

**Abolitionist Movement.** The abolitionist movement in the United States had a great impact on the home and overseas missionary movement. During the 1820s and 1830s antislavery and proabolition activity put pressure on mission agencies to sever all relationships with slaveholders: not to appoint them as missionaries, receive their donations, place them on their boards, or receive them as members in their home mission churches. As a result, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM) from 1840 to 1860 repeatedly was presented with petitions that called it to deal with issues of slaveholding and slaveholders in connection with its work among the Cherokee and Choctaw people in the United States. Tensions within the churches and the board itself between moderate and radical proabolition factions made it difficult for the agency to solve these disputes to everyone's satisfaction.

Such adjustments that the ABCFM and other mission agencies made did not satisfy the radical abolitionists. Therefore, the antislavery American Home Mission Society was formed in 1826, and by the early 1840s a number of "comeouter" groups separated from denominational boards. For example, the American Baptist Free Mission Society (ABFMS) was organized in 1843 and no longer worked with the Triennial Convention of northern Baptists. This society, which existed until 1868, became the means through which antislavery Baptists engaged in missions at home and abroad. During the years of their existence the ABFMS had personnel in Japan and Burma. It also agitated in Baptist state associations in the north on behalf of slaves, as well as in slaveholding areas in Kentucky and Virginia.

Similar to the ABFMS in all but a denominational name was the American Missionary Association (AMA) formed in Albany, New York, in 1846. Strongly proabolition, the AMA at its founding integrated into itself three antislavery missionary organizations—the Union Missionary Society, the Committee for West India Missions, and the Western Evangelical Society. It promoted already existing mission activities and many new ones. By 1856 it had a total of seventy-nine missionaries working among North American Indians and in Africa, the Sandwich Islands, Jamaica, Siam (Thailand), Egypt, and Canada. The AMA began work among Chinese in America in 1852, and this led to the formation of the California Chinese Mission by 1875. With the beginning of the Civil War the work of the AMA began to focus almost exclusively on the freedmen in the South, and it ceased broader missionary efforts at home and abroad. Important leaders in the work of the AMA included such evangelical abolitionists as Lewis Tappan and Joshua Leavitt.

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**Africa.** The growth of the church in Africa is one of the most surprising facts of twentieth-century church history. From an estimated 4 million professing Christians in 1900 African Christianity has grown to over 300 million adherents by the year 2000. What accounts for such growth? The common notion that nineteenth-century missionary efforts explain African Christianity's recent explosion is an oversimplification. The true story behind these statistics reaches back to the very earliest centuries of Christian history.

**Beginnings.** The roots of African Christianity are to be found in the four regional churches of Africa in the Roman era—Egypt, North Africa, Nubia, and Ethiopia. The origins of Christianity in Egypt are obscure. The first documentary evidence of the existence of an Egyptian church dates from A.D. 189 with Bishop Demetrius. Persecution in the third century caused the faith to spread down the Nile into rural Egypt among the Coptic-speaking population, where it found a new champion in Antony, the father of monasticism. After a period of syncretism in the fourth century, mature Coptic churches emerged in the fifth century under the leadership of independently minded monastic leaders such as Shenoute. The signs of an indigenous Christianity rooted in the language and life of the people were everywhere evident, including Coptic-speaking clergy and Coptic liturgies together with Scripture translations.

**North Africa.** While Egyptian Christianity was a testimony to the importance of a contextualized Christianity, North Africa was a sober reminder of the fragility of a faith insufficiently rooted in the life of the people. The Roman segment of North Africa embraced the gospel with vigor but the Punic and Berber peoples were never adequately reached. The brilliance of North African Christianity cannot be doubted. The genius of Tertullian, Cyprian, and Augustine is well known, yet even their brilliance could not prevent the decline of a church troubled by separatism and persecution. Despite the failure of North African Christianity to contextualize the faith, Augustine's observation that the story of the African church is the story of the clash of two kingdoms, the City of God and the earthly city, continued to illuminate African church history.

**Ethiopia.** Solid evidence for the conversion of Ethiopia appears in 350, when King Ezana begins to ascribe his victories to the "Lord of All . . . Jesus Christ who has saved me" rather than

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to the traditional gods. Crucial to this change was the ministry of Bishop FRUMENTIUS, who had been commissioned by Athanasius of Alexandria as a missionary to Ethiopia. The precedent set by Athanasius became entrenched and the Ethiopian Orthodox Church continued to receive its *abun* (bishop) by appointment of the Egyptian Coptic patriarch. By Ezana's death in 400 Christianity was firmly rooted at court but had made little impact on the countryside. That changed in the sixth century with the coming of a new missionary force from Syria. The tesseatou Kidousan ("nine saints") established monasteries in the rural areas and engaged in widespread evangelism. Linked with the Egyptian Coptic Christianity and armed with the Scriptures in the vernacular the Christians of Ethiopia entered the Middle Ages, where they "slept near a thousand years, forgetful of the world, by whom they were forgotten" (Gibbon).

*Nubia.* Like Ethiopia, Nubia (modern Sudan) was never part of the Roman Empire. The Christianity that infiltrated Nubia began a religious revolution in Nubia that transformed both people and prince by the sixth century. Archaeological evidence that came to light only in the 1960s has revealed the vigor of Nubian Christianity. Two sixth-century missionaries from Byzantium, Julian and Longinus, are credited with officially introducing the Christian faith, in its Monophysite form, to this kingdom along the Blue Nile.

**The African Middle Ages.** These four original sources of African Christianity faced their greatest challenge during the African Middle Ages. The first challenge, which inaugurated the African Middle Ages, came from a new religion—Islam. The second challenge, which brought the African Middle Ages to an end, came from the kingdoms of European Christendom represented by the Portuguese and the Dutch.

*North African and Nubian collapse.* The rise and spread of Islam across Africa's northern shore in the seventh and eighth centuries was followed in the tenth and eleventh centuries by a southward expansion led by the merchant and the missionary. North Africa was most dramatically affected by this expansion of Islam. The decline of North African Christianity was nearly total by the sixteenth century. Attempts by the fourth crusade (1215) to liberate North Africa politically and Franciscan attempts to revive it spiritually ended in failure. A faith only lightly rooted in the life of the people faded into memory.

Nubia proved more resistant. During the eighth through tenth centuries, while Islam continued to expand in Africa, Nubian Christianity reached its height. But in 1272 Muslim Turks sent by the legendary Saladin overthrew northern Nubia. In 1504 the southernmost kingdom,

Alwa, was conquered by a tribe from the south recently converted to Islam. The last word from Nubian Christianity occurs in 1524 when they wrote to the Coptic patriarch of Egypt for help to meet their critical shortage of clergy. The lack of indigenous church leaders combined with the failure to evangelize the peoples to the south conspired to undermine Nubian Christianity.

*Egyptian and Ethiopian survival.* Christianity survived the onslaught of Islam but not without losses. Caliph Umar had forbidden new churches or monasteries but under the Umayyids (661–750) this law was not enforced. Other forms of pressure, however, were applied. In 744 the Muslim governor of Egypt offered tax exemption for Christians who converted to Islam. Twenty-four thousand responded. Throughout the African Middle Ages the Coptic church suffered from a lack of trained leadership, discriminatory laws, and a stagnant ritualism in worship. Nonetheless, it survived. By 1600 Egypt was a "country of dual religious cultures."

Ethiopian Christianity also followed the path of survival. After a crisis in the tenth century when the pagan Agau nearly toppled the king, Ethiopian clergy began to work for reform and revival of the national faith. One movement of renewal brought a new dynasty to the imperial throne of Ethiopia. The most popular leader of the Zagwe dynasty, Lalibela, strengthened Ethiopia's religious patriotism by building a New Jerusalem in the Ethiopian highlands and strengthening the belief that Ethiopians were the new Israel through whom God would bring light to the nations. Under the missionary monk TEKLA-HAYMANOT Ethiopian Christianity experienced revival. New missionary efforts among the Shoa of the south met with success. Emperor Zara-Yaqob (d. 1468) brought Ethiopia to new heights of glory but by 1529 the kingdom was in decline. Ahmad Grag, a Muslim, successfully overthrew the Christian kingdom of Ethiopia but his reign was short-lived. Within a few years Christian Ethiopia was restored, this time with the help of a new player on the African stage—the Portuguese.

*The Portuguese.* Inspired by their visionary leader, Prince Henry, the Portuguese embarked on a campaign of aggressive expansion between 1450 and 1700. This expansion led to the European "discovery" of Africa and the establishment of a trading empire that spread from Lisbon to India. Christian communities were established in West Africa and in port cities along the southern and eastern coasts but Portuguese missions enjoyed its greatest success in the ancient kingdom of Congo, where the king Afonso I promoted the new faith aggressively. Yet the missionary efforts of the Catholic missionaries were eventually undermined by the commercial interest of Portuguese merchants who quickly saw

potential for a profit in the slave trade. Hatred of the Portuguese trader soon was directed at the Portuguese priest. By the time of Livingstone's travels in the mid-nineteenth century few vestiges of Portuguese Christianity could be found.

*Dutch Expansion.* In 1652, one hundred representatives of the Dutch East India Company landed on Africa's southernmost tip and proceeded to establish a way station for the company ships traveling from Amsterdam to Batavia in the Pacific. From this modest beginning came Cape Town and the beginnings of the nation of South Africa. The first church established was that of the Dutch Reformed Church but by 1900 Lutherans and Moravians had also begun their work. The churches of the settlers soon came into conflict with a missionary Christianity spawned by the wave of GREAT AWAKENINGS that were sweeping North America, England, and Europe in the eighteenth century. An early representative of this new evangelical movement was the Moravian GEORG SCHMIDT, who began work among the Khoisan of the Cape in 1738. He soon came into conflict with the established church and was stopped from further mission work in 1748.

*African Christianity in the Nineteenth and Early Twentieth Centuries.* *The Antislavery crusade.* While Schmidt was struggling with the stubbornness of his Dutch hosts, English evangelicals began to struggle with the issue of slavery. JOHN WESLEY condemned slavery in a pamphlet of 1774, and a number of his followers took up the cause. Early opposition to slavery came from Granville Sharp, Thomas Clarkson, and William Wilberforce through the support of his upper-class evangelical friends (the CLAPHAM SECT). The first breakthrough came in 1807 with the passage of a bill prohibiting the slave trade but allowing ownership. By 1833 legislation was passed abolishing slavery everywhere in the British Empire. British evangelicals had opposed slavery both on humanitarian grounds as well as missiological ones. They realized that their desire to engage in missions in Africa would be seriously thwarted by the existence of slavery. The missionaries that English societies sent out to Africa were therefore equipped with the dual message of "Christianity and commerce." It was thought that Western-style commerce would make slavery economically unnecessary, thus permitting the message of Christianity to make its way deep into the lives of the hearers.

*The growth of Christianity in Western Africa.* In 1787, 411 freed blacks left London to found a community called Freetown in what is now Sierra Leone. It became a haven for freed slaves and an outpost for the spread of the gospel. Like the Puritans who settled New England, these early settlers burned with religious zeal. Freetown became a Christian commonwealth that

inspired similar Christian communities farther down the coast in the Nigerian towns of Abeokuta and Badagry. "Recaptives" (slaves liberated by the British Navy) added to the population of Freetown. Many converted to the Christian faith and found an opportunity for training at Freetown's Fourah Bay college, established in 1827.

One of the most outstanding graduates of the college was a young recaptive named SAMUEL AJAYI CROWTHER. Crowther was ordained in 1843, and in 1864 became Africa's first Anglican bishop. The CHURCH MISSIONARY SOCIETY (CMS) recognized in Crowther the leader they needed to further the spread of Christianity in Africa. Under HENRY VENN, an aggressive program of Africanization was adopted that called for the immediate building of self-supporting, self-propagating, and self-governing local churches. Crowther was asked to implement this strategy in the Nigerian interior. Through the failure of some members of his team and through the hostility of white missionaries opposed to Venn's policies, Crowther was forced to resign. Leadership of the CMS work in West Africa fell into white hands. This led to a number of African-initiated churches. In addition to Nigeria, work went on in Liberia, Ghana, Cameroon, Gabon, Senegal, and Zaire, which was the main arena for Catholic missions.

*Southern Africa.* While West Africa was evangelized largely by Africans returning to their motherland, South Africa from the very earliest days of Christianity was dominated by the white expatriate. Despite the common denominator of white domination, there was little unity in South African Christianity, which saw three distinct and mutually hostile expressions of Christianity emerge in the nineteenth century.

The first expression was that of Afrikaner Christianity and the Dutch Reformed Church. After England gained control of South Africa in 1815, conflicts between Boer farmers and English administrators multiplied, which led to mass migrations of Afrikaner families to north-eastern regions of South Africa. One small party of "voortrekkers" encountered an army of Zulu warriors. Their surprising victory at the battle of Blood River in 1838 coupled with the tradition that the trekkers had made a special covenant with God prior to the battle fueled the belief that Afrikaner Christians were an elect nation endowed by God with both a right to rule the land and a right to resist the nonelect. This religious tradition became a political and cultural force that found expression in the formation of the Afrikaner Nationalist Party.

A second expression of South African church life in the nineteenth century was that of "missionary Christianity," which made major inroads into the Xhosa community and produced outstanding believers such as the hymn writer

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Ntsikana and the African Presbyterian leader, Tiyo Soga. Such African leaders encouraged the missionary-dominated churches to engage in programs of training, including Lovedale College and Fort Hare University. DAVID LIVINGSTONE'S fame exceeded that of all other nineteenth-century missionaries despite his failure as evangelist (he saw only one convert, who eventually fell away). His achievements as an explorer, an antislavery crusader, and missions promoter established his place in history.

Though missionary Christianity tended to emphasize an inward piety and a broadly evangelical theology that stood in contrast with the more reformed Afrikaners by the late nineteenth century, attempts were made to bridge the gap. Most successful was ANDREW MURRAY JR., moderator of the DRC and champion of both evangelical piety and missions. His emphasis on "Absolute Surrender" and the formation of new agencies such as the South Africa General Mission (now African Evangelical Fellowship) acted as a corrective to the Afrikaner Christianity.

A third expression of South African Christianity was that of the social gospel championed by people like the Anglican bishop John Colenso and John Jabavu. The emphasis of this form of Christianity was upon economic and political justice. Colenso opposed the Afrikaner and English messianic nationalism, which he saw at the root of injustice in South Africa. His clash with Bishop Robert Gray of Cape Town ended with the formation of an independent Anglican communion in South Africa. Like Colenso, John Jabavu regarded politics as an appropriate arena for Christian involvement. A tireless campaigner for African rights, he founded his own independent newspaper. This third expression of Christianity would become a major force in the years following South Africa's Sharpsville massacre of 1960.

Despite the fragmented witness to the kingdom of God provided by South African Christianity, this region entered the twentieth century as one of the most Christianized regions in all of Africa. Yet white domination of the churches would eventually spawn a vigorous movement of "Ethiopianism"—separatist churches that demanded respect from the Westerner and a greater share of church leadership.

*Eastern Africa.* The nineteenth century witnessed the reintroduction of Christianity into the former Nubia (Sudan) and in Mombasa (Kenya). Ethiopian Christianity was also revitalized during the century. Additionally the lands of Tanzania and Uganda saw the initial introduction of this ancient African faith among their own people.

Ethiopia and Sudan. In 1830 the CMS arrived in Ethiopia. Originally working within the Coptic church, Protestant missionaries such as J. LUDWIG KRAPF clashed with Coptic church authorities,

leading to expulsion in 1843. Under Emperor Menelik II, Ethiopian Christianity experienced a new surge of life and entered the twentieth century carefully guarding its dearly won political and religious independence. In Sudan, Catholic work under the leadership of the Verona Fathers was swept away by the Islamic Mahdist movement.

Kenya. Krapf began work in Kenya in 1844 after his expulsion from Ethiopia. Together with his colleague Johann Rebmann, Krapf envisioned a chain of mission stations across the continent, linking up with Freetown in West Africa. His vision would guide numerous mission agencies for the next century. Though he attempted to establish the eastern link of this chain at Rabai Mpyia, it was the later formation of Freetown in 1874 as a refuge for runaway slaves that gave Christianity its firmest foothold in British East Africa. Outstanding Christian leaders came from the community at Freetown, including David Koi, Kenya's first Protestant martyr. These missionary efforts on the coast were soon augmented by a new thrust inland. James Stewart, a Presbyterian missionary at Lovedale College, was recruited by Livingstone to establish an industrial mission in the Kenyan interior in 1891. The CMS began work among the Kikuyu of Kenya's central highlands in 1901. PETER CAMERON SCOTT and his newly founded AFRICA INLAND MISSION began churches among the Kamba people in 1895. The Holy Ghost Fathers began work in Nairobi in 1899.

Tanzania. Catholic missionary efforts centered around the formation of a "Christian Village" at Bagamoyo (1868), where three hundred freed slaves found a place of refuge. Protestant work was conducted by the Universities Mission to Central Africa (UMCA), who were vigorous in their opposition to the Arab slave trade that was decimating the inland peoples of Africa's Great lake region, where the LMS and CMS had established a presence. Through the intervention of Germany the Arab slave trade was broken and a number of German mission agencies introduced Lutheranism.

Uganda. More dramatic than in any other part of East Africa was the response to the gospel in Uganda. Christianity was introduced by the CMS in 1877 and flourished under the zealous leadership of Alexander Mackay. White Fathers introduced Catholicism in 1879. Despite the indifference of King Mutesa I and the violent hostility of his son Mwanga, Protestant and Catholic Christianity eventually produced a religious revolution in Uganda that spilled beyond the borders of the kingdom of Buganda into the smaller kingdoms that make up the modern-day nation of Uganda.

*The missionary factor.* The colonial era (1885–1960) brought sweeping changes to African Christianity. The most notable change was the proliferation of missionaries and agencies from

the West and the corresponding growth of African Christianity. In 1900 there were an estimated 4 million Christians spread throughout the continent compared to 60 million Muslims. By the autumn of colonialism in 1950 the number of African Christians had reached 34 million.

The missionaries of the colonial era were, on the whole, a remarkable lot. Like ROWLAND BINGHAM of the Sudan Interior Mission (SIM; now SOCIETY FOR INTERNATIONAL MINISTRIES), they were a tough-minded breed who often buried their colleagues and kept going. Like GEORGE GRENFELL of the Baptist Mission Society of Congo, they were tireless explorers and enemies of the slave trade. Like ALBERT SCHWEITZER of Gabon they were often humanitarians. Like MARY SLESSOR of the Calabar mission many were single women who gave their entire lives to the work. Like P. A. Bennett, acting secretary of the CMS in Nigeria, they were sometimes incorrigible racists. But like Archdeacon Dennis, also of the CMS in Nigeria, they more often opposed racism with equal vigor. Like Father Shanahan of Nigeria they aggressively founded schools. Most important, like Carl Christian Reindorf of Ghana, they mastered the vernacular languages of the people and like GEORGE PILKINGTON of Uganda, they translated the Scriptures and trained indigenous evangelists. This last factor, vernacular translations and the training of national evangelists, accounts for the remarkable church growth that took place during the colonial decades.

*Independent religious movements.* One reaction to the missionary factor was the birth of the AFRICAN INITIATED CHURCH MOVEMENT. The independent churches that were founded tended to fall into distinct groupings. Some were primarily concerned with African leadership and only secondarily concerned with changing missionary theology or worship. A second grouping emphasized healing and the supernatural. Armed with Scriptures in their own languages they struck out on their own, like WILLIAM WADE HARRIS of Liberia, whose preaching in West Africa between 1913 and 1915 claimed over one hundred thousand adherents. Others like SIMON KIMBANGU of Zaire catalyzed separation from missionary churches into new denominations. In some cases these prophet churches moved clearly outside the bounds of orthodoxy. Such was the case with Isaiah Shembe and his Church of the Nazarites in South Africa. After his death in 1935 his followers proclaimed that he had risen from the dead and was in fact the true Christ for Africa. A third category covers movements of revival within established denominations. The passion in these types of movements was the discovery of a vital Christianity to replace a numbing nominalism in the church. The outstanding example of this third

type of movement is the East Africa Revival that swept much of East Africa from 1930 onwards.

*Christianity in Independent Africa.* In 1960, fourteen African nations achieved selfhood and inaugurated a new era within African Christianity. Henry Venn's vision of an African Christianity that was self-governing, self-propagating, and self-supporting was at last realized. In denomination after denomination African leaders replaced missionaries. The new leaders faced a number of new challenges in the modern era. Five challenges in particular have dominated African Christianity in the closing decades of the twentieth century.

*Church and state.* The overarching fact of modern African life since the late 1960s was widespread disillusionment with the nation-state. As the promise of the new African ruling elite turned sour, criticism began to mount. The common response of the ruling elite to the growing chorus of criticism was tightened control, promotion of personality cults and messianic nationalism, and growing conflict with the church. Kwame Nkrumah's tragic rise and fall in Ghana was all too typical. Zaire's Mobutu Sese Seko, Liberia's Samuel Doe, Uganda's Idi Amin, and Ethiopia's Mengistu Haile Mariam were typical of leaders who saw the church as a dangerous independent voice. Church responses have varied from silent partnership with the ruling elite (Roman Catholicism in Rwanda, DRC in South Africa) to critical protest of state injustice (Desmond Tutu in South Africa, NCCK in Kenya). Occasionally the state has lashed out violently against the church as in the cases of the martyred Archbishop Janani Luwum of Uganda and the numerous imprisoned pastors of Mengistu's Ethiopia.

*Unity and diversity.* Over six thousand different independent churches were documented in Africa by the late 1960s. Organizations like the All Africa Conference of Churches (AACC), the Organization of African Instituted Churches (OAIC), and the Association of Evangelicals in Africa (AEA) have sought to bring some unity to the fractured body of Christ in Africa. A series of Pan-African Christian Leadership Assemblies (PACLA) have sought additional harmony by bringing leaders of the AACC and AEA together. Parachurch agencies have also played their part in bridging denominational dividing lines, some by working with the independent churches.

*Theology and culture.* In Roman Catholic as well as Protestant circles great effort has gone into the formation of a Christian theology that would adequately address the modern African context. The varieties of theologies within the African context range from theologies of identity to traditional evangelical formulations to radical liberation theology. African evangelical theology is still emerging, but important voices include

## American Board of Commissioners for Foreign Missions (ABCFM)

Tokunboh Adeyemo, Kwame Bediako, Byang Kato, Lamin Sanneh, and Tite Tiénou.

*African missions and church growth.* In the 1970s Kenyan Presbyterian leader John Gatui called for a MORATORIUM on Western missionaries in order to foster “selfhood” within the church. The outcome of this debate has been a decrease in “mainline” missionaries (5,000 in 1959 to 3,000 in early 1970) At the same time there has been a resurgence of missions in three other groups. In 1974 a Synod of Bishops at Rome rejected the call for moratorium and pledged 100,000 new missionaries by the year 2000. Evangelical missionaries from the faith missions grew from 11,000 in the 1970s to over 16,000 in the late 1980s. In addition dozens of new African mission agencies emerged in the 1970s, 1980s, and 1990s. The most dramatic story of church growth in Africa, however, was the expansion of Pentecostal and charismatic preachers, evangelists, and missionaries in the closing decades of the twentieth century. The gospel of health, wealth, and wholeness accounted for much of the appeal of this form of Christianity.

*Discipleship, leadership, and nominalism.* The greatest challenge facing African Christian leadership was the challenge not of the unreached but of the undisciplined. If one accepts the statistics that African Christianity has grown from an estimated 4 million professing Christians in 1900 to some 300 million adherents today then one is forced to ask how these huge numbers of people can be disciplined. Though the promise of African Christianity is great, the church of Africa must wrestle with the dilemma of a Christianity that may be “expanding at the periphery” even while it is “collapsing at the center” (Roland Oliver). Leadership development and the training of the laity seem to be the crucial needs of this continent “shaped like a question mark” (Ali Mazrui).

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**American Board of Commissioners for Foreign Missions (ABCFM).** The ABCFM was the first and most important nineteenth-century American mission board. Samuel Mills, a child of the Second Great Awakening, led a group of students at Williams College to pledge themselves to missions in the “HAYSTACK PRAYER MEETING” in 1806. In 1810, as students at Andover Seminary, the group proposed to the Congre-

gational Association of Massachusetts the formation of a foreign mission board.

In 1812 the ABCFM was incorporated, and its first five missionaries sailed for India. Out of the first group the JUDSONS and Luther Rice became Baptists, the Judsons going on to Burma (now Myanmar) while Rice returned to the United States to form the Baptist Missionary Union.

The Board’s purpose was to propagate the gospel in “heathen” lands by supporting missionaries and diffusing the knowledge of the Holy Scriptures. Evangelism and church planting had the highest priority, with Bible translation important and social concerns subordinate. About half of its missionaries were Congregationalists; most of the others were Presbyterian or Reformed. The Board worked in thirty-four fields, which included indigenous Americans. When the Cherokees were expelled from their land in Georgia, two missionaries went to prison in protest; others accompanied the people on the “Trail of Tears.” Traders had arrived in Hawaii by 1800; as a result, the native population had fallen by half, its culture disintegrating. In 1820 the missionaries came, and by 1840 the language was reduced to writing, most of the Bible translated, literature produced, schools established, and twenty thousand people, a fifth of the population, had become church members. The local rulers passed laws against prostitution, gambling, and drunkenness.

In the Middle East the goals were to work with Muslims, ancient Christian churches, and Jews. Success among Muslims was limited, and although the missionaries did not plan to PROSELYTIZE members of the older churches, converts to evangelical Christianity were expelled from those bodies, leading to the establishment of Protestant churches.

In Sumatra the first two missionaries were killed and eaten by the Bataks, but a church was later established among them by European missionaries.

The Bible was translated into a number of languages, many of which were first reduced to writing. Educational institutions from the primary to university levels were established, while PETER PARKER and John Scudder were acclaimed for their medical work in China and India.

RUFUS ANDERSON, a secretary of the Board from 1823 to 1866, was America’s most outstanding mission leader and theoretician of the nineteenth century. He is best known for his formulation, along with HENRY VENN of the CMS, of the “THREE-SELF” formula, which stated that the goal was to establish churches that were self-governing, self-supporting, and self-propagating. He also advocated Christianization over civilization—Westernization—in an important debate.

The theological shift in New England Congregationalism in the last third of the nineteenth

century greatly affected the Board and contributed to its eventual decline. But by 1959 it had sent out over 4,800 men and women. With the union of the Congregational and Evangelical and Reformed Churches in the 1950s the ABCFM became the United Church Board of World Ministries.

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**Anabaptist Missions.** “Anabaptist” (“re-baptizer”) is a cover name given to a movement of splinter groups initiated at the time of the Reformation. They denied infant baptism, instituting a restriction of baptism to believing adults. Though not thinking of themselves as rebaptizers, this pejorative label (given by the Catholics and Reformers who persecuted them) has through historical use become the accepted term of reference.

In addition to believer’s baptism, Anabaptist groups were characterized generally by personal devotion to Christ, passionate commitment to evangelism, and radical separation of church and state. Several groups also lived communally, preached eschatological urgency, and were pacifists. The blend of unswerving evangelistic fervor and persistent refusal to take oaths of loyalty to earthly rulers resulted in the perception that they were insurrectionists. They were thus outlawed almost everywhere they went.

Literally thousands were martyred, many by drowning as a cruel parody of their baptismal practice. The sheer number of martyrs, however, attests to the movement’s vitality. Long before WILLIAM CAREY, and in contrast to the Reformers, Matthew 28:19–20 was a central text in Anabaptist mission motivation. A primary goal was reestablishing the biblical model of the church, which they felt had been lost in the mixed marriage of church and state. Generally they gathered people in homes rather than ecclesiastical structures for worship, and these home groups maintained fluidity and the ability to multiply rapidly. The movement was largely lay-driven; each person responding to Christ became an active missionary, sharing Christ at home, in the market, and in vocational life. Those who fled persecution witnessed wherever they went.

Eventually the combination of constant persecution, slowing apocalyptic fervor, and loss of first-generation commitment led to withdrawal from mainstream culture and second-generation complacency. At a time when the Reformers largely ignored the need for missionary outreach, however, the Anabaptists engaged in work that remains a model still relevant today, and

contemporary Mennonites carry on their legacy (see MENNONITE MISSIONS).

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**Anderson, Rufus** (1796–1880). American mission theorist. Born in Yarmouth, Maine, he was educated at Bowdoin College and Andover Seminary. There he volunteered to go to India at a time when world missions was largely an afterthought in American church life.

The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM) ordained him as an evangelist. In 1826 he became assistant secretary and in 1832 he became foreign secretary, a post he held until his retirement in 1866. His influence was extended through his worldwide travels, teaching, and writing. He was probably the first person rightfully to be called a missionary statesman. He shaped the policies of his own board by strongly emphasizing that the churches established overseas should be self-governing, self-supporting, and self-propagating. (See INDIGENOUS CHURCHES.) This formula was soon adopted by other agencies as well.

Anderson believed that mission compounds and reliance on foreign missionaries hindered the growth of the national church. He was firmly committed to the training and ordination of national pastors. His theories were published in 1856 by the ABCFM as the *Outline of Missionary Practice*.

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**Asia.** Asia covers thirty independent nations in the vast areas of land from Japan in Northeast Asia, numerous other nations in Southeast Asia and South Asia, and up to Turkey in West Asia. Asia represents three major cultural blocs (Mesopotamia, India, and China) and the birthplaces of the major living WORLD RELIGIONS of Christianity, Islam, Hinduism, and Buddhism. The region’s population of approximately three billion represents 60 percent of the world’s total population. Its five thousand years of history have made it a continent of rich cultural heritage. The major wars of the past four decades have been fought in Asia, bringing much suffering to millions of Asians but also awakening them to their need for spiritual values.

Historian Arnold Toynbee once stated, “The changing events of Asia will decide the future of the world tomorrow.” With the rapid modernization and economic dynamism of Asian nations, particularly in the Asia-Pacific basin (Japan, Tai-

wan, Hong Kong, Singapore, and China), many are saying that "the 21st Century will be the Age of Asia."

**Changing Patterns of Asian Societies: Political Changes.** Politically, there are three major factors affecting Asia and the Asian church. First, every nation in Asia except Japan and Thailand have experienced bitter foreign colonial domination, especially from the Western nations. But today all nations in Asia are politically independent. National independence from political COLONIALISM has brought enormous changes in the political structures of the national governments as well as many internal conflicts and wars among different ethnic groups in many Asian nations. Related to independence and strong NATIONALISM is the withdrawal of Western powers, finalized for Britain in July of 1997 when Hong Kong reverted back to China. The mass exodus of British troops from the former colonies in South and Southeast Asia, the French defeat in former French Indo-China (Vietnam, Cambodia, and Laos), and the American military withdrawal from South Vietnam, Taiwan, and the Philippines have created a political vacuum in many regions.

In the past it was the foreigners who controlled the internal as well as foreign affairs of their colonies. The expatriates regulated missionary activities according to their own national interests. In contrast today an increasing number of Asian nations have used political pressures against foreign missionary activities in their countries, especially in the communist (China, North Korea, Vietnam, Kampuchea, and Laos) and Islamic (Indonesia, Pakistan, Bangladesh, Malaysia, and Central and Middle Eastern) nations. Hindu nations (India and Nepal) and Buddhist nations (Sri Lanka, Thailand, and Myanmar) also bring pressure against Christian activities. In 1997 more than 83 percent of the Asian population resided in countries where the acquisition of a missionary visa was very limited. A creative access strategy is needed in order to facilitate alternative ways of carrying on missionary activities (*see* CREATIVE ACCESS COUNTRIES).

Second, as a result of this self-control, Asian nations are experiencing a resurgence of nationalism and traditional values. This resurgence which derives from chauvinistic, patriotic passion has been expressed in cultural, linguistic, and religious ways. A common motto throughout Asia is "Import Western technology, but retain your own traditional culture."

