other “stations” in northern Punjab, including Rawalpindi in 1891. The Gordons and their successors became engaged in the usual range of mission activities: evangelism, education, medical work, visiting women in the secluded quarters (zenanas) of their homes, and the preparation of Christian literature. Two aspects of this mission’s history are particularly important for understanding Heinrich and his work.

The first was its pattern of church growth. As in the region’s other missions, conversions were few at the outset; most were of individual men. Frederick and Margaret Stock were later to note that “of the 43 adult baptisms from non-Christians performed from 1855 to 1872, one was a Sikh, 9 were Muslims, 28 were Hindus and 5 were Scheduled [i.e., so-called Untouchable] Caste people.” Of these, only five were women. This pattern of slow growth, with Christian migrants and converts coming individually or in nuclear families from diverse backgrounds, characterized the urban congregations for decades to come.

In the villages, beginning in 1873, a conversion movement occurred among the Chuhras, a landless laborer caste whose “traditional occupation” the British census takers labeled “scavenging.” By the early 1880s over a thousand Chuhras were converting annually, a number that kept increasing over the next few decades. The Chuhras were not only very poor, illiterate, and locked into patron-client relationships with village landowners for their livelihood, they also were at the very bottom of the caste hierarchy, bearing the stigma of untouchability. Their motivations for conversion varied, but the driving force behind their conversion movement was a desire for dignity, equality, and basic human rights. In 1896 Robert Stewart estimated that rural Chuhra Christians outnumbered urban Christians by about twenty to one, and men greatly outnumbered women in both rural and urban churches. Thus by 1915 the United Presbyterians had become an overwhelmingly Chuhra church. It was these “Suppressed People,” or Dalits, as they are now called, whose psychology Heinrich was later to write about.

The other aspect of the Sialkot Mission’s history that needs to be highlighted here was its polity. The United Presbyterians organized their converts into congregations, their congregations into presbyteries, and their presbyteries into a synod. These ecclesiastical bodies had “the control of money raised by natives and of employees supported by this money,” as well as the right to ordain ministers and elders, establish regular pastoral connections, organize churches, and manage the theological seminary. In contrast, the supervision and location of all personnel paid by the mission, the allocation of funds from overseas, and the purchase of property lay in the hands of the mission. Only missionaries could be members of the mission, and all ordained missionaries were required to be members of a presbytery. Missionaries were in charge of “the work” at each mission station, a form of administration Robert Stewart described as an “autocratic method of management.” There had been tensions but no changes in this polity by 1915, when the Heinrichs arrived.

In Rawalpindi

The Heinrichs spent their first year in Gujranwala and in 1916 moved to Rawalpindi, where John became the manager of the boys school and in charge of city evangelism. The latter was not going well. After months in prayer, the city churches developed a new pattern, which he described in 1921 as consisting of...
annual campaigns of preaching outside the mission’s reading room, located at Rawalpindi’s main intersection, two evenings per week from November through February. A Punjabi pastor and volunteers from Rawalpindi’s two congregations shared in preaching and selling Scriptures. The campaigns’ evangelistic results initially were two to five baptisms of Muslims and caste Hindus per year. Also of importance to Heinrich was the campaign’s impact on the local Christians.

As long as this evangelistic work was a professional movement it was a contemptuous thing. The other side had us on the run. Now the work is done mostly by ordinary lay members of the Church, who do this service after their day’s work is over. Time after time they have been asked why they are doing this work. There is a spirit of restless inquiry among Mohammedans and Hindus. There is a new morale among the Christians, and they have found that they can stand and witness with success in the face of Islam and Hinduism. Bazaar preaching has changed from drudgery to a joyous service.9

From these annual evangelistic campaigns Heinrich learned some important lessons, which appear in his later writings from Rawalpindi. One was that the church and not the missionary is the proper agent of evangelism. Evangelism proved to be far more effective that way, whether measured in terms of serious inquiries, baptisms, or Scriptures sold.10 In one article he made the rather striking statement that

the great problem of Islamic evangelization as I see it is the preparation of a church to take care of the harvest that the Lord seems to have ready. No church will ever be prepared to take care of a harvest until it takes part in winning that harvest. If Mohammedan evangelistic work is to be done chiefly by paid specialists, we will continue to see a dead, cold church freezing out the spiritual babes that are occasionally brought in and handed over by the missionary.11

In another article he pointed out, using statistics from the Rawalpindi Presbytery, that there was a strong correlation between active involvement in evangelism and a higher level of giving to the church.12 In another, on the church building projects that the increased giving made possible, Heinrich saw the role of the missionary as a kind of outside consultant who, with wider prior experience, works closely with the church to inspire and help it undertake tasks and solve problems it had not dealt with before, and so grow in faith and confidence.13

Given his evangelistic work with the Rawalpindi Presbytery and the views that emerged from it, it is no surprise that Heinrich became an advocate for transferring power from the mission to the church. In 1926 he was part of a synod committee that stated that the church had “grown in stature” to the point where it was ready to be “the leading factor in the evangelization of its Punjab Field,” and so sought to redefine its relationship to the mission. “The early relationship meant that the work was to be done by the Mission and her Indian helpers. The time has now come for the relationship to be Church and her missionary helpers.” Mission personnel and money should now “be used in accordance with the plans, purposes and policies of the Indian Church.”14

This report was rejected by the mission, which proposed to hand over one of its least developed mission districts and all the funds allocated to it to the synod instead.15 The synod rejected that offer but adopted the district as a home mission field supported by Indian resources alone.16 In Heinrich’s private analysis the main roots of this distrust were deep and serious:

The fearfulness of the women [missionaries, who constituted nearly two-thirds of the voting members of the mission] to put themselves and their interests in the control of Indian men makes increasingly difficult the job of getting the Indian men to see the need of making a larger place for women in the control and management of the Church. So we seem to be caught up in a vicious circle.17

This conflict had personal consequences for Heinrich. The missionaries in Rawalpindi did not want him back there when he returned from a furlough in 1932. He heard reports that he had a “difficult personality.” Since he had been at the center of the storm there,18 he chose to take on a new and very different assignment in the Christian village of Martinpur, which was to be his primary focus, with rural reconstruction his primary work, until he left India. Initially he lived there alone, while Jessie remained in the United States to look after their children’s education, but after a short furlough in 1936 he returned with her and lived in nearby Sheikhupura.

In and Around Martinpur

The Reverend Samuel Martin, after whom the village was named, had acquired fifty twenty-acre plots of canal colony land around 1903 and had allocated those plots to some carefully selected Christians from all over the mission’s “field,” most of whom were Dalits. Heinrich found the village poor, overcrowded, filthy, demoralized, and beset with constant quarreling. In a 1933 report to Forman Christian College’s Extension Department, with which he worked, he indicated that his chief interest “has been in this exploration of psychological, sociological and spiritual factors in the situation that need to be taken into account in releasing creative forces in the village and through this group into the community.”19

The population of Martinpur had grown from the original 400 to 1,600 people. Heinrich was never able to solve the problem of overcrowding and considered it, along with the large number of unemployed young men, to be the main cause of all the disputes in the village. Quarreling was substantially reduced when the church session, which served as the village council, delegated responsibility for mediating disputes to the pastor and the elder in whose ward a dispute arose.20 Heinrich considered the village’s most serious hygienic problem to be caused by the custom of piling up manure in front of one’s house, where the winds could blow dry manure dust into every home and kitchen, thus contaminating the food people ate. In a very amusing article in the Women’s Missionary Magazine, he described how he got all the manure moved to the downwind edge of the village. He instituted a clean village competition that started with Martinpur and the neighboring Church of Scotland village of Youngsonabad, then included twenty-five villages the next year, and sixty villages the year after that. Judges came out from Lahore, and the winner was awarded the Heinrich Cup! He concluded the article with
the comment that he was “presumptuous enough to believe that the souls of the movers of all that manure have been helped at least as much by doing that service as they would have been by his personal contact and preaching.”

Heinrich’s initial steps in reducing poverty in the village were devoted to getting the government to supply canal water to the village, something he considered to be a matter of simple justice. He accomplished this goal in 1934. He then turned to the task of persuading the farmers of Martinpur to use improved agricultural methods (e.g., planting cotton in rows) and the new rust-resistant wheat seeds the government had introduced. In this effort he worked closely with government officials, who used demonstration plots to show the difference in the wheat yield.

The obvious check against negative tendencies was to put missionaries and their placement under the control of the Indian church.

By 1936 the Martinpur and Youngsonabad farmers had made the change and increased the value of their crop that year by Rs. 5,000. Their villages became demonstration centers for other villages within a thirty-five-mile radius. Heinrich also sought to make contact with Christian landowners and tenant farmers throughout Sheikhupura District. Pastors were encouraged to give away the new seed in exchange for a share of the harvested crop, thus enhancing the prospects for self-supporting village churches. Heinrich also, with considerable government input, created a six-week summer camp course for twenty unemployed Christian youth. It trained them in agricultural extension work so that they might become prepared for future employment either by the government or by the mission.

By 1938 Heinrich began to experience some heart problems, which forced him to take longer breaks from his work, especially during the hot season. His condition did not improve, and he and the family left India in March 1940. His health then improved, but the entry of the United States into World War II in December 1941 prevented their return to India.

The Psychology of a Suppressed People

During his 1931–32 furlough Heinrich earned a master’s degree at Oberlin College (Oberlin, Ohio), the thesis for which evolved into his Psychology of a Suppressed People. He later described this subject as a hobby that developed into “an object of serious study and experiment” over the course of fifteen years. One chapter from the thesis appeared in the United Church Review in 1933. His thesis also provided the basis for a twenty-five-page pamphlet the Punjab government requested for the use of its own officials and published in 1935. This pamphlet sought to explain psychologically why Dalit farmers were reluctant to accept government advice, even in the face of clearly demonstrated benefits, and offered a few suggestions on how best to deal with this resistance.

The Psychology of a Suppressed People was a relatively small book published in 1937 by Allen & Unwin in London. It began by presenting examples of “deep seated unsocial behaviour patterns” found among two groups of oppressed people: Indian untouchables and American blacks. Heinrich did not treat these patterns as racial or national characteristics, as many Western contemporaries had been prone to do, but as reactions to the persistent and systemic oppression and humiliation “to which [the suppressed] is more or less continuously subjected, to which he cannot always acquire actual unresponsiveness, and to which direct reactions involve severe disadvantages.” He classified the possible reactions to such conditions as the direct reaction of resentment (which had dangerous consequences), the concealment reaction (withdrawal behind a curtain of deception and camouflage), and the indirect reaction (a camouflaged conflict reaction used to demonstrate one’s superiority over the other). This indirect reaction was what he found most common among Dalits.

After surveying some of the conclusions of the psychoanalytic and behaviorist schools of psychology, Heinrich stated his own view: “It is the point of view of this thesis that the craving for self-expression and superiority is . . . a basic biological urge, a major craving, as necessary in the struggle for existence as is the sex urge and the urge for self-preservation. When blocked its natural result is a manifestation of the emotion of rage and anger. Open expression of these emotional reactions are usually inexpedient and bring results inimical to personal welfare” (52). Indirect methods of expressing this anger, he said, were many and varied, but the most common was “establishing a pseudo-superiority by lowering and disparaging rivals or apparent superiors” (60). Moreover, this response, like other indirect reactions, is contagious; it spreads from the individual to the group.

In two succeeding chapters Heinrich showed how this dynamic surfaced in the lives of the Indians and then of the missionaries who worked with Dalit converts. In his view, the Indian worker operated under three handicaps: (1) The necessity of accommodating himself to the missionary supervision under which he labours, (2) his close contacts and co-operation with a psychically abnormal group, (3) the suggestion of his own inferiority constantly conveyed by the dominating position of the missionary and the Mission” (66). Since Indian workers were most often drawn from the same “psychically abnormal group” as the people they served, their work for the mission became extremely stressful and draining, as with Moses dealing with the newly liberated children of Israel in the wilderness. Missionaries, who either were autocrats or just had a robust desire for power and status within an autocratic system, were virtually guaranteed to elicit the indirect reaction from those they worked with, and so they too became emotionally drained and frustrated. The most obvious check against such tendencies and their negative consequences was to put missionaries and their placement under the control of the Indian church.

In plotting the way forward in his three final chapters, Heinrich considered this fundamental change in the mission/church power structure essential to overcoming psychological barriers to effective church and mission work. He drew upon his experience in the Rawalpindi Presbyterian to describe how, during evangelistic campaigns, “my identification with the programme of the Church gave the session as effective a hold on me as I had on any of the Indians” (112), how the church initiatives in the evangelistic campaign and building projects released creative energy in its membership “by exposure to faith and enthusiasm” (130), and how collisions with the mission showed
that “a continuous spiritual efficiency is impossible without the Mission’s being moved out of the picture” (142). He concluded on an optimistic note:

The emotional power back of the craving for superiority latent in the depressed class group, when it becomes socialized, is a real reinforcement of power and achievement. The highest aim of Mission policy should be to keep out of the way anything that will hinder or thwart its social expression. Any form of organization that is not open to effective criticism by National leaders is a handicap to spiritual fellowship too heavy to be borne. Criticism that finds no effective channel of expression tends to produce an apparent unresponsiveness that conceals resentment. This emotional reaction often results in disorder and disintegration of personality. The tendency toward the formation on the field of single organizations of control with Nationals dominant needs desperately to be speeded up. (144)

Notes
3. Ibid.
4. His and Jessie’s application forms are in file Rb 360, Presbyterian Historical Society, Philadelphia.
5. Frederick Stock and Margaret Stock, People Movements in the Punjab, with Special Reference to the United Presbyterian Church (South Pasadena, Calif.: William Carey Library, 1975), 23. The Stocks did not identify the source of this unsurprising data, but a comment later in the paragraph referring to the Session Book of the Sialkot congregations suggests that that may have been their source.
8. Ibid., 134, 138.
9. J. C. Heinrich, “Spreading the Good News in North India,” United Presbyterian, June 9, 1921, p. 25, also p. 19; see also issue for June 2, p. 2.
10. J. C. Heinrich, “The Church the Agent of Evangelism,” Indian Standard, November 1926, pp. 287–91. By this time the campaign finished with a week of evangelism at several other points in the city as well; after eight years, between one and nine adult baptisms were occurring each year.
16. The Annual Report of the Board of Foreign Missions of United Presbyterian Church to the General Assembly 1928, p. 5. This report is printed as an attachment to the General Assembly Minutes for 1928.
22. Heinrich to friends, September 21, 1938.
26. Heinrich, Depressed Class Psychology.
27. J. C. Heinrich, The Psychology of a Suppressed People (London: Allen & Unwin, 1937), 6. (Subsequent references in the text are to this volume.)
My Pilgrimage in Mission

Arnold L. Cook

My pilgrimage in mission began emerging during the last year of World War II. In my rural community of Keady, in southern Ontario, Canada, war planes seemed to fill the sky, flying in and out of a nearby training base. On the ground, I was intrigued by our neighbors’ sons, hanging out at the village store in military garb on weekend leaves. In that same village, in 1943, I gave my heart to Jesus in a little Baptist church at age eleven. Nine years later our parents moved our family of eight children to a more vibrant church in the city of Owen Sound. There I met my first mentor, a dynamic Christian businessman, and was baptized. Following a life-transforming encounter with the filling of the Holy Spirit at age twenty, I joined my first Christian and Missionary Alliance (C&MA) church. With this move, my journey into mission picked up momentum.

An Emerging Mission Perspective

Four events moved me down the missionary track. First, I began meeting and hearing from “live” missionaries. One was from Colombia, South America, and another from Côte d’Ivoire, West Africa. Many more followed. A second event was the introduction to my new C&MA church’s yearly weeklong missionary convention. Along with being exposed to the world of missions, I was introduced to the Bible college movement. Initially I was disturbed by the students from the Western Canadian Bible Institute (later Canadian Bible College), in Regina, Saskatchewan, who came each year to our church to sing and recruit prospective students. My response was, “God is certainly not calling me, a high school dropout. My role is ‘giving.’” In addition to my good salary in sales, I had added chinchilla ranching as further proof to God that I was serious about giving. The combination would allow me to increase my annual faith promise for missions.

During one of those missionary conventions, however, a third formative encounter occurred. Oswald J. Smith, well-known pastor from the Peoples Church in Toronto, came to our church and preached on his favorite theme—missions. As was the pattern in those days, he closed the service by calling for a response time. I stepped forward and heard him thunder, “Young people, get moving for God—God cannot guide a standing ship!” I sensed that this movement meant going to a Bible school and preparing for Christian ministry. In the context of my Alliance church, the pattern in those days was to travel 1,500 miles to the Western Canadian Bible Institute (WCBI), out on the western prairies. The fourth significant factor was my marriage into a missionary family. The Cattos had two children. Their son was in the process of departing for Indonesia as a missionary. I married their daughter, Mary Lou, in September 1954 and then departed for the C&MA training school in Regina, leaving the chinchilla business in the hands of my mother-in-law.

Early Mentors and Constituted Authority

WCBI was an old-fashioned school where one basic Bible-centered curriculum seemed to fit all students. Chapel services, held five days a week, often featured missionaries. Every Friday evening all students, along with a high percentage of the faculty and staff, attended a missionary meeting. At the end of a three- or four-year program, every student was expected to apply either for missionary service or for ministry in Canada. Mary Lou and I applied for missions with this footnote: “We are open to wherever we are needed, with an inclination toward South America.” Our specific assignment, to Colombia, was chosen for us by our denominational leadership.

In my era, denominational structures counted heavily on respect for the authority vested in leadership. As I reflect on my pilgrimage in mission, I am intrigued by the significant role that “constituted authority” played in providing direction throughout our ministry. When we were assigned to Colombia, we took that assignment as the will of God for us.

On three occasions during our ministry in South America, constituted authority (at that point, the mission leadership) requested that we do something we would not otherwise have chosen. In each case, however, we would have made a costly error had we been allowed to do things our way. The first related to the education of our children. We had agreed to send our children to a mission school when they reached school age. That commitment seemed easy to make in 1957 before we had children. But once in Colombia with two boys, we felt we should keep them in the local Colombian schools where we lived. This became an issue of either complying with or resigning from the mission. In hindsight, we thank God for the mission leadership. We would have done a great injustice to our children if we had locked them into the local educational system, good as it was.

The second occasion was just before our third term of three years. We were ready to return to Latin America after spending some time in seminary studies. The president of Canadian Theological Seminary surprised us by strongly suggesting that we go to the School of World Mission at Fuller Theological Seminary, in Pasadena, California, to complete doctoral studies. We were hesitant. With two teenage children, we felt it unwise to take them to Southern California. All our children were already eagerly anticipating their return to Latin America and to the Alliance Academy missionary kids’ school in Quito, Ecuador. Our decision was complicated by an offer to us, from the C&MA seminary in Canada, of a two-year, all-expenses-paid scholarship. This was certainly a generous offer to a forty-two-year-old with a family of five! We went to Fuller, from which I benefited greatly. And our family had a fabulous time in Southern California.

The third occasion was during our last three-year term. It started with six months of teaching in Buenos Aires, Argentina. The C&MA mission plan was that I would teach in the Buenos Aires Bible College (Instituto Bíblico Buenos Aires) for six months, and then complete the balance of our term in Lima, Peru. Near the end of the six months the thought occurred to us to just stay in Buenos Aires for the remaining two years of our term, versus making another move. I ran this idea by our regional director in Nyack, New York. His gracious but firm reply was, “No, let’s stick with Plan A. The Peruvian C&MA church is awaiting your
help to launch a Theological Education by Extension program in the churches throughout Peru.” Once again, listening to constituted authority proved to be the better choice. Had we done our own thing, we would have missed out on the Peruvian chapter of our lives, which brought us the greatest church and mission experiences of our ministry.

Our Field Experience

In a sense, our field experience began during the process in 1962 of getting from Owen Sound to Colombia. We made two significant stops that impacted our field experience. First, we arrived in New York City, headquarters of our mission’s international office. There we received our final instructions. At that time, the tradition was to be commissioned by our home church in Canada and to have a second commissioning at the national headquarters. Several of our Alliance leaders who were in the office gathered around us to pray. A. W. Tozer, a well known C&MA pastor from Chicago, was asked to pray. Tozer liked to pray with a sequence of similar phrases: “O Lord, you know that nothing this couple has studied, nothing they think they know, nothing they have experienced 9etc., etc., etc.0 will be sufficient for the task ahead. O God, give them a fresh anointing for their ministry in Colombia. Amen.” After he had finished with the list of our inadequacies, we felt about a foot high. Yet this served as a good reminder that our ministry would be “not by might, nor by power,” but by God’s Spirit (Zech. 4:6). We recalled Tozer’s prayer often throughout our pilgrimage in mission.

Our second important stop was San José, Costa Rica. We were thankful for a mission that considered the acquisition of the language to be essential. We were given two years to gain a working knowledge of Spanish. The first year was in a formal classroom setting, at a language school in San José. The second year was in Colombia, our country of service.

We arrived in Colombia, a politically turbulent country in 1962. We cut our teeth in missions on university student evangelism in the old colonial southern city of Popayán. We were fortunate to be fully embraced into a missionary family that encouraged us to try new methods. I experimented by opening a reading room next door to the Medical Faculty of the State University (La Universidad de Antioquia). This kind of high profile approach was new in Colombia for a couple of reasons. Aggressive persecution of Protestants caused most missionar- ies to work in the rural regions of the country. Likewise, urban evangelism with a focus on university students was quite new at that time. But these factors were to be altered. Roman Catholi- cism was on the cusp of significant change, greatly assisted by Vatican II (1962–65). We sensed a new openness on the part of university students.

During those years I began to learn the importance of using the early morning as a time for intercession. I was greatly helped by the early morning culture of Popayán. The city sidewalks were rolled up by 8:00 p.m., but there was movement to the mar- ets by 4:30 in the morning. I attribute the modest success that we had in the conversion of five university students to what I learned about intercessory prayer. We discovered that converted university students were a novelty for our mission organization, particularly for the Colombian church. Few young people in our churches even finished high school, let alone university. We started experimenting with inviting our neighbors into our home for cultural interchanges as an evangelistic strategy. Again in the providence of God, a middle class was beginning to emerge in urban Colombia in the 1960s, following decades of violence.

Grappling with Mission Changes

At the end of our first term we moved to the north-central city of Medellín to teach at the Union Bible Seminary (Seminario Bíblico Unido). This move was precipitated by several university student converts who felt called to train for ministry. God had other lessons to teach us about effective means of training leaders. Medellín was known as the city of eternal spring but later, in the 1980s, became infamous as the home of the Medellín drug cartel. The seminary campus was originally directed by OMS International. In the mid-1960s OMS facilitated the transfer of the leadership of the seminary to a consortium of missions that included the C&MA. I served in leadership and as a faculty member for three years. The number of students was always small, with most of them being supported by a number of mission groups. Unfortunately, each mission had a different formula for assisting its students, and ultimately the lack of a coordinated funding model contributed to an atmosphere of discontent among the students.

Returning for our second term to Medellín in the late 1960s, we were pleasantly surprised by the arrival of an innovative new concept for theological training—Theological Education by Extension (TEE). Developed by three Presbyterian missionaries in Guatemala in the mid-1960s, TEE was a paradigm shift in the way we trained leaders for ministry. Ralph Winter, who later became my professor at Fuller Theological Seminary, was one of the three. I was able to develop a pilot project with TEE from the seminary in Medellín. Every second weekend I would fly south to three C&MA centers. Two aspects of the initial results were refreshing. First, in these centers I was teaching the “real leaders” rather than the often untested potential leaders of the resident seminary. Second, I sensed a marked change in the students’ attitude—they were very appreciative that the training had come within their reach while they continued ministering. This was the beginning of our long-term involvement with so-called distance education.

Midstream Retooling

Having pushed hard for change in the areas of middle-class evangelism and alternate methods of training nationals, I found my resources depleted in 1971 at the end of our second term. This led to a three-year hiatus and the completion of a master of divinity in missions at Canadian Theological Seminary in Regina. During those “down years” God met me in spiritual renewal through the ministry of the Western Canadian Revival of 1971. He turned me around 180 degrees, restoring my love for him and my passion for mission. In the providence of God, as mentioned earlier, I was granted a full scholarship to Fuller’s School of World Mission. I greatly benefited from sitting under the teaching of the outstanding core professors: Donald McGavran, Arthur Glasser, Ralph Winter, Peter Wagner, and Allan Tippett. I was able to
complete my course work for a doctorate in missiology. Having been retooled, we returned to Latin America, where I completed my thesis during our third term on the topic “The Biblical and Ethical Implications of Latin American Marriage Problems.”

The Peruvian Chapter

Following a six-month teaching assignment in Buenos Aires, in 1975 we moved to Lima, Peru, where we assisted in developing a TEE program for the C&MA churches there. Through the providence of God, an amazing moving of the Spirit was occurring in the 1970s in Lima, Peru’s capital. Following a decade of living under a military junta, the middle class had become responsive to the Gospel. Hundreds came to Christ every month in continual evangelistic meetings. Discipling ministries resulted in large, growing churches located on major avenues. We entered Lima in the middle of this amazing wave of evangelism and church planting. In that context we launched a TEE program for the

It has been rewarding to see former students, especially those from our time in Latin America, finding their way into missionary service.

churches throughout the country, beginning with the flagship Lince church in Lima. Within the first year, more than five hundred students were enrolled, a target I had anticipated reaching only after two years. Also in Lima I was privileged to teach in A Night Bible School (today the Alliance Seminary of the Peruvian National Alliance Church), an initiative that had been born out of the evangelistic thrust in the city and that had produced a wave of new Christians seeking training. In that process, I discovered the unique study program called SEAN (an acronym for Seminario Anglicano, later changed to mean Studies by Extension for All Nations). The SEAN program was originally developed in Argentina and Chile by evangelical Anglican churches, using material based on the life of Christ in Matthew. Eventually SEAN was used in over seventy countries.

After those difficult, slow-growth years in resistant Colombia, we experienced ministry in Lima in ways we had never seen before and have not seen since, including:

- Seeing two to three hundred professions of faith every month, followed by groups of sixty to seventy baptisms, followed by equal numbers signing up for baptism classes for the next month.
- Participating in a growing church focused on evangelism and discipleship. A second large church (Pueblo Libre), with a seating capacity of 2,000, was built with two baptismal tanks to facilitate simultaneous baptisms.
- Teaching in a night school where pastors were being trained in the fervor of evangelism. Classes would be released early to allow the students to go next door to the church to act as counselors at the altar during the evangelistic services.

- Watching churches working in harmony. I had never been in a church business meeting called to discuss the need to suspend evangelistic services in order to catch up with discipleship. It ended with a unanimous decision: “We must continue reaching out, God’s Spirit is moving.”
- Observing a focused church leadership in action. I watched a key church handle a pastoral conflict issue that would have split most churches. Their elders declared, however, “We must continue with evangelism.” The conflict was handled as a side issue as the church continued to evangelize.

This phenomenal growth in Lima was part of the urbanization of missions. The shift to the cities, linked with a strong pastoral training program, made it possible in the 1990s to reassign all our North American C&MA missionaries from Peru, many of them to the least reached areas of the world. The impact of these C&MA churches in Lima, many of which are very large congregations pastored by Peruvians, has caught the attention of the Peruvian government. Officials have particularly been impressed by the feeding programs for children. Many of these large churches conduct weekly ministry events in poverty-stricken areas of the city.

The Surprising Side to Mentoring

Christian businessman Max DePree wrote Leadership Is an Art (2004), in which he mentions “rover mentors.” These are the people that we meet briefly along the way who impact us powerfully. I have been blessed by many rover mentors whom I have met at forks in the road of life. Just a few words of encouragement timely spoken greatly helped me. Much of my own mentoring has been done through the medium of formal education in both Canada and Latin America. It has been rewarding to see former students, especially those from our time in Latin America, finding their way into missionary service, many serving in the Muslim world. On the Canadian front, I taught at Canadian Bible College and Canadian Theological Seminary on three occasions (1957–60, 1970–73, 1978–81). I would later connect with many of these former students either as missionaries or as candidates in preparation for field ministry in my role as director of personnel and mission of the C&MA in Canada (1981–92).

One example of the value of mentoring came as a surprise to me after many years of ministry in Latin America. In 1971, when we left Medellín, we had turned a struggling little church over to a Colombian colleague. We revisited that city twenty-nine years later and found a flourishing church on that site, with 270 people in two services. They were looking for a larger lot. The simple and humbling truth is, as a former elder liked to jest, “Arnold, the church has done very well since you left!” In a recent conversation, the young pastor that I left behind in Medellín shared with me his long sojourn in training. He came from rural Colombia to train for ministry at the Bible Institute. He had never attended high school but felt called to ministry. Years later he became my student in the Union Bible Seminary, which accepted graduates from Bible institutes. He graduated and decided to pursue his high school diploma. Later he felt led to study law and became a lawyer. Today he is a bivocational pastor. How did God lead that country boy through that long educational journey? Here’s his story:

You asked me to lead the reading-room ministry for university students back in Popayán. That made a powerful statement to
me that you thought that I could communicate with university students despite my lack of schooling. Later, in the Reading Room in Medellin, you asked me again to help. There I met Paul Goring, the missionary professor who headed the department of psychology in the state university. He encouraged me to consider studying law.