Third, the rise of the communist threat was real throughout Asia during the Korean War (1950–53) and the Vietnam War (1964–75). Communist ideology still controls over two billion people in China, North Korea, Vietnam, Kampuchea, and Laos. In these countries the activities

of national churches and of foreign religious workers are restricted.

**Economic and Social Changes.** One word that describes Asia the best is "changes," for Asia is rapidly changing in social and cultural patterns as well as in economic living standards. New building construction sites for high-rise apartments, department stores, and government offices are commonly observed in major cities of Asia. Rapid URBANIZATION, traffic congestion, air, noise, and water pollution, drugs, prostitution, and crime have marred the dreams of many Asians. The lifestyle of the urban cities is getting more materialistic, secularistic, and Westernized. However, rural people are still living as they always have for hundreds of years. There is a widening gap between urban and rural and between rich and poor. With the increase in economic power, many Christians in Asia are not only able to manage their churches financially but also to support their own missionaries within and outside their borders.

With the rise of living standards and the rapid MODERNIZATION of Asian society, Asians are facing many social and cultural changes. The influx of Western cultures into Asia through mass media by introducing Hollywood movies into theaters and TV, rock music, fashion shows, and other secular and hedonistic events along with fast food chains have made a tremendous impact upon Asian lifestyles. Consequently, there is an increasing gap between the older and younger generations. Young people today care much less about traditional culture, have no memory of the wars and the sufferings of their parents' generation, and readily accept new ideas and practices.

**Religious Resurgence.** There are three large non-Christian religious groups which constitute the majority of Asia's three billion people: one billion Muslims, 700 million Hindus, and 300 million Buddhists (*see* ISLAM, HINDUISM, BUDDHISM). There has been a resurgence of major religions in Asia and religions are used by the national governments to promote unity among different tribes, cultural groups, and languages. The influence of Islam, seen in the reintroduction of Shari'a and the rise of Islamic fundamentalism, is growing. Malaysia exemplifies this. The Federation of Malaysia consists of West Malaysia, Sarawak, and Sabah. It has 22.3 million people, 52.5 percent of whom are Malays, 30 percent Chinese, 8.1 percent Indians, and 8.9 percent tribals. The Federation is trying to unite these different races through the unification of language and religion. The Malaysian government enforced the Bahasa Malaysian program in which the Malay language is used, instead of the vernaculars. Consequently, there has been a gradual assimilation of the Chinese and Indians into the Malay Islamic culture.

Buddhism, too, has been revived in Thailand, Myanmar, Taiwan, Sri Lanka, and other Buddhist nations. Throughout urban cities and rural communities one can observe thousands of devout Buddhists worshipping the statues of Buddha and offering food and burning incense in Buddhist temples.

In India, Hinduism was also revived through its reform movements such as Brammo Samaj, Arya Samaj, and Rama Krishna Mission of the nineteenth century. Radical Hindu followers of the Rashtriya Swayamsevak Sangh (RSS) and the Vishwa Hindu Parishad (VHP) contributed significantly to rejuvenate Hinduism and Hindu nationalism in India and make minority communities of Muslims and Christians feel threatened and insecure by insisting that a true Indian must be a Hindu.

In Japan, there is a renewed interest in traditional religious traditions, including some signs of increasing links between the state and Shintoism. Nevertheless, with rapid church growth in many nations in Asia, there has been an increasing confrontation between Christianity and other traditional religions of Asia. Therefore, it is crucial for the Asian church to learn how to deal with the traditional religions of Asia.

**Asia: The Least Evangelized Continent.** Asia is the least evangelized continent in the world, with approximately 3 percent of the three billion people following Christ. Johnstone provides statistics of seven large Asian nations which have small Christian populations, including China, Taiwan, India, Pakistan, Bangladesh, Japan, and Thailand. The vast majority of the unreached people today reside in these countries.

The AD2000 and Beyond Movement has emphasized the evangelization of unreached peoples in the 10/40 WINDOW. These countries cover the whole continent of Asia from Japan to India, and from Central Asia to North Africa. The Adopt-a-People Campaign of the U.S. Center for World Mission in Pasadena reports that there are approximately two billion people in 11,000 unreached people groups (out of a worldwide total of 24,000).

The vast majority of these two billion are found in four major blocs. The Islamic world contains over one billion Muslims, most of whom reside in Asia, with over 4,000 unreached Muslim people groups in the world. The Hindu world of India and Nepal represents more than 700 million Hindus in 2,000 unreached groups. Most of the 300 million Buddhists are found in Southeast and Northeast Asia, representing approximately 1,000 unreached people groups. The Chinese in China today represent by far the largest number of unreached peoples in the world with 1.2 billion people, living in some 1,000 unreached people groups. There are millions of other people who belong to 3,000 small individ-

ual tribes. Therefore, Asia still presents the greatest challenge to Christian missions today and in the next century.

Most nations in the 10/40 WINDOW do not easily grant visas for foreign missionary work. Approximately 20 percent of the total missionary force in the world works in these restricted nations in Asia. This means that the future focus of world missions in the twenty-first century must be on the two billion unreached peoples of Asia. With the development of modern transportation and mass media through television, film, radio, telephone, fax, and e-mail service, we can now know the background of these unreached peoples in Asia (*see also* INFORMATION TECHNOLOGY, MEDIA, and MASS COMMUNICATION). The GLOBAL CONSULTATION OF WORLD EVANGELIZATION (GCOWE '95) which met in Seoul, Korea, with 4,000 participants from 186 nations in May 1995 adopted a motto, "A church for every people and the gospel for every person," and challenged all participants to pray especially for the unreached peoples of the world within the 10/40 Window.

**Expansion of Christianity in Asia.** The history of Christianity in Asia goes back to the first century. According to the Acts of Thomas, St. Thomas came to the Malabar coast of Kerela, South India, to preach the gospel to the Indians and became a martyr near Madras in A.D. 72. The Christian message penetrated into the regions of Media, Persia, Parthia, and Bactria (modern Iraq, Iran, and Afghanistan) by A.D. 150. According to the Nestorian Tablet which was discovered in the city of Sian in central China in 1625, a Nestorian missionary from the Syrian church, Alopen, went to China in A.D. 635. During the Mongolian Empire of the twelfth to thirteenth centuries, several Roman Catholic friars such as John of Plano Carpini, JOHN OF MONTECORVINO, and William Rubruck went to China as missionaries.

With the historic voyage of Vasco Da Gama to Capetown, South Africa, in 1498 and to Malabar, India, two years later, the Western colonial age known as "the Vasco Da Gama Age" began in Asia, Africa, and South America. FRANCIS XAVIER, a Jesuit missionary, came to Kagoshima, Japan, in 1549 and ministered to the Japanese for more than two years, moved to South China in 1552, and died there after four months. Since then, thousands of other Roman Catholic missionaries have been commissioned to Asia.

The beginning of the Protestant missions in the early eighteenth century heralded another era in Asia's mission history. In 1706 the first Protestant missionaries arrived in South India from Europe. The DANISH-HALLE MISSION sent BARTHOLOMAEUS ZIEGENBALG and Henrich Plutschau to Tranquebar to work among the Tamil-speaking Indians. In 1792 the BAPTIST MISSIONARY SOCIETY in England commissioned WIL-

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LIAM CAREY to Calcutta, India. He did missionary work in India for forty-one years. In 1807 ROBERT MORRISON of the LONDON MISSIONARY SOCIETY came to Macao and translated the Bible into the Chinese language. In 1813 ADONIRAM JUDSON from the United States arrived in Rangoon, Burma, and ministered to the Burmese for thirty-seven years. Since then, thousands of other Protestant missionaries from Europe, North America, and Australia/New Zealand have followed these pioneers to work in different parts of Asia.

**Church Growth in Asia.** The amazing church growth in Asia since the end of World War II has been widely reported throughout the world. Several countries have experienced dramatic rates of church growth. The Christian population in South Korea has reached 12 million Protestants (25% of the population) and 2.4 million Roman Catholics (6% of the population) among 47 million people since the arrival of the first Protestant missionaries in Korea in 1884. China, the most populous nation in the world, had never exceeded one percent Christian population until the Peoples' Republic of China was established in 1949. Since the modernization of China began in 1979, the Christian population has sharply increased. Some China watchers in Hong Kong report that there are between 50 million and 70 million Christians and 50,000 house churches (see CHINESE HOUSE CHURCH MOVEMENT), even though the Three Self Patriotic Movement (TSPM) and the Communist Party only acknowledge the growth of the church from one million Protestant members in 11,470 churches in 1949 to 7,000 state churches with 6 million Christians and 20,000 registered home meetings in 1995.

The Philippines, which is the only Roman Catholic nation in Asia, has a growing number of Protestant believers. Indonesia, with the largest Muslim population in the world, has also experienced rapid church growth. After the communist coup failed in Indonesia in 1966, President Suharto's government guaranteed religious freedom to five major religions (Islam, Hinduism, Buddhism, Protestantism, and Roman Catholicism) according to the "Pantasila" policy in the Constitution. Singapore, known as the crossroads of Asia with a multiracial and multireligious background, has Protestant and Roman Catholic populations of 8 percent and 5.7 percent respectively, particularly among educated Chinese and Indians. Nepal, the only Hindu kingdom in Asia, was very hostile to the gospel until a multipolitical party system developed in 1991. It has experienced remarkable church growth from only a handful of believers to over 52,000 Protestant members (0.56% of the population) and 2,100 Roman Catholics (0.02% of the population) today.

Slower growth has been seen in countries such as Japan, Taiwan, Thailand, and India. Minimal growth has been experienced in nations where there are tremendous struggles and resulting pressures from unsympathetic governmental and religious leaders, such as Pakistan, Bangladesh, Malaysia, Sri Lanka, and the Middle Eastern nations.

**Seven Basic Issues of an Asian Church.** Many Asian church leaders and theologians have discussed various issues of the Asian church through different consultations. With the rapid growth of the church in different parts of Asia, the Asian churches are facing seven important issues: (1) grassroots evangelism must be emphasized in order to reach the vast number of non-Christians in Asia; (2) leadership training for both full-time Christian workers and lay leaders is needed since there is a tremendous shortage of trained leaders at the local church level; (3) since lay Christians play a very important role in church growth, there has been an increasing demand for lay training programs; (4) national Christians must seriously evaluate their own contextual situation in order to find the most effective indigenous ways to communicate the gospel of Jesus Christ (see CONTEXTUALIZATION); (5) theological issues emerging from various kinds of ASIAN THEOLOGIES, religious DIALOGUE, RELIGIOUS PLURALISM, and HUMAN RIGHTS have created theological confusion in the Asian theological arena; (6) Christian social responsibility with its holistic approach must be emphasized to help the poor and to alleviate the suffering from social injustice and discrimination; and (7) spiritual renewal within the church is desperately needed to bring spiritual revival among the members of the church. There must be a discernible difference between the lifestyles of Christians and their non-Christian neighbors.

**The Asian Missionary Movement.** It is encouraging to observe that many Asian churches particularly since 1970 have been sending their own cross-cultural missionaries. Many Asian church leaders who attended the international missions congresses were deeply challenged for the task of world evangelization, and as a result organized their own national and regional evangelism congresses and missions consultations (see ASIAN MISSION BOARDS AND SOCIETIES).

Consequently, the Asia Missions Association (AMA) was organized in 1973 to coordinate missions agencies throughout Asia. In 1990 the First Asian Missions Congress was held in Seoul, Korea, sponsored by the Missions Commission of the Evangelical Fellowship of Asia (EFA) with 1,200 participants from different parts of Asia. The theme of the congress was "World Missions: The Asian Challenge." The Second Asian Missions Congress was held in Pattaya, Thailand, in 1997 with 350 participants with the theme, "Into

the 21st Century: Asian Churches in Missions.” In 1997 approximately 30,000 Asian missionaries from India, Korea, Japan, Taiwan, Hong Kong, Singapore, Malaysia, the Philippines, Indonesia, and others joined their hands with Western missionaries for world evangelization. Two nations in Asia which sent out the largest number of cross-cultural missionaries were India and South Korea with 20,000 and 5,500 cross-cultural missionaries respectively.

**Challenge of Asia to Christian Missions Today.** As Paul had his missionary concern for the Jews and Gentiles in Palestine, Asia Minor, Macedonia, Achaia, and Rome in the first century, so Asian Christians today must have their deep prayerful concern to reach their own people with the gospel of Christ on the grassroots level. How Paul evangelized the largest city of Ephesus in Asia Minor in the first century provides a very significant missiological lesson to the Asian church today. There are a number of similarities between the Ephesus of Paul’s time and urban cities in Asia today and between the Ephesian church then and the Asian church in our time. If Paul were to come to Asia today and walk on the streets of Bombay, Singapore, Jakarta, Bangkok, Hong Kong, Shanghai, Taipei, Seoul, and Tokyo, what kind of ministry would he launch to bring the good news of the gospel of Jesus Christ to Asians?

The city of Ephesus of the first century and Asian cities today have three main similarities. First, Ephesus, which was the largest city in Asia Minor with a population of 500,000, had a great harbor, emporium, library, commerce, education, and culture. Likewise, Asian cities are crowded with the masses of people and many high-rise buildings developed in modern surroundings. Second, as Ephesus was the religious city with the temple of Artemis (Acts 19:23–41), so is Asia today filled with spirits, idols, and superstitious beliefs of traditional religions of Hinduism, Buddhism, Taoism, Shintoism, and Islam. Third, Ephesus was a sinful city, as Paul described it as “having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more” (Eph. 4:19). Likewise, Asian cities are filled with sin, crime, drugs, sexual immorality, bribery, and injustice.

When Paul faced the great task of evangelizing Ephesus and many other cities in Asia Minor and Europe in his time, he concentrated on the leadership training of the Ephesian church by emphasizing the spiritual gifts: “It was he who gave some to be apostles, some to be prophets, and some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (Eph. 4:11–12). There is a Chinese proverb that teaches a similar lesson, “Give a

man a fish and he will eat for a day. Teach a man to fish and he will have food for a lifetime.” It was imperative, therefore, for Paul to train the leaders of the Ephesian church in order that they would be able to train others to bring the gospel to 500,000 people in the city of Ephesus. Likewise, the training of national church leaders in the Asian church today is also imperative in order to reach three billion Asians with the gospel. These spiritual leaders will be able to mobilize the laity of the church at the grassroots level in order to penetrate into the non-Christian Asian society with the gospel of Christ.

Therefore, three important proposals need to be stressed for the evangelization of Asia. First, the burden of communicating the gospel and making disciples in Asia today must rest primarily with the national Christians. Therefore, the national church must implement the concept of “Christianization of the nation” among the national Christians. Second, effective church growth in Asia depends on the creative and spirit-filled leadership of pastors and lay leaders. Third, and finally, the top priority of the Asian church in the twenty-first century must be the training of national church leaders in order that they would be able to mobilize the laity of the church.

God has always worked through his chosen people in the history of redemption. Peter says in 1 Peter 2:9–10, “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.” In centuries past God has used the churches in Europe and North America to bring the gospel to Asia, Africa, and South America. Asia, known spiritually as the darkest continent in the world with the least Christian population of any continent, is experiencing God’s spiritual awakening among its peoples. God has chosen Asia and the Asian church in the twenty-first century to proclaim his wonderful light to millions of Asians and around the world.

BONG RIN RO

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### **Australian Mission Boards and Societies.**

**Overview.** Australian churches have been sending and supporting missionaries for more than a century. Each of the ten evangelical denominations have mission boards and/or societies. In addition, Australia has at least ninety interdenomi-

## Australian Mission Boards and Societies

national agencies. Thirty of these are either new or small and are not registered as members of Missions Interlink, the national missions association.

The Australian missions family is diverse. Some missions have a long, rich heritage; others carry the zeal of a new vision. Some have strong international linkages; others have only a small local committee of volunteers. Some have more than one hundred missionaries; others support indigenous church workers. In 1995, Australian missions who were members of Missions Interlink supported 1,850 overseas workers and 1,485 home staff. These figures do not include overseas indigenous church workers who are also supported by Australian churches and societies.

**The Path to the Present.** Australia is an island nation. Before the days of relatively cheap and fast jet travel, most Australians did not venture out of the country. They lived in a country where the churches exercised considerable influence and where every child was taught religion in school. The Second World War ended the isolation. Young Australians fought in a war far from home. While some returned home embittered and sad, others brought with them a new understanding of the needs of the world and of other peoples and cultures. This awareness strengthened the missionary cause and resulted in a new wave of voluntarism. In the fifty years since the war, the advent of television, overseas travel, and access to modern technology have further reduced the insularity of many Australians. MODERNITY has brought a negative side as well, which hinders the efforts of both churches and mission societies.

Along the path to the present, the mission societies have been forced to change and adapt to ensure their long-term viability. Some changes have been of great significance. Formerly, missionaries received financial support by one of three methods—a salary from the mission, a share of gifts made to the general fund of the mission, or whatever the Lord supplied through churches and friends. While some denominational boards still pay salaries, most boards have introduced a system of team support for their missionaries. The change has meant a better income for most missionaries, but it has negatively impacted their time for rest during home assignment, as well as the general funds of their mission.

A second bittersweet change has been the change in relationships with emerging national churches. It has been satisfying to see the young churches come of age, but it has also been painful for the mission to deal with the transition in relationships from parent to partner. Problems have surfaced regularly around requests from the new church for workers and funding which appear to the society to be unwarranted.

Other areas of change include the struggle to keep up with available technology; the inroads of modernity; the frustration of having to process and prepare candidates who come from dysfunctional families or immature churches; the realization that the gospel has a holistic application (*see HOLISTIC MISSION*); the need for CONTINGENCY PLANS to safeguard missionaries in an increasingly hostile world; the need to prepare tentmakers for ministry in creative access countries (*see TENTMAKING MISSION*); and the urgent need to recruit people under thirty years of age as career missionaries and board members.

**Contemporary Challenges.** Underlying most of the contemporary challenges facing Australian mission boards and societies is the need to understand the thinking of young people under thirty years of age, in order to recruit them as long-term career missionaries and board members. Missions Interlink has set a goal of identifying one thousand young people who have decided to become missionaries in the future and to nurture them toward meaningful involvement in the missionary movement.

A second challenge relates directly to the need to recruit young people. At least 20 percent of Australian societies cannot remain viable with their current level of staff or finances. Some have reduced home staff in order to lessen expenditure. The way societies finance their operations is under review by those societies who have the expertise. The concept of team support will be challenged and reviewed. Some larger churches are challenging the concept now, by fully supporting their own workers but not allowing for the societies' costs. Some societies are in dialogue with possible compatible partners with a view to amalgamation. Unless the size of the resource base can be enlarged, it seems inevitable that some societies will soon cease to exist.

One way of increasing the level of support for the missionary task is to mount an effective education program in the churches about the biblical basis for the mission of the church and the ways in which the church can be involved in changing the world. Many pastors cannot undertake this task, so the missions must. The small number of missions who already have church education programs cannot meet the demand.

Proper care of the missionary family will be a prime responsibility, especially for the younger generations who demand this. Care begins with proper candidate processing, orientation, and training. Care continues to be a responsibility through a term of missionary service, and extends through debriefing and reentry to the home scene (*see MEMBER CARE IN MISSIONS*).

Finally, Australian boards and societies will face the dual challenges of completing the task with the churches they have already started and finding the keys to successful church planting in

the more resistant Hindu, Buddhist, and Islamic cultures.

JOHN TANNER

**Brainerd, David** (1718–47). American missionary to indigenous Americans. The influence of David Brainerd's life far exceeded his brief missionary career among indigenous Americans. He was born in 1718 in Haddam, Connecticut, and began his studies at Yale College in 1739. After three years he was expelled for his criticism of a tutor, which seemed to flow from the effects of the GREAT AWAKENING on the campus. School authorities did not take kindly to the outbreaks of prayer and Bible study groups. However, at Yale Brainerd heard about missionary work among the Indians and in 1742 he investigated work under The Society in Scotland for the Propagation of Christian Knowledge. He was appointed and served in New York, Pennsylvania, and New Jersey. By 1746 he counted some 150 converts in New Jersey. By that time his health had failed and he died of tuberculosis at age twenty-nine.

Brainerd did not establish any landmarks in his work. In fact, some of his methods were criticized because he appeared to be unwilling to learn from others who had worked with the Indians. However, his lasting influence on world missions came through his deep devotional life, which inspired and motivated succeeding generations of missionaries until the mid-twentieth century. His *Life and Diary* became a standard devotional classic after it was published by Moody Press in 1949.

JIM REAPSOME

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**Canadian Mission Boards and Societies.** Samuel de Champlain, who founded Quebec city (1608), declared, "The salvation of a single soul is worth more than the conquest of an empire." He was sympathetic to the French Calvinistic Huguenots, several of whom accompanied him and settled in Acadia/Novia Scotia (1605) and Quebec (1608). However, the early influence of these Protestants was snuffed out by the Jesuits, who arrived in 1611, and gained control of "New France" by 1620, blocking further Huguenot immigration.

Jesuit, Franciscan, and other Roman Catholic missionaries suffered much physical hardship and, in some cases, torture and death at the hands of those they sought to win to the Church. Outreach to the far West was carried on chiefly by the Oblates of Mary Immaculate (OMI).

An early Protestant pioneer was Johann Christian Erhardt, a Moravian who visited Labrador in 1752 but was killed by the Inuit. Other Mora-

vians arrived in 1764 and established self-supporting Christian settlements (*see also* MORAVIAN MISSION). English medical missionary WILFRED T. GRENFELL drew world attention to the plight of the native peoples of Labrador by his work 140 years later.

JOHN ELIOT'S 1661 translation of the New Testament for the Algonquins (who extended into Upper Canada) was the forerunner of Bible translations that spurred Protestant mission in Canada. The first non-English publication of the British and Foreign Bible Society was the Gospel of Mark, translated by a Mohawk chief (published 1804). The CHURCH MISSION SOCIETY undertook the evangelization of the west and north. A Methodist missionary invented a syllabic script for a Cree translation. Presbyterians and others joined in the outreach. By 1914 those efforts had resulted in an estimated three-quarters of native Canadians becoming Christian. However, since then, native peoples have suffered the impact of social vices and face great spiritual and physical problems. Today native churches and missions continue pastoral and missionary outreach among their own people.

Increasingly, Canadians responded to the call of missions overseas. Among the pioneers were Baptist Samuel Day (India 1835); Presbyterians GEORGE L. MACKAY (China 1888); Salvationist ROWLAND V. BINGHAM (Africa 1893); Baptists Archibald and Jean Reekie (Bolivia 1898). Pentecostal missions began developing early in the 1900s, with four Canadians taking part in a project in Liberia (1908).

Two Canadians who launched global missions were close friends and fellow gospel entrepreneurs. ALBERT B. SIMPSON began as a Canadian Presbyterian before moving to pulpits in the United States. Trainer of missionaries, editor, and author, he founded the CHRISTIAN AND MISSIONARY ALLIANCE in 1897. Bingham, Simpson's friend, pioneered the Sudan Interior Mission (*see* SOCIETY FOR INTERNATIONAL MINISTRIES) in 1893, opened Canada's Keswick spiritual life conference as a mission-sending base, and initiated a mission-focused magazine, a publishing house, and a mission to the armed forces.

In 1928, another Presbyterian minister, Oswald J. Smith, started Peoples Church, a non-denominational work that gained international missions fame. Traveling to 80 countries, Smith contributed to missiology through slogans, the "faith pledge," many of his 1200 hymns, poems, and gospel songs, and his 35 books (six million copies, 128 languages).

World War II exposed Christian members of Canada's armed forces to the spiritual and physical needs of other lands. Reports influenced groups such as the Mennonites to become active in missions and development projects. By the 1960s, Canadian foreign missionaries numbered

over four thousand. The highest proportion of these came from Associated Gospel (AGC), Brethren, and Fellowship of Evangelical Baptists churches, although the majority served outside their own denominational missions—most under missions are linked with the INTERDENOMINATIONAL FOREIGN MISSIONS ASSOCIATION (Canada Branch). Most evangelical denominational missions are linked with the EVANGELICAL FELLOWSHIP OF MISSION AGENCIES (USA) through their member bodies in America. Other global evangelistic associations registered in Canada include AD 2000, Lausanne Committee on World Evangelism (LCWE; see LAUSANNE MOVEMENT), and WORLD EVANGELICAL FELLOWSHIP.

As to media-related global outreach from Canada, Bible Stories Alive (“A Visit with Mrs. G.”) produces and records dramatized Bible stories in 30 languages and ships tapes to 170 countries. These are also broadcast by international missionary radio stations (ELWA, FEBC, HCJB, TWR) and are on 500 radio stations in America alone. A high-tech counterpart is Galcom Inc., a radionics mission which has developed solar-powered, pocket-sized, fix-tuned radio receivers and distributes them around the world—especially significant in “limited access” countries.

In 1996 the Evangelical Fellowship of Canada revived the EFC Task Force on Missions, which works with church and agency leaders seeking to maximize the effectiveness of Canadian evangelicals in global mission. As well, EFC has recommissioned Vision Canada 2000 to promote evangelization within the nation.

Acceptability of Canadian missionaries is enhanced in certain sensitive nations, because they see it as a tolerant, conciliatory country that is not a major world power. The country's multiculturalism and pluralism have led some non-Canadian missions to use its ethnic communities as a base for orientating candidates headed for other lands. Canada's missionary heritage and its human and financial resources position it to play an active part in the cause of world missions.

W. HAROLD FULLER

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**Carey, William** (1761–1834). English missionary to India. William Carey's nomination as the “Father of Modern Missions” may not be chronologically accurate (MORAVIAN missionaries crisscrossed the globe before he was born), but it is accurate in terms of what his life and ministry spawned in the ensuing years of Protestant missions in England—that is, the so-called GREAT CENTURY of missionary outreach. Carey was born

into a poor family near Northampton. He became an apprentice shoemaker at age sixteen and was married in 1781. Poverty stalked the family, but Carey studied hard and became a Baptist lay preacher in 1785. He combined his biblical and geographical knowledge and soon preached that the church's primary responsibility was foreign missions. Fighting an uphill battle against the religious establishment, in 1792 he published his landmark study, *An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathens*. Under his influence, some Baptist ministers organized a new mission board, the Baptist Missionary Society. In 1793 Carey and John Thomas and their families sailed to India.

Despite family and economic hardships, Carey persisted in preaching, doing Bible translation work, and starting schools. However, for the first seven years at Malda there were no Indian converts.

Carey moved his base to SERAMPORE, where he ministered thirty-four years until his death. He completed translations of the Bible into Bengali, Sanskrit, and Marathi. He organized schools and started a print shop. By 1818 there were some six hundred baptized converts. The following year he began Serampore College to train pastors. However, as the mission grew, serious internal problems developed, which eventually caused a split in the mission in 1826.

Carey's wife Dorothy died in 1807 and he remarried within a year, much to the consternation of his fellow missionaries. His colleagues also felt that Carey's children suffered because of his heavy workload and the lack of discipline. Another grievous setback was the loss of his manuscripts in a fire in 1812, but he zealously plunged into his work again.

Carey's fatherhood of modern Protestant missions is seen in the fact that his basic strategies of work have been followed ever since: BIBLE TRANSLATION and production, EVANGELISM, CHURCH PLANTING, EDUCATION, and MEDICAL AND RELIEF WORK. Although Carey had a high regard for Indian culture, he fought against widow burning and infanticide. He left his mark on India, while in both Europe and North America his zeal for world missions provided the impetus for a remarkable upsurge in missionary vision, the starting of new mission societies, and the sending of thousands of missionaries.

JIM REAPSOME

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**Caribbean.** The nations of the Caribbean have a diverse population of 40 million people who occupy twenty-five major islands and hundreds of

smaller ones. The region has long been referred to as a "Naboth's vineyard," an unspoiled natural paradise whose serenity, resources, and vulnerability have led frequently to political intervention, economic exploitation, and cultural intrusion. Three hundred years of competition between the Spanish, French, Dutch, and British empires, a later hegemony by the United States, international commercial and tourist development, and ideological tensions—the most recent of which have been caused by Fidel Castro's communist Cuba—have given the Caribbean a colorful but often tragic history. The religious picture that follows from these conditions is a blurred mosaic of churches, social movements, and cults that to a large extent recapitulate the region's turbulent past.

The nature of Christianity in the Caribbean follows from three basic facts of the region's social history. First, its ethnic composition is the result of the virtual elimination of the indigenous peoples within decades of the discovery of the islands in the late fifteenth century and the introduction of perhaps as many as 5 million African slaves over a period of three centuries to support production of sugar, the region's main cash crop. Second, the Caribbean has a fragmented religious and cultural character as a result of European imperial rivalry, its proximity to mainland North and South America, and the importation of indentured workers, including East Indian laborers in the nineteenth century. Third, notwithstanding the high mortality rates in the region from endemic disease and unhygienic conditions, the Caribbean in the twentieth century had continuing appeal as a paradise, not only for tourism and commercial exploitation, but for political and social experimentation. Besides Cuban socialism, the region has had a long history of social uprisings, progressive labor unions, and populist parties, the most recent led by Maurice Bishop in Grenada and Michael Manley in Jamaica.

As a consequence, the insular Caribbean, including the Greater Antilles (Cuba, the island of Hispaniola [occupied by the Dominican Republic and Haiti], Jamaica, and Puerto Rico) and the Lesser Antilles, the archipelago that extends from the Bahamas in the north to Trinidad off the Venezuelan coast, offers a complex social profile. While the islands are distinguished by their geologic origins and their location (e.g., the northern Lesser Antilles are known as the Leeward Islands and the southern as the Windwards), more often the islands are grouped according to their former or actual colonial status: the former Spanish possessions of Cuba, the Dominican Republic, and Puerto Rico; the several British islands of Jamaica and the Lesser Antilles, the Bahamian and Cayman clusters, and Trinidad and Tobago; the French possessions of

Haiti, Guadeloupe, Martinique, Saint Martin, and Saint Bathélemy; the Dutch possessions of Aruba, Bonaire, Curaçao, Saint Martin, Saba, and Saint Eustatius; and the Virgin Islands, which the United States purchased from Denmark in 1917.

The Caribbean population is ethnically 35 percent Afro-Caribbean, 31 percent Creole-mulatto, 30 percent European, and 4 percent Asian. The few thousand Amerindians who survive are the remnants of the native Carib and Arawak populations that probably numbered at least 300,000—if not as many as one million—at the time of European intrusion. Linguistically, 60 percent of the population speak Spanish, 20 percent French, 17 percent English, and 3 percent Dutch.

**The Religious Profile.** The religious preferences of the Caribbean peoples correspond roughly to their ethnic and national origins. Roman Catholics make up 60 percent of the population, Protestants 20 percent, spiritists 9 percent, and members of Eastern religions—HINDUS, BUDDHISTS, SIKHS, MUSLIMS, and BAHÁ'ÍS—about 3 percent. An estimated 9 percent of the inhabitants are considered nonreligious. The JEHOVAH'S WITNESSES, with some members in most of the islands, claim 50,000 in the French territories of Haiti, Martinique, and Guadeloupe.

The Roman Catholic traditions of the peoples of Cuba, the Dominican Republic, and Puerto Rico, who together account for more than half of the total Caribbean population, are a product of the early missionaries and a colonial administration that lasted in the case of Cuba and Puerto Rico for four hundred years, from 1492 to the Spanish-American War of 1898. Consequently, the Roman Catholic Church in the region benefits from deep religious loyalties, even in Puerto Rico, where an evangelical minority has assumed an important role, and in Cuba, where ATHEISM prevails officially.

The picture is quite different in the colonies and former dependencies of the British Empire, including Jamaica, the Bahamas, Bermuda, Barbados, Trinidad, and several of the Lesser Antilles. There Anglicans and Methodists, dating from British colonial days, tend to predominate. On the island of Anguilla, for example, the Protestant population reaches 90 percent, and on several others, Antigua and Barbuda, the British Virgin Islands, the Cayman Islands, Montserrat, Saint Kitts and Nevis, and the Turks and Caicos Islands, the proportion is above 80 percent. Nevertheless, observers sometimes conclude, nominal adherence with little commitment characterizes the faith of many Caribbean Protestants.

In contrast, Roman Catholic influence predominates in the island societies that formed under French cultural influence—even those like Dominica, Grenada, and Saint Lucia, which later came

under British jurisdiction—although without the status and public support that the Catholic Church has enjoyed in the former Spanish possessions. Although Haiti's evangelical population is substantial—as much as a quarter of that country's 7 million—prolonged and sometimes intensive effort at Protestant evangelization has not altered the essential character of Haitian culture, and the Protestant community in the other French areas is generally much smaller, as low as only 4.1 percent of the inhabitants of Guadeloupe.

Two other patterns are observable in the Caribbean's religious configuration. In the Dutch islands of Aruba, Bonaire, and Curaçao, nominally Catholic societies, the evangelical population is quite small, as it is also in the Virgin Islands of the United States, the Cayman Islands, and the Bahamas, where also the process of SECULARIZATION is well advanced. In contrast, in Trinidad, along with the mainland states of Guyana and Surinam, substantial numbers of East Indians form Hindu and Muslim communities that retain distinctive religious practices and compete with the previously established Afro-Caribbean communities for recognition and control.

These descriptive categories, however, indicate little about the human aspirations and the religious dynamics of the area. The religious framework must be understood within the context of an exploitative slave and racial caste system, a stratified white society, large numbers of white indentured (often Irish Catholic) servants, an imposed, accommodating, dominant religion, whether Protestant or Catholic, a tradition of authoritarian government, ongoing struggles for freedom and identity, and in more recent decades considerable overpopulation and consequent emigration and, often, a sense of hopelessness and futility. The religious recourse has often been Afro-Caribbean spiritism. More than merely a personal cult or cultural relic, spiritism at times has given rise to organized political-religious movements of protest and rebellion (see LATIN AMERICAN NEW RELIGIOUS MOVEMENTS). On a smaller but not unimportant scale, indigenous Holiness, Pentecostal, and charismatic movements have emerged in several of the islands; and some mainland missionary ventures, notably those of the Seventh-Day Adventists, have established important religious beachheads.

The relative lack of spiritual inertia of the contemporary Caribbean region stands in contrast to the vitality of evangelical Christians in the nineteenth and early twentieth centuries. In earlier decades the Caribbean Protestant churches exhibited considerable vision for evangelizing their own peoples and sending missions to West Africa. Nowhere in the Caribbean except in Puerto Rico and Jamaica is there presently an island population whose evangelical (as contrasted with nominal Protestant) Christians demonstrate no-

table evangelistic fervor. In only five of twenty-six jurisdictions do evangelical Protestants account for more than a quarter of the population. In twelve of these island units the proportion is less than 15 percent. Nevertheless, on some islands the better-established churches and various Baptist, Holiness, and Pentecostal groups appear to be making headway. In several of the islands the largest or second largest Protestant group is the Seventh-Day Adventists.

**Pervasive Spiritism.** The mainly Afro-Caribbean and Creole-mulatto character of the island population has important religious and cultural overtones. While Europeans of Spanish descent make up substantial proportions in Cuba and Puerto Rico, the other European populations are but a small minority of their respective island societies. From the Afro-Caribbean cultural majority have emerged strong religious influences, such as Afro-Cuban Santería, Jamaican Rastafarianism, and Trinidadian Shango and Obeah. Spiritists (Voodoo, Vodun) acquired political importance in Haiti during the years of the dictator François "Papa Doc" Duvalier, and Rastafarianism, which identified in the post-World War II period with Emperor Haile Selassie, has gained support in Jamaica. These, however, are only the more formalized traditions among the many folk practices deeply embedded in the traditional culture. Not atypically, half of the people of the Dominican Republic are believed to engage in occult practices. While spiritist cults may not always be a defiant obstacle to evangelical Christianity in the region, they fortify latent resistance to forms of Christianity that were once the religion of the colonial, slaveholding European minority. Only where evangelical Protestantism has accommodated popular cultural forms has it taken root and grown, such as in the case of the nineteenth-century revivalist movement in Jamaica and twentieth-century Pentecostalism in Puerto Rico.

Scholars who have investigated spiritist movements throughout the region see them appealing not only to the Afro-Caribbean peasants and recent migrants to the cities, but to established urban residents as well. As survival mechanisms that thrive in small underground groups, they satisfy the need for reassurance in an uncertain, often hostile world. Spiritism and Christianity are not mutually exclusive for many adherents. The eclectic sponge-like quality of spiritism enables it to survive among the various competing religions, explains anthropologist Joan D. Koss. In comparing Haitian Vodun and Pentecostalism, Luther P. Gerlach finds many structural similarities between the two. Both religions conceive of a world of powerful supernatural forces and practice spirit possession. Both are characterized by tight-knit local cells linked together in polycephalous overlapping networks. This de-

sign, Gerlach argues, is eminently suited to survival. These groups keep a low profile and are tolerated by political authorities because, on the one hand, they appear to be harmless and, on the other, may be useful as a counterforce among the masses to the more powerful established religions. But despite some similarities, the two consider each other to be implacable enemies. Spiritists attempt to manipulate the spirit world, asserts Gerlach, while evangelical Protestants exorcise evil spirits and submit to the Holy Spirit.

Anthropologist William Wedenoja has pointed out that the conditions that gave rise to evangelical groups in Jamaica, notably Pentecostalism, have also produced a growth in Rastafarianism, with many of the same tendencies to individualism and egalitarianism. But Rastafarianism appeals most to the chronically unemployed black urban youth who appear to be the victims of MODERNIZATION. While the movement has heightened social consciousness and created pride in Jamaican indigenous culture, unlike Pentecostalism it does not cut across racial, class, and cultural lines.

**The Evangelical Presence.** Most of the evangelical missionary focus has been on the larger islands, where Protestant evangelicals remain in the minority. On a limited scale, elements within the established Protestant denominations have provided the mechanism for kindling evangelical sentiments. Often overlooked in the discussion of the Caribbean evangelical picture have been the homegrown Pentecostal groups, many of them receiving at least token support from North American denominations such as the Church of God (Cleveland, Tennessee) and the Church of God in Christ, but others like the *Iglesia de Dios Pentecostal* in Puerto Rico are essentially autochthonous religious expressions with little relation to any mainland organization. In several island societies these largely independent and often socially marginal Pentecostal and Holiness churches have provided the only assertive evangelical leadership.

The North American missionary force in the Caribbean includes 1,128 career (four years or longer) Protestant missionaries, one missionary for each 35,000 inhabitants. Europe has sent fewer than 100 Protestant missionaries. The North American denominations supporting the largest numbers of overseas personnel are the Christian Churches/Churches of Christ with 86 missionaries (with the largest contingents in Puerto Rico and Haiti) and the Southern Baptist Convention with 96 missionaries (27 in the Dominican Republic and 17 in the Trinidad and Tobago). By comparison, the Roman Catholic personnel at work in the Caribbean total 5,210 religious, five times the number of Protestant missionaries. Not to be overlooked, however, are

the many missionaries sent from one Caribbean island to another; and, increasingly, the expatriate West Indians in the United Kingdom who are returning to evangelize their homelands.

**An Assessment.** The extremely diverse and often opposing cultural and religious traditions of the Caribbean preclude easy generalization about the spiritual needs. With the exception of several of the larger islands, the evangelical churches have not acquired the strength and autonomy that would permit them to radically influence the lives of their own peoples or send missionaries abroad. In this respect Puerto Rico and Jamaica stand apart, having developed strong evangelical communities, benefiting originally from Holiness and Pentecostal missionary efforts but now entirely independent and contextualized. It is estimated that 30 percent of the total population of Puerto Rico considers itself evangelical, the majority identified with one or another Pentecostal denomination. While 165 foreign Protestant missionaries serve in Puerto Rico, the island churches send 65 missionaries—and a number of effective short-term evangelists—abroad. In contrast, Protestants account for only 5 percent of the Dominican Republic's population of 8 million and 2.5 percent of Cuba's 11 million people.

Protestant evangelicals on Jamaica, on the other hand, make up an estimated 18 percent of the population, the Protestant churches are well established, and forty missionaries have been sent out to other countries. In the wake of Afro-Christian revival cults that emerged among the Jamaican masses from the 1860s to World War II, Pentecostalism has in the period of modernization from a peasant to an urban society, become the most dynamic Protestant movement on the island. William Wedenoja identifies several contrasting features of these groups, despite their many similarities. While for the revivalists God and the angels are key deities, the Pentecostals are christocentric; while the revivalists concentrate on the Old Testament, the Pentecostals focus on the New Testament; while revivalists tend to authoritarian structures, Pentecostals tend to be more congregational. Wedenoja found that the trends were away from large, formal, cold congregations in favor of churches that are fervent, smaller, and more intimate.

In a time of modernization and political independence, as the old values and ways of life are disintegrating, the majority of the Caribbean peoples are caught in a bewildering transition. The labor unions and populist movements that formed after World War I and the political experiments like those of Cuba, Trinidad, Grenada, and Jamaica have sometimes given island inhabitants nominal control, but with little sense of power, given the islands' spare resources, stagnant economics, and growing populations.

## Centenary Conference on the Protestant Missions of the World (London, 1888)

Self-governing nations of the size of Antigua (64,000), Grenada (84,000), and Dominica (86,000) are far too small to deal with the burgeoning problems. With only Trinidad in the Caribbean producing substantial quantities of petroleum, and with their single-export (mainly sugar) economics having collapsed, these countries have turned increasingly to tourism and off-shore banking—and the laundering of drug money—to support their peoples. As a result many young people have emigrated to mainland countries or, having resigned themselves to a life with little promise for the future, are living simply for the present. The high numbers of unmarried mothers and alarming increases in crime document as much. For the Caribbean peoples who have embraced it, however, evangelical Protestantism offers the spiritual resources either to ease the transition to modern life or to provide consolation for the sectors that the modern world has simply passed by.

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**Centenary Conference on the Protestant Missions of the World (London, 1888).** Meeting at Exeter Hall June 9–19, 1888, this was the largest, most representative interdenominational, international missions assembly to that date. Meant to celebrate the first 100 years of modern missions advance, the centennial name marked no specific anniversary. Present were 1,579 delegates from 139 denominations and societies representing 10 countries, including a coterie of non-Westerners. Great Britain and her colonies dominated the roster; 219 from 67 societies represented North America and 41 from 18 societies came from continental Europe. Most females attending were wives of male delegates, though a few women gave speeches.

Sixteen public assemblies surveyed the world's mission fields; more sensitive topics were addressed in twenty-two closed sessions, which discussed women's work, education, literature, medicine, native churches, polygamy, the opium and liquor trades, inter-mission competition, and other issues. Meeting at the zenith of the European imperialist era, speakers assumed Western colonialism to be advantageous for missions and the gospel as civilizer. Procedural rules prohibited the adoption of formal positions, which

aided a spirit of generic evangelical comity. An attempt to launch a permanent international committee to facilitate inter-mission cooperation was unsuccessful. A postconference caucus did vote to petition governments to end the opium, liquor, firearms, and slave trades.

Though some delegates were disappointed at the lack of specific results, outcomes of the London Conference included an overall raised consciousness and support level for foreign missions; America assuming more contribution and leadership for world missions; the establishment of the World's Missionary Committee of Christian Women and what later became the Foreign Missions Conference of North America, important for the later ecumenical movement. Additionally the precedent was set for the decennial megaconferences in New York (1900) and Edinburgh (1910).

THOMAS A. ASKEW

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**Chalmers, James** (1841–1901). Scottish missionary to the South Pacific. Born into a Scottish stonemason's home in Ardrishaig, and converted at age fourteen, he worked briefly with the Glasgow City Mission before studying for the Congregational ministry at Cheshunt College, Cambridge. Ordained in 1865, he trained further under the LONDON MISSIONARY SOCIETY, and in 1867 was sent first to Raratonga in the Cook Islands, then in 1877 to New Guinea. It was dangerous work: once Chalmers and his wife were threatened by the stark ultimatum, "Presents—or death." Slowly, however, they won the trust of the local peoples. As he furthered the work of evangelization and education Chalmers wrote, "It is not the preaching of a sermon so much as living the life that tells on the native heart." An advocate of INDIGENOUS CHURCHES who sought to preserve what was good in local customs, Chalmers set up a string of mission posts, established a training college, and shared his geographical interests in *Pioneer Life and Work in New Guinea* (1895). While pressing on into territory unknown to Europeans, Chalmers was killed on Goaribari Island, Papua.

J. D. DOUGLAS

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**Clapham Sect.** A group of wealthy Anglican evangelicals who lived in a suburb of London in the late eighteenth and early nineteenth centuries. Influenced by the evangelical revivals, they worked for the extension of evangelical Christianity throughout the world and labored for so-

cial reform in England. John Venn was their rector; their best known lay leader was William Wilberforce. They helped establish the CHURCH MISSIONARY SOCIETY in 1799 and the British and Foreign Bible Society in 1804.

The group cooperated with dissenting or non-Anglican evangelicals in establishing chapels in many parts of England and helped fund the training of pastors. Wilberforce led the campaign in Parliament that abolished the slave trade in 1807 and ended slavery in the British Empire in 1833. Their projects for social reform included the regulation of factory conditions, the improvement of treatment of the mentally ill, sailors, chimney sweeps, the unemployed, and individuals who had been imprisoned for small debts. They promoted schools for the poor and provided funds for Sunday schools. They inspired a later generation of nineteenth-century reformers, including Lord Shaftesbury, WILLIAM BOOTH, and Florence Nightingale. They integrated their evangelical faith, their commitment to mission, and their concern for social reform.

PAUL E. PIERSON

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**Colonialism and Missions.** Some have accused the missionary movement of simply serving as the religious side of nineteenth-century colonialism, as an attempt to impose “Western religion” on Asia and Africa along with political and economic domination. But the truth is far more complex. At times missionaries arrived before the colonists, at times with them, and at times later. But it is clear that the missionary movement lived in uneasy tension with colonialism, having very different goals. Hence, at times missionaries found themselves in conflict with European settlers or colonial governments; at other times they believed that European control brought the best hope for peace, stability, and protection of the native populations.

The missionary movement had its roots in the eighteenth- and nineteenth-century revivals. Consequently, its primary concern was evangelism, but it also had a powerful humanitarian focus, with especially strong opposition to slavery (see ABOLITIONIST MOVEMENT). At the same time the revivals affirmed the values of liberal democracy and Western culture, seeing them as basically Christian, and believing with most Europeans and Americans that the tide of history was taking Western institutions to the rest of the world. Thus most missionaries, even the most vociferous critics of the abuses of colonialism, believed the system to be consistent with the Christian faith. In this they shared the naiveté of their contemporaries.

The complexity of the relationship may be seen in the case of WILLIAM CAREY, ADONIRAM JUDSON, and the East India Company. The Company denounced Carey’s venture in the British Parliament and refused him residence in Calcutta, forcing him to live in Serampore, a Danish colony. When Judson was not allowed to remain in Calcutta he went to Burma, where after a few years he was imprisoned during the Anglo-Burmese War as an English spy. Thus the missionary was often caught between two opposite forces, distrusted by both.

Two dominant motifs appear in this complex relationship. First, to the missionaries, evangelism was most important. This concern for the advance of the gospel determined varying political responses by the missionaries in widely different contexts: sometimes they favored colonialism, sometimes they did not, depending on what seemed to be most advantageous for their mission. Second, most missionaries defended the indigenous peoples against the exploitation of European commercial and political forces. This, too, led them to a variety of attitudes in different situations. But it is clear that colonial governments and European settlers were interested in stability and profits, while the missionaries had different goals. To further complicate the picture, at times the European traders and settlers were at odds with their own governments, which in some cases attempted to curb the worst exploitation of indigenous populations. And often different mission groups found themselves on opposing sides of issues. For example, Anglicans, coming from the established church in England, were more apt to favor imperialism than were English non-conformists. American missionaries, espousing the separation of church and state, were often naive in thinking they were nonpolitical. They usually supported American policies, especially in the Philippines after the Spanish American War, despite the brutality against the Filipino independence movement. But they often encouraged the aspirations of nationals for independence in colonial lands. In India the British required American missionaries to sign a pledge promising no involvement in Indian political affairs.

The attitudes of colonial governments varied. The British refused to allow missionaries to work in northern Nigeria, fearing it would antagonize the Muslim rulers. The Dutch encouraged mission work among animists in parts of Indonesia (hoping it would aid in their control) but refused to allow work among Muslims in Java. On the other hand, the British gave grants for education in India and nearly every mission school benefited.

The clash between colonialism and missions can be seen in the case of India. When Carey campaigned against infanticide and suttee, the Hindu practice of burning widows with the bod-

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ies of their husbands, the East India Company opposed him, believing that interference with such customs would threaten stability and put profits in peril. Other missionaries criticized the British government for collecting taxes from Hindu pilgrims, which were then used to support Hindu temples. But the ambiguity of the relationship is seen in the fact that Carey eventually accepted an appointment to lecture in Indian languages at the Company's college, using the income to support BIBLE TRANSLATION and distribution. When direct British control was substituted for Company rule the Serampore missionaries and others expressed their belief that it would bring great temporal benefits. The fact that it opened India to evangelization and Western education and ended certain inhumane practices were no doubt factors in this evaluation.

Baptist missionaries to Jamaica were told to have nothing to do with political affairs (i.e., slavery) but their experience with the plantation system led them to call it the "offspring of the devil." Thus the planters perceived the evangelical missionaries as a threat to the stability and power of their society. Missionary Christianity was a challenge to colonial oppression. Some missionaries urged slaves to be obedient to their masters, believing that the progress of Christianity would lead to the end of slavery. But after a slave revolt, Baptist missionary John Smith was blamed and condemned to death on scanty evidence, dying in prison before a pardon from the king arrived. The situation became worse and in 1832 fourteen Baptist and six Methodist chapels were destroyed by enraged whites over the issue.

The ambiguity may be seen further in Central Africa, where missionaries encouraged British control, believing it was the greatest protection against the slave trade by Arabs, Portuguese, and others. LIVINGSTONE'S belief in "commerce and Christianity" represented an antislavery ideology, the hope that commerce would introduce prosperity and thus end the slave trade. In the 1820s LMS missionary John Philip, working in a context of violence between settlers and native peoples, became an advocate of the Xhosas, his influence being decisive in a reform giving them legal status. This incurred the rage of both English and Boer settlers. The Wesleyans had different views at some points but both missionary groups wanted British rule because they believed it would bring security and the benefits of British law to the native peoples. In midcentury another LMS missionary, John Mckenzie, working farther north, advocated British rule because he believed it to be better than either of the possible alternatives in that fluid and chaotic situation: white supremacist Boer rule or the imperialism of Cecil Rhodes.

At times the missionaries expressed strong opposition to colonial policies. At the turn of the century two American Presbyterians published articles condemning the exploitation of African rubber workers in the Congo, calling it "twentieth century slavery." The case brought international attention, the missionaries were sued for libel, and the suit was finally dismissed. Some improvement in the treatment of the African resulted, but the case created tension between the Belgian and American governments. After World War I, with nearly all the land in Kenya in the hands of English settlers, Africans were forced to work two months each year on settler lands, leaving their own crops unattended and families unprotected. While some missionaries believed the Africans should be compelled to work as part of the "civilizing" process, others disagreed. Strong protests came from two Anglican bishops and the Church of Scotland mission, reinforced by J. H. OLDHAM, a leader in the INTERNATIONAL MISSIONARY COUNCIL, who denounced the practice as immoral. As a result the government order on native labor was withdrawn in 1921. Two years later, Oldham's influence was decisive in a declaration of the Colonial Office, that the "interests of the African natives must be paramount," over against settler demands. Yet Oldham and others were not opposed in principle to white rule or settlement, but idealistically if naively believed the empire could be justified on the basis of a harmonious partnership between all groups. In contrast, the Scottish mission in Malawi worked for its independence, and was noted by an African writer as perhaps the only case of pursuit of equity in a colonial cause by a group who were members of the imperial power.

The case of the "Opium Wars" with China also illustrates the ambiguity. The opium trade and the two wars of economic aggression (1839–42 and 1858–60), were strongly criticized by the missionary community as unjust. Yet when China was opened to Europeans, and thus missionary residence, as a result, and Christians were promised protection, nearly all missionaries saw this as a providential act of God, who had used the "wrath of man" for his purpose. They naturally believed that the greatest blessing that could come to China was the gospel and soon sent large numbers of missionaries under the umbrella of the "unequal treaties" which had been imposed on the Chinese.

Thus it is clear that most missionaries supported colonialism even as they fought against its abuses. They recognized its achievements. One wrote, "Gone is the slave trade and intertribal wars. A new era of civilization has dawned for Africa." But if they often failed to see the negative aspects of colonialism, they contributed to its destruction by refusing to accept the idea that non-Westerners were genetically inferior, believ-

ing there was no obstacle to their reaching the standards of any other people if evangelical Christianity was accepted. And the liberal education and new ideas introduced in mission schools were an important factor in generating nationalistic movements in a number of Asian and African countries, leading to their independence and thus, the end of colonialism.

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**Comity.** A concept derived from the general principle that mission groups ought not to compete with one another. The method used to promote this concept was to make one agency responsible for evangelism in a particular territory or among a particular people. Double occupancy of a region, with the exception of big cities, was to be avoided.

Historically the term owes its origin to the late-nineteenth-century missionary conferences (for and by missionaries, with some nationals participating as guests) that took place first in Asia, and then in a less extensive fashion in parts of Africa and Latin America. The first such conference, the "General Conference of Bengal Protestant Missionaries," took place in Calcutta in 1855, and was followed by numerous regional and national conferences over the next half century, leading up to the great WORLD MISSIONARY CONFERENCE in Edinburgh (1910). The establishment of the principle of comity in missions was one of the most outstanding results of these early conferences.

The need for comity arose because missions entered many territories in a rather haphazard fashion, with frequent chaos and overlap. The resulting waste of limited resources was widely abhorred, as was the confusion caused to those newly receiving the gospel. Because the good stewardship of personnel and money was a universal ideal among the various societies, the principle of comity quickly gained broad acceptance. Verbal and personal agreements among missionaries became the order of the day, with missions agreeing not to open up work in areas where another mission was already established.

While this approach led ultimately to what mission historian R. PIERCE BEAVER called "denominationalism by geography," there was a general expectation that many emerging churches would likely join together after the missionaries moved on to other regions. This has, in fact, often happened. At the same time, the levels of cooperation comity required often spilled over into other mission spheres as well.

On the whole, the system worked well as long as people stayed where they were. However, as greater mobility for purposes of work and educa-

tion became the norm, the system increasingly showed its limitations. Its chief legacy in evangelical missions circles is in the courtesy and cooperation shown among agencies in discussing future plans and in not duplicating existing efforts.

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**Contextualization.** The term "contextualization" first appeared in 1972 in a publication of the Theological Education Fund entitled *Ministry in Context*. This document laid out the principles which would govern the distribution of funds for the Third Mandate of the TEF. The scholarships were awarded for the graduate education of scholars in the international church. Contextualization was described as "the capacity to respond meaningfully to the gospel within the framework of one's own situation." A precedent for the new term, "contextual theology," resulted from a consultation held in Bossey, Switzerland, in August 1971. The Ecumenical Institute of the WORLD COUNCIL OF CHURCHES had sponsored that earlier discussion under the theme "Dogmatic or Contextual Theology."

The lament behind the Third Mandate of the TEF was that "both the approach and content of the theological reflection tend to move within the framework of Western questions and cultural presuppositions, failing to vigorously address the gospel of Jesus Christ to the particular situation." Further, it was declared that "Contextualization is not simply a fad or catch-word but a theological necessity demanded by the incarnational nature of the Word."

While the document had a limited purpose, the implications coming from it resulted in a movement which has had an impact on the theory and practice of mission. The contextualization concept was a timely innovation. New nations were struggling for their own life. The mission enterprise needed new symbols to mark a needed separation from the colonialistic, Western-dominated past (*see* COLONIALISM).

There is no single or broadly accepted definition of contextualization. The goal of contextualization perhaps best defines what it is. That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization means that the Word must dwell among all families of humankind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means the WORLDVIEW of that people provides a framework for communication, the questions and needs of that people are a guide to

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the emphasis of the message, and the cultural gifts of that people become the medium of expression.

Contextualization in mission is the effort made by a particular church to experience the gospel for its own life in light of the Word of God. In the process of contextualization the church, through the Holy Spirit, continually challenges, incorporates, and transforms elements of the culture in order to bring them under the lordship of Christ. As believers in a particular place reflect upon the Word through their own thoughts, employing their own cultural gifts, they are better able to understand the gospel as incarnation.

The term "contextualization" is most commonly associated with theology, yet given the above definition, it is proper to speak of contextualization in a variety of ways encompassing all the dimensions of religious life. For example, church architecture, worship, preaching, systems of church governance, symbols, and rituals are all areas where the contextualization principle applies. Context, on which the term is based, is not narrowly understood as the artifacts and customs of culture only, but embraces the differences of human realities and experience. These differences are related to cultural histories, societal situations, economics, politics, and ideologies. In this sense contextualization applies as much to the church "at home," with all its variations, as it does to the church "overseas."

In mission practice the more visible aspects of contextualization were closely related to older terms such as ACCOMMODATION, ADAPTION, INCULTURATION, and INDIGENIZATION. Issues such as forms of communication, language, music, styles of dress, and so on had long been associated with the so-called three-self missionary philosophy which was built around the principle of indigenization. Indigeneity often was understood as "nativization," in that the visible cultural forms of a given people would be used in expressing Christianity. In going beyond these more superficial expressions, the new term "contextualization" tended to raise the fear of SYNCRETISM. This would mean the "old religion" would become mixed in with the new biblical faith and that culture would have more authority than revelation. Some felt, therefore, that the older concept of indigenization should not be changed but, rather, broadened to cover more adequately the field of theology.

In addition to giving greater attention to the deeper levels of culture, the new term "contextualization" became distinguished from indigenization in other ways. Indigenization always implied a comparison with the West, whereas contextualization focuses on the resources available from within the context itself. Indigenization was static while contextualization is dynamic, as a still photograph might be compared

to a motion picture. The older indigenization was more isolated while contextualization, though locally constructed, interacts with global realities.

The fact that the early documents about contextualization were formulated in offices related to the World Council of Churches also made the concept difficult to accept in the nonconciliar circles. The heavy emphasis on justice and social development left little, it seemed, for evangelism and conversion. Scholars in Latin America were among the earliest to write about what they saw as an appropriate theology for their context. The direction this new theology took alarmed many evangelicals.

LIBERATION THEOLOGY became almost as a household word in the 1970s and 1980s. Evangelicals felt it demonstrated an inadequate use of the Bible and relied too heavily on a Marxist orientation. This was difficult for North American conservatives to accept. Even before his book, *Ministry in Context*, GUSTAVO GUTIÉRREZ had already written his *Theology of Liberation* (1971). Soon afterward J. MIGUEZ BONINO followed with *Doing Theology in a Revolutionary Situation* (1978). These major innovations opened up further thinking on contextualization. They followed closely the volatile 1960s in the United States. Ideas about contextualization in the United States first became associated with the controversial issues raised by the Vietnam War and American racism. "Black Power," as advocated by James Cone (1969), had become a popular application of what contextualization is.

Because of this ferment HERMENEUTICS quickly became the central point of contention among evangelicals. The question was asked whether truth is derived primarily from human experience or from REVELATION. At first there was little consensus among evangelicals about the role of CULTURE and social issues, especially in theology. The contextualization debate made serious new thinking possible, especially with regard to culture and the way in which it connects to the biblical record.

Throughout the 1970s the writing and discussion on contextualization began to clarify directions that evangelicals should take. A Lausanne-sponsored gathering at Willowbank (Bermuda) in 1978 adopted the theme "Gospel and Culture." The conference took seriously the role of the cultural context of the believer as well as the biblical text in defining evangelization and church development. The late 1970s also saw the rise (and demise) of the quarterly, *The Gospel in Context*. The journal's brief life demonstrated how creative and stimulating worldwide contextualization could be.

The decade of the 1970s also brought remarkable progress in finding ways to carry out contextualization. Each of the ways, or "models," as

they are called, carries certain epistemological assumptions, as well as philosophical ideas about truth. While the models each have their differences, they also have several features that they share in common. Some are more centered on human experience while others show a greater dependence on widely accepted teachings of the church and the Bible. Thus, the assumptions undergirding some of these models make them less acceptable to evangelicals. Variations exist within a given model and certain features of more than one model may be combined. A brief review of the models will show how diverse the approaches to contextualization are.

**Adaptation model:** One of the earliest approaches was to make historical-theological concepts fit into each cultural situation. Traditional Western ideas are the norm. These are brought to the local culture. What is irrelevant may be set aside and what must be modified can be changed. The faulty assumption here is that there is one philosophical framework within which all cultures can communicate, assuming that other forms of knowledge are not legitimate.

**Anthropological model:** The beginning point is to study the people concerned. The key to communication and pathways to the human heart and spirit lies in the culture. The assumption is that people know best their own culture; worldview themes, symbols, myths are repositories of truth for all people. While this is true, unless discernment about a culture is brought to the Word for affirmation or judgment the contextualization exercise can become distorted and misleading.

**Critical model:** The critical aspect of this approach centers on how features of traditional culture—rituals, songs, stories, customs, music—are brought under the scrutiny of biblical teaching. Here the culture and the Scriptures are evaluated concurrently in the search for new ways to express belief and practice. One must ask who will carry out the process, and how accurate are the meanings derived from both customs and the Scripture.

**Semiotic model:** Semiotics is the science of “reading a culture” through “signs” (see SYMBOL, SYMBOLISM). This comprehensive view of culture interprets symbols, myths, and the like that reveal the past as well as studying “signs” that indicate how the culture is changing. These realities are compared with church tradition in a process of “opening up” both the local culture and Christian practice. To master the complicated method would tend to separate an indigenous researcher from the people and the context.

**Synthetic model:** Synthesis involves bringing together four components: the gospel, Christian tradition, culture, and social change. These elements are discussed together using insights offered by the local people. Also there must be a

recognition of sharing insights with “outsiders.” Each contributes to the other, while each maintains its own distinctives. The openness and legitimacy given to all views would tend toward ambiguity and a kind of universalism.

**Transcendental model:** This model does not concentrate on the impersonal aspect of theology, that is, to prove something “out there,” but is primarily concerned with what any truth means to the subject and to members of the subject’s community. Likewise revelation is understood as the active perception or encounter with God’s truth. Much criticism can be raised. How can one be an authentic believer without objective context and why is such Western sophistication necessary?

**Translation model:** Based on translation science, the nearest possible meanings of the original text are sought out in the receiving culture. Exact forms may not be possible, but expressions and forms that are equivalent are introduced. Attempts were made to identify the “kernel” or core of the gospel which then would apply to all cultures. The problem of subjectivity in selecting forms is a risk, as is separating the Word from what is culturally negotiable.

In contextualization, evangelicals have a valuable tool with which to work out the meanings of Scripture in the varieties of mission contexts and in conversations with the churches of the Two-Thirds World. A built-in risk of contextualization is that the human situation and the culture of peoples so dominate the inquiry that God’s revelation through the Bible will be diminished. To be aware of this danger is a necessary step in avoiding it. Contextualization cannot take place unless Scripture is read and obeyed by believers. This means that believers will study the Scriptures carefully and respond to their cultural concerns in light of what is in the biblical text. Culture is subject to the God of culture. Culture is important to God and for all its good and bad factors, culture is the framework within which God works out God’s purposes. Some indications of the gospel’s presence in the soil may be evident, but Scripture is something that is outside and must be brought into the cultural setting to more fully understand what God is doing in culture, and to find parallels between the culture and the Bible.