When we arrived back in Canada in 1978, I felt out of touch with Canadian culture. I was committed, however, to speak at a Manitoba family camp and wondered how I could connect with those camping families. In preparation for my daily talks I asked myself the question, “What is the most basic issue that sincere Christians struggle with most often?” I concluded that it was knowing where and how best to serve God. From that thought I began to develop the idea of the importance of making our MIFG. The phrase stemmed from Paul’s declaration, “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me” (Phil. 3:12 NIV). The idea of making one’s MIFG became a significant emphasis in my ministry from that day forward. Over the years I have been surprised by how this simple sermon “Making Your MIFG” has helped others in discerning where God might direct and use them.

The Canadian Years

In 1981 I was appointed to serve as the director of missions and personnel at the new C&MA national office in Toronto. The C&MA in Canada had just transitioned to a status of being autonomous from the U.S. C&MA. I spent my last nineteen years of active ministry primarily in administrative roles. I focused exclusively on mission during the first eleven years, and then during the final eight years I served as president of the denomination. In my mission role I visited most of the countries where our Canadian C&MA personnel worked. The personnel side of the job required travel across Canada, working with our colleges and district churches in missionary recruitment. An observation, especially from the overseas travel, began to dominate my thinking regarding Christian ministry and what happens to Christian movements over time. Especially in older mission fields it was very evident that institutional ministries, such as those involving medical and educational facilities, tended to become nominal—that is, Christian in name only. This was often closely related to a drifting away from a focus on evangelism and church planting to one of increasing involvement in institutional work. Over the last thirty years of ministry, I collected data and recorded my observations of this aspect of Christian ministry. Just before retiring in 2000 I published Historical Drift, in which I described the inherent tendency of human organizations to depart from their original beliefs, purposes, and practices, which in the Christian context often results in the loss of spiritual vitality. I concluded that God’s one great answer to this phenomenon has been spiritual revival. God used the great awakenings of the nineteenth century to raise up missionary movements apart from historic churches that had drifted from mission. I witnessed the special moving of God during the Western Canadian Revival in Saskatchewan (1971) and again in Lima, Peru (1975–78).

Looking back on our pilgrimage in mission, Mary Lou and I are certainly humbled by the high privilege of serving God in mission during an amazing period of history, 1960–2000, which witnessed many headline events:

- 1940s to 1980s: The rise and fall of Communism as a world power
- 1950s to 1960s: The worldwide urbanization movement in mission
- 1955 to 1975: The development of the church growth movement
- 1960s: The emergence of the autonomy of national churches
- 1960s: The revolutionary impact of TEE
- 1970s: The amazing growth of a persecuted yet powerful church in China
- 1970s: The emergence of younger churches becoming sending churches
- 1974: The redefining of the unfinished task by the Lausanne Conference

From 2000 to 2004 I had the privilege of giving leadership to the Alliance World Fellowship (AWF). These fully autonomous international churches exist in the forty-four countries where C&MA missionaries have served. In 2004 I handed over the full-time leadership of AWF to a young Dutch leader, a product of one of the many younger C&MA missionary-sending churches.

Mary Lou has been amazing in her ability to turn twenty-seven places in six countries into homes! We served during a transition period in mission history, when it was no longer expected that we would serve in the same field for our entire lifetime. Moving from country to country may sound exciting, but it required many more transitions for Mary Lou and in particular for our five children. I want to salute each of them for their cope-ability and willingness in handling many different school settings that, in some cases, were less than ideal. To God be the glory!

Our pilgrimage in mission could be summarized by the words of Abraham’s servant who was sent to find a wife for Isaac. When he sensed that God had led him to the home of Rebekah, he responded, “I being in the way, the Lord led me” (Gen. 24:27 KJV). We have simply made ourselves available, and God has chosen to guide us into various ministries. High privilege indeed!

Guidelines for Contributors

Guidelines for contributors to the International Bulletin of Missionary Research can be found online at www.internationalbulletin.org/node/377. The IBMR publishes original articles and reviews of analysis and reflection upon the Christian world mission. Articles previously published in print or online will not be accepted.
Missiological Journals: A Checklist

Compiled by Jonathan J. Bonk, with Erika Stalcup, Wendy Jennings, and Dwight P. Baker

In 2004, at the Eleventh General Assembly of the International Association for Mission Studies (IAMS) in Fort Dickson, Malaysia, editors of journals related to mission studies convened an informal meeting. In preparation for this meeting, a directory of thirty-nine journals was generated from a rudimentary survey circulated among IAMS members. Of that number, two were barely conceived; neither survived beyond a single issue. Several were a mere one or two issues old. Still others, such as the venerable International Review of Mission and the flourishing International Bulletin of Missionary Research, represented decades of experience addressing the perennial challenges of accessibility and relevance in a rapidly changing global Christian community.

The roundtable conversation at the meeting was instructive. There was a dim but daunting realization that without a dynamic presence on the Internet, journals would wane and disappear. No one knew how a web-based journal could possibly generate the revenues required to cover editorial and production costs. Since advertisers have little interest in paying for a message that will be viewed by a very limited number of readers, and readers are either unwilling or unable to pay for online content, how could any mission studies journal survive economically? Circulation, a challenge for any serial publication, is integral to financial viability. Editorial, production, and mailing overheads are formidable, and subscriptions alone rarely cover these costs. With readers worldwide increasingly going to the web for information, scholarly journals, unless endowed or otherwise independently funded, fade and disappear.

At the conclusion of the meeting, it was suggested that the registry be more widely circulated. Accordingly, it was—and still is—linked to the IAMS website: http://missionstudies.org/index.php/journal/missiological-journals. The list that follows, an expansion that doubles the original effort, is admittedly spare to the point of minimalism in the information it contains. But it can perhaps serve as an initial outline of the field. The list would expand yet again if works were included that focus on the emerging discipline of world Christianity, such as the Journal of World Christianity (www.journalofworldchristianity.org), which overlaps with but holds itself to be distinct from mission studies.

Despite the most heroic editorial efforts, such a list is fated, not only to be inaccurate and in many ways deficient, but also to become instantly out of date. Recognizing this, the IBMR editors invite readers to supply what they know, filling in gaps and correcting errors, so that the list—which will be posted online—can become and remain a current and reliable guide to journals in the field of mission studies. Kindly address updates and emendations to the editors at ibmr@omsc.org.

In preparing this list, journal editors were asked to provide basic information, here abbreviated as follows: EDIT: editor/associate editor; PUBL: publisher; DSCPT: concise description; LANG: principal language; YEAR: year publication began; CIRC: number of subscribers; FREQ: frequency of publication; SUBS: subscription cost; ADDR: postal address; TELE: telephone number; FAX: fax number; EMAIL: e-mail address; WEB: website URL.

Some of the journals listed below are e-journals, circulated only online. Others circulate in a print version in addition to having an online presence. We can expect the number of those available in whole or in part through a website to continue to grow. Many of these journals are also accessible through the full-text databases maintained by EBSCO (www.ebsco.com), such as Humanities International Complete and Humanities Full Text, via the American Theological Library Association’s ATLA Religion Database (www.atla.com), and through similar services to which libraries, universities, and educational consortia subscribe.

Subscription costs are often complex—whether for an individual or institution, a domestic or foreign subscription, online or in print, one year or multiple years, and a number of other variations. Therefore, the prices shown below are for one year for an individual residing within the country where the journal is published. For multiyear discounts, student rates, institutional prices, and variation in cost by region of the world, see the journals’ websites or inquire by e-mail.

The task of updating this list fell to two of my capable interns, Erika Stalcup and Wendy Jennings. To them must go the credit for whatever is useful; for the list’s deficiencies, however, the discredit must be mine. Dwight Baker, senior associate editor of the International Bulletin of Missionary Research, also contributed to the list.

Jonathan J. Bonk, Executive Director of the Overseas Ministries Study Center, New Haven, Connecticut, Editor of the International Bulletin of Missionary Research, and Director of the online Dictionary of African Christian Biography, is author of Missions and Money: Affluence as a Missionary Problem—Revisited (Orbis Books, 2006).

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East-West Church and Ministry Report
EDIT: Mark R. Elliott; DSCPT: clearinghouse for church and academia for a balanced and objective examination of all aspects of church life and mission outreach in the former Soviet Union and Central and Eastern Europe; LANG: English, Russian; YEAR: 1993; FREQ: quarterly; SUBS: print ed. US$49.45, e-mail ed. US$22.95; ADDR: East-West Church and Ministry Report, Asbury College, 1 Macklem Dr., Wilmore, KY 40390 USA; TEL: +1-864-633-9666; EMAIL: ewcmreport@gmail.com; WEB: www.eastwestreport.org

Encounters Mission Journal
PUBL: Redcliffe College; DSCPT: online topical journal offering space for academics and practitioners involved in Christian mission to express and exchange views on a variety of issues; LANG: English; YEAR: 2004; CIRC: online; FREQ: quarterly; SUBS: free; ADDR: Encounters Mission Journal, Redcliffe College, Wotton House, Horton Rd., Gloucester, GL1 3PT, United Kingdom; TEL: +44-(0)1452-308097; WEB: www.redcliffe.org/encounters

Ethne
EDIT: Shibu K. Mathew; PUBL: Frontier Educational Services; DSCPT: quarterly mission magazine from India to mobilize the church in India; LANG: English; YEAR: 2002; CIRC: 800; FREQ: quarterly; SUBS: Rs 100; ADDR: Ethne, Frontier Educational Services, Logos Centre, Horamavu Agara P.O., Bangalore 560043, Karnataka, India; TEL: +91-9448403436; EMAIL: editor@ethne.com; WEB: http://ethne.com

Ethne: Online Journal for Pentecostal and Missional Leadership
EDIT: Andrew Mkwaula; PUBL: All Nations Theological Seminary; DSCPT: peer-reviewed publication bringing theological and missional insight to bear on the practice of ministry in the Pentecostal tradition; LANG: English; CIRC: online; SUBS: free; ADDR: Ethne, All Nations Theological Seminary, P.O. Box 209, Lilongwe, Malawi; TEL: +265-1-762-408; EMAIL: info@anstonline.org; WEB: www.anstonline.org/Journal.html

Evangelical Missions Quarterly (EMQ)
EDIT: A. Scott Moreau, managing editor Laurie Fortunak Nichols; PUBL: Evangelism and Missions Information Service (EMIS); DSCPT: professional journal serving the worldwide missions community with articles that reflect missionary life, thought, and practice related to worldwide mission and evangelism efforts; LANG: English; YEAR: 1964; CIRC: 4,500, also available online; FREQ: quarterly; SUBS: US$18.95; ADDR: EMQ, EMIS, P.O. Box 794, Wheaton, IL 60189 USA; TEL: +1-630-752-7158; FAX: +1-630-752-7155; EMAIL: emq@wheaton.edu; WEB: www.emisdirect.com

Evangelikale Missiologie
EDIT: Thomas Schirrmacher, Bernd Brandl, Friedemann Walldorf, Hanna Schmalenbach, Meiken Buchol; PUBL: Arbeitskreis für evangelikale Missiologie (AfeM, The German-language Evangelical Missiological Society); DSCPT: articles and research findings about the practice, theology, and history of global Christianity and mission; LANG: German; YEAR: 1985; CIRC: 800; FREQ: quarterly; SUBS: €17; ADDR: AfeM-Geschäftsstelle, Meiken Buchholz, Rathenaustr. 5-7, D-51691 Bergneustadt, Germany; TEL: +49-(0)641-98609924; FAX: +49-(0)228-9650389; EMAIL: info@missiologie.org; WEB: www.missiologie.org

Exchange: A Journal of Missiological and Ecumenical Research
EDIT: Freek L. Bakker; PUBL: Centre for Intercultural Theology, Interreligious Dialogue, Missiology, and Ecumenism; DSCPT: international journal covering the fields of intercultural theology, missiology, and ecumenism and devoted to observation and interpretation of (1) the theologies and churches in Asia, Africa, and Latin America, (2) interaction between Christianity and other religions, and (3) migrant churches in the West; LANG: English; YEAR: 1972; CIRC: 500; FREQ: quarterly; SUBS: €80, US$112; ADDR: Exchange, Centrum IIMO, Heidelberglaan Trans 14, 3512 Jk Utrecht, The Netherlands; TEL: +31-30-253-2079; FAX: +31-30-253-2362; EMAIL: F.L.Bakker@uu.nl; WEB: www.brill.nl/exch

Faith & Mission (discontinued)

FOIM Series
EDIT: Joe Mattam; PUBL: Fellowship of Indian Missiologists; DSCPT: a series of papers on missiological topics; LANG: English; YEAR: 1992; CIRC: 1,000; FREQ: biannual; SUBS: Rs 75; ADDR: Sneha Jyoti, Jesuit Theology Centre, B/h Xavier Technical Institute, Sevasi, Vadodara Dt. 391101, India; EMAIL: joemattam@jesuits.net

Forum Mission (FM)
EDIT: Josef Meili, Ernstpieter Heiniger, Paul Stadler; PUBL: Verein zur Förderung der Missionswissenschaft; DSCPT: promotes ecumenical exchange, dialogue, and debate on missiological topics and related fields; focuses each year on one particular topic, which is presented from different angles by scholars and missionaries from various Christian backgrounds and other religious or philosophical backgrounds; LANG: English, German, Spanish, French; YEAR: 2005, continues Neue Zeitschrift für Missionswissenschaft (1945–2004); CIRC: 350; FREQ: annual; SUBS: SFr 48, €40; ADDR: Forum Mission, Kreuzbuchstrasse 44, CH-6006 Luzern, Switzerland; TEL: +41-41-375-72-72; FAX: +41-41-375-72-75; EMAIL: (editorial) jmeili@romeroha.us, eheiniger@romeroha.ch, pstadler@romeroha.ch; EMAIL: (subscriptions) verlag@bag.ch; WEB: www.forummission.ch

Global Missiology
EDIT: Enoch Wan; PUBL: Enoch Wan; DSCPT: online venue for interactive exchanges among researchers, practitioners, and scholars with a commitment to the worldwide mission of the church and the biblical mandate to “make disciples”; LANG: English, Chinese, Vietnamese, and others; YEAR: 2003; CIRC: online; FREQ: quarterly; SUBS: free; ADDR: Global Missiology, Western Seminary, 5511 S.E. Hawthorne Blvd., Portland, OR 97215 USA; TEL: +1-503-517-1804; FAX: +1-503-517-1889; EMAIL: editor@globalmissiology.org; WEB: www.globalmissiology.org

Indian Journal of Missiology (discontinued)
Journal of Contemporary Christian
EDIT: Siga Arles; PUBL: Centre for Contemporary Christianity; DSCTPT: deals with contemporary challenges to Christian faith within the Indian context; LANG: English; YEAR: 2009; CIRC: 350; FREQU: quarterly; SUBS: Rs 200; ADDR: Journal of Contemporary Christian, #47, 10th Cross, 3rd Main, Hoysala Nagar, Bangalore, 560016 India; TEL: +91-98453-90155; EMAIL: arles@sify.com, sigaarles@gmail.com; WEB: www.sigaarlesministries.com

Journal of European Baptist Studies (JEBST)
EDIT: Keith G. Jones, Parush R. Parushev, Ian M. Randall, Lina Andronoveni, Tim F. T. Noble; PUBL: European Baptist Federation; DSCTPT: multidisciplinary academic journal with implicit missiological content that addresses church and academic life in European contexts; LANG: English; YEAR: 2000; FREQU: three per year; SUBS: €16; ADDR: IBTS of EBF, Nad Haborinkou 3, Jeneralka, Praha 6, CZ 164 00, Czech Republic; TEL: +420-2-963-92311; FAX: +420-2-963-92313; EMAIL: journal@ibts.eu; WEB: www.ibts.eu/research/jebst

Journal of NATA
EDIT: Siga Arles; PUBL: National Association for Theological Accreditation (NATA); DSCTPT: provides literature dealing with contemporary challenges to theological education within the Indian context; LANG: English; YEAR: 2012; CIRC: 1,000; FREQU: semiannual; SUBS: Rs 100, US$10; ADDR: Journal of NATA, #47, 10th Cross, 3rd Main, Hoysala Nagar, Bangalore, 560016 India; TEL: +91-98453-90155; EMAIL: arles@sify.com, chairman.nata@gmail.com; WEB: www.sigaarlesministries.com

Journal of the Henry Martyn Institute (JHMI)

Journal of the Japan Missiological Society
PUBL: Japan Missiological Society; LANG: Japanese; YEAR: 2007; CIRC: ONLINE; WEB: www45.atwiki.jp/jmsweb

Jurnal Ledalero: Wacana Iman dan Kebudayaan (Journal Ledalero: Discourse on faith and culture)
EDIT: John Mansford Prior; PUBL: Penerbit Ledalero; DSCTPT: interdisciplinary theological studies from Sekolah Tinggi Filsafat Katolik (STFK) Ledalero (Ledalero Institute of Philosophy); LANG: Indonesian; YEAR: 2002; CIRC: 800; FREQU: semiannual; SUBS: Rp 50,000; ADDR: Jurnal Ledalero, Sekolah Tinggi Filsafat Katolik Ledalero, Maumere 86512, Flores-NTT, Indonesia; TEL: 082145883380; FAX: +62-382-21893; EMAIL: johnotomo@gmail.com; WEB: www.penerbitledalero.com/01.%20Tentang%20Kami/01.%20Tentang%20Kami.html

Robert Kolb, Victor Raj; PUBL: Lutheran Society for Missiology (LSFM); DSCTPT: forum for exploring God’s mission through a confessional Lutheran missiological lens via articles from mission fields, research studies, and book reviews; LANG: English; YEAR: 1993; CIRC: ONLINE, PRINT ED. 75; FREQU: SEMIA NNUAL; SUBS: ONLINE FREE, PRINT ED. US$12.40; ADDR: LSFM/MISSIO Apostolica, 2811 Holman Ave. NE, Portland, OR 97211 USA; TEL: +1-651-587-2705; EMAIL: PaMueller@CU-Portland.edu, lsf@csu.edu; WEB: http://lsfmissiology.org

Missiology: An International Review
EDIT: Richard L. Starcher; PUBL: American Society of Missiology; DSCTPT: multidisciplinary forum for exchange of ideas and sharing of research between missiologists and others interested in related subjects; LANG: English; YEAR: 1973; CIRC: 1,200; FREQU: quarterly; SUBS: ONLINE US$20, PRINT ED. US$30; ADDR: Missiology, 13800 Biola Blvd, La Mirada, CA 90639 USA; TEL: +1-562-944-0351 EXT. 5667; EMAIL: ed_office@asmweb.org; WEB: www.asmweb.org

Mission: Journal of Mission Studies / Revue des sciences de la mission (discontinued)

Missionalia
EDIT: G. L. James; PUBL: Southern African Missiological Society (SAMS); DSCTPT: academic journal with a holistic and inclusive understanding of mission that, in dialogue with global trends and developments, fosters critical and creative missiological reflection on Christian mission in Southern Africa; LANG: English; YEAR: 1973; CIRC: 600; FREQU: three per year; SUBS: R 120; ADDR: Missionalia, SAMS, P.O. Box 35704, Menlo Park 0102, South Africa; TEL: +27-12-667-6929; FAX: +27-12-429-4619; EMAIL: jamesgl@unisa.ac.za; WEB: http://missionalia.wordpress.com

Mission de l’Église
EDIT: Pierre Diarra; PUBL: Œuvres Pontificales Missionnaires de France et de Belgique; DSCTPT: journal of formation and missiological information primarily oriented to pastoral workers of the Christian communities in Europe and other continents so as to encourage universal mission; LANG: French; YEAR: 1956; CIRC: 4,500 (SUPPLEMENT 2,000); FREQU: QUARTERLY PLUS SEMIANNUAL SUPPLEMENT; SUBS: €24; WITH SUPPLEMENT €38; ADDR: Mission de l’Église, OFM-CM, 5 rue Monsieur, 75343 Paris Cedex 07, France; TEL: +33-(0)-1-53-69-17-45; FAX: +33-(0)-1-47-34-26-63; EMAIL: biblio-p@ofm-cm.org; WEB: www.mission.catholic.org/publications-documentation

Mission Focus: Annual Review
EDIT: Walter Sawatsky; PUBL: Mission Studies Center, Anabaptist Mennonite Biblical Seminary; DSCTPT: forum for sharing research, perspectives, and discussion on issues facing Anabaptist/Mennonite in mission today, with articles and book reviews by missiologists from around the world; LANG: English;
outlet for research in missiology from an evangelical perspective; LANG: Korean, English; YEAR: 1986; CIRC: 60; FREQ: quarterly; SUBS: US$850; ADDR: Pokumwa Sunkyo, Yonjung So, Editor, Asian Center for Theological Studies and Mission, Ashinri Okchonnyun Yangpyunggun, Kyungkido, South Korea; TELE: +82-10-3409-3329; FAX: +82-31-772-5479; EMAIL: editorkems@gmail.com; WEB: www.kems.kr

Re-thinking Mission
EDIT: Josha Raja; PUBL: Selly Oak Centre for Mission Studies (SOCMS), Us (formerly United Society for the Propagation of the Gospel [USPG]), and the Methodist Church of Britain; DSCPT: electronic journal of mission studies to stimulate new thinking on the theology of mission, enlightened by perspectives of Christians from around the world; LANG: English; YEAR: 2006 (previously in paper, sporadically, for about six years); CIRC: online; FREQ: quarterly; SUBS: free (request via Mike Brooks, mikeb@uspg.org.uk); ADDR: Us, Harling House, 47-51 Great Suffolk St., London SE1 0BS, United Kingdom; TELE: +44-(0)20-7921-2200; FAX: +44-(0)20-7921-2222; EMAIL: j.raj@queens.ac.uk; WEB: www.rethinkingmission.org

SEDOS Bulletin
EDIT: Nzenzili Lucie Mboma; PUBL: Service of Documentation and Study on Global Mission / Servizio di Documentazione e Studi sulla Missione; DSCPT: for exchange of perspectives and information on mission, with special attention to interreligious dialogue and ecumenism; LANG: English, French; YEAR: 1969; CIRC: 950; FREQ: bimonthly; SUBS: free online and by e-mail, print ed. 30; ADDR: SEDOS Bulletin, SEDOS, Via del Verbiti, 1, 00154 Rome, Italy; TELE: +39-06-574-1350; FAX: +39-06-575-5787; EMAIL: redacsed@sedosmission.org; WEB: www.sedosmission.org

Sevartatham: Indian Culture in a Christian Context
PUBL: St. Albert’s College; DSCPT: forum for study of and Christian reflection on, especially, Adiavasi Indian culture; LANG: English, Hindi; YEAR: 1976; CIRC: 400; FREQ: annual; SUBS: Rs 40; ADDR: Sevartatham: Indian Culture in a Christian Context, St. Albert’s College, P.O. Box 5, Ranchi-834 001, Jharkhand, India; TELE: 0651-2315033, 0651-2350755

Social Sciences and Mission / Sciences sociaux et missions
EDIT: Eric Morier-Genoud, Wendy Urban-Mead; DSCPT: multidisciplinary social scientific forum for exploration of the social and political influence of Christian missions as “total social facts” worldwide, in the “North” as well as in the “South”; LANG: French and English; YEAR: 2007, continues Le Fait Missionnaire (1995–2006); FREQ: three per year; SUBS: US$74; ADDR: Social Sciences and Mission, Dr. Eric Morier-Genoud, School of History and Anthropology, 15 University Sq., Queen’s University Belfast, Belfast BT7 1NN, Northern Ireland, United Kingdom; EMAIL: editors@lefaitmissionnaire.com; WEB: www.lefaitmissionnaire.com

Southern Baptist Journal of Missions and Evangelism (SBJME)
EDIT: Jeff Walters; PUBL: Billy Graham School of Missions and Evangelism; DSCPT: articles by Southern Baptist Theological Seminary faculty, as well as pastors and missionaries from around the world; LANG: English; YEAR: 2012, continues Journal of Urban Ministry (2008–11); CIRC: 300; FREQ: quarterly; SUBS: US$25; ADDR: SBJME, SBTS Box 159, BGS, 2825 Lexington Rd., Louisville, KY 40280 USA; FAX: +1-502-897-4042; EMAIL: missionjournal@spts.edu; WEB: www.spts.edu/bgs/sbjme

Spiritus (French edition)
EDIT: Eric Manhaeghe; PUBL: joint publication of twelve missionary institutes; DSCPT: founded to stimulate reflection on mission in light of changes brought about by shifts in the context of world mission and by the Second Vatican Council, with inclusion of biblical, systematic, and missiological points of view and testimonies from all over the world; LANG: French; YEAR: 1959; see also Spirtus (Latin American edition); CIRC: 1,100; FREQ: quarterly; SUBS: US$850 Europe, USA, and Canada, US$40 elsewhere; ADDR: Revue Spiritus, c/o Séminaire des Missions, 12 rue du Père Mazur, F-94550 Chevilly-Larue Cedex, France; TELE: +33-01-46-86-70-30; EMAIL: spiritus.redaction@wanadoo.fr, spiritus2@wanadoo.fr; WEB: www.spiritains.org/pub/spiritus/spiritus.htm

Spiritus (Latin American edition)
EDIT: P. Helmut Renard; PUBL: joint publication of five missionary orders; DSCPT: theoretical and practical reflections by contributors from five continents; intended for people dedicated to mission and evangelization; LANG: Spanish; YEAR: 1996, Latin American edition; see also Spiritus (French edition); CIRC: 420; FREQ: quarterly; SUBS: US$30; ADDR: Dirección de Spiritus—Edición Hispanoamericana, Apartado 17-03-252, Quito, Ecuador; TELE: +593-2-674-186; FAX: +593-2-673-126; EMAIL: svdcri@ecuarena.net; WEB: www.ecuarena.net/s/spiritus

St. Francis Magazine
EDIT: John Stringer; PUBL: Interserve and Arab Vision; DSCPT: articles on matters that directly impact the life and work of Christian missionaries in the Arab world; mostly written by people working in the Arab world; LANG: English; YEAR: 2005; CIRC: online; FREQ: bimonthly; SUBS: free; ADDR: St. Francis Magazine, NO 2, Lorong 11/8A, Section 11, 46200, Petaling Jaya, Selangor, Malaysia; TELE: +60-3-7960-5595; FAX: +60-3-7960-5596; EMAIL: editor@stfrancismagazine.info; WEB: www.stfrancismagazine.info

Studia misjologiczne
EDIT: Jan Górski; PUBL: Stowarzyszenie Misjologów Polskich (SMP, Polish Association of Missiologists); DSCPT: multilingual academic journal with focus on mission history and theology; LANG: Polish, others; ADDR: Studia misjologiczne, Stowarzyszenia Misjologów Polskich, ul. Jordana 18, 40-043 Katowice, Poland; TELE: +48-32-356-90-52 EXT. 157; FAX: +48-32-356-90-52 EXT. 157; EMAIL: jangor@katowice.opoka.org.pl; WEB: www.misjologia.pl

Swedish Missiological Themes / Svensk Missionstidskrift (SMT)
EDIT: Anita Suneson, Niklas Holmefur; PUBL: Swedish Institute of Mission Research; DSCPT: articles by the international community of mission scholars on mission history, non-European church history, mission theology, interreligious dialogue, and ecumenics; LANG: English; YEAR: 1913; CIRC: 400; FREQ: quarterly; SUBS: SKr 250; ADDR: Swedish Missiological Themes, Box 511, SE-751 20 Uppsala, Sweden; EMAIL: anita.suneson@teol.uu.se, niklas.holmefur@teol.uu.se; WEB: www.teol.uu.se

Swojat Narodow (Light of the nations)
EDIT: Jan Piotrowski; PUBL: Pontifical Missionary Union; DSCPT: journal of the Pontificia Uniao Missionalis in Poland; LANG: Polish; YEAR: 1981; CIRC: 3,500; FREQ: quarterly; SUBS: US$20; ADDR: Swojat Narodow, Skwer Kard. Wyszynskiego, 901-015 Warszawa, Poland; TELE: +48-22-838-29-44; FAX: +48-22-838-00-08; EMAIL: j.piotrowski@missio.org.pl
Theology of Mission
EDIT: Ohoon Kwon; PUBL: Korean Society of Mission Studies (KSOMS); DSCPT: missiological journal with articles on mission studies for scholars and missionaries; LANG: Korean, English; YEAR: 1997; CIRC: 500; FREQ: semiannual; SUBS: US$30; ADDR: Theology of Mission, A101 Mokwon University, Daejeon 302-729, South Korea; TELE: +82-10-9990-0691; EMAIL: coachkwon@yahoo.com; WEB: www.ksoms.org