The strength of contextualization is that if properly carried out, it brings ordinary Christian believers into what is often called the theological process. Contextualization is not primarily the work of professionals, though they are needed. It is making the gospel real to the untrained lay person and the rank-and-file believer. They are the people who know what biblical faith must do if it is to meet everyday problems. The term “incarnational theology” is another way of speaking about contextualization (see INCARNATIONAL MIS-

## Counter-Reformation

SION). This means that Christian truth is to be understood by Christians in the pews and on the streets. The objective of contextualization is to bring data from the whole of life to real people and to search the Scriptures for a meaningful application of the Word which “dwelt among us” (John 1:14). The missiological significance for contextualization is that all nations must understand the Word as clearly and as accurately as did Jesus’ own people in his day.

DEAN GILLILAND

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**Counter-Reformation.** More than an anti-Protestant movement, the Counter-Reformation was a readjustment by the Catholic Church to meet the changing conditions of the early modern period, partially in reaction against the Protestant Reformation. It also reflected a cry for change, which began a century and a half earlier.

The primary vehicles were the Council of Trent, which ran sporadically from 1545 to 1563, and the monastic orders led by the Jesuits. Trent cut off all possibility of reconciliation with Protestants, stating Catholic dogma in a manner that defined Protestant doctrines as heretical. Authority in the Church was defined as tradition plus the Scriptures (including the Apocrypha), but it was clear that no one could interpret the Bible contrary to the Church.

Justification by faith alone was rejected, and the PRIESTHOOD OF THE BELIEVER was denied. The seven medieval sacraments were asserted to be necessary for salvation, and through them grace was conferred by the act performed (*ex opere operato*). There was a degree of moral and administrative reform, the authority of the pope was strengthened, corruption decreased greatly, and better training of the clergy and more preaching were required. The Inquisition was strengthened, especially in Spain, and was used against anyone suspected of having Protestant ideas as well as against Jews.

The Jesuit order led by IGNATIUS LOYOLA became the primary vehicle of mission, along with Franciscans and Dominicans. After a period of intense spiritual conflict, Loyola formed the nucleus of the Society of Jesus at the University of Paris in 1534, and the order was officially recognized by Rome in 1540. They took vows to obey the pope “for the good of souls and the propagation of the faith in whatever countries he might send them.” By 1556 they had one thousand members.

The greatest of their early missionaries, FRANCIS XAVIER, planted the Catholic Church in India, the East Indies, and Japan, and died seeking entrance to China. Catholic missionaries accompanied the explorers to Latin America, where the indigenous peoples were baptized *en masse*, often thousands in one day, even as they were terribly exploited and cruelly treated. By 1559 nine million had been baptized in Mexico alone. Some of the missionaries raised strong protest against such treatment. Among them were Antonio Montesinos and Bartholomew de Las Casas, who argued that Indians should have the same rights as any other Spanish citizens.

ROBERT DE NOBILI went to India in 1605, mastered Sanskrit, adopted Indian dress and customs, and won a number of Brahmins; and MATTEO RICCI went to Peking in 1600, adopted Chinese customs, and won a number of converts in the court and beyond.

While some priests and friars, especially in Latin America, were unworthy, others showed great dedication and courage, a number suffering martyrdom. The major defects of early Roman Catholic missions lay in the long delay before ordaining indigenous priests and the high degree of SYNCRETISM with pagan customs. Such syncretism and the shortage of priests still plague the church in Latin America.

PAUL E. PIERSON

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**Danish Mission Boards and Societies.** In 1706 the first missionaries from a Lutheran land arrived in the Tranquebar region of southeast India, sent out by what became known as the DANISH-HALLE MISSION. The Danish king, Frederick IV, had been especially eager to spread the faith by sponsoring this initiative. But in fact the first missionaries were Germans, as were most of the several dozen sent to India throughout the rest of the century. (However, the number of Danes, six or so, who went probably was the right proportion compared to the far more numerous German population.) A missionary college was founded in Denmark in 1714 to further this and other ventures. By the beginning of the nineteenth century, this early Danish-Halle thrust had been overwhelmed by a rationalistic spirit.

A new beginning occurred in 1821 with the founding of the Danish Missionary Society. It has always functioned as a voluntary society within the framework of the national Lutheran Church, to which almost all Danes nominally belong. Financial support is provided by contributions rather than through the taxes that have provided for buildings and clergy salaries. This society, like many of the other early ones around Europe, ini-

tially sent workers through the auspices of older ones, such as the BASEL MISSION, before sending missionaries on its own. Eventually the Danish society had up to seventy missionaries at a time in China. But by the 1960s there were only about eighty-five missionaries total, two-fifths each in Africa and India, the rest in Taiwan and Japan.

Meanwhile, many other societies emerged within the national Lutheran Church, eventually numbering sixteen or seventeen, mostly small and focusing on one or two fields. The only other one with more than a score of workers is a "Sudan" Mission, begun in 1911 for work in what is now Nigeria, and which reported sixty-six missionaries by 1970. Among the smaller Lutheran ones are the "Santal" dating from 1867 for work in India and a Lutheran Missionary Association begun in 1868 with work in Tanzania and Surinam.

In 1912 a national missionary council was formed, as in so many other countries in the wake of the 1910 Edinburgh WORLD MISSIONARY CONFERENCE. Initially it had twelve member societies, all Lutheran. Fifty years later the number of agencies had doubled and included four non-Lutheran ones.

As in the rest of Scandinavia, the Danish "free churches" are very small. The membership total for all of the congregations in each denomination is still only a few thousand. This has nevertheless not kept them from concern for foreign missions, and proportionately they send out far more than the societies within the national church. Their small size means that this yields only one or two dozen missionaries from each denomination. They differ from the main body also in that the denomination as a whole generally takes responsibility for the missions work. The Danish free church missions have mostly worked in Africa. One example are the Baptists who, beginning in 1928, served in the Central African countries of Rwanda and Burundi.

In the early 1970s there were about 330 Danish Protestants serving abroad with twenty-eight boards and societies in thirty countries, as well as a dozen or so Roman Catholic and Jehovah's Witness missionaries. Twenty years later the number of Protestant missionaries had risen to about 350, but mergers had reduced the agencies to eighteen.

DONALD TINDER

**Diaspora(s).** The role of the Jewish diaspora is seen clearly in the Acts of the Apostles. Stephen, Philip, Barnabas, and Paul were all Jews of the diaspora who were at home in both Jewish and Greek culture. And it is clear that the first to preach the gospel to Gentiles were such bicultural Jewish followers of Christ. The first specific mission to the Gentiles was called out from the Antioch church which included both Gentile and diaspora Jewish believers. Acts tells us that the

nucleus of the churches planted in the Roman Empire came from diaspora Jews and "God fearers." The Syriac-speaking church in the East which took the gospel to India and, through the Nestorians, to China probably had its beginning in synagogues of the diaspora in Mesopotamia.

Through the centuries Christians have been scattered in other diasporas because of religious or political persecution or to seek economic opportunities and political freedom. The Waldensian movement arose in Lyon, France, in the twelfth century and spread across southern and central Europe, only to suffer PERSECUTION and MARTYRDOM. Some Waldensians joined remnants of the Hussite movement which arose in Bohemia and Moravia in the fifteenth century to form the *Unitas Fratrum*. It was a few members of that group who became the nucleus of the Moravian movement which became a major catalyst of the modern Protestant missionary movement (*see MORAVIAN MISSIONS*).

The Mennonites are the primary heirs of the sixteenth-century Anabaptist movement. They have been scattered through a number of European countries as well as North and South America at first because of persecution by the state churches and also in an attempt to preserve their sense of community and their pacifism (*see PACIFIST THEOLOGY*). While in some cases their communities have turned inward, in others they have reached out in mission (*see MENNONITE MISSIONS*). Part of the evangelical movement in Russia has its roots in the Mennonites.

The Puritans came to North America in diaspora and it was a latter-day Puritan, JONATHAN EDWARDS, who played a key role in the first GREAT AWAKENING which laid the foundation of the American missionary movement. Swedish Baptists and other free churches persecuted by state churches in Europe came to the United States seeking religious freedom and economic opportunity. Such groups have made a contribution to missions far beyond the proportion of their numbers. For example, the Covenant Church, of Swedish origin, was originally the Mission Covenant Church.

In the twentieth century the Chinese have established churches in at least thirty-three countries, probably more. Koreans began to flee from their homeland after 1910 and established churches in Siberia and China. It is estimated that there are two million Koreans in China, and that at least 12 percent are Christians. The more recent Korean diaspora has taken them to 170 countries, and they have established churches in at least 150 nations. In some cases they are reaching out to non-Koreans. That has no doubt been a factor in the growing Korean missionary movement. Now many of the second-generation, bicultural youth are showing interest in missions. Like the first cross-cultural Christian mis-

## Doremus, Sarah

sionaries who were Hellenistic Jews at home in two languages and cultures, bicultural Christians today, Koreans, and others, have great potential for missions.

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**Doremus, Sarah** (1802–77). American urban missionary and mission activist. Born into a wealthy New York City family, she spent the majority of her life building on the benevolent Christian foundation she had been given. In 1828, seven years after marrying a man of substantial wealth, Thomas Doremus, and becoming the mother of nine children, she began her first organized benevolent work among Greek women. In the early 1830s, she instigated church services in the New York City prison and later formed the Women's Prison Association for discharged prisoners. Her other efforts include manager of the New York City and Tract Mission; manager of the City Bible Society; founder of the House and School of Industry, the Nursery and Child's Hospital, and the Women's Hospital; and organizer of the Presbyterian Home for Aged Women. Although she was an active member of the South Reformed Church, this denominational affiliation was no barrier to her breadth of service nor did it prevent her from launching the effort for which she is most remembered, the Women's Union Missionary Society of America, in February 1861. Having long supported foreign missions, it was no surprise that she was called on to organize an interdenominational society geared specifically for sending single women missionaries. Although subjugated at the hands of strong male opposition in the 1830s, when it was first suggested, it took off under Sarah's leadership thirty years later when the opposition had decreased. The organization thrived under her presidency and continued on as an inspiration to other denominational women's organizations long after her death. Her entire consecration to the Lord's service truly makes her one of the most significant women of nineteenth-century American Protestantism and a true pioneer of urban mission efforts to help women, children, and the poor.

WENDY S. LARSON

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**Duff, Alexander** (1806–78). Scottish missionary to India. Born in Scotland's Perthshire Highlands, he studied at St. Andrews under Thomas Chalm-

ers, whose strong educational policies he espoused. Ordained in 1829, Duff sailed for Calcutta (surviving two shipwrecks), and opened a school where the higher classes studied the Bible and all true knowledge. A general government decree ordained that higher education teaching should be in English and should promote European literature and science. Soon Duff's College (as it came to be known) was the largest mission school in India, causing anxiety among Hindu leaders. Poor health forced Duff to temporarily return home (1835–39); then, in 1843, Chalmers led evangelicals in forming the Free Church, and Duff (who approved) had to vacate the Church of Scotland's Indian property and seek new accommodations.

Duff co-founded and edited (1845–49) the *Calcutta Review* before returning to Scotland, where he was his church's moderator in 1851. A missions-promotion tour of North America followed in 1845. In a gripping address to the British Evangelical Alliance in 1855 Duff condemned worldliness in the churches and called on Christendom "to remember the perishing nations." SYNCRETISM to Duff was anathema; HINDUISM was a "stupendous system of error." His college's enrollment rose to over 1,700. Duff had provided the role model that led to the establishment of other colleges for the training of Indian evangelists, and was a prime mover in founding the University of Calcutta. When ill health finally compelled him to leave India in 1867, he became professor of theology at New College, Edinburgh, but remained a tireless promoter of missions. Among his numerous works was *Missions the Chief End of the Christian Church* (1839).

J. D. DOUGLAS

**Bibliography.** A. A. Millar, *Alexander Duff of India*; W. Paton, *Alexander Duff: Pioneer of Missionary Education*; G. Smith, *The Life of Alexander Duff, D.D., L.L.D.*

**Dutch Mission Boards and Societies.** Though Dutch Protestants initially took the lead in missions work, by the twentieth century the contribution had become overwhelmingly from the Catholic portion of the population despite the large Protestant presence at home and in commerce. The Catholic population has remained comparatively large and stable, being almost 40 percent in 1830 and the same 40 percent in 1970. By the 1990s, Catholics had dropped to about a third of the population, and the proportion of those who attended Mass regularly had plummeted. But in the early 1970s, even though the number had started declining, it is noteworthy that of some 12,300 Dutch priests, fully 30 percent of them were still serving as missionaries overseas. They were joined by many more brothers, sisters, and lay workers, so that in total there were over 7,600 missionaries. At the same time there were only some 350 Dutch Protestant mis-

sionaries, less than 5 percent as many missionaries as the Catholics were sending.

In the 1970s, this declining but still formidable Catholic missionary force of 7,600 was widely dispersed. There were no significant indigenous Dutch sending agencies, so instead some three dozen international agencies or orders were used, the largest number being with the Mill Hill Fathers, the White Fathers, the Spiritans, and the Franciscans. However, those four still comprised less than one-fifth of the total force. As to area of service, roughly one-third were in Africa. They were scattered, with Congo's 450 being the largest contingent. Another third were in Asia, of whom four-fifths were quite understandably in Indonesia, the former Dutch East Indies. The final third served in the Americas, the Pacific Islands, and even some in Europe, chiefly Scandinavia. Brazil, the largest Catholic country, received more than one thousand Dutch missionaries. But about 630 were serving in the small Netherlands Antilles or in the sparsely populated South American Dutch possession which did not gain independence as Suriname until 1975. However, by the early 1990s, the number of Catholic missionaries had continued to fall to less than five thousand.

The trend for Protestantism is quite different. Their percentage of the population in the homeland has dropped sharply, so that by 1970 slightly fewer Dutch people identified themselves as Protestants than as Catholics, and by the 1990s they comprise even nominally only about one-fourth of this Protestant-founded nation. That makes the recent significant increase in Protestant missionaries even more interesting, showing that there is no simple correlation between overall church attendance and missionary effort.

Dutch ministers had been working abroad since the early 1600s, when the small Dutch nation started becoming a major global trading and colonizing power. Though they lost what became New York in 1664, various waves of Dutch immigration to North America before and since, and the corresponding effort to minister to the immigrants and their descendants, have probably diverted overseas efforts that might otherwise have gone to non-Christian areas. On the other hand, as the Dutch integrated into North America society, they became major participants, not just in ethnic churches, but in church life generally, including the missionary effort from North America. The colonial Great Awakening began among the Dutch before leaping to English-speaking settlers. In the twentieth century, Dutch entrepreneurs led the evangelical book publishing industry.

The first major Dutch Protestant mission society was founded in 1797, alongside of, but not controlled by or limited to, the Reformed

Church. It understandably concentrated its efforts in Indonesia, where the Netherlands had already replaced Portugal as the leading commercial power and gradually extended its political control outward from Java. Theological controversies in the homeland were also reflected in new mission societies (within the main church) and new denominations (generally with their small mission efforts being part of their official church structure) being formed throughout the nineteenth century. These new agencies generally occupied different areas of the vast East Indies. In the twentieth century most began cooperating more closely, and the societies (except one) of the main church finally in 1951 united as an official arm of it. Most of the older mission efforts, including those of the older (and very small) non-Reformed churches, are represented in a Missions Council, are more theologically diverse, and their missionaries are decreasing and have disbursed from their original concentration in Indonesia. From about 350 in the early 1960s, their numbers had decreased more than 60 percent to under 140 by the early 1980s.

By contrast, the newer non-Reformed churches, though still relatively small at home, and joined by some of the Reformed, are sending forth an increasing number of missionaries, often through small Dutch branches of the denominational and interdenominational societies that have become such a key part of the evangelical movement in the twentieth century. The Evangelical Missionary Alliance included forty such agencies with almost 180 missionaries in the early 1980s, but by the mid-1990s there were about eighty agencies in the Alliance (none very large) and they comprise the great majority of the approximately 1,200 Dutch Protestant missionaries.

DONALD TINDER

**Ecumenical Missionary Conference (New York, 1900).** Though not widely known, the Ecumenical Missionary Conference held in New York City, April 21–May 1, 1900, may be the largest 10-day event in American religious history; 170,000 to 200,000 persons gathered at its numerous sessions in various churches. Headquarters and principal speeches were located at the 4,000-seat Carnegie Hall. The word "ecumenical" in its title indicated global coverage rather than representation from all Christian traditions. Accorded extensive press coverage, the conference featured former President Benjamin Harrison as honorary chair and addresses by President William McKinley and governor of New York, Theodore Roosevelt.

The New York conference demonstrates the impact the foreign missions movement had on the popular imagination. Invitations were sent to all known missionaries, but only 2,500 served as

official “members,” with delegations from 162 mission boards apportioned by the size of their budgets. Like the CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD (London, 1888), New York 1900 was inspirational and informative rather than a working conference to legislate policy priorities. A vast agenda was covered, including medicine, evangelism, education, native churches, non-Christian religions, and a country-by-country survey. Women in missions were highlighted, and a scattering of non-Westerners addressed sessions.

Prominent participants included J. HUDSON TAYLOR, Bishop JAMES M. THOBURN, JOHN G. PATON, JOHN R. MOTT, A. T. PIERSON, and ROBERT E. SPEER.

A postconference caucus called for the formation of a permanent international missions coordinating committee, but the project never materialized. The Ecumenical Missionary Conference did, however, pave the way for the WORLD MISSIONARY CONFERENCE (Edinburgh, 1910) with its more significant outcomes.

THOMAS A. ASKEW

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**Edwards, Jonathan** (1703–58). Prominent American philosopher-theologian and missionary to indigenous Americans. Gifted with one of the best theological minds in America (graduating from Yale at the age of seventeen), his reflections on the nature of genuine religion and advocacy for experiential Calvinism influenced generations of Christians. An intellectually vigorous preacher who aroused deep emotional response in his audience, his sermons were pivotal in the outbreak of the first GREAT AWAKENING beginning in 1739. In 1741 he preached “Sinners in the Hands of an Angry God,” perhaps the best known sermon in American history.

Accepting a position in 1727 at the First Congregational Church in Northampton, Massachusetts, under his grandfather Solomon Stoddard, Edwards took over the pastorate after Stoddard's death in 1729. Ousted from the church in 1750 after controversy over his strict Communion standards, he accepted an invitation to work with the Mohawk and Housatonnoc Indians in Stockbridge, Massachusetts, a mission he had helped to found in 1734. He served there from 1751 until 1758, during which time he produced his most mature reflections (for example, *Freedom of the Will*, 1754; *The Great Christian Doctrine of Original Sin*, 1758). In 1758, he reluctantly accepted a call to the presidency of the College of New Jersey (now Princeton), dying

several weeks later from the effects of a smallpox inoculation.

His legacy of advocacy in missionary efforts, including leadership in the Great Awakening, the work of putting into publishable form the diary of DAVID BRAINERD, and his influential arguments that the GREAT COMMISSION was still relevant (in contrast to the Reformed theology of the time) as well as efforts in preaching the gospel across cultural barriers make him one of the most significant forerunners of the modern missionary movement.

A. SCOTT MOREAU

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**Eliot, John** (1604–90). English missionary to Indigenous Americans. Eliot was born in 1604 in Widford, England. After receiving an A.B. from Jesus College at Cambridge in 1622, he worked at a school headed by Thomas Hooker, who influenced him to adopt Puritan beliefs. Because of the anti-Puritan policies of the Church of England, Eliot emigrated to Massachusetts Bay in 1631. The Puritans had done little to evangelize the Indigenous Americans and there was little support for such work. But Eliot felt a call to reach these neighbors with the gospel. He learned some Algonquin from a neighbor's servant and, in 1646, began preaching in Algonquin in tribal villages. Slowly he made converts. Opposition came not only from tribal sachems, but also from colonists. But Eliot persisted and his reports led in 1649 to the founding in England of the Society for the Propagation of the Gospel in New England. Eliot believed converts should be separated from the associations of tribal life, so he organized the settlement of towns, where the “Praying Indians” could live close to English communities and adopt the English lifestyle. The first of fourteen such settlements was in 1651 at Natick. Eliot prepared a catechism in 1653 as part of his continuing effort to train indigenous American lay leaders and ministers. He published in 1663 his translation of the entire Bible in Algonquin, one of the first achievements of American scholarship. In 1671 he distributed dialogues in English that provided vivid pictures of the means he and his Indian associates used to communicate the gospel in meaningful terms. By 1674 there were almost 4,000 Praying Indians, led by twenty-four indigenous ministers, about 1,100 in Eliot's settlements. Disaster came in 1675. As a result of the so-called King Philip's War in 1675, the Praying Indians were rounded up and eventually sent to a small island, where harsh conditions and the shock of betrayal killed some and broke the spirit of more. Eliot tried to

protect them, but was largely ineffectual. After the war ended in 1676, the remaining Praying Indians could return home, but only enough for four small settlements came back. Eliot continued to labor among them, but few other English or Algonquin-speaking people took up his work. He died on May 21, 1690, but his example was a strong influence on future American missionary efforts.

ROBERT SHUSTER

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**English Mission Boards and Societies.** The two oldest English mission agencies predate the Evangelical Revival. The Society for Promoting Christian Knowledge was established in 1698 to provide schooling and Christian literature in both Britain and North America. Connections with German Pietists also led the Society in 1710 to adopt the Danish Lutheran mission at Tranquebar, the first Protestant missionary venture in India. The Society for the Propagation of the Gospel in Foreign Parts was founded in 1701 primarily to provide Anglican pastoral ministry to settlers in the British North American colonies. Although the Society's royal charter made implicit reference to the needs of the indigenous American peoples, the SPG remained almost entirely a colonial church society until the 1830s.

These two religious societies were not dedicated exclusively to overseas mission. The first English society founded specifically for this purpose was the Particular Baptist Society for Propagating the Gospel among the Heathen, founded in 1792 by the Particular (Calvinistic) Baptists. The Baptist Missionary Society (BMS), as the Society became known, sent WILLIAM CAREY to Bengal in 1793. Other denominations similarly touched by the Evangelical Revival soon followed suit. In 1795 evangelicals from various churches formed "The Missionary Society" in an united endeavor to send the gospel to the "heathen," leaving the converts to decide their own form of church government. This dream of evangelical ecumenism proved hard to sustain once different denominations had their own missionary bodies. The name was changed to the LONDON MISSIONARY SOCIETY in 1818. The LMS became chiefly identified with the Congregational denomination. Among its missionaries were ROBERT MORRISON, ROBERT MOFFAT, and DAVID LIVINGSTONE. Evangelicals in the established Church of England formed their own missionary society in 1799: the "Society for Missions to Africa and the East" or "CHURCH MISSIONARY SOCIETY." The CMS grew over the course of the nineteenth century into the largest of the English societies. From the ranks of its secretaries came

two of the most influential missionary thinkers in recent Christian history: HENRY VENN and MAX WARREN. JOHN WESLEY's new "Methodist" movement within the Church of England was also actively involved in foreign mission from 1786, when the first Methodist missionary arrived in the West Indies. However, the formal organization of the Wesleyan Methodist Missionary Society took place only after 1813, when different Methodist districts established their own missionary societies, which came together in one national body in 1818. Unlike the BMS, LMS, or CMS, the WMMS was not a voluntary society separate from denominational structures, but an integral part of the Methodist connectional machinery.

Nevertheless, the English mission agencies in the nineteenth century shared an essentially common evangelical theology and similar approaches to fundraising at home and policy on the field. As the century proceeded, three developments occurred that diversified this picture. First, the revival of High Churchmanship within the Anglican Church expressed in the Oxford Movement first transformed the SPG into an effective missionary agency, and then, in 1857, led to the formation of a new mission, the Universities' Mission to Central Africa. Although owing much to the ideas of Livingstone, the new mission also embodied the distinctively Anglo-Catholic principle that missionary ventures should be pioneered by "missionary bishops." The focus was shifting from voluntary society to church. Second, JAMES HUDSON TAYLOR's formation of the CHINA INLAND MISSION in 1865 marked an alternative and distinctively evangelical departure from the voluntary society ideal. The CIM repudiated the idea of a society run by an elected committee and responsible to its subscribers, and introduced instead the model of nondenominational "faith mission," directed on the field by a spiritually gifted leader, with the domestic emphasis falling less on fundraising than on prayer. This ideal became international in scope during the 1880s and 1890s, but also spawned other faith missions in England such as the Regions Beyond Missionary Union (whose origins go back to 1878) or the Sudan United Mission (1904). Third, in the final years of the century strains began to appear within English missions over theological issues, particularly in relation to biblical criticism and attitudes to Indian religions. By the early 1920s these strains had become acute, issuing, for example, in the secession of some conservatives from the CMS in 1922 to form the Bible Churchmen's Missionary Society (now known as Crosslinks).

In terms of size of missionary force and levels of popular support the older denominational societies reached their peak between the World

## Enlightenment

Wars. After 1945 these societies, under the leadership of mission statesmen such as Max Warren, began to revise their policies in response to the growth of nationalism in the non-Western world and the beginnings of decolonization. Their approaches were also affected in varying measure by the increasing theological doubts about the appropriateness of seeking to convert people of other faiths to Christianity. Some of the older societies changed their names or even dissolved themselves in favor of new bodies that expressed ideals of global Christian partnership rather than mission in the traditional sense of a one-way flow of personnel and funds from the West. Between 1966 and 1977 the LMS was transformed into a global partnership body, the Council for World Mission. Less radically, the CMS in 1995 changed its name to the Church Mission Society, reflecting an understanding that mission is a broader process than the sending of missionaries. In 1965 the SPG and the UMCA had merged to form the United Society for the Propagation of the Gospel (USPG).

In England, as elsewhere, the newer faith missions have continued to stress the priority of initiating evangelistic expansion to unreached populations. However, by the 1990s they too were struggling to maintain their levels of support, as the younger generation of English evangelicals appeared less acutely concerned than their forebears about the spiritual condition of non-Western peoples. To some extent evangelicals in England have followed the more liberal sections of the English churches in focusing their overseas concerns on Christian relief agencies such as TEAR Fund, set up by the Evangelical Alliance in 1968. Young people in England have nonetheless been attracted to a third generation of mission agencies, such as Operation Mobilisation (1957) or Youth With a Mission (1960), which have encouraged short-term service and vacation mission opportunities for students.

BRIAN STANLEY

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**Enlightenment.** Surely one of church history's more intriguing ironies is the fact that the modern Protestant missionary movement, which began in the late eighteenth century, came out of an environment that was strongly influenced by the philosophy of the Enlightenment.

Often explicitly anti-Christian in outlook, Enlightenment philosophers not only attacked traditional Christian beliefs but propounded ideas that called into question the need for evangelism and missions. In its own way, however, the Enlightenment both prepared the way for the new missionary initiatives and influenced their direction.

Building on the humanistic foundations of the Renaissance and seventeenth-century rationalism, eighteenth-century Enlightenment philosophers as diverse as Rousseau, Voltaire, Lessing, Kant, Paine, and Hume asserted the autonomy of the individual and the ability of unaided human reason to discover truth. They therefore rejected reliance on any external source of truth in philosophy and religion, including divine revelation and the authority of religious institutions. The attitude of many Enlightenment philosophers toward religion is well summarized in the title of Immanuel Kant's 1793 essay *Religion Within the Bounds of Reason Alone*.

Most Enlightenment philosophers did not deny God's existence, but were Deists who believed that God was distant and uninvolved in human affairs, and had left it to human reason to discover the path to happiness, morality, and truth. Their focus, therefore, was on nature and on human experience, and by exalting human reason as the arbiter of what was ethical or true they affirmed the innate goodness and potential of the individual. They therefore rejected the Christian belief in the DEPRAVITY OF HUMANKIND or the need for spiritual conversion—and thus evangelical missionary activity.

Christians who retained their orthodox convictions reacted sharply against Deism and other aspects of Enlightenment philosophy. On a theological level, Bishop Joseph Butler's *The Analogy of Religion* (1736) was apparently intended as a point-by-point refutation of the writings of the noted Deist Matthew Tindal; it became the most widely used theological work of the eighteenth century. Although Butler is usually remembered as a philosophical theologian, one of his printed sermons supported the cause of foreign missions.

On a practical level, evangelists such as JOHN WESLEY and GEORGE WHITEFIELD crisscrossed the British Isles (and in Whitefield's case the American colonies) proclaiming the Bible's message to large crowds. Most of their hearers were ordinary people, but Whitefield's *Journals* are sprinkled with accounts of encounters with Deist intellectuals. "I fear Deism has spread much in these parts," he wrote during a 1739 trip through Maryland.

When WILLIAM CAREY, the father of modern foreign missions, catalogued the religious state of the nations of the world in his influential tract *An Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen*

(1792), he noted that France consisted of “Catholics, Deists, and Protestants” and added that “Various baneful, and pernicious errors appear to gain ground, in almost every part of Christendom; the truths of the gospel, and even the gospel itself, are attacked.” Although urging the cause of foreign missions, Carey realized that so-called Christian countries could not be excluded from missionary activity.

Nevertheless the Enlightenment significantly influenced the spirit of eighteenth-century society, and as such had an indirect but definite impact on the beginnings of modern Protestant foreign missions, particularly in England.

Enlightenment thinkers unintentionally encouraged foreign missions, for example, through their attempt to find a common natural religion throughout the world. The age of exploration had opened up new vistas for studying diverse human societies, and as they looked beyond superficial cultural differences Enlightenment scholars concluded that human nature was basically the same everywhere. As David Hume declared in 1748, “It is universally acknowledged, that there is a great uniformity among the acts of men, in all nations and ages, and that human nature remains still the same.” In Christian eyes this reinforced the conviction that the gospel was equally valid for all humanity, and that no culture should be excluded from its message.

The scientific and experimental methodology of the Enlightenment also influenced the growth of missions. As eighteenth-century evangelicals moved away from Puritanism, with its preoccupation with inward-looking piety as the test of conversion, they embraced immediate religious experience as the basis of their assurance of salvation. In so doing they were mirroring the Enlightenment’s method of seeking truth through immediate experience. This in turn encouraged a new activism in evangelism and missions, since CONVERSION could be immediately experienced.

In other ways the Enlightenment spurred the growth of an activist spirit in Western society as a whole, which in turn influenced evangelical Christianity. Enlightenment ideas gave impetus to a new spirit of optimism and progress in society, for example, and a determination not to be bound by the past. While at times this could take radical directions (as indeed happened in the French Revolution), in a more general way this progressive attitude encouraged the development of new approaches to old problems and new ways of looking at the world. This in turn made Christians more open to new directions in their work—including foreign missions.

In a similar way the Enlightenment opened the door to a new wave of pragmatism and a willingness to experiment with new methodologies. Evangelicals embraced this attitude with enthusiasm. The field preaching of Wesley and

Whitefield is one example of this; another is the growth in lay witness and work. The explosion in evangelical foreign mission societies (as well as voluntary societies devoted to a host of other religious and social causes) in the late eighteenth and early nineteenth centuries owed far more to lay activists than to ordained clergy.

The Enlightenment unquestionably laid the foundations for much modern secular thinking, and as such continues to challenge contemporary Christians. Even in modern missions its continuing influence can be detected among those who deny the need for overt evangelism and reduce missions solely to humanitarianism. Nevertheless, without the Enlightenment the emergence of the modern missionary impulse would have been seriously hampered.

JOHN N. AKERS

**Europe.** Mission in Europe, as also in Africa and Asia, must start with the biblical record; thus the importance for Europeans of the Syrophoenician woman in Mark’s Gospel who used Jesus’ sense of humor to secure the healing of her daughter, and the Greeks in John’s Gospel “who would see Jesus.” Building on this the record indicates European participation in the Pentecostal experience: Peter’s direction by vision to accept Cornelius as a fellow follower of the Way, and the Macedonian appeal to Paul to render help to the youthful churches of Europe. Thus bound up with the early history of Europe is the growth of the early Christian community, the story of how it came to define its core beliefs in relation to incipient heresy, and how from being a persecuted sect it became the state religion of the Roman Empire. This process was not all gain, for with it, as Eusebius (c. 260–340), the church’s first historian, observed, there came social advantage in adopting the Christian faith, whose adherents came to represent a range of motivations from continued faithfulness to more pragmatic reasons (“the hypocrisy of people who crept into church” with an eye upon securing imperial favor).