Third Millennium: Indian Journal of Evangelization
EDIT: Paul Vithayathil; DSCPT: offers a vision of mission beyond the colonial legacy with focus on the emerging epoch in Asia and on Indian/Asian perspectives on Jesus and evangelization; provides tools to analyze culture, religion, and society; and presents evangelization as integral liberation; LANG: English; YEAR: 1998; CIRC: 1,800; FREQ: quarterly; SUBS: Rs 200; ADDR: Third Millennium, Bishop’s House, P.B. No. 1, Kalawad Rd., Rajkot 360 005, Gujarat, India; TELE: +91-281-256-3231; FAX: +91-281-256-3427; EMAIL: navjeevanrjt@satyam.net.in

Transformation: An International Journal of Holistic Mission Studies
EDIT: David Emmanuel Singh; PUBL: Oxford Centre for Mission Studies and SAGE; DSCPT: peer-reviewed journal affording scholars and practitioners an international forum on mission studies, with focus on the Majority World; LANG: English; YEAR: 1984; CIRC: 2,000; FREQ: quarterly; SUBS: US$59; ADDR: David Emmanuel Singh, Editor, Transformation, P.O. Box 70, Oxford OX2 6HB, United Kingdom; TELE: +44-(0)1865-517739; EMAIL: dsingh@ocms.ac.uk; WEB: www.ocms.ac.uk/transformation; http://trn.sagepub.com/

TussenRuimte: Tijdschrift voor interculturele theologie
EDIT: Wilbert van Saane; PUBL: Dutch Missionary Council, Misoio Belgium, and the United Protestant Church in Belgium, in conjunction with Cook ten Have publishing house; DSCPT: ecumenical journal for intercultural theology, covering trends in world Christianity, mission, development, and interfaith dialogue, both in the Low Countries and elsewhere; LANG: Dutch; YEAR: 2008, continues Wereld en Zendig (1972–2007); CIRC: 350; FREQ: quarterly; SUBS: €38.75; ADDR: Redactie TussenRuimte, Nederlandse Zendingsraad, Postbus 8092, 3503 RB Utrecht, Netherlands; TELE: +31-30-8801760; EMAIL: redactie@tussenruimte.com; WEB: www.tussenruimte.com

Uma: Journal of Philosophy and Religious Studies
EDIT: S. O. Ademiluka; PUBL: Dept. of Philosophy and Religious Studies, Kogi State University, Nigeria; DSCPT: multidisciplinary journal promoting African-centered research in the twin disciplines of philosophy and religious studies, with focus on African contributions to their international development; LANG: English; YEAR: 2006; FREQ: semiannual; SUBS: US$25; ADDR: Editor, Uma Journal, Dept. of Philosophy and Religious Studies, Kogi State University, P.M.B. 1008, Anyigba, Nigeria; EMAIL: umajournalks@yahoo.com

Verbem SVD
EDIT: Martin Ueffing, Polykarp Ulin Agan; PUBL: Steyler Missionsschichtliches Institut (Divine Word Mission Research Institute), Sankt Augustin; DSCPT: covers missionology, history, mission pastoral, and mission spirituality; primarily reflects work of Divine Word missionaries; LANG: English, German; YEAR: 1970; previously internal organ (1959–69); CIRC: 1,200; FREQ: quarterly; SUBS: €25; ADDR: Verbum SVD, Steyler Missionsschichtliches Institut, Arnold-Janssen-Str. 24, 53754 Sankt Augustin, Germany; TELE: +49-(0)2241-237-364; FAX: +49-(0)2241-270-97; EMAIL: missionsschichte@steyler.de; WEB: www.missionsschichte.eu

Vidyajyoti Journal of Theological Reflection (VJTR)
EDIT: Leonard Fernando; PUBL: faculty of Vidyajyoti College of Theology, New Delhi; DSCPT: focuses on Christian theology and service, interreligious dialogue, Indian theology, social concerns, and modern trends significant for religion; LANG: English; YEAR: 1975, continues Clergy Monthly (1938–74); CIRC: 4,000; FREQ: monthly; SUBS: Rs 150; ADDR: VJTR, Vidyajyoti College of Theology, 4-A, Raj Niwas Marg, Delhi 110054, India; TELE: +91-11-23943556; EMAIL: vjtrdelhi@gmail.com; WEB: http://vidyajyoti.in/?page_id=71

Zeitschrift für Missionswissenschaft und Religionswissenschaft (ZMR)
EDIT: Mariano Delgado; PUBL: Internationales Institut für missionswissenschaftliche Forschungen (IIMF, International Institute for Missiological Studies); DSCPT: international and ecumenical academic forum with regular focus on a particular region, such as Asia, Africa, or Latin America; promotes dialogue between missionology and religious studies, between theologies of different religions, and on contextual and intercultural theology; LANG: German; YEAR: 1911; CIRC: 700; FREQ: semiannual; SUBS: €42; ADDR: Mariano Delgado, Schriftleiter der ZMR, Departement für Patriotik und Kirchengeschichte, Universität Freiburg, Av. de l’Europe 20, CH-1700 Fribourg, Switzerland; TELE: +41-26-300-74-03; FAX: +41-26-300-96-62; EMAIL: mariano.delgado@unifr.ch; WEB: www.unifr.ch/zmr

Mission, Memory, and Communion
In a forthcoming book from the Documentation, Archives and Bibliography (DABOH) working group of the International Association for Mission Studies, Roman Catholics and Protestants “explore together the theological foundation of documenting present-day Christianity.” Mission, Memory, and Communion: Documenting World Christianity in the Twenty-First Century will be published in March 2013 by the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore. The coeditors are Michael Nai-Chiu Poon, the center director; Marek A. Rostkowski, O.M.I., director of the Pontifical University Urbaniana Library, Rome; and John Roxborogh, honorary fellow in the Department of Theology and Religious Studies, University of Otago, New Zealand. Fifteen key interpreters of present-day Christianity from a wide spectrum of traditions, professional training, and experience across the globe examine the theoretical foundation of documenting Christianity at a time when fundamental questions are being raised regarding the observers, actors, sources, and classification of Christianity. For details, go to www.ttc.edu.sg/index.php?option=com_content&task=view&id=298.
Book Reviews

The Equality of Believers: Protestant Missionaries and the Racial Politics of South Africa.


Richard Elphick’s Equality of Believers stands in the line of major and important publications on the ever complex—and challenging—South African society, with its fascinating ecclesiastical, missionary, and secular history, especially during the twentieth century. A major predecessor of this book is Johannes du Plessis’s History of Christian Missions in South Africa (1911), which covers the eighteenth and nineteenth centuries and paved the way for a new and more ecumenical approach to South African historiography. According to Elphick, since 1911 there has been no grand synthesis like that of du Plessis; in fact, few studies have ventured far beyond 1900. No broad interpretive history of twentieth-century missions in South Africa has actually been attempted.

This volume offers such a history, both broad and interpretive, without being a general history of the missionary movement or of South African Christianity as a whole. Rather, it is the history of an idea—the equality of believers—and an investigation of how, despite the failure and shortcomings of its proponents, this idea profoundly shaped the history of South Africa, both negatively and positively. Elphick gives most attention to the four missionary enterprises that wielded the strongest influence on black-white politics and that dominated missionary discourse on race in the twentieth century: the Dutch Reformed, the Anglican, the Scots mission, and the American Board of Commissioners for Foreign Missions. This book encompasses blacks and whites, as well as Afrikaans and English speakers, in a single narrative—a unique accomplishment.

Elphick treats his topic in three sections. Part 1, “The Missionaries, Their Converts, and Their Enemies,” includes six chapters addressing (1) the missionaries: from egalitarianism to paternalism; (2) the Africans: embracing the gospel of equality; (3) the Dutch settlers: confining the gospel of equality; (4) the political missionaries: “our religion must embody itself in action”; (5) the missionary critique of the African: regarding witchcraft, marriage, and sexuality; and (6) the revolt of the black clergy: “we can’t be brothers.”

Part 2, “The Benevolent Empire and the Social Gospel,” considers five topics: (1) the Native question and the “benevolent empire”; (2) a Christian coalition of “paternal elites”; (3) the social gospel: the ideology of the benevolent empire; (4) the high point of the Christian Alliance: a South African Locarno; and (5) the enemies of the benevolent empire: gelykstelling (equalization) condemned.

Part 3, “The Parting of the Ways,” includes seven chapters: (1) a “special” education for Africans; (2) the abolition of the Cape Franchise: a “door of citizenship” closed; (3) the evangelical invention of apartheid; (4) neo-Calvinism: a worldview for a missionary volk (nation); (5) the stagnation of the social gospel; (6) the abolition of the mission schools: a second “door of citizenship” closed; and (7) a divided missionary impulse and its political heirs. Throughout the book, Elphick develops three central claims. First, the struggle over racial equalization is pivotal to South African history; second, this concept is rooted in the missionaries’ proclamation of God’s love to all people; third, the ideal of equality was to a large extent nurtured by missionary institutions. This study is thus a history of an idea in the context of these several institutions and the people who ran them.

The author notes that such a history is necessary because the dynamic encounter between missionary institutions and the concept of the equality of believers has scarcely been addressed by scholars. This neglect reflects a secular perspective in South African historiography, one stronger than in Europe or America, which tends to blind historians to the role of religion in history. For Elphick, this blindness results from traditional methods of intellectual history, which focus primarily on dominant individuals such as scholars, literary figures, public intellectuals, and politicians, who expound their thoughts in lengthy texts.

Elphick succeeds in clarifying the role and influence both of the English-speaking churches and of the Afrikaans churches. The English and Afrikaans perspectives have been integrated in a clearly presented framework, which can provide the basis for further dialogue and debate. Elphick not only succeeds in reflecting on the parties involved in his twentieth-century intellectual history but also manages to give an insightful overview of the different periods. He tells the story of how the idea of equality developed during different periods in the course of the twentieth century. For example, he comments, “White liberalism, African nationalism, and Afrikaner nationalism—forces that would shape South African politics for the rest of the century—buffeted the missionary enterprise in the 1940s, but did not, as yet, severely impede or deflect it. Yet, almost imperceptibly, the ground beneath the missionaries was shifting” (277). Elphick also discusses at some length the idea of benevolent empire in South Africa, that is, that the churches and missions were also responsible for providing schools, hospitals, and similar institutions. He argues that such an idea was much more powerful than it was, for instance, in Britain or the United States. The South African state was also far weaker in its ability to provide services to its poorer citizens. Even as late as the 1980s, outsiders were struck by the prominent role of churches in civic life and the use of Christian language by all sides in the struggle over apartheid. Also fascinating is Elphick’s focus on issues such as the gospel of equality, evangelicalism, neo-Calvinism, and other facets of South African theological thinking.

This book is well researched and well balanced. It contains extensive notes, a comprehensive bibliography, and usable indexes, as well as helpful maps and tables. It is brilliantly focused on the history of a particular idea. It seems destined to become a standard research and resource tool for future generations of South African missiologists and mission historians, as well as general historians of the church and of South African society, much as du Plessis’s study was in its time. Such a book cries out for thoughtful study and consideration. I highly recommend it!

J. W. (Hoffie) Hofmeyr

J. W. (Hoffie) Hofmeyr, a South African church historian, is Professor Emeritus from the University of Pretoria (S.A.) and Visiting Professor at the University of the Free State (Bloemfontein, S.A.), Liverpool Hope University (U.K.), and Evangelical Theological Faculty (Leuven, Belgium).
The present work characterizes the voyage of the nascent Christian church in the Mediterranean world of the first century A.D. by means of three metaphors: the constantly changing sea as the promise and peril of the world, the challenging life in the boat as the church, and sailing as living by faith. Many historical details surface as testimony to Stutzman’s personal experience of voyages on the Mediterranean.

At the center of the book lies Stutzman’s convincing emphasis that empire and Jesus’ subversive kingdom are to be distinguished sharply and consistently. The three metaphors serve as a compass for both the ancient and the contemporary church in avoiding the lure of an empire’s autonomous and manipulative power, false stability, and leisure at the expense of oppressed people. Rather, the Christian church is called to vulnerability, instability, leading from the front (not the top), and faith.

Despite all the attractive and inspiring aspects of this book and its great sensitivity to oppression, it must be noted that Stutzman focuses nearly exclusively on the ancient Roman and the current U.S. empires and their respective ills. In discussing the difference between empire and Jesus’ kingdom, he rarely considers the God-given legal sphere of civil government. As a consequence, Jesus’ kingdom appears mostly as a sociopolitical movement poised against empire building.

One wonders whether the early Christian mission would really have progressed so successfully had it been essentially a countercultural, sociopolitical, and socioeconomic subversion (through peace and justice) of the Roman Empire. One misses in Stutzman’s treatment the core New Testament fact that the incarnate, eternal Son of God came to die in order to call a purified people unto the triune God himself. Only as a consequence do sociopolitical and socioeconomic patterns emerge, which then challenge various ills of an empire or a civil government.

Yes, we must sharply distinguish an empire’s globalized agenda and Jesus’ kingdom of a purified people. But Stutzman’s sociopolitical, virtually atheological version of Jesus’ kingdom (as helpful as his nine appeals on pp. 158–66 are) appears to be no lasting match for our current, empire-like globalization, which Stutzman so ably defines.

Provided we uphold as foundational the biblical basis of God’s redemptive work through his eternal Son, Jesus Christ, Stutzman’s treatment gives many important impulses for living out the sociopolitical consequences of surrendered discipleship.

—Hans F. Bayer

Hans F. Bayer is Professor and Department Head of New Testament at Covenant Theological Seminary, St. Louis, Missouri.
Many of his shorter writings, however, have been largely inaccessible. We owe this present collection to Salvationist historians Andrew Eason, director of the Center for Salvation Army Studies at Booth University College, Winnipeg, Canada, and Roger Green, chair of biblical studies at Gordon College, Wenham, Massachusetts. The authors’ arrangement of articles highlights key distinctive assumptions about the development of Salvationist history, faith, and practice. The editors set the articles in context while exploring their contemporary significance.

Booth was a Wesleyan through and through. He believed in salvation full and free, a faith that fueled his passion for souls. Chapters on salvation and holiness bring together vital elements of Booth’s soteriology. He was an apostolic optimist with a confidence in the ultimate triumph of grace. Selections included also provide fresh understanding of his postmillennial perspective.

Readers will find the chapters on “Female Ministry” instructive in understanding the provenance of the Army’s position and practice. “Salvation for Both Worlds,” an 1889 article published in *All the World*, reveals Booth’s heart for the poor and powerless. He insisted that the Gospel provided deliverance not only from an inner hell, but also from an “outer hell” of poverty, drunkenness, slavery, war, and oppression.

The chapter titled “Missions and Missionaries” includes his 1886 message to the “Officers and Soldiers of the Indian Salvation Army,” in which he called for cultural adaptation and sacrifice. “The

Dreams and Visions in Islamic Societies.


Dreams and Visions in Islamic Societies, with fifteen chapters and contributors, makes a helpful contribution to classical Islamic studies and diverse Sufi experiences. The introduction discusses the role of dreams within Muslim communities: “The Prophet is quoted as declaring that with his death ‘the glad tidings of prophecy’ would cease, whereas ‘true dreams’ would endure. . . . One Western scholar says dreams and visions are, ‘A form of divine revelation and a chronological successor to the Koran’” (2). In principle, “each good Muslim could expect guidance from God in dreams” (2). This makes the role of dreams all the more enticing for Muslims and for Christian missionaries interested in their use and interpretation in Muslim lives as messages from God.

In her chapter “Dreaming the Truth in the Sira of Ibn Hisham,” Sarah Mirza assesses the fifteen distinct dream narratives found in Ibn Hisham’s *Sira* (a.d. 833), the earliest extant biography of Muhammad. Mirza summarizes the dreams’ central themes: “the favored nature of the Prophet’s lineage, the miraculous protection of the Prophecy, and the Muslim community falling within the Abrahamic line” (15). “All of the dreams are assumed to be prophetic by their hearers and acted on as such” and “are communal experiences that serve to activate the community” (15).

The dreams covered in the book reveal diverse and sometimes contradictory themes: personal piety (46), epistemology (184, 216), sectarian dogma (e.g., the uncreatedness of the Quran, 36), paradise (193), Shariah (128–29, 173), revival (265), martyrdom (145), apocalyptic and conquest themes (54), and visions of Allah (54, 202–3) and Muhammad (42).

The dreams are judged to have created spiritual and emotional bonds in society (160). The study reaffirms safeguards to Muslim orthodoxy in that “all dreams are basically ascribed to God, except for those in which Satan exercises his influence” (289).

All the dreams discussed or interpreted in the book strengthen some aspect of the Muslim faith. Dreams that lead people away from Islam, however, are widely reported, so their omission from a book that deals with dreams and visions in Islamic societies suggests a lack of intellectual rigor. Dreams in which Muslims encounter Jesus and that lead to conversion to Christianity would seem to require some sort of treatment in a book such as this. The book is an interesting venture into the dream genre; however, it should be considered more a devotional treatise of belonging to confessional movements in which the authors participate, rather than a solid and rigorous scholarly survey of its topic.

—Joshua Lingel

Joshua Lingel, President of i2 Ministries (Islamic Initiative; www.i2ministries.org), is coeditor of Chrismal: How Missionaries Are Promoting an Islamized Gospel (i2ministries, 2011).


This Festschrift faithfully reflects the seminal vocation and work of J. Dudley Woodberry, dean emeritus at Fuller Theological Seminary’s School of Intercultural Studies. Woodberry, a missionary kid, a missionary himself in several Muslim contexts (including Pakistan and Saudi Arabia), professor of missions, and administrative dean at Fuller Seminary, is praised not only for his evangelical commitment to engaging Muslims and his active Christian scholarship on Islam, but also as a generous and well-loved teacher and friend. He is remembered as a “contemporary Samuel Zwemer” (7) with an indefatigable spirit, a careful scholar in “seeking to understand Islam” (25), and a “teller of tales” (23). Contributors to this work consist of former students—now living and working around the world—teaching colleagues, and fellow Islamicists, including the eminent Kenneth Cragg and David W. Shenk. It is clear that many others were excluded from contributing simply due to page limitations. Under the heading *Toward Respectful Understanding*, the volume is a compilation of research on a variety of topics in the fields of Christian witness among Muslim communities, Christian-Muslim relations and dialogue, and Christian scholarship on Islam. Section 1, “Encouraging Friendly Conversation,” demonstrates an evangelical concern to be “clear and
forthright… and yet also demonstrate[s] kindness, love, compassion, and grace” (26). Section 2, “Christian Scholarship,” provides chapters by Christian scholars and missionaries seeking to understand Islam accurately and fairly. Finally, section 3, “Christian Witness,” reviews different contemporary methods of missionary activity among Muslim peoples.

The title mentions “witness among Muslims,” a theme that will be appreciated by those involved in direct Christian missionary activity, as well as by Christian scholars of world religions and Islam. Two important scholarly contributions are provided by David L. Johnston, “Squeezing Ethics out of Law: What Is Shari’a Anyway?” (59–70), and Rick Brown, “Who Was ‘Allah’ before Islam? Evidence That the Term ‘Allah’ Originated with Jewish and Christian Arabs” (147–78).

—David D. Grafton

David D. Grafton is Associate Professor of Islamic Studies and Christian-Muslim Relations at the Lutheran Theological Seminary at Philadelphia. He served in the Middle East (1998–2007) with the Evangelical Lutheran Church in America.


3rd ed.


This Dictionary / Mtanthauziramawu, with over 43,000 entries, is the result of a team effort by the Dutch author (at one time seconded to teach theology in Malawi) and Malawian collaborators. It seeks to address the challenges both for newcomers having to learn a new language and for Malawians needing to recognize and reestablish the relevance of their own language in the face of the domination of foreign languages. Several editions preceded this combined third edition.

The work draws from a long tradition of missionary linguistic publications—beginning with the dictionary of Johannes Rebmann in the mid-nineteenth century (see the bibliography in Appendix 2, pp. 876–81)—which helped to establish Chichewa/Chinyanja as a lingua franca in Central Africa. One such volume of missionary scholarship, the Dictionary of the Nyanja Language (1929) by Alexander Hetherwick et al., which established a linguistic benchmark, was itself based on an earlier work by David C. Scott. The publication under review, continuing this tradition, is significant in several respects. (1) Chichewa/Chinyanja, with over 15 million users, is arguably the most widely spoken language in Central Africa. These users include not only the vast majority of Malawians, but also people in large parts of neighboring Zambia and Mozambique, as well as many in Zimbabwe and even South Africa and further afield. (2) By empowering its users, the language itself can be empowered to take a rightful place on the regional, continental, and international scenes. (3) By drawing together various dialectic traditions (hence the double nomenclature), it transcends ruralism, tribalism, traditionalism, and nationalism. (4) Thus, it can also serve to promote national unity, as well as to draw Christian believers and churches closer together. (5) Finally, having theological students and pastors and other academics as collaborators should enhance the status of this language as an academic language and as a counter to the academic dominance of Western languages.

—C. Martin Pauw

C. Martin Pauw is Professor Emeritus of Missiology in the Faculty of Theology at the University of Stellenbosch, South Africa. He formerly served with churches in Malawi and Zambia (1965–83).
Mission History and Mission Archives.


This book grew out of a seminar held in April 2010 to mark the transfer of the archives of the Board of Missions of the Protestant Church in the Netherlands and its predecessor bodies and other mission societies from the Mission House in Oegstgeest to the Utrecht Archive, which is the official repository for church archives in the Netherlands. Participants in the seminar included missiologists, historians, and archivists from the Netherlands and partner churches. Most of the contributors were Protestants, with one Roman Catholic and one Muslim. Section 1 of the book includes papers about archives in South Africa, Ghana, and Egypt. Part 2 is devoted to Indonesia, and part 3 to Europe. An appendix includes introductions to the various archival collections that were added to the Utrecht Archive, now available to the public. The articles are all in English. Some of contributions discuss the use and limitations of archival materials. Others identify archival collections that are available for specific countries and churches.

The seminar marked the completion of a major effort to integrate the mission archives into the existing collections at the Utrecht Archive. Three inventories were carried out as a part of the project: one for the archives of the legal predecessors of the Board of Missions, one for the archives of the Board, and one for the archives of the Dutch mission schools. Together the archives total some 300 meters. The mission archives date from 1797 to 1999, when the Board of Missions ceased to exist. The church records housed at the Utrecht Archives date up to the formation of the Protestant Church in the Netherlands in 2004.

Huub Lems, the editor, served as a missionary in Indonesia and is now the administrator of the Mission Foundation of the Protestant Church in the Netherlands.

This book will be of particular interest to historians of Dutch missions and to those seeking archival resources for the churches to which those missionaries went.

—Paul F. Stuehrenberg

Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World.


Those of us who regularly attend anthropology conferences recognize a dramatic disciplinary change in recent years. So also in mission the changes are dramatic—missionaries come from the world at large, and former sending nations have themselves become “mission fields.” Michael Rynkiewich highlights these changes and encourages missionaries and anthropologists alike to use their respective disciplines to realize God’s concern for human souls in the context of their sociocultural environment.

Rynkiewich presents his case in thirteen chapters, beginning with definitions of anthropology, theology, and missiology (chap. 1) and describing radical post–World War II paradigm shifts (chaps. 2–3). While anthropology embraced postmodernity, missiology embraced anthropology as it had been. Therein resides the thesis of the book: two disciplines going in different directions despite their common interest in humanity with all its diversity (chap. 9), transnational migration (chap. 11), and globalization (chap. 12). Utilizing standard anthropological subsystems of social structure (chap. 4), kinship (chap. 5), economics (chap. 6), political organization (chap. 7), and religion (chap. 8), Rynkiewich contrasts the two disciplines. Anthropologists and missionaries have long stereotyped each other, ignoring their mutual interdependence during the colonial era, embracing the human condition, yet failing to reduce the effects of neocolonialism, and diverging in postcolonialism (chap. 10). He concludes with good advice: understand people as they are, and celebrate a culturally fulfilled lifestyle while anticipating Christ’s presence among them—an anthropology of Christianity (chap. 13). Rynkiewich’s narrative is filled with stories from personal experience, as well as from his students. He brings a keen sense of anthropological awareness, mission experience, and cross-cultural understanding gained from consulting and teaching around the world. He weaves a wealth of biblical references with well-researched history, missiological perspective, and theological application manifest in plentiful footnotes and an extensive bibliography. I look forward to utilizing this readable and engaging work with my students in order to avoid past mistakes and to realize the reality of God’s presence among the nations (Rev. 7:9).

—R. Daniel Shaw


Gregory Nichols has written not just a splendid book, but an exemplary one. Given the multilingual sources and archives he taps into, I suspect he might be one of the few who could have written it. While this quite technical Baptistoc book is not for everyone, its clear organization would be good for every author to follow. At the end of each chapter the author provides a “Conclusion” (which would be better captioned “Summary”), by means of which one can easily digest the core of the book in fifteen minutes or so.

In addition to this helpful format, the content is full of nuanced analysis, photographs, an especially helpful timeline, annotated footnotes that could feed five thousand, and a fine bibliography that cites books I shall yet consult. In short, because of all these features, the reader will have complete confidence that the author has done his homework. American Baptists who digest the book will be happy to discover that they have had no corner on denominational divisions. By changing a few names here and there, one might think the author was writing about the General Association of Regular Baptists, the Conservative Baptist Association, and the Southern Baptist Convention, to name just a few.

Ernest Sandeen’s 1970 classic The Roots of Fundamentalism pleasantly comes to mind as Nichols, like Sandeen, portrays the major
roots of Russian evangelicalism in England’s Keswick movement and America’s Ira D. Sankey and Dwight L. Moody revivals.

Good and useful as it is, the book is not inerrant. Nichols refers to Kargel’s trips to Israel before Israel even existed. In places, better proofreading would have avoided confusing formatting errors. Yet these quibbles pale when placed next to his striking (to me) revelation that there was a First Baptist Church in Tiflis, Georgia, where Joseph Stalin attended seminary.

—James Lutzweiler

James Lutzweiler is Archivist, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

Light on Darkness? Missionary Photography of Africa in the Nineteenth and Early Twentieth Centuries.


T. Jack Thompson, a father of missionary photography research, takes a focused look at missionary photography in Africa during the nineteenth and early twentieth centuries. His book Light on Darkness? is part of the Studies in the History of Christian Missions series, published by Eerdmans.

Featuring seven chapters plus a comprehensive introduction, Thompson chronicles the development of photography, beginning in the first half of the nineteenth century, and its parallels with missional enterprises on the continent of Africa during the same time. Exploring themes such as the visual representation of Africans (18), the building and reinforcement of African stereotypes through communication strategies (135), the power of the camera to bring about social change (165), and the need for missions to view its developing story through the eyes of the local community (239), this well-researched work should serve as a useful introduction for any class that explores missionary photography or visual representation in cultural studies.

Touting the “millions” of missionary (and colonial government) photographic records from the nineteenth and early twentieth centuries that are currently being collected, Thompson highlights the fact that many of these photographs have previously been examined “uncritically” (3). Attempting to reorient his readers, he asks key questions such as: Who is the photographer? Why were the photographs taken? and How did the African subjects react to being photographed? (5). These questions are the jewels of the book, and they should force the missional community to ask probing questions about the local community before taking photographs there.

The book features more than seventy photographs, lithographs, and illustrations depicting the life, culture, and religious experience of missionaries and their host communities. The lack of photographs taken by local African photographers, however, is to be regretted. While the photographic records included are useful for documenting both British and American missional efforts, attention should be given to the growing interest in understanding the local community’s voice as expressed through the photographs they take, analyze, and share with the public.

Overall, this volume makes a necessary contribution to a developing field; it is well worth reading.

—Gabriel B. Tait

Gabriel B. Tait is a Ph.D. candidate in the Inter-cultural Studies program at Asbury Theological Seminary, Wilmore, Kentucky.

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Introducing World Christianity.


“What difference has Christianity made in the world?” is the driving question of this book. The authors of this interdisciplinary introduction use this question to focus on social, cultural, and political transformations caused by Christianity. As such, the book is a broad comprehensive overview of Christianity around the world, region by region, that rings true in an age of globalization and information technology. The book is focused on the nature of social, cultural, political, and religious realities, not theology or biblical scholarship. It conveys a deep respect for the complexity of indigenous Christianities worldwide, which is reflected in the diversity of authors. Two suppositions do seem to carry the book: (1) Christianity is “inherently missionary,” and (2) the movement or flow of Christianity is “unified worldwide not by political, economic, cultural, linguistic, or geographical commonalities, but by communities of faith responsive to God’s forgiveness through Jesus Christ” (1). This introduction to world Christianity situates itself in what it calls the third of three paradigms in the interpretation of Christianity. The editor cites a first paradigm that surfaced by the early twentieth century—that is, a kind of mapping of Christianity worldwide, as was done at the 1910 Edinburgh World Missionary Conference, where the stress was on Western-initiated mission movements and Christian interpretation. A second paradigm emerged in the last decades of the twentieth century that interpreted world Christianity as polycentric in nature. The name and scholarship of Andrew Walls large here. Finally, Farhadian’s volume contributes to the third paradigm, building on earlier approaches and offering widening interpretation that draws connections among social, cultural, political, religious, and historical forces. It is important to note that this book understands itself as investigating Christianity as “world Christianity,” a term that we are told by sociologist Robert Wuthnow reaches back to 1929, although it has more recently been given cogency by missiologists and historians such as Dana Robert, Philip Jenkins, and Lamin Sanneh. This term helps to call attention not only to the missionary realities of Christian faith but also, when employed broadly, to the historical breadth and depth of Christianity as a social movement.