With the Christianization of the Roman world, the expansion of the empire itself came to have mission implications. Some have suggested that the expansion of Christianity among the Teutonic peoples pressing on the borders of the empire was in the first place a product of Christians who had been taken prisoner by, for example, the marauding Goths. Franks and Celts were to follow in accepting the Christian faith and among them some remarkable early missionaries responded to the missionary call to evangelize the continent: receiving cultures soon became also sending cultures, seen, for example, in the lives of COLUMBANUS (c. 543–615) and BONIFACE (680–764) (see also CELTIC MISSIONS). Later the missionary endeavors in the East of two

## Europe

Greek brothers, CYRIL (826–869) and METHODIUS (c. 815–885), saw the gospel taken in 862 to Moravia, where Cyril's educational activities led to the invention of the Cyrillic alphabet, which it is claimed became the foundation of all Slavonic languages. The Eastern Church's use of the vernacular in early missionary activities was in marked distinction to the Western Church's concentration on Latin.

In the fifteenth century the missionary endeavors of a reinvigorated Catholic Church were more obvious than the outreach of Protestantism, which remained confined to Europe. In the West the sending of priests alongside the *conquistadores* to colonize the new world that Columbus had "discovered" was seen as simply a continuation of the Christianization of the Iberian peninsula, or *Reconquista*, the driving of the Moors out of Spain. Columbus's famous journey and the fall of Granada both occurred in 1492. At the same time militant Islam, in the form of the Ottoman Turks, was pressing the Christian East with great ferocity until 1683, when Vienna in the center of Christian Europe came under siege by these alien forces. The most remarkable missionary story of the sixteenth century was that of the Jesuit, FRANCIS XAVIER (1506–52), who in the last decade of his life undertook a formidable program of evangelization starting in Goa. From there he traveled to Sri Lanka and the islands of Indonesia, going as far east as Japan and founding a church there before continuing his mission work in China. In the process he was surprised to find a Christian presence already in India in the form of the Malabar Christians whom he thought most dreadfully ignorant. MATTEO RICCI (1552–1610), born in the year of Xavier's death and also a Jesuit, won the trust of the Chinese court through his demonstrated mastery of science and technology and exploited this for missionary purposes.

In the Protestant world it was not until the era of PIETISM had succeeded that of the REFORMATION that the churches began to look to wider missionary horizons. In England the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS was founded in 1701. Although much of its work was among European ex-patriots it did provide a mechanism to evangelize non-Christian populations, a theme that in continental Europe came to be championed by COUNT VON ZINZENDORF (1700–1760) and the MORAVIANS. By the end of the eighteenth century, Protestants, under the influence of Calvinism modified by the experience of the Evangelical Revival inaugurated what LA-TOURETTE has called 'THE GREAT CENTURY' of missionary endeavor. The BAPTIST MISSIONARY SOCIETY was formed in 1792, with the LONDON MISSIONARY SOCIETY following in 1795 and the CHURCH MISSIONARY SOCIETY in 1799. In Europe, where Bremen led the way with the founding of

a new missionary society in 1819, Hamburg followed in 1822; the BASEL MISSION was established in 1815, the Rhineland Society in 1828, and the BERLIN SOCIETY in 1824, two years after French Protestants had formed the PARIS EVANGELICAL MISSIONARY SOCIETY.

MISSIOLOGY in such a context was born out of shared experiences and soon implanted within the university curriculum with the establishment of the Halle chair of mission studies in 1896. Missiological scholars networked with one another and with practitioners through the activities of the INTERNATIONAL MISSIONARY COUNCIL, itself a child of the historic WORLD MISSIONARY CONFERENCE meeting in Edinburgh in 1910, which played such a crucial part in bringing the ECUMENICAL MOVEMENT to maturity. Consent between Christians on the style and content of Christian mission was not easily obtained and was not resolved by the integration of the IMC into the work of the WORLD COUNCIL OF CHURCHES in 1961.

Already, by the second half of the nineteenth century, denominational endeavors were supplemented by interdenominational initiatives in which a new kind of missionary society was born, of which HUDSON TAYLOR'S CHINA INLAND MISSION of 1865 was archetypal. The new FAITH MISSIONS did not overtly solicit funds from supporters, who no longer controlled policy, for decision making was now invested in the hands of missionaries to identify with those to whom they ministered in dress and culture.

The century which followed that of Europe's unstinted investment of human resources and finances in both home and foreign missions, has been a century of SECULARIZATION. Fundamentally, it was the fruits of ENLIGHTENMENT thinking as well as scientific advances which, for many of Europe's citizens, in a century of troubled political and economic development, pushed matters of faith to the margins of life and concern. In the East the legacy of the years of Marxist constraint and persecution is still painfully present. Regrettably the relationships between evangelical minorities and state orthodoxy have all too often deteriorated since the end of the Cold War, while in the former Yugoslavia, as in the island of Cyprus, ethnic tensions and conflict have all too often set Christians against their Islamic neighbors.

In the West, folk or national churches still claim large baptismal memberships and maintain an excellent range of worship buildings and ancillary facilities, even though regular worshippers form only a small percentage of secular Europe's population. Europe hardly needed the reminder of the MEXICO CITY CONFERENCE ON WORLD MISSION in 1963 that witness was to take place in all six continents. Those who had been sending nations now desperately needed to re-

ceive something of the buoyancy and hope of the churches of the south. Many North American missionary societies increasingly saw Europe as a mission field needing urgent attention.

In its turn this has led to a new relationship between mission agencies and the churches which had been born out of the labors of their missionaries. First, within the ECUMENICAL MOVEMENT younger mission-founded churches sought recognition as churches in their own right, not to be represented by proxy through mission boards. Second, questions were raised about missionary structures and some of the old societies chose to reconstruct themselves more into mission partnership organizations. Perhaps the classic transformation was the way in which the London Missionary Society became first the Congregational Council for World Mission in 1966. This body was in turn fully internationalized as the COUNCIL FOR WORLD MISSION in 1977. The new council, it was hoped, recognizing a diversity of leadership through equality of presence around a single partnership table, would combine a commitment to unity with a commitment to mission. In Europe, the PARIS EVANGELICAL MISSIONARY SOCIETY went through a similar change in 1971 when it became the *Communauté Evangelique d'Action Apostolique* (CEVAA). Other societies were reluctant both to unite home and foreign mission and to replace the societal model by one of world PARTNERSHIP.

Europe has seen the uniting of some churches, especially within the Methodist and Reformed traditions, the continuation of large national churches though with serious loss of membership, and the revival of orthodoxy in the context of political freedom but economic constraint. The Roman Catholic Church at the end of the century recognizes other Christians in a way that would have seemed impossible at its beginning. In some countries it has joined national ecumenical bodies as an equal partner, and there are good relationships between the Conference of European Churches and the Conference of European Bishops, so that they are able to have joint continent-wide celebrations. Moreover, the influence of the CHARISMATIC MOVEMENT among Roman Catholic laity and clergy has opened up new and fruitful lines of communication, but a reluctance to go further still emanates from the Vatican on such issues as the recognition of non-Roman orders and the possibilities of shared communion. Undoubtedly, a major aspect of the century has been both the growth of Pentecostalism alongside historic Protestantism and the wide impact of the Charismatic movement both within the mainstream churches and the new house and community churches. Together, these have contributed to growth in Christian witness in Europe.

JOHN H. Y. BRIGGS

**Evangelical Missions Conferences.** Represented by a broad spectrum of types, evangelical missions conferences have typically shared the common purpose of furthering the worldwide Christian movement. While they have taken a variety of forms, most have tended to fall within one of two main categories. They generally exist either as "think-tanks" for discussing missions strategies, programs, and policies, or as inspirational meetings to rally the Christian public. The latter seek to inform and inspire people in the pews to contribute their prayer and financial support, as well as to send forth their sons and daughters (and increasingly themselves, as short-term and second-career missionaries) to engage directly in the great missionary task.

The most common variety of the inspirational type conferences have been those held annually in local churches (see CHURCH MISSIONS CONFERENCES). These have followed a wide variety of schedules and patterns during their lengthy history, but the long-popular pattern of week-long conferences with nightly meetings has largely given way in our overly programmed and frenetic age to weekend conferences or month-long mission emphases with special events and speakers taking center stage over several weeks of regular meeting times. The common features generally include displays and reports from furloughing missionaries and mission agencies that the church supports as well as messages from one or more gifted speakers.

A related but largely fading tradition among fundamentalist and evangelical Christians is the Bible and missions conference centers, which combine rustic vacation and recreational opportunities with Bible teaching and missionary reports and challenges. While these were very popular during the late nineteenth century and much of the twentieth, they have not fared as well in recent decades with an increasingly affluent and harried American evangelical population. Even where these centers have continued with relative success, the missions emphasis has become much less pronounced.

In terms of perennial conferences, there can be little doubt that the triennial URBANA MISSION CONFERENCES are among the most famous and long-lasting. This massively attended event (close to 20,000 in 1996) has been held over the Christmas break since 1948 at the University of Illinois at Urbana, but its roots go all the way back to the quadrennial student conventions begun by the STUDENT VOLUNTEER MOVEMENT in 1891. Those gatherings continued until 1936, but ended as the clouds of war gathered. The model was again picked up in 1946 in Toronto by the InterVarsity Christian Fellowship, which had recently merged with the Student Foreign Missions Fellowship. The gatherings today at Urbana, which combine large doses of both in-

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spiration and information, attract hundreds of mission agencies and thousands of students, missionaries, and others.

Conferences devoted to discussing strategic missions policies, programs, and plans have played an influential role in shaping the North American evangelical missionary movement through the years. Over the last three decades or so, they have been doing the same internationally as well. On the domestic North American scene, a long-standing and influential place has been held by the annual conferences sponsored by the INTERDENOMINATIONAL FOREIGN MISSIONS ASSOCIATION (since 1917), and the EVANGELICAL FELLOWSHIP OF MISSION AGENCIES, the missionary wing of the National Association of Evangelicals, formerly known as the Evangelical Foreign Missions Association (since 1945). Supplementing their annual meetings, these two associations have also met jointly on a triennial basis since 1963, when their momentous first meeting together gave birth to the Evangelical Missions Information Service. Others among their meetings have also been of weighty importance. Their meeting together at Green Lake, Wisconsin, in 1971, for example, was a pivotal event in the history of evangelical mission and church relationships, providing as it did a strategic examination of both overseas and domestic issues.

Other important issues-oriented missions conferences that take place annually or periodically in North America would include the meetings of groups like the AMERICAN SOCIETY OF MISSIOLOGY, the EVANGELICAL MISSIOLOGICAL SOCIETY, the International Society for Frontier Missions, AIMS (Association of International Mission Services), and APMC (Advancing Churches in Missions Commitment).

There are in addition periodic scholarly conferences devoted to missions topics, generally sponsored by evangelical seminaries and graduate studies programs. An important example would be the June 1986 conference held at Wheaton College, "A Century of World Evangelization: North American Evangelical Missions, 1886-1986." More regular but smaller study conferences are also sponsored by the Overseas Ministries Study Center, a center for missions scholarship which publishes the *International Bulletin of Missionary Research*.

On a wider and usually international front, there is a long tradition of the great conferences, some of which would be claimed by both evangelical Christians and others, and some of which would be far less international than others. The earliest of these would include gatherings such as the UNION MISSIONARY CONVENTION (NEW YORK MISSIONARY CONFERENCE, 1854), the CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD (LONDON MISSIONARY CONFERENCE, 1888), the ECUMENICAL MISSIONARY CONFERENCE (New

York, 1900), the PANAMA CONGRESS (1916), and most notable of all, the WORLD MISSIONARY CONFERENCE (EDINBURGH, 1910).

In recent decades a new wave of self-consciously evangelical international conferences have taken place. Beginning in 1966, with the twin events of the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION (Wheaton, 1966) and the WORLD CONGRESS ON EVANGELISM (BERLIN CONGRESS 1966), evangelicals of many stripes, and from around the world, have gathered together in events like these to declare their commitment to global mission in the face of theological, cultural, and pluralistic challenges to its legitimacy. Subsequent global conferences over the period have maintained this emphasis while building on it in various ways.

The most significant of these more recent conferences was the first LAUSANNE CONGRESS ON WORLD EVANGELIZATION (1974). Besides being the most representative global conference up to that time, it was pivotal in at least two ways: First, it refocused in a very important way the attention of the evangelical missions community on the most neglected segment of the world's population, unreached peoples. Second, through the instrumentation of the Lausanne Covenant, it enhanced the status of social concern ministry as an integral part of gospel witness. Other conferences that followed built on these foundations.

These included the LAUSANNE CONGRESS II ON WORLD EVANGELISM held Manila in 1989, a fact indicating perhaps better than anything else the enduring legacy of Lausanne I. It clearly was a watershed event, having produced in its wake a movement with the same name.

The other really significant series of global conferences that followed in the train of Lausanne I, albeit with a less churchly and more specifically missions-oriented clientele, were the Global Consultations on World Evangelization held in Singapore in 1989, in Seoul in 1995 (see GLOBAL CONSULTATION OF WORLD EVANGELIZATION [GCOWE 95]), and in Pretoria in 1997 (see GLOBAL CONSULTATION OF WORLD EVANGELIZATION '97 [GCOWE II]). This series of conferences has been particularly significant in mobilizing national evangelical leadership in various countries to the task of reaching the unevangelized peoples and corners of their own land with the gospel, as well as in stirring up a passion for engaging in mission beyond their own borders.

Finally, mention should be made of the WORLD EVANGELICAL FELLOWSHIP and its network of associations and commissions that sponsor global, regional, and national conferences that serve over 100 million evangelicals globally every year. A significant portion of these have a profound missions impact.

GARY R. CORWIN

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**Faith Missions.** With the beginning of the modern missionary movement in the last years of the eighteenth century, several types of mission agencies emerged. The earliest agencies, such as the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS and the LONDON MISSIONARY SOCIETY were interdenominational. In the early years of the nineteenth century denominations organized their own boards of missions; and even as late as 1925, 75 percent of American missionaries were affiliated with denominational boards.

Faith mission societies, often also referred to as independent, interdenominational, or non-denominational, developed in the latter half of the nineteenth century. At the present time they have many more missionaries under appointment than do the denominational agencies. These types of mission agencies appeared first in Great Britain, the best known being the CHINA INLAND MISSION in 1865. Some of the early faith missions in the United States were the CHRISTIAN AND MISSIONARY ALLIANCE (1887), the Evangelical Alliance Mission (1890), the SUDAN INTERIOR MISSION (1893), and the AFRICA INLAND MISSION (1895).

Several interrelated factors led to the development of faith mission societies. First was the conviction that the denominational agencies were not reaching the unevangelized areas of the world—they were not penetrating the interiors or frontiers of many countries. The terms “interior” and “inland” in the names of these new agencies testified to this fact. Among the unreached in many countries were women. This led to the first American faith mission, the Woman’s Union Missionary Society (1860).

A second major issue was theological. Christian leaders were alarmed at the growth of what they perceived to be liberalism in many denominations and wished to found agencies that were fully committed to the authority of Scripture and had an evangelistic fervor to reach the lost. These new agencies were connected with the fundamentalist movement, were theologically conservative, and usually separated themselves from the mainline denominations. They tended to be opposed to the conciliar ECUMENICAL MOVEMENT, believing that many of its leaders were lib-

eral and that it was more committed to social issues than to evangelism.

A third factor for the establishing of the independent mission agencies was financial. Denominational agencies often had insufficient funds to send out missionaries. The new boards, operating on the faith principle, believed that God would provide even when it appeared that no money was available. This made it possible for them to continue to send out new missionaries. At the beginning, societies like the China Inland Mission instructed their missionaries not to ask for money nor to tell anyone but God about their specific financial need. At present, most of the faith agencies ask for money or in some way make their financial needs known.

As concerned Christian leaders assessed the spiritual needs of the world, they formed a number of specialized mission agencies that can also be considered faith or independent societies. Among these were Mission Aviation Fellowship, Far Eastern Broadcasting Company, Gospel Recordings, and WYCLIFFE BIBLE TRANSLATORS.

The formation of these new agencies came in a period at the end of the nineteenth century when mission interest was stirred to new heights by many mission conferences both in England and in America. Among these were international conventions held in Cleveland, Detroit (1894), and Liverpool (1896) by the STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS. Another series of important annual conferences was promoted, beginning in 1893, by the Interdenominational Conference of Foreign Missionary Boards and Societies in the United States and Canada. The most international and interdenominational of all these conferences was the ECUMENICAL MISSIONARY CONFERENCE held in New York in 1900.

From the beginning, the faith mission societies derived their finances and personnel from independent Bible and community churches. Most of their missionaries were trained in Bible schools founded in the last two decades of the nineteenth century, such as Nyack (1882), Moody (1886), Ontario (1894), and Barrington (1900). Gradually, many of these schools added liberal arts courses to their curriculum and became Bible colleges granting the B.A. degree. Most candidates for faith missions continue to come from these schools.

Many faith mission agencies that were based originally only in the United States or England have now established centers in other countries, even in Asia, Latin America, and Africa. Thus they have become international societies, sending missionaries from six continents to six continents.

The theologically more inclusive nature of the WORLD MISSIONARY CONFERENCE at Edinburgh in 1910, the growth of liberalism in mainline denominations, and the antipathy of denominational

boards to the faith mission agencies contributed to the founding in 1917 of the INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATION of North America. Boards formerly a part of the Foreign Mission Conference of North America, such as the Africa Inland Mission, Central American Mission, China Inland Mission, Sudan Interior Mission, South Africa General Mission, Inland South America Missionary Union, and the Woman's Union Missionary Society joined forces to form this new association of interdenominational or faith missions societies. Today a total of seventy-two agencies belong to the IFMA.

The IFMA does not include denominational, Pentecostal, or holiness groups, even though it is willing to work with them in cooperative endeavors. So in 1945 a group of mission executives related to the National Association of Evangelicals formed the Evangelical Foreign Missions Association (EFMA), now renamed EVANGELICAL FELLOWSHIP OF MISSION AGENCIES. It includes many agencies that are not members of the IFMA.

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**Farrar, Cynthia** (1795-1862). American missionary to India. She was born in Marlborough, New Hampshire. When she was twenty years old she made a profession of faith and immediately joined the Congregational Church. After completing her studies at Union Academy in Plainfield, New Hampshire, she applied her teaching skills both in New Hampshire and later in Boston, Massachusetts. It was during this time that the Marathi Mission in western India requested that the AMERICAN BOARD send an experienced single woman educator to their school. It was the belief of the mission that they needed expert and continual supervision that no one caring for a family and a husband could provide. Farrar received and accepted the challenge in May 1827, and sailed for India on June 5, 1827, becoming the first unmarried American woman to be sent overseas as a missionary by any American agency. During her thirty-four years with the Marathi Mission she successfully educated many young women who formerly were not allowed an education by their Hindu fathers. She gained the respect of the higher castes, the support of some prominent British residents, including the governor, and later, Bishop Carr provided her with funds to establish additional schools. In 1839, she was transferred to Ahmednagar, where she organized new schools that attracted the attention of some of the high-caste men who asked that she establish two schools for their daughters. Unfortunately the sponsors closed these schools when one of the Brahmin teachers em-

ployed by Farrar became a Christian. Shunning discouragement, she continued to direct mission schools and later a primary and secondary school before her death.

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*Bibliography.* R. P. Beaver, *All Loves Excelling*; R. C. Brouwer, *New Women for God: Canadian Presbyterian Women & India Missions 1876-1914*.

**Finnish Mission Boards and Societies.** Finland became independent only in 1917, after a century of Russian czarist rule and, before that, seven centuries of Swedish domination. The oldest and, until recently, largest sending agency, the Finnish Missionary Society, was founded in 1959 and traditionally was organizationally independent of, but closely linked with, the Lutheran Church. It sent out its first missionaries in 1870 to the northernmost region (Ovamboland) of what is now Namibia and a strong Lutheran Church eventually resulted in what remained its main receiving field. In 1901, missionaries were sent to China. After World War II they were withdrawn, but work, usually cooperating with other agencies, was begun in Tanzania, Taiwan, Pakistan, and Jerusalem. By the mid-1960s there were nearly two hundred missionaries with this agency, representing more than 90 percent of the national church's total force, and supported by voluntary contributions rather than official church funds.

There are a few other small sending societies working within the national church. Mention should be made of the Lutheran Evangelistic Association, which began in 1873 for home mission work as part of a revival movement, but since 1900 has often supported around a dozen missionaries at a time in Japan in association with the Lutheran Church there.

The total of all Protestant free church adherents in Finland is probably under 3 percent of the population and is divided into several denominations, most of which have Swedish- and Finnish-speaking sections (which usually have separate mission programs). The Pentecostals apparently have more members than the combination of all the rest (Adventist, Baptist, Free Church Methodist, Salvation Army, etc.) In general, the small free church denominations take responsibility as a whole for their missionaries rather than through separate organizations. These missionaries often work in cooperation with international agencies, so that it is hard to identify a mission church of specifically Finnish free church origin.

However, the free churches as a whole, and the Pentecostals in particular, contribute quite disproportionately to the total missionary force from Finland. In the early 1970s there were over five hundred Finnish missionaries and this was a doubling of the figure from a decade before. The

Pentecostals were sending more than a third of them (and they were going to many different fields, especially in Asia). By the early 1990s, the total of missionaries had grown to over 1,300, serving with some twenty-two agencies, six of which work within the national church. Operation Mobilization has been especially successful in recruiting Finns to serve abroad, most commonly for shorter periods of service.

DONALD TINDER

**Fiske, Fidelia** (1816–64). American pioneer missionary to Turkey. Raised in Massachusetts in a strong Christian family that traced its American immigrant roots to 1637, Fiske made public confession of faith in Christ at the age of fifteen, and at the age of twenty-three began attending Mount Holyoke Seminary. After graduating, she taught at the seminary until compelled to go to Persia (now Turkey) by the request for help from a visiting missionary. She arrived in the small Nestorian Community in Urumiah, Persia, in 1842. Fiske saw that one way of raising the value of women in Persian Nestorian society was to educate them. Her task was difficult, for education was not valued in Persia and the Nestorian community, though viewed as heretical in the rest of the world, considered itself Christian. She enjoyed a great deal of success, watching several of her students mature into godly Christian women and providing a model for other girls' seminaries which opened in cities throughout Persia. When forced by illness to return to America in 1858, she wrote the book *Woman and Her Savior in Persia*. After teaching for a year at Mount Holyoke Seminary, she died in the summer of 1864.

GRACE L. KLEIN

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**French Mission Boards and Societies.** France has been a mission field since the beginning of Christianity. Paul's disciple Crescens possibly reached Gaul (2 Tim. 4:10 according to ancient manuscripts). The first congregations were Greek-speaking. Latin became common until French was shaped and established itself as a religious language. Worship in French became the rule in the sixteenth century in the emerging churches of the Reformation. The Roman Catholic Church of France followed suit only after the SECOND VATICAN COUNCIL allowed local languages to be used in the Mass liturgy (1963). Sermons, however, were always delivered in French. The level of language is differentiated according to educational, social, and geographical backgrounds. BIBLE SOCIETIES produce several translations from basic to literary French.

France today is both a mission field and a sending country. Home and foreign missions (based mostly in America, England, Holland, and Germany) are approaching secularized French populations and also linguistic minorities settled in France in growing numbers (North and West Africans, Asians, Eastern Europeans). A striking development was the creation of the Evangelical Gypsy Church in France through the ministry of Clément Le Cossee and some American missionaries. This church was received in 1975 as a full member of the Federation of Protestant Churches in France. Similarly, some missionary groups are targeting so-called NOMINAL CHRISTIANS. Many scattered Pentecostal, Baptist, and independent evangelical congregations and networks have emerged mainly in the cities, either spontaneously or through the ministry of evangelists and missionaries.

While the consolidated Protestant population in France oscillates between 2 and 5 percent, Roman Catholic tradition is cherished by about two-thirds of the population. This includes a strong foreign missionary commitment, which interfered with French foreign policy in the nineteenth and the beginning of the twentieth centuries, when France officially protected Roman Catholic missions in China and the Pacific.

There are about 300 Roman Catholic missionary orders and congregations in France; among them at least 210 women's congregations of French origin. But most of them have become international groups due to the Vatican strategy of centralization since 1922, and to international recruitment. At this time most of originally French Catholic foreign missions have moved their headquarters to Rome: the Oblates of Mary Immaculate, founded in 1816 by Eugène de Mazenod; the Holy Ghost Fathers, re-founded by François Libermann in 1848; the White Fathers, founded by Charles Lavigerie in 1868; the Christian Brothers, the Sisters of St. Joseph of Cluny, the Daughters of Charity of St. Vincent de Paul, among many others. Until the decline of missionary vocations in the 1960s, France and the Netherlands had the highest ratio of missionaries in the world. Roman Catholic missions are supported by a worldwide fund established in Rome since 1922, but fund raising is also operated by local and regional missionary networks.

The internationalization of the Protestant missionary movement is probably even more evident. The PARIS EVANGELICAL MISSIONARY SOCIETY (1822–1971) always recruited its staff from many European countries and worked in close cooperation with the LONDON MISSIONARY SOCIETY, the BASEL MISSION, and the Methodist Mission. This mission board was restructured in 1971 as the French Evangelical Department of Apostolic Action (DEFAP). It recruits missionar-

## German Mission Boards and Societies

ies and volunteers on behalf of almost all denominations (Reformed, Lutheran, Moravians, Baptists, Mennonites, Free Churches). Other French evangelical missions are associated with Swiss, Dutch, German, English, and American mission boards. Significant organizations in France are *Action Chrétienne en Orient* Fellowship (founded in 1922 by Paul Berron in Strasbourg, restructured in 1995), the Baptist branch of the European Baptist Union, the French branch of the Evangelical Leprosy Mission, the French branch of the Evangelical Mission in Côte d'Ivoire, the International Association for the Albert Schweitzer Hospital at Lambarene, Gabon.

When the churches in the mission fields became autonomous bodies in the 1950s and 1960s, mainline mission boards merged into the synodal structure of the French churches. This so-called churchification of missions led to the creation of a new intercontinental and interchurch body, the Apostolic Community for Apostolic Action (CEVAA) (1971), which presently operates on behalf of forty-seven churches worldwide, with headquarters in Paris. Its first executive secretary was Victor Rakotoarimana, of the United Reformed Church of Madagascar. This body is directly supported by church synods, according to the respective financial capacities of the member churches. Swiss and French contributions make up 90 percent of the budget.

Relationships between Roman Catholic and Protestant missions used to be tense and even hostile until the SECOND VATICAN COUNCIL (1962–65) articulated a new theology of ecumenism. There have been many successful experiments in forms of common witness. Two ecumenical associations of missiologists have been established (1979 for mission history, 1994 for mission theology).

A puzzling development is the multiplication of highly profiled nongovernmental organizations in the field of development and relief, relying upon secular funding. Many of them have a Christian background, but are reluctant to cooperate with established churches and mission boards.

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**German Mission Boards and Societies.** The German missions are children of revivals, and they differ depending from which revival they come. After an unsuccessful attempt by Justinian von Welz (1664), the first two German missions, the DANISH-HALLE MISSION (India, 1706) and the worldwide MORAVIAN MISSION (Herrnhut, 1732), were born in the pietistic revival (see PIETISM).

Herrnhut managed to withstand the ENLIGHTENMENT and provided spiritual and organizational links to the classical missions of the GREAT AWAKENING, which came over to the Continent from Britain. Basel, through the *Christentumsgesellschaft*, served as a center of revival and missions for both Germany and German-speaking Switzerland. Several of the Basel auxiliaries developed into missions of their own. The first set of these Protestant classical German missions (BASEL, 1815; BERLIN, 1824; Barmen, 1828, Bremen, 1836) was interdenominational, based on Lutheran and Reformed churches, but not dependent on them. The second set of classical missions came from the more definitely Lutheran wing of the Great Awakening in Germany: Leipzig (1836), *Neuendettelsau* (1841), Hermannsburg (1849), and Breklum (1876). The power of the classical missions lay in their revival spirituality, lay involvement, and organizational independence. Both groups together form today the ecumenical missions and are largely integrated into the German Lutheran/Presbyterian territorial churches.

Next came the FAITH MISSIONS, originating in the Holiness revival (1859) which also came from Britain: *Neukirchen* (1880), *Allianz Mission* (1889), CHINA INLAND MISSION, German Branch (1896, later Liebenzell), Marburg (1899/1909), Sudan Pioneer Mission (1900), *Mission für Süd-Ost-Europa* (1903), and *Licht im Osten* (1920). The German faith missions originally followed the concepts of the British faith missions, but increasingly modified them to better suit the ecclesiastical environment. The only major mission then of the German "Free Churches" was the Baptist Mission (1890).

The Pentecostal revival (1907), not being strong in Germany, still produced some foreign mission work, starting with Velbert (1931). The Catholic missionary revival started after the Great Awakening, with major centers in France, Belgium, and Holland. Catholic missionary work relies heavily on missionary orders (Society of the Divine Word, Steyl, 1875, the Mission Benedictines of St. Ottilien, 1887, and the White Fathers of Trier, 1894, being the first in Germany) and supporting societies (*Franziskus Xaverius Verein*, 1832, *Kindheit-Jesus-Verein*, 1843). Women far outnumber men as Catholic missionaries (Servants of the Holy Spirit, Reichenbach, 1887, the first German female missionary order). Though women also provided the larger numbers in the Protestant missionary force, they developed few women's missionary societies (*Deutscher Frauenmissionsgebetsbund*, 1899).

The First World War disrupted German foreign missionary work severely, and the years between the wars were, as in other countries, years without revivals, when few new missions were founded. However, in the Third Reich the Ger-

man Protestant missions as a whole took the side of the Confessing Church against the state-supported German Christians. Nazi rule and ideology did affect their work. The period after the Second World War saw a strong renewal of the efforts of the classical missions in a new ecumenical setting. A missiological reorientation connected with the NEW DELHI ASSEMBLY (1961) led to a closer integration of the classical Protestant missions into the territorial (mainline) churches, and to a reliance more on funds allocated by the churches than on funds collected by the missions.

During the same time the evangelical missions experienced a major expansion. The fact that over the decades most of the early German faith missions had become closely related to one or several fellowship movements within the territorial churches created room for new interdenominational missions. Many of them were German branches of interdenominational faith missions like WEC INTERNATIONAL, OVERSEAS MISSIONARY FELLOWSHIP, and Sudan United Mission. Taking ideas from the faith missions and from the Brethren missions, ERNST SCHRUPP developed *Missionshaus Bibelschule Wiedenest*, which had originated in an effort to evangelize in Eastern Europe (Alliance Bible School Berlin, 1905) into a major evangelical mission with a strong congregational base. The Baptist mission was reorganized as European Baptist Mission, and a good number of new evangelical missions came into being (like *Deutsche Indianer Pionier Mission* or *Kindewerk Lima*). A new departure was the founding of the *Deutsche Missionsgemeinschaft* (1951), also *Vereinigte Deutsche Missionshilfe* (1961), designed to send German missionaries to many international faith missions. The majority of the German missions and missionaries are now evangelical. The charismatic revival, which reached Germany in 1963, was slow in developing its own missions, but is now increasingly doing so, with the missions often being based in or almost identical with a local congregation. A new development is the transformation of the *Vereinigte Evangelische Mission* (Barmen/Bethel) into a worldwide fellowship of [equal] churches in mission (United Evangelical Mission, 1996).