Two chapters that stand out are “Middle Eastern and North African Christianity,” by Heather Sharkey, and “Christianity in North America: Changes and Challenges in a Land of Promise,” by Kevin Christiano. Sharkey provides especially useful brief references to reasons for Christian attrition (11) and an assessment of Islamic anger (13); Christiano’s sensitivity to different conceptions of Christianity in the United States and Canada is impressive.

In the conclusion, Robert Woodberry offers a balanced and measured summary of an array of civil and cultural interactions. He concludes that the relationships between Christianity and other religions may be as peaceful as they are susceptible to violence.

—Rodney L. Petersen

Rodney L. Petersen is Executive Director, Boston Theological Institute, and Adjunct Instructor, Boston University School of Theology, Boston, Massachusetts.


With more than a dozen journal reviews in print, R. Po-chia Hsia’s biography of China’s most famous missionary lives up to its status as the most reviewed book of the year on a Jesuit topic. Matteo Ricci’s life and scholarship are well known, and this volume explores Ricci’s long journey to the Chinese court and life of dialogue with Confucian scholars by following Ricci’s city stops en route north toward the capital. The first eight or nine chapters form a biography from Macerata, Italy, to Beijing, and the final three chapters of the volume concentrate on Ricci’s writings, including his seminal The True Meaning of the Lord of Heaven (1595). As both an apologist and a leading scientist in China (Ricci concentrated more on math than theology in the Jesuit colleges he attended and was the first to translate Euclid into Chinese), Ricci, through his writings, engendered a significant field of cross-cultural scholarship that still bears fruit. To our benefit, Hsia has the requisite scholarship in languages to explore the texts and their import for readers.

The lessons are gained easily in this highly readable account. A portrait of Ricci as both scholar and shrewd politician, the book pays a welcome amount of attention to Ricci’s early life, weaving in detail on the Roman Catholic renewal and the continued rise of the Jesuit order that propelled Ricci eventually to China. Hsia’s biography sheds light on the debates and personalities in the mission field—on Italian grievances against the Portuguese, for example—while making broader connections for readers with the trading and political environment of the late sixteenth century, as well as life in the higher echelons of Chinese society. For an audience with a particular interest in mission, Hsia’s account reminds just how rare the success of a Ricci was: dedication of the personal cost and dedication through which early modern mission grew, of the failure of so many of Ricci’s contemporaries to survive or to flourish, and of the life of struggle, setback, and intellectual ambiguity that underlay the experience of even the most favored.

—Chloé Starr

Chloé Starr is Assistant Professor of Asian Theology at Yale Divinity School, New Haven, Connecticut.

Indigenous Christianity in Madagascar: The Power to Heal in Community.

By Cynthia Holder Rich. New York: Peter Lang, 2011. Pp.188. $76.95 / €59.20 / £47 / SFr 72.

Indigenous Christianity in Madagascar is another contribution to the history of the church in Madagascar. It helps us to understand one side of the important role of the church in general, and the Malagasy Lutheran church in particular, within the community on this island. The author, Cynthia Holder Rich, served as an adjunct professor in a Reformed theological school of the Church of Jesus Christ in Mada-
The East African Revival: History and Legacies.


This book, a collection of sixteen papers on the East African Revival, originated from a conference that marked the placement of the papers of Joe Church, a founding father of the East African Revival, in the archives of the Henry Martyn Centre, Cambridge. Overall, the book is a study of how the East African Revival has revitalized African Christianity, showing that the revival has made a positive mark on the people in the region of East Africa and that it offers valuable lessons for the wider church.

The contributors are well informed on the topic, through either research or extended direct participation. The papers fall into two sections. The first one outlines the historical origins of the East African Revival; the second offers testimonies and personal perspectives on the revival.

Most of the contributors, whether Africans or non-Africans, come from outside the communities affected by the revival. Understandably, the chapters differ widely in approach and scope. A good number are articulate presentations of empirical research; others appear to rely more heavily on personal observation. For example, Kevin Ward and Emma Wild-Wood cover the historical origin and context of the revival; John Gatu, John Church, and Amos Kasibante provide insider views of its impact.

Ken Farrimond, Cynthia Hoehl-Fetton, Simon Barrington-Ward, Birgitta Larson, John Karanja, Esther Mambo, and Nick Godfrey give perspectives on the East African Revival that reflect either work experiences or past research studies. Derek Peterson offers an interesting view of the revival, one not as frequently considered, as politically energizing. Terry Barringer discusses ways that the Joe Church papers remain a useful research resource.

Gascar (FJKM) situated in Fianarantsoa, south of the capital city, Antananarivo.

In this era of globalization and technology, faith still has a peculiar impact on the life of the people of Madagascar. As the author clearly points out, the church is still heard and taken seriously by the wider society. The book even argues that the church offers the ultimate solution for Malagasy society, reaching all the way to the country’s leaders. I believe that this volume presents a beginning for wider study of the power of the church in Madagascar.

—Lala H. Rasendrahasina

Lala H. Rasendrahasina, an ordained minister, is President of the Church of Jesus Christ in Madagascar (FJKM).

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57
While this book does not fully satisfy the quest for a more thematically coherent book on the East African Revival, theologians, historians, sociologists, and students of the revival will find it a useful resource. I recommend it to all students and readers in modern African Christianity.

—Alex Kagume Mugisha

__Alex Kagume Mugisha is Deputy Vice-Chancellor for Academic Affairs, Uganda Christian University, Mukono, Uganda.__

The Nuclear Question in the Middle East.


This book carries one clear message: the Middle East is going nuclear, like it or not. The backdrop to all the book's articles is the nonproliferation treaty (NPT), which nowhere in this volume is fully explained. The NPT is the deal the international community made with itself in the 1960s to hold the line to those states that already possessed nuclear weapons—but which would now be expected to reduce their arsenals—and to require all others to forswear the acquisition of such weapons. The NPT's weak point was the relative ease with which civilian use of nuclear energy, which the treaty permitted, can be secretly shifted to weapons production.

It is clear that there are legitimate and worthy programs to produce the energy needed to cope with rapid economic growth. Gulf states such as Abu Dhabi “do not aspire to retire in peace after their oil and gas reserves are exhausted; they aim instead at developing diversified economies which will . . . let them be counted among the advanced countries of the world” (84).

A theory is advanced: “inward-looking” states are likely to want nuclear weapons, while the outward-looking are constrained from pursuing that goal. This is to say that most Middle East states accept and try to abide by the norms of the international state system, but a few “rogue states,” such as Saddam’s Iraq, Qaddafi’s Libya, and today’s Islamic Republic of Iran, while wanting to be treated as legitimate, at the same time act as adversaries of world order.

Turkey is an outward-looking member of the international system, is therefore, under the theory, eligible for peaceful nuclear energy, and is presumed not to be a seeker of weapons. But Turkey has not been successful in gaining access to civilian nuclear technology because of allegations that it sought help from Pakistan in modifying peaceful technology for weapons production.

Saudi Arabia has a legitimate need for peaceful nuclear energy, just as do the Gulf states, and the United States has committed itself to help such Saudi development. The concern in this case is that Iran’s drive for nuclear weaponry will compel the Saudis to convert peaceful technology to military use as a matter of self-defense. The recent perception that the United States is stepping away from regional involvement could cause the Saudis to make this dangerous decision.

Two nuclear programs stand out as differing from this regional picture. The article on Israel describes in riveting detail the evolution of a nuclear policy of ambiguity, vagueness, opacity, and secrecy. From the founding of the state,
the imperative for a nuclear weapons capability to offset the determination of the Arab-Islamic world to eradicate Israel was obvious. The conclusion here, however, is that Israel’s strategic and moral logic has rendered Israel’s nuclear weapons “truly unusable” (222), even in retaliation after taking a devastating first strike.

The article on Iran, by the director of an institute in Tehran, is a superficially plausible presentation of Iran’s benign intentions and a call for a “win-win” U.S.-Iran agreement that would enable its peaceful-uses program to proceed with the approval of all. This presentation, however, is at odds with years of evidence that Iran has been pursuing nuclear weapons as rapidly as possible.

The volume’s coverage of Egypt unfortunately has been overtaken by events. The new duopoly in which the military—an outward-looking institution that has ruled out nuclear weapons—shares authority with a president from the Muslim Brotherhood, which has declared its readiness “to starve in order to own a nuclear weapon that . . . will be decisive in the Arab-Israeli conflict” (72), means that one or the other position will have to give way.

This unresolved tension and scores of others across the Middle East make it clear that the idea of a regional nuclear-weapons-free zone, addressed near the end of this volume, is unrealistic.

—Charles Hill


A Primer for Teaching World History: Ten Design Principles.


The globalization of all education in the past few decades has created a dilemma for scholars in the West. We have a pretty good idea of how to teach history as Western Civilization in a term or two, but what in the world are we to do when we now have to cover all of the globe? A new way of teaching history—from Western normative to global narrative—must develop, and Antoinette Burton’s Primer is a great place to start. The ten principles she has developed (“not the ten design principles”) have emerged from over twenty years of teaching in collaboration with colleagues. The communal and global project that she presents is as much a way to understand the global human story as it is a way to teach history as a service to the larger public.

This tightly worded volume is laid out in three sections, plus a helpful introduction, “Why Design?” The first part gives four foundational design options for organizing a world history course according to timing, connectivity (space), women and the body, and histories from below. The second part discusses ways to operationalize these foundational design options. What she means by this is how to think about strategies to teach through the foundational grids. In this section she discusses event, genealogy, and empire as teaching tools. Part 3 presents three teaching technologies: “digital narratives,” global archive stories, and testing for the global. This slim volume thus becomes a type of thick description of teaching world

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Faith in Objects: American Missionary Expositions in the Early Twentieth Century.


Missiologists are generally familiar with the Ecumenical Missionary Conference held at Carnegie Hall in New York City in April 1900, attended by up to 200,000 people over a ten-day period and addressed by President William McKinley and former president Benjamin Harrison. But how many know about “The World in Boston,” a twenty-four-day exhibition held in the Mechanics Building in 1911? It was “America’s First Great Missionary Exposition,” modeled after a similar display in London in 1908 called “Orient in London.” The latter inspired a series of U.S. denominational exhibitions, including the 1919 Methodist missionary exposition in Columbus, Ohio, described as the Methodist World’s Fair, which attracted over one million visitors.

Such exhibitions are the focus of this volume by Erin L. Hasinoff, a fellow in museum anthropology at the Bard Graduate Center and in the Division of Anthropology of the American Museum of Natural History (AMNH), both in New York City. The author treats the Boston exposition as “a lens for understanding the way in which many Americans tacitly apprehended their collective contributions to evangelicalism through the material culture of mission,” described as an “ethnology of collecting” (4). Her analysis of the Boston exhibition shows how “domestic and foreign evangelism was imagined and participated in through the material culture of missions, and its interactions with early twentieth-century anthropology, then defined by museum-based research” (5).

Many of the objects first displayed in 1900 at the New York missionary exhibit were taken to the AMNH by Franz Boas until 1911, when they were transferred to Boston for the exposition. There 400,000 visitors, with the assistance of 20,000 stewards, were treated to displays, exhibits, pavilions, pageants, demonstrations, and illustrated lectures of living conditions and religions in countries where missionaries were working around the world, all to show the progress of the missionary enterprise and to encourage support and participation in it.

Following World War I there was no longer much interest in such large-scale missionary exhibitions. “The World in Boston” was boxed up and shelved at the AMNH . . . and the collection would remain in storage” (147).

This is a fascinating study of a movement in missionary education that is hard to imagine today.

—Gerald H. Anderson

Gerald H. Anderson, a senior contributing editor, is Director Emeritus of the Overseas Ministries Study Center, New Haven, Connecticut.

The Colonisation of Time: Ritual, Routine, and Resistance in the British Empire.


The Colonisation of Time is the latest volume in the remarkable Studies in Imperialism series, founded nearly twenty years ago by John MacKenzie and now approaching its hundredth volume. This not uncontroversial but always lively series has changed the way historians look at imperialism, especially through its emphasis on imperialism as a cultural phenomenon that impacted the metropoles as much as the settler and colonized societies. The series as a whole has given due attention to missions and churches.

This volume, by Giordano Nanni, an Australian Research Council fellow in the School of Social and Political Sciences at the University of Melbourne, is no exception. As MacKenzie writes in his general editor’s introduction, “Europeans saw the introduction of Western concepts of time . . . as part of their necessary reformation of the world, a reformation that was indeed moral as well as practical in its import . . . Missions constituted the shock troops of such colonial conversions . . . Protestant missions, particularly those with a Calvinist theology, were more or less obsessed with the significance of the Sabbath and with the essential character-forming value of time discipline” (xi–xii).

Nanni discusses “the everyday struggles and negotiations which occurred during the colonial encounter as regards the dominant perception of time in society” (4). Chapter 1 introduces the subject in terms of the “clocks, Sabbaths and seven-day weeks” that dominated nineteenth-century Britain. Subsequent chapters are concerned not only with the
way in which administrators, employers, and missionaries imposed their understanding and regulation of time but also with the way in which indigenous peoples in Victoria, Australia, and Cape Colony resisted, subverted, and lived to other rhythms. Chapter 6 focuses on missionary schools in Southern Africa, especially Lovedale. These chapters make for compelling reading—a judicious blend of narrative, illustrations, and just enough theorization. It is hard to disagree with any of Nanni’s conclusions, including his comment that “the histories of Western time and European colonisation are inextricably connected” (222). Europeans “were emissaries of a Western time-consciousness to the rest of the world[,] and] . . . missionaries themselves were undoubtedly among its most active and effective propagators” (223). This is a rich volume that provokes much reflection on the nature of mission and inculturation and especially on power relations in mission and, ultimately, on the meaning of time itself.

—Terry Barringer

Terry Barringer is an independent scholar and bibliographer associated with the Henry Martyn Centre, Cambridge, United Kingdom.

Celebrating a Century of Ecumenism: Exploring the Achievements of International Dialogue.