In Germany the classical (ecumenical) missions cooperate in the *Evangelisches Missionswerk* (1975, successor to *Deutscher Evangelischer Missionstag*, 1922), the evangelical missions cooperate in the *Arbeitsgemeinschaft Evangelikaler Missionen* (1969, with the *Freie Hochschule für Mission*), and the Pentecostal and charismatic missions in the *Arbeitsgemeinschaft Pfingstlich-Charismatischer Missionen* (1993).

KLAUS FIEDLER

**Great Awakenings.** The term “Great Awakenings” refers to a series of movements in western Europe and North America that began around 1725 and extended to the late nineteenth century. In generally accepted terminology, REVIVALS occurred within the church, bringing Christians to deeper personal faith and devotion, while awakenings resulted from revivals as the church moved powerfully into the world in evangelism, social transformation, and mission. But the two cannot be separated. Most scholars list three major awakenings during the period, even though the chronological boundaries cannot always be easily defined, and vary from area to area. The movements had their roots in English Puritanism and German pietism, while MORAVIANISM, which was part of the first awakening, was a catalyst in the wider church, especially in missions.

The First Awakening began in North America in the 1720s, led by Theodorus Frelinghuysen and Gilbert Tennent. Tennent’s father William was an Irish immigrant who established a “log college” to prepare ministers who were spiritually alive as well as theologically orthodox. Influenced by pietism, they preached the necessity of conversion to Frelinghausen’s Dutch parishioners and Tennent’s Presbyterians. The movement spread, and the revivalists began to itinerate. In 1741 Presbyterians in the middle colonies divided over the issues of pastoral training, itineration, and the emphases of the revival. When they reunited in 1758, the revivalist group had tripled in number, while the anti-revivalist group had dwindled.

In 1734–35 Jonathan Edwards, a Congregationalist, led a revival in Northampton, Massachusetts, and neighboring towns. In 1740–42 the movement spread across much of New England and eventually across the American colonies as GEORGE WHITEFIELD became the major figure. Formerly a member of the “Holy Club” at Oxford, he had experienced an evangelical conversion in 1735. On his second trip to America in 1739–40 he preached to large crowds in the middle colonies and New England in a unique display of interdenominational cooperation. Crowds flocked to hear him; thousands were converted and joined the churches. When Congregationalists in New England split over the revival, some became Baptists and later went to Virginia and the Carolinas, where their churches grew primarily among the poor. A spontaneous movement also began in Hanover County, Virginia, as lay persons came together to read the sermons of Whitefield and writings of Luther. Thousands came, special buildings were constructed, and Presbyterian churches were eventually established. The democratizing influence of Presbyterians and Baptists would bring change in the rigid social order of Virginia.

## Great Awakenings

The focus of preaching in the awakenings was the necessity of conversion, personal faith in Jesus Christ that went beyond mere assent to orthodoxy to include personal assurance of salvation, and the call to a Christian lifestyle. Opposition arose, primarily for two reasons. Some, for reasons of spiritual complacency or theology, did not believe in the validity of the movement or its necessity. Others rejected it because of the excesses and fanaticism of some revivalists or because of preaching by laymen.

In Britain, praying societies similar to pietist groups in Germany were precursors. In Wales, Daniel Rowland, an Anglican vicar, and Howell Harris, a layman, were converted in 1735 and began itinerant preaching. In 1736 Whitefield began to preach widely and with great effect. He and his friends began a daily prayer meeting in 1737 for the renewal of the church. The following year John and Charles Wesley, already zealous in their religious devotion, came to personal assurance of salvation. JOHN WESLEY'S preaching on the new birth and the radical nature of discipleship soon resulted in his exclusion from most churches. He joined Whitefield in a pattern he would follow until his death in 1791—traveling four thousand to five thousand miles per year and preaching fifteen to eighteen times per week in streets, fields, and Methodist societies. The two eventually split because of Whitefield's acceptance of Calvinism and Wesley's rejection of predestination and acceptance of the doctrine of perfection. The bishop of London sharply criticized Wesley's movement, saying it drew "to itself the lowest and most ignorant people."

The awakening gave birth to the Methodist Church, while thousands joined Presbyterian, Congregationalist, and Baptist churches. The successful antislavery movement in England found its roots here. Missionary work like that of DAVID BRAINERD among "Indians" was stimulated. Brainerd's *Journal* would be powerfully used in subsequent missionary motivation. The awakening also produced a number of colleges, including Princeton and Dartmouth. It hastened separation of church and state in America and to some degree contributed to the American Revolution. Women played a role in the Wesleyan movement as preachers and class leaders.

The awakening died down in the 1760s and 1770s with the American Revolution and the growth of rationalism. In 1784 John Erskine of Edinburgh republished Edwards' *Call to Prayer for a Revival*. Soon concerts of prayer were held across Britain and on the Continent. The directors of the newly formed LONDON MISSIONARY SOCIETY recommended that one meeting a month focus on prayer for missions.

By 1795 concerts of prayer had spread among churches of most evangelical denominations in

the eastern United States, and three years later the awakening became widespread.

Revival came to Yale in 1802 under the presidency of Timothy Dwight, Edwards' grandson, and one-third of the students professed conversion. The HAYSTACK PRAYER MEETING in 1806 at Williams College resulted in the beginning of the American overseas missionary movement. The revival was orderly in the East, but in the West and Southwest it was accompanied with many unusual manifestations. A camp meeting was held in 1800 in Kentucky with services held in the open air; families came from a distance. In 1801 the Cane Ridge Meeting was organized in Kentucky, which lasted six days and was attended by around 12,500. Hundreds were held the following years, and the camp meeting became an important method of evangelism in the southern United States, led first by Presbyterians and later by Baptists and Methodists. The latter two groups grew very rapidly to become the largest Protestant denominations in the United States, largely because of the awakening and because of their flexibility in ordaining pastors with little or no training and establishing churches quickly. Other results of this phase of the Second Awakening in the United States were the formation of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS in 1810, the Baptist Foreign Missionary Society in 1814, and the Methodist Episcopal Foreign Missionary Society in 1819.

After the War of 1812 the awakening continued. Its most prominent exponent was CHARLES FINNEY, a Presbyterian who rejected the older Calvinist theology and adopted new techniques designed to lead people to conversion. In his 1830 campaign in Rochester 10 percent of the 10,000 citizens professed conversion and 450 joined the Presbyterian churches; other churches grew as well. This phase of the American awakening produced a number of interdenominational voluntary societies to promote educational and social reform and missions. At Oberlin College Finney encouraged the ministry of women. A strong antislavery movement developed in the North but not in the South.

In England the Methodists saw their total membership grow from 72,000 in 1791 to nearly a quarter of a million within a generation. Other churches also grew. The Protestant missionary movement, with roots in the earlier awakening, was launched. WILLIAM CAREY'S Baptist Missionary Society was formed in 1792, the interdenominational London Missionary Society in 1795, and the Anglican CHURCH MISSIONARY SOCIETY in 1799. Other societies were formed in Scotland and on the Continent. The evangelical movement was greatly strengthened in the Church of England, led especially by Charles Simeon, who was also a strong advocate for foreign missions.

The CLAPHAM SECT comprising Anglican evangelicals successfully implemented a number of social reforms, including the ABOLITION of slavery. The Religious Tract Society (1799) and the British and Foreign Bible Society (1804) were established. Evangelicals sought to work out Christian principles in society. These included Robert Raikes and Hannah Moore, who founded the Sunday School movement; Elizabeth Fry, the prison reformer; and later the Earl of Shaftsbury, who campaigned for improvement of inhuman factory conditions. The Scot, Robert Haldane, used his wealth to establish a Society for the Propagation of the Gospel at home, which sent out over one hundred catechists and missionaries, and personally financed the training of three hundred students in a missionary training institute. Eventually he ministered effectively in Switzerland and France. In Norway a movement developed through the itinerant preaching of Hans Hauge, a lay preacher who traveled widely for eight years before being imprisoned for ten years. His societies remained in the Lutheran Church.

In Scotland the evangelical party maintained Sunday schools, protested against the exploitation of the poor, and promoted popular education. Its greatest leader, Thomas Chalmers, instituted an ingenious plan for the church to care for the poor.

Similar movements in Switzerland, France, Holland, and Germany resulted in philanthropic social action, Sunday schools, Bible distribution, and mission to the Jews.

The Second Awakening had significant results in the shape of the church in the United States. Baptists and Methodists became the major denominations. Evangelical Protestantism became a significant force at every level in Great Britain and North America, and the awakening provided the foundation for the overseas mission thrust of the second half of the century.

The Third Awakening began in 1857 in the United States, when Presbyterians, Baptists, and Methodists began meeting for prayer and discussion on the need for revival and awakening. That year Jeremiah Lamphier, a lay missionary in downtown New York for the Dutch Reformed Church, started a weekly noonday prayer meeting. Beginning with six men, within six months 10,000 businessmen were meeting daily to pray in 150 different groups. Similar prayer meetings began to spring up in other cities. A financial crisis had occurred shortly after he began, but there is evidence that the revival had begun prior to the crisis.

This Third Awakening saw laymen play a much stronger role. D. L. Moody began his Christian work in 1858 and two years later gave up his business interests to concentrate full time on Sunday schools and the YMCA, which had

grown out of the Second Awakening. News from America reached the British Isles. Others began to pray, and increasingly people were converted. Twenty thousand met in the open air in Ulster, while in Scotland much of the northeast was affected, and the movement spread into the whole country. The revival began in Wales in 1858, reaching its height the two following years. Phoebe and Walter Palmer visited Newcastle in England in 1859, and the awakening began to increase in strength. WILLIAM BOOTH, joined in preaching by his wife Catherine, began an itinerant ministry, which led to the formation of the SALVATION ARMY. Theaters were used for Sunday evening services, which were attended by large crowds who would not have entered a church. The Salvation Army, the Keswick movement, Christian Unions in universities, and the growth of the Sunday School movement all resulted. A large number of itinerant evangelists came to prominence in the revival, the best known of whom was Moody.

The missionary movement received new impulses. J. HUDSON TAYLOR organized the China Inland Mission in 1865. Moody's Cambridge Mission in 1882 resulted in a number of conversions, including the Cambridge Seven, who went to China as missionaries. They powerfully influenced other students. Among the 251 in attendance at Moody's student conference in 1886, 100 volunteered for mission, and the STUDENT VOLUNTEER MOVEMENT for Foreign Missions was formed. Under its auspices 20,500 young people from Europe and North America eventually went to Asia, Africa, and Latin America as missionaries. It also led to the formation of the World Student Christian Federation.

In the last third of the century "revivals" began to lose their character of widespread movements, becoming primarily mass evangelism, a technique for reaching people that was much less concerned with changing society. This was accentuated by the rise of theological liberalism and the social gospel.

Nevertheless, the Third Awakening, building on the previous two, shaped Anglo-American Protestantism and the missionary movement during the first half of the twentieth century, and provided most of its significant leaders.

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**Great Century of Missions** (A.D. 1792–1910). The "great century" is considered to have begun

## Great Century of Missions

with WILLIAM CAREY and the organization of the BAPTIST MISSIONARY SOCIETY in England in 1792. Carey is properly called the “Father of the Modern Protestant Missionary Movement,” because of his leadership in initiating this new and greatly expanded phase. But he was not the first Protestant missionary. Puritans had worked with Native Americans in New England in the seventeenth century, German pietists had gone to India early in the eighteenth, and Moravians had gone to at least twenty-eight countries in that century.

The movement had its roots in the spiritual dynamic of the first and second GREAT AWAKENINGS on both sides of the Atlantic, and resulted in the organization of a large number of other missionary societies. In England they included the LONDON MISSIONARY SOCIETY (LMS, 1795), primarily by Congregationalists and Presbyterians, the CHURCH MISSIONARY SOCIETY (CMS, 1799) by evangelical Anglicans, and the British and Foreign Bible Society (1804) by evangelicals of various denominations. In the United States the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM, 1810) and the American Baptist Society (1814) were established. Others were organized in Scotland and on the Continent.

The first area of service was India, followed in 1813 by Burma (Myanmar). Beginning in 1796 LMS missionaries did heroic work in the South Sea Islands, where a number were killed. In 1820 JOHN WILLIAMS went to Samoa with eight Tahitian teachers, and in a few years the Samoan church had sent missionaries to a number of other islands. ABCFM personnel arrived in Hawaii in 1820. Anglicans, Presbyterians, and Congregationalists arrived in Iran in 1811, Egypt in 1818, and Syria, Lebanon, and Turkey shortly afterward. The CMS began sending personnel to Sierra Leone in 1804, where in twenty years over fifty missionaries died of disease. But others took their places. The BASEL MISSION began work in Ghana in 1828, the Scottish Presbyterians went to Calabar (Nigeria) in 1846, and the LMS entered South Africa in 1799. DAVID LIVINGSTONE, who arrived there in 1841, went north into Central Africa with the twofold goal of evangelizing and ending the slave trade. When Anglicans entered Uganda, Bishop James Hannington was speared to death, and later thirty-five Christian martyrs were burned alive by the chief of the Buganda people. But within a few years Buganda Christians were taking the gospel to traditional enemies, and one of them, APOLO KIVEBULAYA, won the trust of pygmies, learned their language, and translated the Gospel of Mark.

China prohibited the residence of foreigners until forced by the West to allow them to live in five ports after the treaty ending the first Opium War in 1842. The treaties after the second Opium War forced the government to allow Christians

access to all of China after 1856. This resulted in a massive influx of missionaries by the end of the century, led by the CHINA INLAND MISSION, organized in 1865. Four American societies entered Japan from 1859 to 1869, and American Presbyterians and Methodists arrived in Korea in 1884 and 1885. Protestant work began in the Philippines shortly after the Spanish American War. Permanent Protestant work began in Latin America after midcentury, when Presbyterians, Baptists, and Methodists arrived in Brazil, which enjoyed a measure of religious liberty. Work in other countries followed. Thus by 1910 several thousand Protestant missionaries were at work in Asia, Africa, and Latin America.

Carey's goals, which most others accepted, were first, to preach the gospel by every possible means; second, to support the preaching by the distribution of the Bible in the languages of the people; third, to establish the church; fourth, to study the background and religious thought of the peoples; and finally, to train indigenous ministers. The nineteenth-century movement accomplished all of these objectives to some degree, although different missions and their workers varied in their emphases.

In the words of two of the greatest mission leaders of the century, HENRY VENN of the CMS, and RUFUS ANDERSON of the ABCFM, the goal was to establish churches which would be “self-supporting, self-governing, and self-propagating.” An important assumption, with roots in the revivals which gave birth to missions, was that the preaching of the gospel would be accompanied by works of compassion and lead to positive changes in the societies where the church was planted. Naturally, in the minds of most missionaries those changes would include Western-style education, literacy, health care, and better treatment of women. Even though many of the changes looked very Western, that was not entirely negative. Carey worked, successfully, to end infanticide and *suttee* (the burning alive of widows with the bodies of their husbands) in India; Scottish Presbyterians were the first to speak out against female genital mutilation in Kenya; while others worked to end the painful and crippling practice of foot binding in China.

Thus, along with the preaching of the gospel, clinics, hospitals, and eventually medical schools were established along with facilities to care for marginalized people, the blind, lepers, and orphans. Missionaries established schools, seminaries, and universities. They did so, first, to train the children of new Christians and prepare church leadership, but they had other goals in mind: to raise the social and economic level of the people, and to win students and their families to the faith (*see also* EDUCATIONAL MISSION WORK). By 1826 the ABCFM had established twenty-six schools in Hawaii with sixty-six indigenous

teachers and twenty thousand students. Projects to improve agriculture were initiated in several countries (*see also* AGRICULTURAL MISSIONS). Members of the Swiss Basel Mission introduced the cultivation of Cacao into Ghana. Industrial schools and Western technology were also introduced.

LITERACY, BIBLE TRANSLATION, and the production of literature were important. Many unwritten languages were learned, reduced to writing, and part or all of the Scriptures translated. By 1873 the Hawaii mission had published 153 different works plus thirteen magazines and an almanac in the local language which missionaries had reduced to writing. At the end of the century, the entire Bible had been translated into over one hundred languages, the New Testament into 120, and parts of the Bible into three hundred more.

Early in the century women began to seek a greater role in the missionary enterprise (*see also* WOMEN IN MISSION). First, they organized themselves to raise funds, to pray, and to encourage their children and churches in mission. When the male leaders of the boards were unresponsive to their desire for a greater role, women's missionary societies were organized. These, along with the older agencies, sent out many women who often did work in Asia and Africa denied to them at home. Eventually, nearly one-third of the missionary force would be single women and one-third married women. They pioneered in education and medical care for girls and women, while some itinerated as evangelists. CHARLOTTE "LOTTIE" MOON became one of the best known of all Southern Baptist missionaries because of her vision, compassion, and ability to communicate with the church back home. CLARA SWAIN, who arrived in India in 1870, was the first woman medical missionary appointed by any board. She was the first of many who not only treated women, whom men were not permitted to see, but pioneered establishing nursing and medical schools, opening these professions to women. When the first missionaries arrived in Korea, a woman had no status outside her home except for functions in traditional shamanism. But by the middle of this century, HELEN KIM was president of Ehwa, the largest women's university in the world, established by Methodists. She was also a leader in evangelism.

Shortly before the end of the century the evangelical consensus in Protestantism in general, and thus the missionary movement, began to break down. That consensus included four points: the assertion that the supreme aim of missions was to make Jesus Christ known as Savior and Lord, and to persuade persons to become his disciples and gather them into churches; allegiance to the uniquely divine nature of Jesus

Christ; the willingness to defend the social dimensions of missions; and a pragmatic ecumenism. The advent of Darwinism and the undermining of biblical authority brought confidence in progress, a more optimistic view of human nature, and a lower Christology on the one hand, while the movement which would be known as fundamentalism adopted premillennialism, the view that only when Christ returned would the millennium be established and that thus the only important activity was evangelism (*see* MILLENNIAL THOUGHT).

In this context two new movements arose. The first, the STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS began among students at a conference led by D. L. MOODY in 1886. Before its decline in the 1920s it had motivated the vocations of over 20,500 missionaries, most of whom served under the older boards. The other development was the rise of the FAITH MISSIONS, beginning with the CHINA INLAND MISSION in 1865. It was soon followed by the SUDAN INTERIOR MISSION, the Central American Mission, the AFRICAN INLAND MISSION, and others. These were fundamentalist in theology, interdenominational, some led by laymen, and many of their personnel were graduates of the newly formed Bible institutes instead of universities and seminaries. This development of the fundamentalist and evangelical missions, along with the beginning of the PENTECOSTAL MOVEMENT in 1906 would eventually change the face of the missionary enterprise. At the same time, liberals and fundamentalists alike assumed that Western culture was Christian and superior to all others, and thus normative for all Christians, believing that the entire world would eventually adopt that culture.

Even though there were large people movements among some groups of animistic background (Karens in Burma, Mizos and Nagas in Northeast India, untouchables in other parts of India, some African tribes and especially South Pacific peoples) most of the churches formed were still small. In Korea a revival from 1903 to 1907 laid the foundation for remarkable growth later. But even though most wanted only to preach a nondenominational "pure gospel," as the LMS had urged, the churches established were similar to those from which the missionaries came. The Anglican Bishop Tucker serving in Uganda at the turn of the century wanted to see a church in which missionaries and Africans served side by side in a spirit of equality, but most churches were still dominated by Westerners. And while there were some exceptions in Korea and elsewhere, inadequate attention was given to preparing national leadership. In some areas, China and Africa especially, breakaway churches which sought to be more culturally indigenous, would later grow rapidly.

## Haystack Meeting

The climax of the “Great Century” came with the Edinburgh WORLD MISSIONARY CONFERENCE in 1910. Over 1,200 delegates from various mission agencies came together; however, all but eighteen were Westerners. It was a time of optimism as they planned for greater unity and advance. There was reason for celebration. For the first time in history, the Christian faith was now worldwide. The church, along with educational and medical institutions, had been planted in many countries. A growing number of national leaders was being prepared, establishing a foundation for growth in the future. The missionary movement had made a significant contribution in works of compassion with women and marginalized people, and had introduced such concepts even among some who did not accept the Christian faith. But there were also problems, some of which were seen, others not. The theological consensus regarding the nature and purpose of mission was ending. Western Christendom still failed to see the beam in its own eye: COLONIALISM, ETHNOCENTRISM, and feelings of superiority. The church still looked very foreign in many cultures. And few if any realized that four years later Western Christendom would be plunged into one of the most meaningless and bloody wars in history. That would bring the end of confidence to much of the West and would raise a whole new set of problems for the missionary movement in the new century.

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**Haystack Meeting.** The first American mission board to spread the gospel outside the United States was the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM). The impetus to found this society came from a group of students at Andover Theological Seminary. The leader of this group was SAMUEL MILLS, who, touched by the Second Great Awakening in New England, had received a call to missions and gone for training to Williams College in Massachusetts. Here several like-minded students, among them Luther Rice, joined with him to form the Society of Brethren, a group that met in a grove of maples near the campus for prayer and discussion about missions. One day going to their time of prayer, they were caught in a violent thunderstorm and took refuge in a nearby haystack. After an intense time of prayer, they took a pledge to devote their lives to missionary service.

After their graduation from Williams College, several of these students went to Andover Seminary, where they were joined by ADONIRAM JUDSON from Brown, Samuel Newell from Harvard, and Samuel Nott Jr. from Union College. They

formed a Society of Inquiry on the Subject of Missions and in June 1810 appeared before the General Assembly of Congregational Churches, where they offered themselves for missionary service. This led to the formation of the ABCFM, with themselves as the first appointees.

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**History of Missions. The Apostolic Age.** The story of how the followers of a first-century itinerant Jewish preacher spread his message of God’s kingdom to the entire world is amazing. The initial conquest of the Roman Empire and the subsequent planting of the Christian church around the earth were the result of the witness of countless believers. A great number of these missionaries are known, but there is an even greater number whose names are unknown to subsequent generations. This lack of a complete history forces us to recognize that God empowered ordinary believers to carry out the missionary task. While Jesus limited his ministry to the areas of Judea and Galilee, with occasional forays into non-Jewish territory, he gave his disciples specific instructions to be his witnesses in “Jerusalem, Judea, Samaria and even to the remotest parts of the earth” (Acts 1:8). The Acts of the Apostles is organized along that plan, with the gospel emanating in an ever-increasing circle. With the coming of the Holy Spirit on the day of Pentecost, the gospel was preached in Jerusalem to Jews and proselytes “from every nation under heaven” (Acts 2:5).

The first persecution that dispersed the church after the stoning of STEPHEN (Acts 7) resulted in the scattering of the believers throughout Judea, Samaria (Acts 8:1), Phoenicia, Cyprus, and Antioch (Acts 11:19–20). It is noteworthy that the movement commanded by Jesus to disciple the nations only commenced with PERSECUTION. This theme of God’s using what seemed like tragic events to propagate the gospel is repeated throughout history. The bringing of the gospel to the Samaritans bridged two major hurdles, religion and culture. The first recorded preaching to Gentiles is Peter’s interaction with Cornelius (Acts 10). Some of those who were scattered because of persecution went to Antioch, where they shared the message with Gentiles (Acts 11:20). Since these Gentile converts were not proselytes, it is not strange that the disciples were first called Christians in Antioch to distinguish them from a sect of Judaism (Acts 11:26). The missionary journeys of Paul originated from this church, the Holy Spirit directing the sending of Paul and Barnabas (Acts 13:2ff.), indicating where Paul and his team were forbidden to preach the gospel (Acts 16:6–10). At the end of

Acts Paul is in Rome preaching Christ unhindered while awaiting the disposition of the charges against him.

The early expansion of the church is a paradigm for understanding how the gospel traveled around the world in the succeeding two millennia. Under the *Pax Romana* the gospel spread rapidly in the major centers of commerce and government. Even during Jesus' ministry, the gospel had penetrated government circles (cf. Luke 8:3, where Joanna, the wife of Chuza, Herod's steward, is numbered among the circle that traveled with Jesus). Paul can write from Rome that the reason for his imprisonment is well known in the palace (Phil. 1:13). This interest in Christianity by the ruling authorities is indicative of the interaction that the gospel would have throughout history. Up through the twentieth century, the conversion of a ruler often meant gaining at least the nominal adherence of that ruler's subjects to Christianity. The close connection between the ruler's religion and the subjects' adherence is particularly pronounced through to the sixteenth century in Europe, and it is always common in close knit societies.

The interaction of the gospel with commerce is something that is seen in Acts and has been repeated in various periods of missionary work. At times the gospel was bad for business (Acts 16:19; 19:23ff.). The commercial motive drove the sponsors of both Catholic and Protestant missions. Another theme that is repeated is the interaction of the gospel with other religions. The main rivals of the Christian faith in the first century were the mystery religions; elements of these religions addressed similar questions answered in the Christian gospel. There was a spiritual hunger that the gospel could meet. However, the pagan religions did not give in easily, necessitating POWER ENCOUNTERS such as those in Acts (e.g. 6:8; 8:9ff.; 13:6ff.; 16:16ff.)

**The First 500 Years.** As we do not know the identity of the disciples who first preached to the Gentiles in Antioch, so we do not know who first preached the gospel in Rome. But Paul found believers there to welcome him. The earliest converts were most likely from the lower classes. However, during the persecution under the emperor Domitian (c. A.D. 96), a cousin of the emperor was put to death and his wife banished because of "sacrilege," the usual charge against Christians. Some take this as an indication of the penetration of the gospel to the highest reaches of society. At the end of the first century and throughout the second century, severe persecutions arose against Christians because of their refusal to pay homage to the Roman gods. Their loyalty to Christ alone as God earned them the name atheists since they would not acknowledge the Roman pantheon of deities. Justin Martyr (c. 100–165) was one of the early apologists who

sought to defend the Christian faith against misrepresentation. By the year 251, there is an estimate of the Christian population in Rome numbering thirty thousand. The persecution did not eliminate the church, as the clear testimony of the martyrs often bore eloquent witness to the reality of the Christian faith. Because of their courageous witness, Tertullian (c. 160/70–c. 215/20) could write that the blood of the martyrs is the seed of the church (*see also* MARTYRDOM).

The gospel entered Egypt at an early date, though again the original missionaries are not known. Alexandria became a major Christian center with teachers like Clement (c. 150–215) and Origen (c. 185–254) holding firmly to the biblical revelation but also recognizing Greek philosophy as a preparation for the gospel. This is the first example of discerning the seeds of a pre-gospel understanding in a people's culture as a forerunner to evangelization. The results of both the Alexandrian model and applications of the same principle throughout the history of the church have been debated. The danger of SYNCRETISM is ever present in such formulations.

Christianity spread quickly across Roman North Africa among the educated colonial classes. These were the first Latin-speaking churches in the world. There was some use of the Punic language, brought by the Phoenicians who had colonized Carthage, but it is not clear that the church ever penetrated to the Berber vernacular of the villages and nomads. By not using the heart language of the peasant population, it was assured that these groups would turn to Islam in the seventh century. The major lesson learned from the experience in North Africa is that the church needs to penetrate the common language of the people. While the church in this area produced outstanding theologians, including the key figure in Western theology, AUGUSTINE OF HIPPO, the theological formulations did not stop the rapid spread of Islam.

The Donatist controversy, which revolved around what was to be the church's stand toward those who deny the faith during times of persecution, further weakened the church of North Africa. Nevertheless, from a missiological perspective it is sobering to note the absence of Christianity today in what had been an influential center.

The earliest Christian kingdom was Edessa, which was one of the sources for the spread of the gospel in Armenia, the second Christian kingdom. Tradition tells of the visit of the apostle Thomas to India. Such a voyage would have been possible; Roman coins found in India indicate a trading pattern. The Mar Thoma (St. Thomas) Christians regard their origin in the ministry of the apostle. The church certainly was in India in the first centuries of the Christian era.

## History of Missions

The conversion of the emperor Constantine dramatically changed the picture for the developing church. From a persecuted minority, the church became legal and then socially acceptable. The peace of the church from external persecution provided the opportunity to solve its theological disputes, a process in which the emperors from Constantine on took part. The trinitarian and christological disputes gave rise to what are sometimes called the Oriental Eastern churches, which adopted a doctrinal stance different from the Chalcedonian formulas. These churches were missionary centers, with the NESTORIAN MISSION movement reaching into China.

Even before Christianity became recognized as the official religion of the Roman Empire (A.D. 333), the gospel had penetrated the western and northern provinces of the empire. Irenaeus (c. 130–c. 200), bishop of Lyons, writes of using Celtic as well as Latin in the church, which signifies the presence of the church among the less educated population. When Christianity became the religion of the empire, more direct assaults could be made against paganism. However, the gain in legitimacy was at the expense of an increasing nominalism. Monasticism was in part a reaction to the lower standard of Christianity.

PATRICK (c. 389–461) was captured by Irish raiders from his home in England as a youth. After six years, he escaped and entered a monastery in France. Persistent visions led him to return to Ireland at the age of forty-three, where he labored until his death. When he began his work, Ireland was nearly entirely pagan but by the time he died, Ireland was largely Christian. Later Celtic monks would be responsible for evangelizing large parts of Europe (see CELTIC MISSIONARY MOVEMENT).

One of the turning points in Europe was the baptism of Clovis, king of the Franks. He had married (in 493) a Christian princess, Clotilda of Burgundy, who did her best to convert him. Clovis vowed if the Christian God would help him defeat his enemies, the Alemanni, he would convert. On Christmas day 496 he was baptized along with three thousand of his soldiers. Other rulers had converted, but Clovis was the first to accept, to the extent he understood, the Catholic faith instead of Arianism.

**The Dark Ages, 500–1000.** The classical world was passing. The barbarians pouring out of the Central European plain overran western Europe. The Vikings raided as far as Constantinople and terrorized Britain and northern Europe. Centers of learning were special targets because they were wealthy, yet even the horrors of these encounters presented an opportunity for the gospel. These five hundred years were the time when the church attempted to tame the barbarians and make their conversion more than nom-

inal. The three key factors in this period were royal patronage, martyrdom, and monasticism (see also MONASTIC MOVEMENT).

Another challenge to Christendom came from Arabia, where Muhammad gathered his followers and provided them with a sense of unity and mission. They swept over Christian lands and within a hundred years of Muhammad's death, all of North Africa and most of Spain, as well as Palestine and Syria were under Muslim control. Checked for the first time by Charles Martel at Tours in 732, Muslims still sacked Rome in 846. Sicily was a Muslim country by 902. Finally in 1453, Constantinople itself fell to the Muslims, ending over a thousand years of primacy in Christendom.

Yet in spite of perilous times, the church continued to be found in new places. Irish missionaries established monasteries on the rugged Scottish coast and evangelized Britain. At the same time a mission was sent by Pope Gregory the Great to the Anglo-Saxons who had supplanted the native Britons. In 596 Augustine and a party of monks made their way to Kent, where Ethelbert (c. 560–616) was king. He had married Bertha, a Christian princess from Gaul and by the end of the year, Ethelbert and ten thousand Saxons were baptized. The Celtic missionaries had slightly different customs which had been preserved in their more isolated settings. While these differences seem insignificant to modern readers, it raised the question that reappears in other ages: Who has the right to resolve differences? In the end Rome prevailed, which set a pattern that endured until the REFORMATION.

The advance of the church was not without compromise, exemplified by Pope Gregory, who advised his missionaries to reconsecrate the pagan temples, destroying only the idols in them. Likewise, pagan festivals were remade into Christian holy days and traditional religious customs baptized as Christian symbols. The origins of the Christmas tree, the Yule log, and even the traditional date of Christmas are examples of this ACCOMMODATION.

There were POWER ENCOUNTERS between the missionaries and the indigenous people. BONIFACE, apostle to the Germans, felled the sacred oak of Thor in Hesse. The gospel made a slow, steady advance through Europe, though it is doubtful that the pagan influences were ever fully rooted out, surfacing again in folk stories of trolls and fairies, with syncretism affecting church life. Some peoples were more resistant to the gospel and many monks were martyred.