Are you interested in learning about the major steps taken in the past one hundred years toward the reconciliation of divided Christians? Do you share with the authors a desire “to ascertain what has been achieved so as to be able to build on these developments in the continuing quest for Christian unity” (xviii)? If so, this book is for you.

The book originated in a 2010 conference on the title theme held in St. Paul, Minnesota, and with papers presented there. Of the fifteen authors, ten have served both in bilateral dialogues between communions and in ecumenical Faith and Order discussions. Three cochaired the international bilateral dialogues about which they write, and five participated in multiple phases of the dialogues.

The range of dialogues analyzed is outstanding for a single volume presentation. Part 1 contains four evaluations of the World Council of Churches’ vision and achievements for Christian unity. To this, the work of Faith and Order, in which the Roman Catholic Church has been an active participant, has been central. Part 2 contains essays on eleven bilateral dialogues that the Roman Catholic Church has held with a variety of other communions—from Eastern and Oriental Orthodox to evangelical and Pentecostals.

Roman Catholic participants’ sensitivity and flexibility in dialogue with diverse communions is impressive. The stated goal of their dialogues with Anglican and Orthodox churches has been to reestablish full communion, whereas with Pentecostal leaders the intent has been to foster respect and understanding.

Was there cross-fertilization as Roman Catholics participated in numerous bilateral dialogues? I found little evidence of it. Ecumenical discussions and agreements, however, had notable impact upon the progress of bilateral conversations, such as that published as Baptism, Eucharist, and Ministry (Geneva, 1982).

The coverage of this volume is restricted to bilateral conversations in which the Roman Catholic Church has participated since Vatican II. Other bilateral conversations also, however, have contributed to improved understandings and, in several cases, to full communion between churches. Another restriction is that, with the exception of assessment of Roman Catholic–Orthodox discussions in North America, the volume does not cover bilateral conversations at national or regional levels.

I would have appreciated a concluding chapter summarizing what has been achieved, with implications for the ongoing quest for Christian unity in the twenty-first century. Fortunately, individual authors contribute their evaluations of specific bilateral dialogues, suggesting next steps. It can only be hoped that this volume will encourage others to join in the noble quest to make visible and tangible the answer to Jesus’ prayer “that they may be one” (John 17:21).

—Norman E. Thomas

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—Norman E. Thomas

Norman E. Thomas is Professor Emeritus of World Christianity at United Theological Seminary, Dayton, Ohio. He is author of Missions and Unity: Lessons from History, 1792–2010 (Cascade Books, 2010).


The Origins of the Baptist Movement among the Hungarians is a work of solid scholarship and will be hailed as a groundbreaking narrative history of Baptist mission work in continental Europe. Church historian and political scientist G. Alexander Kish presents the story of Baptist origins in Hungary in terms of two overlapping narratives. The first begins in 1846, when Johann Rottmayer returned to Hungary from Germany and started working among ethnic Hungarians. The second narrative begins in 1873, when Heinrich Meyer also returned from Germany and started Baptist congregations in Budapest. Dominating the book are two related questions—why did the Hungarian-led initiative in 1846 to establish a Baptist mission fail, despite the availability of resources and good planning? And why was the German-led attempt in 1873 successful, despite its lack of resources and planning?

Divided into five chapters, the book sets the origins of Hungarian Baptists within the political and ecclesiastical context of nineteenth-century continental Europe. The first two chapters focus on the pioneering mission activities of Rottmayer and Meyer. The chapters also highlight the story of young Hungarian students at the Baptist seminary in Hamburg who, on their return to Hungary, tried unsuccessfully to break away from Heinrich Meyer in the interests of Hungarian Baptist autonomy. Chapters 3 and 4, besides dealing with the trials and opportunities the Baptist movement faced and how it withstood local opposition, shed new light on the pioneering figures and their faithful missionary service. The final chapter is a brief account of the social ministries of Hungarian Baptists.

The author argues that the two attempts should not be seen as separate, but as interconnected phases of the same narrative history of church planting. New waves of nationalism rekindled aspirations for Hungarian church autonomy in the late nineteenth century. Credit therefore belongs not only to the leaders who scored the goal in 1873, but also to the pioneers who first passed the ball in 1846.

Kish’s volume is richly researched and splendidly written. It is a welcome addition to the growing interest in narrative missionary history.

—Caleb O. Oladipo

Caleb O. Oladipo, from Nigeria, is the Duke K. McCall Professor of Mission and World Christianity at the Baptist Theological Seminary at Richmond, in Richmond, Virginia.

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Dissertation Notices

Anderson, Daniel R.
“Soli Dei Gloria: A Doxological Hermeneutic of Mission in Emerging Ministries in the Evangelical Lutheran Church in America.”
Ph.D. St. Paul, Minn.: Luther Seminary, 2012.

The IBMR can list only a small sample of recent dissertations. For OMSC’s free online database of over 6,300 dissertations in English, compiled in cooperation with Yale Divinity School Library, go to www.internationalbulletin.org/resources.

Dick, Randal Glen.
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2011.

Duerksen, Darren Todd.
“Ecclesial Identities in a Multi-Faith Context: Jesus Truth-Gatherings (Yeshu Satsangs) Among Hindus and Sikhs in Northwest India.”
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2011.

Esler, John Theodore.
“Movements and Missionary Agencies: A Case Study of Church Planting Missionary Teams.”
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2012.

Everett, David LaMar.
“A Future Horizon for a Prophetic Tradition: A Missional, Hermeneutical, and Pastoral Leadership Approach to Education and Black Church Civic Engagement.”
Ph.D. St. Paul, Minn.: Luther Seminary, 2012.

Kim, Dae Sung.
“The Very End of the Earth: An American Protestant Missionary Understanding of Korea in the 1880s.”

Kwaslaski, Rosemarie Linda Daher.
“Whom Shall I Send? And Who Will Go for Us?” The Empowerment of the Holy Spirit for Early Pentecostal Female Missionaries.”

Kwiyani, Harvey Collins.
“Pneumatology, Mission, and African Christians in Multicultural Congregations in North America: The Case of Three Congregations in Minneapolis and Saint Paul, Minnesota, USA.”
Ph.D. St. Paul, Minn.: Luther Seminary, 2012.

Mainiero, Andrew John.
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2011.

Waisanen, Cori McMillin.
“Crossing the Great Divide: Syncretism or Contextualization in Christian Worship.”

Wasef, Mofid.
“An Evaluation of Contemporary Arabic Christian Apologetic Literature on Jesus for Muslims.”
Ph.D. Pasadena, Calif.: Fuller Theological Seminary, 2011.
### Seminars for International Church Leaders, Missionaries, Mission Executives, Pastors, Educators, Students, and Lay Leaders

#### “Astonished by God’s Love, Renewed for God’s Mission”

<table>
<thead>
<tr>
<th>Seminars</th>
<th>Dates</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>January Student Seminars on World Mission</strong></td>
<td>January 7–11, 2013</td>
<td>&quot;Sharpened for Service&quot;</td>
</tr>
<tr>
<td><strong>Missionaries in the Movies.</strong></td>
<td>Dr. Dwight P. Baker, Overseas Ministries Study Center, utilizes both video clips and full-length feature films to examine the way missionaries have been represented in the movies over the past century. Cosponsored by Evangelical Covenant Church (Lafayette, Indiana).</td>
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<tr>
<td><strong>The Drama of God’s Mission.</strong></td>
<td>Dr. Gregory R. Perry, Covenant Theological Seminary, St. Louis, Missouri, considers two primary questions to identify coordinates by which God’s people can evaluate their roles in God’s mission: (1) Are our improvisations faithful to the story of Scripture? (2) Are our improvisations fitting to the stage on which they are played out?</td>
<td>January 14–18</td>
</tr>
<tr>
<td><strong>The City in Mission.</strong></td>
<td>Dr. Dale T. Irvin, New York Theological Seminary, considers the city in the mission of God. The seminar includes a day trip in New York City.</td>
<td>January 28–February 1</td>
</tr>
<tr>
<td><strong>Common Missionary Challenges: Stress, Conflict, and Counseling.</strong></td>
<td>Ms. Barbara Hüfner-Kemper, psychotherapist and United Methodist missionary, White Plains, New York, utilizes her expertise and personal experience in walking with participants through the common experiences of stress, interpersonal conflict, and counseling ministry during this three-day seminar. Cosponsored by Latin America Mission and The Mission Society. $140.</td>
<td>February 26–28</td>
</tr>
<tr>
<td><strong>Music and Mission.</strong></td>
<td>Dr. James Krabill, Mennonite Mission Network, builds upon insights from musicology and two decades of missionary experience in West Africa to unfold the dynamic role of music in mission. Cosponsored by Mennonite Mission Network and United Methodist General Board of Global Ministries.</td>
<td>March 4–8</td>
</tr>
<tr>
<td><strong>Christianity in America.</strong></td>
<td>Dr. Edith L. Blumhoefer, Wheaton College, Wheaton, Illinois, introduces participants to the formative role Christianity has played throughout U.S. history. Cosponsored by Black Rock Congregational Church (Fairfield, Connecticut).</td>
<td>March 11–15</td>
</tr>
<tr>
<td><strong>Spirituality for Pastoral Life: Imitation of the Character of Christ.</strong></td>
<td>Dr. Won Sang Lee, SEED International and Korean Central Presbyterian Church, Centreville, Virginia, points participants toward spiritually fervent, Christlike service of God and others. Cosponsored by Western Connecticut Baptist Association.</td>
<td>March 18–22</td>
</tr>
<tr>
<td><strong>Servant Mission in a Troubled World.</strong></td>
<td>Dr. Jonathan J. Bonk, OMSC’s executive director, examines theological, ethical, and missiological implications of political violence, human dislocation, economic inequity, and religious ideology as contexts for Christian life and witness. Cosponsored by First Presbyterian Church (New Haven, Connecticut) and Franciscan Missionaries of Mary.</td>
<td>April 1–5</td>
</tr>
<tr>
<td><strong>Ethnicity as Gift and Barrier: Human Identity and Christian Mission.</strong></td>
<td>Dr. Tite Tiénou, Trinity Evangelical Divinity School, Deerfield, Illinois, and the OMSC senior mission scholar, works from first-hand experience in Africa to identify the “tribal” issues faced by the global church in mission. Cosponsored by Bay Area Community Church (Annapolis, Maryland) and SIM USA.</td>
<td>April 8–12</td>
</tr>
<tr>
<td><strong>Transformational Leadership: An Entrepreneurial Approach.</strong></td>
<td>Rev. George Kovoor, Trinity College, Bristol, United Kingdom, brings wide ecclesiastical and international experience to evaluation of differing models of leadership for mission.</td>
<td>April 22–26</td>
</tr>
<tr>
<td><strong>Gospel, Culture, and the Environment.</strong></td>
<td>Dr. Allison M. Howell, Akrofi-Christaller Institute for Theology, Mission, and Culture, Akropong-Akuapem, Ghana, engages—theologically, historically, culturally, and environmentally—with the increasing problems in the environment, helping Christians to understand their implications for the conduct of Christian mission.</td>
<td>April 29–May 3</td>
</tr>
<tr>
<td><strong>Spiritual Renewal in the Missionary Community.</strong></td>
<td>Rev. Stanley W. Green, Mennonite Mission Network, and Dr. Christine Sine, Mustard Seed Associates, blend classroom instruction and one-on-one sessions to offer counsel and spiritual direction for Christian workers. Cosponsored by Mennonite Mission Network and Moravian Board of World Mission.</td>
<td>May 6–10</td>
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**Seminars cost $175 unless otherwise noted. More information—including links to register online—may be found online.**

**Overseas Ministries Study Center**

40 Prospect Street, New Haven, CT 06511

study@OMSC.org  www.omsc.org/seminars
**Book Notes**

Aponte, Edwin David.  
¡Santo! Varieties of Latino/a Spirituality.  

Austin, Denise A.  

Doornenbal, Robert.  
Crossroads: An Exploration of the Emerging-Missional Conversation, with a Special Focus on “Missional Leadership” and Its Challenges for Theological Education.  

Dowsett, Rose.  
The Cape Town Commitment, Study Edition: A Confession of Faith and a Call to Action.  

Dunaetz, David R.  
The Early Religious History of France: An Introduction for Church Planters and Missionaries.  

Reaching the City: Reflections on Urban Mission for the Twenty-First Century.  

Goodwin, Rob.  
Eclipse in Mission: Dispelling the Shadow of Our Idols.  

Jørgensen, Knud.  
Equipping for Service: Christian Leadership in Church and Society.  

Lee, Eun Moo, and Timothy K. Park, eds.  
Asian Churches in Global Mission: Compendium of the Tenth Asia Missions Association Triennial Convention.  

LeRiche, Matthew, and Matthew Arnold.  
South Sudan: From Revolution to Independence.  

Lupieri, Edmondo.  
In the Name of God: The Making of Global Christianity.  

Marshall, David, ed.  
Science and Religion: Christian and Muslim Perspectives.  

McGoldrick, James E.  
Presbyterian and Reformed Churches: A Global History.  

Paas, Steven.  
Christian Zionism Examined: A Review of Ideas on Israel, the Church, and the Kingdom.  

Pathickal, Paul.  
Christ and the Hindu Diaspora.  

**In Coming Issues**

Korean Mission Finance  
Steve Sang-Cheol Moon  
Catherine Foisy  
Lost in Transition: Missionary Children of the Basel Mission in the Nineteenth Century  
Dagmar Konrad  
Releasing the Trigger: The Nigerian Factor in Global Christianity  
Allan L. Effa  
Emerging Missional Movements: An Overview and Assessment of Implications for Mission(s)  
Rick Richardson  
“Christian Witness in a Multireligious World: Recommendations for Conduct”—The First Anniversary: A Look Back and Peering into the Future  
Indunil Janaka Kodithuwakku  
Christian Mission on the East of Europe  
Valentin Kozhuharov  
Cultural Past, Symbols, and Images in the Bemba Hymnal, United Church of Zambia  
Kuzipa Nalwamba  
In our Series on the Legacy of Outstanding Missionary Figures of the Nineteenth and Twentieth Centuries, articles about  
Thomas Barclay  
George Bowen  
Carl Fredrik Halcencrutz  
J. Philip Hogan  
Thomas Patrick Hughes  
Hannah Kilham  
Lesslie Newbigin  
Constance Padwick  
Peter Parker  
John Coleridge Patteson  
James Howell Pyke  
Pandita Ramabai  
George Augustus Selwyn  
Bakht Singh  
James M. Thoburn  
M. M. Thomas  
Harold W. Turner  
Johannes Verkuyl