The schism between the church in the eastern and western halves of the Roman Empire was not official until the bull of excommunication of 1054 and even then it was only the hierarchies that were excommunicated. However, the drift can be detected earlier in the different theologi-

cal foci that were developing. The importance for missions is that the eastern church did not insist on the same linguistic unity that the western church did. It is significant that ULFILAS (c. 311–383), the missionary bishop who translated the Bible for the Goths, was consecrated at Constantinople, though his Arianism keeps him from being claimed by the Eastern Orthodox. In the eighth century when CYRIL and METHODIUS undertook missionary work among the Slavic-speaking Moravians, they were opposed by missionaries connected with the pope because of their translation work. The three principles that these two brothers from Thessalonica put forward were the use of the vernacular in worship, the employment of indigenous clergy, and the eventual selfhood of the church. They traveled to Rome, where they were able to celebrate the Slavonic liturgy in the pope's presence. However, when Methodius returned to Moravia as a bishop, he faced opposition and eventual expulsion. Their disciples spread throughout the Slavic lands, giving rise to the circumstances that led to the conversion of Vladimir in 988. PRINCE VLADIMIR, who was descended from Vikings, used his authority to force his followers into the fold of the church, thereby setting one of the patterns for successive rulers of Russia. In spite of its beginnings, the church in Russia has endured for more than a thousand years, at times under repressive rulers who tried to control it.

**The Medieval World, 1000–1500.** As the Christian church entered its second millennium, it was a mainly European phenomenon. Vestiges of the ancient churches existed in Muslim-controlled territory, the church had a foothold in India and Ethiopia, but the Nestorian work in China had been suppressed. The Scandinavian peoples were initially resistant to the gospel, but by the late twelfth century, the church had been planted in the Nordic lands. The paganism that had been the religion was hard to suppress and still carries on in Nordic folklore.

The CRUSADES are perhaps the least likely vehicle for missionary expansion in the history of the church. Conceived as an attempt to wrest control of the Holy Land from the Muslims, the military adventures spanned two hundred years and resulted in thousands of lives lost. The attempt to use force to convert unbelievers, while it had a seven-hundred-year tradition in the church, was a failure, in part because the Crusaders found it easier to kill the infidels than reason with them. The attempts to witness to Muslims by the humble FRANCIS OF ASSISI (1181–1226) and the scholarly RAYMOND LULL (c. 1235–1315) are bright spots on an otherwise bleak landscape. Lull was martyred in North Africa. Francis managed to preach before the Sultan of Egypt, who is reported to have said, "If I meet any more Chris-

tians like you I will become one myself." The lasting legacy of the Crusades is enmity between Muslims and Christians that exists to this day.

The rumored existence of a Christian kingdom to the east of the Muslim-dominated lands prompted speculation. Several expeditions were undertaken to the Mongols, with varying degrees of success. The Christian kingdom was not found. However, the Mongols who ruled Central Asia threatened the Muslim Empire, capturing and destroying Baghdad in 1258 and reaching Damascus two years later. The Nestorian church enjoyed a favorable position under the Mongols it had not known before. But in the end the Mongols came under the Muslim culture and the opportunity was lost to bring them into the realm of the church.

The traveler Marco Polo brought back tales of the Chinese Empire and a request from the Kublai Khan for one hundred scholars to debate the virtues of the Christian faith. JOHN OF MONTECORVINO (c. 1247–1328), a Franciscan, undertook the journey, reaching Beijing in 1294. By the time of his death (1328), he had been joined by three other Franciscans and had been appointed archbishop by the pope. John had baptized several thousand people; however, after his death, the church in China declined because more missionaries were not sent.

**The Age of Discovery, 1500–1600.** The Crusades fueled a desire to reach the East by circumventing the lands under Muslim control. Voyages of exploration were undertaken to reach the East Indies to secure a trade route for the spices of the East and to attempt to find allies in the continuing crusade against Islam. Prince Henry the Navigator (1394–1460) had sent crews down the coast of Africa. Christopher Columbus tried to reach the East by sailing west and desired to bring the benefits of Christianity as well as securing lands and riches for his patron, Isabella, queen of Spain. In 1493, to settle a dispute between two Catholic sovereigns, the pope divided the world between the nations of Spain and Portugal with the commission to bring the true faith to the lands that they conquered. All the lands west of the line were to belong to Spain, those to the east to Portugal. When the line was moved to the west a year later, Brazil came under Portugal. The conquest of the New World was accomplished with considerable violence by the *conquistadors*. Some of the missionaries to Spanish America became vocal champions of the Indians. The best known was Bartholomew de Las Casas (1474–1566), who petitioned the Spanish throne for fair treatment of the Indians. Pedro Claver (1581–1654), a Jesuit, devoted his life to ministering to the African slaves brought to work the plantations. It is said he baptized over three hundred thousand slaves.

## History of Missions

When in 1534 IGNATIUS OF LOYOLA gathered with his six friends to form the Jesuits, a potent missionary force was launched. This new order was subject to the pope and devoted to the re-conversion of heretics and the conversion of pagans to the Catholic faith. By 1640 Jesuit missionaries had been in most of the then known world. One of the original six, FRANCIS XAVIER, was not only to become a famous Catholic missionary, but arguably one of the greatest missionaries of all time. Xavier first worked among the illiterate fisherfolk in India, but news of the potential for evangelism in Japan led him there. One of Xavier's lasting contributions to missionary thinking arose out his experience in Japan. His previous ministry among low-caste people did not prepare him for the advanced culture and traditions of the Japanese. Rather than tear down everything in the culture, Xavier sought to refine and re-create elements of tradition. In some ways, this is an extension of the policy carried out during the evangelization of Europe when pagan customs were incorporated into the faith. It was to have great consequences and some controversy in the missionaries who followed Xavier.

Another great innovative Catholic missionary was MATTEO RICCI (1552–1610), who labored in China. An expert clockmaker, he presented clocks as gifts to the Chinese and when the clocks needed to be wound he used the opportunity to preach. He dressed as a Confucian scholar and allowed his converts to observe the rites that honored Confucius and the family. Ricci's principle was to make the gospel as acceptable as possible to the Chinese and, judging by the number of converts of high rank, he was successful. The question of accommodation, however easy to enunciate, is extremely difficult to practice without compromising the gospel.

**Roman Catholic Missions, 1600 to 1800.** The advantages of the Padroado, which divided the world between Spain and Portugal, meant that the missionaries could count on support, if not overly generous, from the colonial authorities. But it broke down because Portugal, whose population at the time was around one million, could not fulfill the missionary mandate. Thus in 1622 Pope Gregory XV established the Sacred Congregation for the Propagation of the Faith to assume the missionary task. Francesco Ingoli, the first head of the Propaganda, was a remarkable missionary statesman. Ingoli pushed for the rapid development of indigenous clergy and the freeing of Christian work from colonial attachments. In 1659 the Propaganda issued instructions to the vicars apostolic (heads of missionary regions) not to attempt to change customs of indigenous peoples unless these practices were distinctly non-Christian. "What could be more ab-

surd than to transport France, Spain, Italy or some other European country to China."

In India ROBERT DE NOBILI (1577–1656) followed the methods of Ricci by adapting his method of presentation to Brahman customs. While he gained some success with the upper castes, he faced opposition from other European missionaries who accused him of theological compromise. It was only when the lower castes were the target of missionary work that what might be termed a MASS MOVEMENT occurred.

With the decline of Spain and Portugal, France became the great Roman Catholic missionary source. French expeditions had priests with them who journeyed with the explorers into the interior of North America, establishing missions among the indigenous populations. In France a nun of the Ursuline order, Mary of the Incarnation, had a vision of missionary work in Canada. Arriving in Montreal in 1639, the first six members of the order were the forerunners of the considerable involvement of nuns in missionary work. In Paraguay Jesuits established self-sufficient villages or *reducciones* in which they gathered their Indian converts. These were places of safety to protect the converts from hostile tribes and the colonial slave traders. While the church was the center of the community life, from the standpoint of expansion of the church, the work among the Guaraní was a failure because while the Jesuits conducted their mission for more than a century, they brought no candidate for the priesthood forward from the Indians.

The second half of the eighteenth century saw the eclipse of Roman Catholic missions. Among the reasons for this change was the evolving political situation with Protestant nations becoming world powers. In some countries a reaction against Christianity set in and many missionaries were martyred. The final blow was the suppression of the Jesuits by Pope Clement XIV in 1773. The loss of their missionaries and influence was at that time irreplaceable.

**Eastern Orthodox Missions.** After the Great Schism (1054), the histories of the Western and Eastern branches of Christianity drifted even farther apart. The Tartar invasion was the crucible that forged the Russian nation but it also hindered evangelism. However, there were notable missionary heroes of the Orthodox Church, all of whom shared the same concern for the Bible and liturgy to be in the language of the people. STEPHEN OF PERM (1340–96) evangelized the Zyrians, reducing their language to writing. MAKARIUS GLOUKAREV (1792–1847) worked in the Altai Mountains, incorporating education and health care into his missionary work and being one of the first to see the ministry of women. Nicholas Illiminiski (1821–91) was a linguist who became a brilliant missionary strategist. While he was never a missionary in the traditional sense, he discov-

ered that the use of Arabic script was reinforcing the Tartars' allegiance to Islam rather than instructing them in Christianity. Illiminiski reduced the Tartar language to writing using Russian script and promoted the use of vernacular languages to teach Christian truth. INNOCENT VENIAMINOV (1797–1878) answered the missionary call to Russian Alaska, planting the church among the Aleuts. He also adopted the use of the vernacular and was proficient in navigating his kayak around his island parish. After his wife died, he became a monk, taking the name Innocent, and was made a missionary bishop for the vast territory of Siberia. He ended his service to the Church by occupying the highest office, metropolitan of Moscow. One of the missionaries that he influenced was NICOLAS KASATKIN (1836–1912), who pioneered the Orthodox Church in Japan. Kasatkin's method of making each believer responsible to teach another person mobilized the Japanese.

The common elements in these examples were the use of the vernacular and the creation of an indigenous clergy.

**The Beginnings of Protestant Missions.** At the time of the Protestant Reformation, the countries that embraced the Reformation were not the world's dominant powers. Furthermore, internal squabbles as well as pressure from the Catholic Church made missions impossible. The response of the Reformers was to teach that the obligation for missionary work had ceased with the apostles (see also REFORMATION AND MISSION). There were notable exceptions, such as Justinian von Welz (1621–68), who advocated missionary work. When Holland became a world power, chaplains were sent to its colonies. However, any missionary effort was to come after their primary task of meeting the needs of the colonists.

The discovery of America prompted a new interest in reaching the Native American population. The charter of the colony of Massachusetts included the statement that the principal purpose of the plantation was to convert the natives to Christianity. The first successful attempt was by JOHN ELIOT (1604–90), who learned the language of the Pequots and organized his converts into "Praying Towns" so they could live Christian lives. He is remembered for his Bible translation into the Indian language. DAVID BRAINERD (1718–47), a close friend of JONATHAN EDWARDS, also labored among the Indians. When he died, exhausted by his labors, he left behind a diary that influenced both WILLIAM CAREY and HENRY MARTYN.

The European missionary enterprise had its start in the movement known as PIETISM. *Pia Desideria* written by Philip Jakob Spener outlined the necessity for personal conversion, holiness, fellowship, and witness. As the movement grew in the churches, King Frederick IV of Denmark decided that he should send missionaries to his

tiny colony of Tranquebar. He turned to the center of pietism in Halle in Germany for recruits. August Hermann Francke (1663–1727) selected two men, BARTHOLOMAEUS ZIEGENBALG and Henry Plüschau, who arrived on the field in 1706, the first non-Roman Catholic missionaries in India. Ziegenbalg (1683–1719), with no precedence to guide him, unerringly made the right choices and the best of missionary work followed the principles he laid down for Bible translation, an accurate understanding of local culture, definite and personal conversion, and development of indigenous clergy as quickly as possible. He saw the potential of using education to spread the gospel because Christians must be able to read the Word of God.

Another missionary leader influenced by pietism was Count NICOLAUS LUDWIG VON ZINZENDORF, who had welcomed the Brethren of the Common Life who had been exiled from Moravia to settle on his estate at Herrnhut. Hearing that the Danish mission to Greenland would likely be abandoned, he proposed that the Moravians undertake the mission. August 21, 1732, is celebrated by the Moravian churches as the beginning of their missionary work. In addition to the work in Greenland, the Moravians sent missionaries to the West Indies and Surinam (see also MORAVIAN MISSIONS).

**The Great Century of Missions.** The explosion in Protestant missions coincided with the European mastery of speed in the form of the steamship and power in the form of the steam engine. As the European powers scrambled to carve out colonies in the rest of the world, so missionary interest in the spiritual welfare of these peoples increased. The voyages of Captain Cook stirred WILLIAM CAREY, whose *An Enquiry into the Obligations of Christians to use Means for the Conversion of Heathens* (1792) was a stirring call to missions. Carey challenged the generally accepted theological notions that the missionary mandate had ceased. Carey (1761–1834) was a shoemaker and schoolteacher. A self-taught man, he is sometimes referred to as "the father of modern missions." This is not accurate, as Carey knew about the work of previous missionaries. However, Carey's importance was as a forerunner in the English-speaking world which has produced in the time since Carey the overwhelming majority of Protestant missionaries. Landing in India in 1793, he worked as a plantation manager for five years. With the arrival of more Baptist missionaries in 1799, the missionary work progressed.

Carey was persuaded to join JOSHUA MARSHMAN (1768–1837), a schoolteacher, and WILLIAM WARD (1769–1823), a printer, in establishing a station at the Danish enclave of Serampore, sixteen miles from Calcutta. They established a Baptist church and engaged in preaching tours. Their

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great work was in translation. In thirty years, six whole Bibles, twenty-three complete New Testaments, as well as Bible portions in ten additional languages were printed. They were students of Indian culture, with Ward publishing a book on Hindu culture in 1811.

While the SERAMPORE TRIO had education as one of their goals, it was ALEXANDER DUFF (1806–78) who opened the first English-speaking institution of higher education in India. Duff's aims were both educational and evangelistic and while he only saw thirty-three converts in eighteen years, these were solid conversions. Duff's methods were widely copied in other areas.

ADONIRAM JUDSON (1788–1850) was the pioneer in Burma (Myanmar). ANN HAZELTINE JUDSON (1789–1826) was one of the first missionary heroines, literally keeping her husband alive during his captivity in the Anglo-Burmese war. Judson's work lived on in his translation of the Bible into Burmese. But a greater legacy was to be found in one of his converts, KO THA BYU, who brought the gospel to his own Karen people. The Karens had a tradition of a Creator God whom they had displeased because of their sin. The gospel told them of a Savior who paid the price of their sin. A mass movement occurred among the Karens.

By no means the first missionary to Africa, DAVID LIVINGSTONE (1813–73) is known for his explorations and opposition to the slavery. Son-in-law to ROBERT MOFFAT (1795–1883), who served for forty-eight years among the Tswana people of Southern Africa, Livingstone was not content to stay in one place. Beckoned on by “the smoke of a thousand villages” that had never heard the gospel, he explored the interior. It was his conviction that only as Africa became Christian and developed economically could the horrors of the slave trade be stopped.

Christianity's entrance into China was with the accompaniment of commercial interests. The first Protestant missionary in China was ROBERT MORRISON (1782–1834). He arrived when it was illegal for missionaries to preach the gospel and was compelled to live in hiding. However, his fluency in Chinese was so great that he became a translator for the East India Company. The trade in tea was causing an imbalance of payments for the British as the Chinese demanded silver for their tea. The answer for the British, who controlled the areas that produced opium, was to force China to allow trade in the narcotic. Two opium wars opened China to trade and allowed the residence of foreigners in China and transferred Hong Kong to Britain. KARL F. A. GÜTZLAFF (1803–51) envisioned a grand strategy for evangelizing the interior of China by employing native agents as *colporteurs* (see COLPORTAGE) and evangelists. Unfortunately, his agents were not always trustworthy and did not carry out the missionary work for which they were paid. How-

ever, Gützlaff's work was not in vain as he made the outside world aware of the provinces. Another result of the opium trade and the entrance of missionaries was the T'ai P'ing rebellion. Hung Hsiu-Ch'uan (1814–64) had received Christian literature from Liang Fah (1789–1855), the first ordained Chinese Protestant pastor. Through a series of dreams he conceived of his destiny to reform China through Christian principles as he understood them. The extent of his sect's orthodoxy is debated, but he used the Lord's Prayer and the Ten Commandments, with the fifth enhanced to include filial piety and the seventh to prohibit opium use. This peaceful movement was transformed between 1848 and 1853 into a revolutionary army that had its goal of overthrowing the Manchu dynasty. Nanking was captured by the rebels in 1853 and for eleven years was the capital of Hung's dynasty. The imperial forces assisted by the Western powers crushed the revolt. Ironically Charles Gordon, the British Army officer who commanded the imperial troops, was as much a Bible reader as Hung, whose printers had been distributing Morrison's translation at a great rate.

The great visionary for China was JAMES HUDSON TAYLOR, who founded the CHINA INLAND MISSION to place missionaries in the interior of China. His workers wore Chinese dress and adapted as much as possible to the Chinese way of life. Taylor accepted missionaries who had little formal education, which was a change from the societies that were growing more professional. In most cases his recruits were fine missionaries and many became superior linguists. He also had the mission headquarters in China so that the work could be directed by those who knew the local situation.

The gospel had some success in China so that by the end of the nineteenth century there were about half a million adherents, but it also spawned fear and resistance. China was still in turmoil, with foreign nations making more demands and in some cases occupying territory. Opposition to foreigners and Christians exploded in 1900 with the formation of Righteous Harmonious Fists (Boxers), supported by the empress dowager. The Boxers killed Chinese Christians and missionaries and destroyed mission property. It was the greatest loss of missionaries' lives to that time. A military force from the Western powers finally suppressed the rebellion.

Missionary work in the twentieth century expanded dramatically. The Bible was translated into more languages. As the Bible was made available in Africa, the phenomenon of separatist churches erupted. The result of a vision of their founder, such as the Church of SIMON KIMBANGU, these groups which are variously called Zionist or Ethiopian are conveniently referred to as African Independent Churches to indicate their non-

missionary origin. Their doctrines are typically a mixture of traditional African cultures and the biblical revelation. These indigenized forms of Christianity engaged the concerns of the people and provided an answer to a population transitioning to the pressures of the modern world (see AFRICAN INITIATED CHURCH MOVEMENT).

The twentieth century was also marked by a worldwide charismatic phenomenon, that grew out of the Holiness movement. This renewal, which resulted in the formation of Pentecostal denominations, provided a fresh impetus for missionary work. The outbreak of charismatic activity in the older traditional denominations has prompted a new interest in spreading a gospel of power encounters with the forces of evil (see also PENTECOSTAL MISSIONS).

In this survey of expansion of the church, several themes have reappeared. The Bible, in the vernacular of the people, is a powerful force for transformation of societies. Empowerment of converts, either by recognizing them as leaders through ordination or through separatist movements, is the way the church grows in a culture. The contagious sharing of what has been experienced in Christ empowered by the Holy Spirit, either by missionaries or converts, is the key to church growth.

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**Ignatius of Loyola** (c. 1491–1556). Spanish founder of the Jesuits. Born in the Basque region of Spain, until 1521 he pursued a military career but during convalescence from a wound he was converted to Christ through reading devotional books. His resolve to change his life led him to write the *Spiritual Exercises*, a program designed to produce mastery of the will. A pilgrimage to

the Holy Land in 1523 was intended to become a permanent mission to the Muslims of the Middle East and North Africa, but Christians in the area deterred him. He returned to study at the universities of Barcelona, Alcalá, Salamanca, and Paris, at each place introducing students to the *Spiritual Exercises*. In 1540 he and six companions received papal permission to found The Society of Jesus. Ignatius trained his Jesuits for social service and missionary work, with special emphasis given to the establishment of educational institutions.

From 1547 until his death, he oversaw the expansion of the order throughout Europe, Asia, and the Americas. His *Constitutions of the Society of Jesus* outlined the educational philosophy of the order; it is still used in its original form today. The combination of spiritual devotion, academic rigor, and missionary fervor that came to characterize the Jesuits has been inspirational to Catholics and Protestants alike.

LARRY POSTON

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**Indigenous Churches.** The term “indigenous” comes from biology and indicates a plant or animal native to an area. Missiologists adopted the word and used it to refer to churches that reflect the cultural distinctives of their ethnolinguistic group. The missionary effort to establish indigenous churches is an effort to plant churches that fit naturally into their environment and to avoid planting churches that replicate Western patterns.

Missionary efforts to establish indigenous churches are attempts to do missions as the apostle Paul did. A brief recital of Paul's missionary methods demonstrates this fact. Paul served as an itinerant missionary, never staying more than three years in any city. Paul's approach to evangelizing regions was to plant churches in cities from which the gospel would permeate the surrounding areas. He never appealed to the churches in Antioch or Jerusalem for funds with which to support the new churches. Rather, he expected the churches to support themselves. Paul appointed and trained elders to lead all the churches he planted. He gave the churches over to the care of the Holy Spirit, but he also visited them and wrote to them periodically.

HENRY VENN (1796–1873) of the CHURCH MISSIONARY SOCIETY and RUFUS ANDERSON (1796–1880) of the AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS first used the term “indigenous church” in the mid-nineteenth century. They both wrote about the necessity of planting “three-self” churches—churches that would be self-supporting, self-governing, and self-propagating (Venn

## Indigenous Churches

used the term “self-extending”). They exhorted missionaries to establish churches that could support themselves, govern themselves, and carry out a program of evangelism and missions. They cautioned missionaries about becoming absorbed in pastoring and maintaining churches, insisting that the missionary’s primary task must be planting new churches that would be “self-reliant” and “purely native.” They instructed their missionaries to train national pastors and hand the care of the churches over to them at the earliest opportunity. Venn coupled the concept of indigenous churches with euthanasia in missions. By euthanasia he meant that missionaries should plant churches, train leaders, and then move on to new, unevangelized regions. Henry Venn believed that missionaries should always be temporary workers, not permanent fixtures.

JOHN L. NEVIUS (1829–93), a Presbyterian missionary to China, built on Venn and Anderson’s indigenous principles in his classic work, *Planting and Development of Missionary Churches*. Nevius developed a set of principles that came to be called “The NEVIUS PLAN”: (1) Christians should continue to live in their neighborhoods and pursue their occupations, being self-supporting and witnessing to their co-workers and neighbors. (2) Missions should only develop programs and institutions that the national church desired and could support. (3) The national churches should call out and support their own pastors. (4) Churches should be built in the native style with money and materials given by the church members. (5) Intensive biblical and doctrinal instruction should be provided for church leaders every year. In his writings Nevius criticized the heavily subsidized work that most missions carried on in China. Nevius’s principles had little impact in China, but when the American Presbyterians began their work in Korea, the new missionaries invited Nevius to advise them. They adopted his plan and enjoyed great success.

ROLAND ALLEN (1868–1947), an Anglican priest, served as a missionary in China with the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS from 1892 until 1904. Like Nevius, he criticized the methods employed by most missions in China. He wrote several books, but expressed his philosophy of indigenous missions in *Missionary Methods: St. Paul’s or Ours?* (1912) and *The Spontaneous Expansion of the Church* (1927).

Allen emphasized the role of the Holy Spirit in missions and encouraged missionaries to work in itinerant church planting, trusting the Holy Spirit to develop the churches. Allen’s main principles are these: (1) All permanent teaching must be intelligible and so easily understood that those who receive it can retain it, use it, and pass it on. (2) All organizations should be set up in a way that national Christians can maintain them.

(3) Church finances should be provided and controlled by the local church members. (4) Christians should be taught to provide pastoral care for each other. (5) Missionaries should give national believers the authority to exercise spiritual gifts freely and at once. Allen’s principles have influenced many twentieth-century missiologists, most prominently DONALD MCGAVRAN.

MELVIN HODGES (1909–86), a missionary and mission administrator with the Assemblies of God, wrote *The Indigenous Church* (1953). Widely used in missions courses, this book expressed the ideas of Venn, Anderson, Nevius, and Allen in an updated, popular format. Hodges acknowledged the difficulty missionaries experience in changing a field from a subsidy approach to an indigenous approach. He also emphasized training national workers and giving them responsibility for the care of the churches, freeing the missionaries to concentrate on starting new churches.

In his book, *Verdict Theology in Missionary Theology*, ALAN TIPPETT (1911–88) updated the three-self formula of Henry Venn. Tippet served on the faculty of the School of World Mission at Fuller Seminary and was a member of Donald McGavran’s inner circle. The writings of Tippet, McGavran, and others show that the CHURCH GROWTH MOVEMENT accepted and built on the work of the earlier proponents of indigenous missions.

In *Verdict Theology* Tippet proposed a sixfold description of an indigenous church: (1) Self-image. The church sees itself as being independent from the mission, serving as Christ’s church in its locality. (2) Self-functioning. The church is capable of carrying on all the normal functions of a church—worship, Christian education, and so on. (3) Self-determining. This means the church can and does make its own decisions. The local churches do not depend on the mission to make their decisions for them. Tippet echoes Venn in saying that the mission has to die for the church to be born. (4) Self-supporting. The church carries its own financial burdens and finances its own service projects. (5) Self-propagation. The national church sees itself as responsible for carrying out the GREAT COMMISSION. The church gives itself wholeheartedly to evangelism and missions. (6) Self-giving. An indigenous church knows the social needs of its community and endeavors to minister to those needs.

Tippet summarizes his understanding of the indigenous church with this definition: “When the indigenous people of a community think of the Lord as their own, not a foreign Christ; when they do things as unto the Lord, meeting the cultural needs around them, worshipping in patterns they understand; when their congregations function in participation in a body which is structurally indigenous; then you have an indigenous church” (136).

In recent years some missiologists have suggested adding a seventh mark to Tippet's list—self-theologizing. They believe a truly indigenous church will develop its own theology, expressed in culturally appropriate ways. These theologies would affirm the central doctrines of the Christian faith, but they would express them using metaphors and concepts that reflect their own unique cultures.

Missionaries who seek to establish indigenous churches should keep these principles in mind as they begin their work: (1) Missionaries should plant churches with the goal in mind. This means that the desired outcome—an indigenous church—should influence the methods employed. (2) There will always be a dynamic tension between supracultural doctrines and variable cultural traits. (3) Church planters should expect the churches to support themselves from the beginning. (4) Bible study groups should be encouraged to make basic decisions even before they organize as churches. (5) Missionaries should encourage new congregations to evangelize their communities and seek opportunities to begin new churches. (6) Missionaries should always use reproducible methods of evangelism, teaching, preaching, and leadership. (7) Missionaries should give priority to developing nationals to serve as church leaders. (8) Missionaries should view themselves as temporary church planters rather than permanent pastors. (9) Missionaries should resist the temptation to establish institutions and wait for the national church to take the initiative. (10) Missionaries must allow the national churches to develop theologies and practices that are biblical yet appropriate in their cultural settings.

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**Interagency Cooperation.** While the days of mission agencies acting as lone rangers continue to diminish, there is still progress to be made. A number of external factors will continue the push toward cooperation: the dwindling number of full-time missionaries; the increase of short-termers; churches doing their own selecting, training, sending, and mentoring; the diminishing appreciation for denominations; ministry overlap between agencies (reduplicating support personnel); the difficulty of fundraising for workers and agency maintenance. More by necessity than design, interagency cooperation provides a solution for survival and ministry.

Interagency cooperation includes a number of risks for those who wish to participate. Agency boards, leaders, and personnel will worry about a number of issues: Will they lose the agency's distinctive for existence? Will the agency's mission statement and core values be compromised? How can the different philosophies of ministry be unified? Should they? If certain positions in the agency are no longer necessary, what happens to those who filled them? What energy costs will be necessary to maintain productive cooperation? Who funds what? And of deeper concern, will their agency die?

The trust factor figures large in interagency cooperation. To offset some of the above concerns, courting should precede the wedding contract. When they eventually say, "I do," they say "yes" to commitment, character, a common vision, costs, cooperation, and communication over concerns, and "no" to competition and comparison.

The rewards of interagency cooperation must move beyond survival. And they can. From the perspective of agency personnel, the pooling of personnel and finances can meet their needs from recruitment to retirement much more adequately. From the perspective of ministry projects and programs, interagency cooperation can expand the kingdom of God in ways no single agency can. Some of these efforts may be short-term, some long-term. But all processes should be driven by the unity-diversity of the participants, thereby glorifying the creative God behind them.

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**Judson, Adoniram** (1788–1850). American missionary to Myanmar. Born in Malden, Massachusetts, and one of America's best known missionaries, he and his wife, ANN HASSELTINE JUDSON (1789–1826), sailed for India from Salem, Massachusetts, on February 19, 1812, with the first American foreign missions contingent. Though sponsored by the Congregationalist AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, the Judsons became Baptists while en route to Asia. This decision led to their founding the first mission to Burma (now Myanmar) and the formation of what became the American Baptist Missionary Union to support them and other missionaries.

Gifted linguistically, Judson labored to learn Burmese, a complex language. In 1834 he completed the Burmese Bible and his *Dictionary*,

## Judson, Ann Hazeltine

*English and Burmese* in 1849. A church was established despite Judson's horrendous seventeen-month imprisonment, the death of his first wife (1826) and child (1827), the death of Sara Boardman Judson (1845), his second wife, and his own persistent ill health. Returning to America in 1845, Judson advanced the expanding foreign missions movement. In 1846 he married Emily Chubbeck, a novelist, and returned to Burma. On a voyage to improve his health he died near the Andaman Islands on April 12, 1850, and was buried at sea.

The son of a Congregationalist clergyman, alumnus of Brown University (B.A., 1807) and Andover Seminary (B.D., 1810), Judson is remembered for a Burmese church of seven thousand members at his death, his translation work, and his contribution to the launching of American foreign missions.

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**Judson, Ann Hazeltine** (1789–1826). American pioneer missionary in Myanmar. Judson was truly a lady of firsts: the first American woman missionary, the first missionary wife who felt her own call to missions, the first woman missionary who wrote on missionary life and the conditions of mission work (and who became the leading female missionary author of the early nineteenth century), the first missionary woman who addressed the specific concerns of women, and the first wife of Adoniram Judson.

The Judsons sailed to India thirteen days after their marriage in 1812, and eventually established mission work in Burma. Ann learned the language quickly and began a women's Sunday class to study the Scriptures that her husband was translating. The difficult living conditions contributed to constant illness, and she was forced to leave Burma on several occasions for medical reasons. Her first child, a son, died at seven months of age. Her courage was sorely tested when war broke out between England and Burma, and Adoniram was imprisoned. Pregnant and alone, she got food and clothing through to him and kept him alive. When Adoniram was sent on a death march, Ann followed, carrying her newborn, and eventually became so ill that guards allowed Adoniram to care for her and the baby. The British liberated the Judsons in 1826, but both Ann and the baby girl died soon afterwards.

JUDITH LINGENFELTER

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**Kasatkin, Nicholas** (1836–1912). Russian Orthodox missionary to Japan. Kasatkin was born in the Smolensk province of Russia. Graduating at the top of his class, he was urged by his superiors to pursue a life in academia. He chose instead to go as the first Russian Orthodox missionary to Japan, arriving there on June 2, 1861.

The first seven years of ministry proved frustrating as Nicholas struggled with the Japanese language and customs, the xenophobia and persecution of the government, and the failure to baptize even one convert. Things began to change, however, when he baptized three men, including a Shinto priest, in 1868. With these three men as a foundation, the church began to grow. By 1880, the Russian Church elevated Nicholas as bishop of Japan for the almost 5,000 believers he had baptized. Although no other Russian missionaries had come to help, by 1896 the Orthodox Church had grown to over 23,000. By the fiftieth anniversary of his arrival in Japan, the church consisted of 33,017 Christians in 266 communities, 43 clergy, 121 lay preachers, 200 teachers, a seminary with 94 students, and 2 girls' schools with 80 students.

Together with his astounding accomplishments as a missionary and bishop, his other main contribution was the translation of the entire New Testament and most of the Old Testament, as well as many liturgical services into Japanese.

LUKE A. VERONIS

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**Keswick Convention.** An annual gathering in England begun modestly in the 1870s by evangelicals concerned about their increasing polarization, even bitter controversies, at a time when liberalism and AGNOSTICISM were making serious inroads into their churches. More, they were encouraged by the unexpected national impact of the first (1874) Moody/Sankey revival meetings in London coupled with the public cry for more authenticity in evangelical Christian living. The decision was taken to convene a conference that would seek to “promote Scriptural holiness” under the banner “All One in Christ Jesus.” The underlying conviction of Keswick's founders was that through the gospel Christ offered his people the possibility of living victoriously by his indwelling presence and power. In their eyes Scripture held out the prospect of Christians' enjoying unbroken fellowship with God and victory over all known sin. Sin was always possible, but not necessary. The biblical themes that were felt to need wide promotion were personal surrender to Christ and buoyant faith in his Word.

The first gathering took place in 1875 at Keswick in England's Lake District. From the outset the conventions attracted hundreds despite the sharp criticisms they provoked among some prominent evangelical theologians ("Keswick promotes sinless perfection!"). For twelve years Keswick excluded all reference to missions despite the growing evidence that when young Christians deliberately surrendered themselves to Christ, they increasingly sensed a drawing to missionary service in the world for which he died. Fortunately, when this was officially recognized, a portion of each convention, usually the morning of the closing day, was devoted to missionaries and overseas nationals speaking to "the claim of Christ to his people's willing service in the cause of the evangelization of the world." Over the years Keswick's influence on missions has been enormous, particularly on the STUDENT VOLUNTEER MOVEMENT and on the WORLD MISSIONARY CONFERENCE at Edinburgh (1910).

Through promotion by such prominent Christians as Bishop G. Handley Moule, J. HUDSON TAYLOR, G. Campbell Morgan, DWIGHT L. MOODY, ROBERT E. SPEER, JOHN R. MOTT, ARTHUR T. PIERSON, Donald Grey Barnhouse, BILLY GRAHAM, and many others, and through the proliferation of conventions throughout the world, Keswick has gained and retained high regard among evangelicals. It began the pattern of sending "missioners to missionaries" to bring them spiritual renewal while on the field; even today Keswick speakers continue to minister regularly in many parts of the world. Current activities include the publishing of annual reports, the radio broadcast of "Keswick Week," a tape library service for national churches, and a hospitality fund to enable furloughed missionaries and overseas nationals to attend conventions in the United Kingdom. In 1892 Keswick sent out AMY CARMICHAEL, its first missionary, and thereby inaugurated a pattern of supporting workers serving in a wide range of societies overseas. Indeed, for almost a century Keswick represented evangelical ecumenicity at its best, although at present it does not command its former dominant position. This is doubtless due to the emergence of more contemporary renewal movements and to the change in style among evangelicals through the dynamism and growth of the charismatic and "house church" movements, particularly in England.

ARTHUR F. GLASSER

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**Las Casas, Bartholmew de** (1474–1566). Spanish missionary to Latin America. The son of a merchant who had traveled on Columbus's second voyage, Las Casas himself arrived in the Caribbean in 1502 and after a return to Spain and fur-

ther studies, was ordained in 1507. Initially serving as an *encomendero* (recipient of a grant which gave control over Indians who were to provide labor and goods in exchange for protection and religious instruction) in Spain's colonial encomienda system, a conversion experience in August of 1514 led him to work for reform. Freeing his own slaves, he returned to Spain in 1515 to advocate for the Indians. He then launched a lifetime of attempts to initiate projects which would foster peaceful colonization, with varying success. He joined the Dominican Order in 1523.

His projects mostly met with opposition and failure, but his powerful and fertile writings were far more successful and the chief source of lasting influence. His thinking shaped the papal bull *Sublimis Deus* (1537), which recognized the Indians as rational beings with the same rights as Europeans. He also played a key role in the development and passing of a set of laws in 1542 which, among other things, limited the power of the *encomenderos* and prohibited slavery of the *indigenes*.

After retirement and final return to Spain in 1547, Las Casas engaged in major debates with Juan Ginés de Sepúlveda over the legitimacy of the Spanish conquests in the New World (1550–51). One of his most significant contributions was in developing the discussion on what would become the contemporary concept of HUMAN RIGHTS.

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**Latin America.** This continent must be studied in light of its unique geography, historical development, peoples, religions, and cultures, as well as its current, changing social environment. Only from that perspective can one fully understand the Latin spiritual mosaic, in particular, its vibrant evangelical Christianity. Latin America is very diverse, with each country displaying its own unique features.

**Geography and Population.** Latin America (Spanish- and Portuguese-speaking) is composed of nineteen nations, having 15 percent of the world's land mass and about 8 percent of the global population. Starting with Mexico's northern border, one travels 7,000 miles down to the bottom tip of Chile, just north of Antarctica, and at its widest 3,200 miles from Peru's Pacific coast eastward through Brazil to the Atlantic. Two of the nineteen countries are found in the Caribbean (Cuba and the Dominican Republic), while the other island nations enjoy their different heritages—English, French, and African. Puerto Rico is a North American Commonwealth island, and

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while it shares many historical, religious, and cultural values with the other nations it must be studied within its own Caribbean and U.S. realities. On the northern flank of South America are two nations that identify more with the CARIBBEAN—Suriname, Guyana, and the French colony, Guyane.

The races and peoples within each country are also very diverse. The original tribal peoples whom the Europeans met over 500 years ago still compose a significant percentage of the population. Called “Indians” (so named by mistake, because Columbus concluded erroneously that he had arrived in India) pre-Columbian (before Columbus) peoples are found primarily in Mexico (11% of 102 million people), Guatemala (50% of 12.2 million), Peru (45% of 26 million), Ecuador (21% of 12.6 million), Bolivia (55% of 8.3 million), and Chile (9% of 15.3 million). The black people (originally coming as African slaves and later as Caribbean immigrants) form a significant percentage of Latin America, particularly in the Caribbean and in a “black ribbon” on the Pacific Ocean coast, as well as in Brazil (6% black and 38% mulatto). People of pure European and Asian blood live in all the nations. However, most of the population is a mixture of the races, called “mestizos.”

Over 160 million Brazilians speak Portuguese, a result of the colonization by Portugal. Most of the remainder of 312 million people in the other eighteen nations speak Spanish, either as mother or trade tongue. But millions of Latin American pre-Columbian peoples also speak their historic language.

Latin America’s population is growing at the annual rate of 1.8 percent per year, and will double in 38 years. By the year 2010 it is projected to have some 589 million people and by the year 2025 the estimate surges to 691. In 1997, 72 percent of the continent was considered urban; 34 percent under the ages of 15 years and only 5 percent over age 65. It is helpful to compare Latin America’s annual GNP of \$3,310 to that of the less developed world (\$1,120), the more developed world (\$19,310), and the entire world (\$4,920).

**A Historical Panorama.** Modern Latin America must be understood from the perspective of its particular history and its four major time segments: (1) pre-Columbian times (ancient past to 1492); (2) the conquest and colonization (1492–1821); (3) the genesis and crisis of the new nations (1821–1930); and (4) the modern period (1930–92).

The demarcation date for the mutual discovery is 1492, when the Latin/European history begins in this newly discovered (for the Europeans) world. Evidence points to a crossing of the Bering straits some time prior to 20,000 B.C., and gradually the population moved down the conti-

nent. Vast civilizations had come and gone by the time Columbus landed, but in 1492 three major ones remained: the Aztecs in Central Mexico, the Maya in southern Mexico and Guatemala, and the Inca in the Andean region. Estimates of the Indian population in 1492 range widely between 15 million to an unrealistic 100 million.

The colonial history produced a mixed legacy. On the positive side the Europeans brought a system of education; they introduced new technology; they transferred two major languages—Spanish and Portuguese; they “evangelized” bringing a new religion—Roman Catholic Christianity; they introduced an entire social structure to organize and expand Spanish culture and society. On the negative side, the Spanish have been criticized severely for social and cultural evils inherent in the conquest and colonization. Europeans delivered diseases against which the Indians were defenseless and which killed millions, and brutal slave labor wiped out uncounted numbers. Early on there was a battle to determine whether these “primitive peoples” had souls or not. If not, then they were a higher level of animals for slave work. In Mexico alone, one estimate states that the Indian population dropped from 16,871,408 to 1,069,255 between 1532 and 1608. A few valiant priests defended the Indians, such as BARTHOLOMEW DE LAS CASAS, who battled until the Indians were declared to be human. Unfortunately, this humanity did not extend to Africans, who were then imported as slaves to work the colonial economy.

Following independence from both Spain (between 1820 and 1821) and Portugal (independence in 1822; with Brazil becoming a federal republic in 1889), the new nations struggled for viability and political/economic development from 1824 to 1880. It was relatively easy to defeat Spain and gain autonomy, but nearly impossible to organize and administrate stable republics. The map was redrawn, but the nations were in crisis, with political foundations unprepared for Western democracy. Into that leadership/power vacuum emerged the dictators, who took personal charge of their nations from the early nineteenth century even into the mid-twentieth century.

The 1880–1930 period was marked by relative peace and limited national development, with social positivism experiments (Brazil and Mexico are case studies) with its “scientific technocracy.” National infrastructure was developed, the armies grew stronger, and central governmental control extended. During this period the controversial role of the United States emerged as the Western Hemisphere’s superpower—generating an ongoing love–hate relationship between Latin America and the United States.

The modern period, starting in 1930, gradually increased social and political stability. During the 1960s and 1970s the right-wing military controlled most of the nations, with democracy fading even as violence and poverty increased. Fundamental political and economic structures did not begin to change substantially until the late 1980s and into the 1990s. By 1995, all but one country (Cuba) had voted for some form of democratically elected government. The 1990 collapse of Russian and European Marxism robbed the intellectual left of socialist/Marxist political models, which contributed to the 1990 electoral defeat of the Nicaraguan Sandinistas. Peace accords have been signed in El Salvador and Guatemala, and political stability has even opened space for former Marxists to run for and win public office.

Much faith continues to be placed in the hands of the new political technocrats, the market economy, privatization, microeconomic development, and growing stability of trade agreements within Latin America as well as with the United States and Pacific Rim nations. The military have currently retreated to their barracks. But dark signs loom over the continent: endemic corruption, the violent drug industry, political systems drastically needing overhaul, the uncontrolled growth of poverty, the breakdown of the family, and the fragmentation of fragile human social systems. The privatization of former state industries is creating immediate high unemployment, as are the cuts in traditional social programs and services. New liberationists and leftist intellectuals severely criticize the extremes of this “neo-liberalism.”

**The Spiritual Mosaic.** Latin America is historically and nominally Roman Catholic and Rome still considers Latin America within its religious world, which in 1900 was almost entirely Catholic. The continent has a general concept of God and the Bible, of the Virgin Mary, and of Jesus Christ (particularly his passion story). With certain notable exceptions, such as Uruguay and Argentina, Latin America is God-conscious and favorable to Christianity in the broad sense of the word.

However, probing deeper into the worldview, most Latins are presuppositionally spiritistic. This is particularly true of the pre-Columbian peoples, who for centuries worshiped their nature gods. Even with nominal conversion to Catholicism, their basic WORLDVIEW is spirit-controlled. Africa-originated spiritism is widespread, but in particular most visible in the Macumba and Umbanda cults of Brazil (*see also* LATIN AMERICAN NEW RELIGIOUS MOVEMENTS). Some 35% of Brazilians are active spiritists, and partial practitioners raise that population to 60%. Whether they come from the lowest social class or the movie stars or leading politicians, spiritism

attracts Brazilians. Anyone in Latin American Christian ministry must understand this worldview and be equipped to minister in the context of POWER ENCOUNTER—both evil and Triune God-provided.

Another aspect of the cultural and spiritual mosaic is the continental spirit of “Indianism,” currently on a continental rise. On the positive ledger, it celebrates the God-given values and cultures of these pre-Columbian peoples, recognizing their ethnic riches as well as their economic and political power in partial counteraction to centuries of abuse. Yet there are warning signs also, particularly the revival of traditional spiritism and pre-Columbian nature-worshiping religions.

Contemporary Latin Catholicism reveals a broad diversity of streams: the historic, traditional sacramentalist, hierarchy-ruled, in some nations allied with the oligarchy; a progressive wing with socialist to Marxist sympathies, attempting to articulate a new theology of liberation; a biblical studies circle that has generated solid Scripture resources; the charismatic “renewed” Catholics (many drawn back into Catholic mysticism but others still related to charismatic evangelicals); the large majority of Catholics who would practice some form of popular religiosity, converging traditions, personal emotions, and syncretistic folk religious practices; nominal Catholics who are simply that because of family tradition but the underlying value system is secular. Many evangelicals have interfaced with the more biblical and charismatic sectors. Liberation theology was primarily conceived, birthed, and given life within Latin Catholicism, generating a vast amount of publications and influencing global theology. Since the collapse of Russian and European Marxism, liberation theology is a movement seeking new articulation. Evangelicals would be wrong to dismiss it, for as long as a majority of people live in poverty, Christians of all stripes will attempt to speak for the poor.

Latin Catholic leaders are grappling with the new rules on an open religious playing field, a new experience for them. While Catholicism in Europe and North America has lively religious pluralism, this is not yet the case in Latin America. Pope John Paul II has made twelve trips to the region, has labeled evangelicals as “sects,” and has challenged his Church to affirm Catholic doctrine and reevangelize the continent.

**The Evangelicals.** The Protestant gospel arrived in Latin America in five movements. The first wave came with the new settlers in the early nineteenth century from northern Europe: Germany, Holland, France, and Britain. A short-lived Lutheran Welser colony settled in Venezuela from 1528 to 1546, and French Huguenots tried to establish from 1555 to 1557 a Brazilian base.

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These colonists brought their Protestant faith, but largely kept it to themselves, and tended to worship in their European language within the immigrant and trade communities. Even some “Protestant pirates” got involved and helped settle what became the three Guianas. Early in the nineteenth century Moravians immigrated to this New World and established churches and communities. We honor the great Bible colporteurs, such as JAMES DIEGO THOMSON, Joseph Monguiardino, and FRANCISCO PENZOTTI, agents of the British and American Bible Societies, for their unique ministry, which for some meant MARTYRDOM.

The second wave began in the early to mid-nineteenth century, when the major denominations from Britain and the United States established churches and educational/social institutions throughout the continent. During this period the Latin political context was changing, the religious influence of Spain diminishing, and commerce with England and northern Europe growing stronger. All of this favored a new religious opening, though in some countries persecution was experienced.

Europeans focused primarily on the Southern Cone nations, but the United States denominations spread throughout the region. Early on the COMITY agreements guided territorial expansion. Churches were established in every country. However, some of these denominations gradually developed a primary social and educational emphasis, and today these historic denominations represent classic Latin Protestantism, but their churches are not growing.

The third wave came with the arrival of North American and European FAITH MISSIONS. Even D. L. MOODY and Ira Sankey ministered in Mexico City in 1894. These new societies sent thousands of cross-cultural missionaries with evangelistic and church-planting passion as early as 1890; Bible institutes were started to train pastors and evangelists; Christian radio and publishing ministries expanded. The churches grew with vibrancy in almost every nation, and today they represent the majority of non-Pentecostal/charismatic evangelicals on the continent.

The fourth wave came shortly after the Asuzu Street Revival (1906), for inherent in that Spirit movement was its empowered commitment to world evangelization with new distinctives. Pentecostal denominations arrived and grew, and some of the historic churches were swept into these new movements—Chilean Methodists split and the Methodist Pentecostal Church of Chile was formed. Every Pentecostal denomination in the United States established its Latin counterpart, although some of them may now be larger than the “parent” body. In Brazil alone there are over 15 million affiliated with the Assemblies of God.

Today we witness the fifth wave of Latin American evangelical, autochthonous churches. A good number are massive, but most are smaller in size. They are autonomous, contextualizing theology and missiology, with most forming their own national and international denominations. It might be safe to estimate that they represent 30 percent of all Latin evangelical churches. In Mexico City they represent 55 percent of the churches, in Lima 37 percent, and in Guatemala 25 percent of all churches. Mostly independent Neo-Pentecostal (charismatic) churches, they are generally led by strong centralizing leaders who have emerged from the ranks of committed laity. The focus is on emotional, celebratory worship and preaching, with a strong emphasis on evangelism and church planting even beyond national borders. They have been charged with being a Protestant version of Latin popular religiosity. Undoubtedly, they challenge all other variants of Latin evangelicalism.

**Growth in Numbers.** How much have Latin American evangelical-Protestant churches grown in recent years? One measure comes from comparing data in the 1993 edition of Patrick Johnstone’s *Operation World* with those from the 1986 edition. But it is impossible to justify all terms and statistics. Essentially the Protestant churches have grown from a total community of roughly 50,000 in 1900 to an estimated 64 million in 1997 (see also Núñez and Taylor).

Data from 1993 reveal the diversity of evangelical strength in these 19 nations, with numbers in percentage of total population: Argentina, 7.5 percent; Bolivia, 8.5 percent; Brazil, 18.9 percent; Chile, 27.1 percent; Colombia, 3.4 percent; Costa Rica, 9.8 percent; Cuba, 2.7 percent; Dominican Republic, 5.8 percent; Ecuador, 3.7 percent; El Salvador, 20.8 percent; Guatemala, 22.1 percent; Honduras, 10.1 percent; Mexico, 5.1 percent; Nicaragua, 16.3 percent; Panama, 16.1 percent; Paraguay, 5.5 percent; Peru, 6.8 percent; Uruguay, 3.5 percent; Venezuela, 5.1 percent. For the continent the total is 11.1 percent. Using the 1997 population total of 472 million, the estimated 15 percent of evangelicals generates a force of some 64 million believers.

A measured guess suggests there are some 300,000 evangelical churches in Latin America. Perhaps only 25 percent of them have a formally trained pastor-leader. Some 75 percent of the churches are Pentecostal-charismatic, and 25 percent non-Pentecostal/charismatic. But churches of both categories are growing as long as they evangelize actively. The largest percentages of evangelical populations are found in Guatemala, Chile, Brazil, and El Salvador; the lowest in Mexico, Colombia, Cuba, Ecuador, Uruguay, and Paraguay.

**Some Clarifying Items Regarding Religious Terminology.** In Latin America the words “Protes-

tant” and “evangelical” are generally used interchangeably, with preference for the latter. The terms “Pentecostal” and “charismatic” sometimes describe the same reality, but at other times “Pentecostal” is used more of the older denominations, like Assemblies of God or Church of God. “Charismatic” has a broad use that runs from Spirit-filled Catholics to independent churches of Pentecostal persuasion. Perhaps 75 percent of all Latin evangelicals would consider themselves charismatic or Pentecostal. But all Latin charismatics consider themselves also “evangélicos!” The concept of “renewal” or of a “renewed church” seems to apply to the charismatic theology and practice that is moving through non-Pentecostal denominations—such as Baptist, Methodist, Brethren, and independent non-Pentecostal. It is fair to state that Latin evangelical churches characterized as “practicing supernaturalists” are the ones demonstrating growth and vibrancy. Their worship is strong, utilizing the spectrum of instruments, with words and music now primarily written by Latins.

***Whither Latin American Evangelicals?*** This is a unique continent-wide moment for Latin evangelicals, attempting to speak for transcendent absolutes in a world of RELATIVISM, political neoliberalism, philosophical POSTMODERNISM, and moral deconstructionism. While Latin evangelical leaders rejoice in their numerical growth, they also express profound concern about its health, citing shallow ethical depth, the moral relativism, the emphasis on emotional celebration more than authentic community, and the growth of biblical illiteracy in both pew and pulpit with devalued biblical study and exposition. Here is a series of issues in dialectical tension that will mark the future of Latin evangelicals.

First, the battle between profound renewal and maturity versus nominalism and cultural evangelicalism. Numerical growth is thrilling to many, encouraging to all, even though statistics are imprecise. But the hard questions must be asked: “What is church?” “What is growth?” “What about the problem of ‘former evangelicals?’” Internal weaknesses and open heresies—from other regions as well as Latin species—seep into the churches and sap their vitality. The churches must face head-on the crisis of the disintegrating Latin family structure and articulate better answers in light of urbanism and modern lifestyles. The Spirit of God must renew stagnant evangelical churches. Studies in Costa Rica and Chile have documented the disturbing percentage of “former evangelicals.” Some have returned to the Catholic fold and others have moved into privatized religion or even nonbelief.

Second, the struggle between evangelical mutual acceptance and interdependency versus isolationism and critical divisionism. A limited sense of unity in the Latin churches is mani-

fested locally, nationally, and continentally. Whether subtle or open, it pits Pentecostal against Pentecostal, charismatic against charismatic, Pentecostal against charismatic, and non-Pentecostal versus charismatic, non-Pentecostal against non-Pentecostal, traditional denomination against Third Wave church. CONELA (The WORLD EVANGELICAL FELLOWSHIP related regional body) has the potential to unite evangelicals on a continental basis, but it awaits visionary leadership that understands the nature and influence of national and regional fellowships and will provide crucial services to the churches. Meanwhile, a few national movements will increasingly and effectively impact their nations.

Third, the tension between relevancy and biblical CONTEXTUALIZATION versus the superspiritualization of the faith. A hermeneutical struggle is found in every Christian community: How is Scripture to be applied and experienced in a radically changing Latin American society? Christians must be equipped to face the insidious enemies filtering in through SECULARISM (the rejection of a theistic point of reference); MATERIALISM (consumer society and massive debt); MODERNITY (glorification of technology and “progress”); and now the surprisingly rapid invasion of postmodernity with its deconstructionist influences (questioning of technology and “progress,” the newer religious pluralism, rejection of transcendental truth).

Latin theological leaders, pastors, and those preparing for ministry must be equipped for the challenge of ongoing contextualization in light of historical needs and the new ideological face of Latin America. The Latin American Theological Fraternity has done a valiant job in this area. All leaders and believers must be equipped to confront the evil powers of the occult, so openly and influentially influencing the entire spectrum of society.

Fourth is the effective equipping of leadership for ministry versus informal volunteerism. Most Latin formal educational delivery systems are costly to create, fund, staff, and produce graduates. They do have their strategic place but need serious self-examination. Few formal institutions offer program degrees beyond the master’s degree. Most Latins travel to the United States or Europe for doctoral study. In this critical time for the Latin churches, women and men with the highest credentials and strongest gift mix are needed. Formal schools serve a very small segment of church needs, and in the gap more and more smaller programs or training alternatives are emerging. There are two major entry points to ministry in Latin America; one coming through formal theological study and the other emerging “on the march” of regular lay ministry. How these two currents relate to and influence

each other in the future will profoundly shape the Latin churches.

The fifth tension is the involvement in the crises of society and political governance versus forms of spiritualized isolationism. For decades evangelicals eschewed political involvement as part of the devil's work. This has radically changed, with a number of evangelicals now in the political arena. But the jury is mixed on this involvement, for some Christian politicians have sold their integrity and yet crassly serve their denominational interests. Some Latins want to establish evangelical parties, though these have no hope of winning elections. Too many evangelicals in politics are naive, have been manipulated, or lost their spiritual convictions while in power. In part this has come from the absence of spiritual accountability as well as inadequate pastoral ministry to public servants.

Sixth is the polarized polemics between Catholics and evangelicals versus mutual respect. Catholic leaders know they are losing influence and space in Latin America, and this has created an internal crisis for the hierarchy. The Roman Church is adjusting to the new religious pluralism. And some evangelicals still suffer from the ghetto mentality of a persecuted minority. But the fact is that evangelicals are still being persecuted for their faith, whether the Chamula Indians of southern Mexico (religious persecution) or the Quechua believers in Peru (political persecution). The spiritual/social value called *hispanidad* (which identifies Latins intrinsically as Catholics) has created other conflicts on the continent.

North Europeans and North Americans must not confuse their Catholicism with that of Latin America. These are two different models, and to impose experience and expectations of the first upon Latin evangelicals is wrong.

Seventh is the tension between monocultural evangelization versus cross-cultural mission, whether national or international, continental or intercontinental. The number of evangelical churches with cross-cultural vision is still low. This must change as they are challenged biblically and then mobilized to broader mission. In Latin America, church-based missions will continue to carry the day, but leaders must break old molds and attitudes. Missiological literature must be developed by Latin writers and theologians, as well as by the practitioners.

Latin-driven movements and organizations, such as COMIBAM (Cooperation of Missions of Iberoamerica), must be supported as they mobilize beyond emotionalism and create the imperative missions infrastructure for the movement to be truly visible and viable. This challenge focuses on three areas: the precandidate phase of screening, primarily by the local church; the prefield training (informal and formal) phase; and the

field ministry phase, which requires adequate supervision, shepherding, and strategizing.

Eighth, and finally, is the spirit of interdependent partnership versus control and neopaternalism by expatriate organizations. Many international organizations have vested interests in Latin America, whether they be funding bodies, denominations, parachurch organizations, or foreign mission agencies. Control must pass to Latin grassroots, and decisions must be made by those directly affected by the decisions. On the continent more and more expatriate missionaries serve under Latin leadership. Expatriate missionaries from all nations continue to be welcomed, provided they come with the genuine spirit of servanthood and serve where they are truly needed in light of global missiological priorities. The fact is that many international mission organizations are searching for their identity and role in Latin America today, particularly with the emphasis on the non-Latin unevangelized nations and people groups.

**Summarizing.** Latin America is a multihued continent facing an uncertain future in the global and borderless economy. Its God-given vast natural and human resources have yet to be developed and wisely utilized, although political conditions are healthier today than ever before. National, regional, and continental development will take place as genuine political reform is institutionalized in a way that truly grapples with the causes and characteristics of an ever-prevalent poverty and social crises. Within this textured context we find the evangelical churches and leadership facing unique challenges, and empowered by the Spirit they will impact their world.

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**Latourette, Kenneth Scott** (1884–1968). American church historian of global Christianity and missionary to China. Born in Oregon City, Oregon, Latourette received his B.A. and Ph.D. from Yale University. While at Yale he joined the STUDENT VOLUNTEER MOVEMENT and the Yale Mission, to which he committed himself for missionary service in China. He served in China from 1910 until 1912, at which time he was inva-

lided home. After teaching at Reed College and Denison College, Latourette returned to Yale in 1921, succeeding H. P. BEACH as the D. Willis James Professor of Missions. He served Yale over the next thirty-two years, retiring in 1953.

Among his many professional activities Latourette served as president of the American Society of Church History, the American Historical Association, the American Baptist Convention, and the Association for Asian Studies. Additionally, he was an active participant in ecumenical affairs.

Latourette's greatest legacy was a single idea, controversial at the time, that Christianity was a multicultural global movement continuing to grow and expand in the midst of the secularism of the modern world. Latourette was a pioneer of a truly global approach to church history. He sought to develop his ideas in a series of publications. His three hundred articles and thirty books, including two multivolume histories, established Latourette as one of the most prolific church and mission historians of the twentieth century.

MARK SHAW

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**Lavigerie, Charles Martial Allemand** (1825–92). French cardinal, founder of the White Fathers, and missionary to Africa. Lavigerie was ordained as a priest in 1849 and took two doctorates (1850 and 1853) before teaching at the Sorbonne. While there he also accepted the directorship of the Oeuvre des Ecoles d'Orient. His travels in that capacity providing disaster relief in Lebanon and Syria in 1860 solidified in him a heart for missionary work.

On November 11, 1866, while serving as bishop of Nancy, Lavigerie dreamed he was in a strange land with dark-skinned people speaking a language he did not understand. One week later he received a request to allow his name to be submitted for the vacant archbishopric of Algiers. He agreed, was appointed to the post, and installed in 1867. Immediately he instituted a policy of the regeneration of Africa by Africans. His African work was characterized by vision, energy, and drive. In 1868 he founded the White Fathers and in 1869 the Missionary Sisters of Our Lady of Africa as missionary societies to carry out his African vision. He was elevated to the position of cardinal in 1882, and given the title archbishop of Carthage and primate of Africa in 1884. In this capacity he waged a vigorous international campaign against slavery until his death on November 26, 1892.

A. SCOTT MOREAU

**Bibliography.** A. Hastings, *BDCM*, p. 387; F. Renault, *Cardinal Lavigerie, Churchman, Prophet, and Missionary*.

**Livingstone, David** (1813–73). Scottish pioneer missionary and explorer in Africa. Born in Blantyre, Scotland, he left school at age ten, but a profound spiritual experience made him resolve to become a medical missionary, convinced that the God who had called him would see him past all the daunting obstacles. He qualified in medicine, trained in theology, and in 1840 set out for South Africa under the LONDON MISSIONARY SOCIETY. Aiming to reach “the smoke of a thousand villages” where no missionary had ever been, he penetrated ever farther north, beyond the Kalahari Desert. There the only foreigners were Arab and Portuguese traders, and Boers who believed the Africans had no souls and exploited them mercilessly. Livingstone had to contend with drought, fever, wild animals, superstition, and slavery, which he called the open sore of Africa and helped stamp out. He learned languages, treated medicine men with courtesy as having something to teach him, got to know the African mind as few did, and recommended the training of national workers to relinquish their dependence on Europeans.

In 1852 he began a six-thousand mile journey that took nearly four years. He headed the government's Zambesi Expedition (1868–74), after which he advocated the use of Lake Nyasa in honorable trade to make slave dealing unprofitable. On furlough in 1867 he electrified a distinguished Cambridge audience. “I direct your attention to Africa,” he said, “I go back . . . to try to make an open path for commerce and Christianity. Do you carry out the work I have begun.” From this developed the Universities' Mission to Central Africa—an Anglo-Catholic society that owed much to a Scottish Congregationalist. His explorations brought him both secular acclaim and criticism from some missionary circles, but whether explorer or missionary Livingstone always had right priorities. The Lord's “Lo, I am with you alway” was “the word of a gentleman of the most sacred and strictest honor.” When Livingstone died in what is now Zambia his attendants bore his body 1,500 miles to the sea, and one of them was present at the funeral in Westminster Abbey.

J. D. DOUGLAS

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**Martin, William Alexander Parsons** (“Wap” Martin, 1827–1916). American missionary to China. Born in Livonia, Indiana, on April 10,

## Martyn, Henry

1827, Martin was raised in a family with a strong missionary zeal. In his last year at New Albany Theological Seminary he decided to be a missionary to China. In 1849, he was accepted as a missionary of the Presbyterian Board of Foreign Missions.

Martin's first publication was his translation of the Bible into the dialect of Ningbo. His *Evidence of Christianity* proved to be a popular religious text in China, Japan, and Korea. Realizing that the Qing officials and Chinese literati needed to know international law to restrain continuing European encroachment, Martin translated and published Henry Wheaton's *Elements of International Law* (1864). Between 1869 and 1894 he taught at and administered the Tong Wen College, an advanced institute for the study of Western knowledge. From 1872 to 1875 he also edited the *Zhongxi Wenjianlu*, a monthly magazine introducing modern science and technology. Among his works on Chinese culture and contemporaneous events are the *Hanlin Papers: Essays on the History, Philosophy, and Religion of the Chinese* (1880, 1881, 1894) and *The Awakening of China* (1907). Through his life and work, Martin established himself not only as a missionary, but also as a source of reform ideals for the Chinese gentry. He died in Beijing at the age of eighty-nine after sixty-six years of service for the Chinese.

TIMOTHY MAN-KONG WONG

**Bibliography.** R. Covell, *W. A. P. Martin: Pioneer of Progress in China*; W. A. P. Martin, *A Cycle of Cathay*, 3d ed.

**Martyn, Henry** (1781–1812). English missionary to India and Iran. Born in Cornwall, England, he graduated from Cambridge. After rebelling against God, he followed in the train of DAVID BRAINERD and WILLIAM CAREY. Their missionary work motivated him to launch a brief but highly significant career in India and Iran. He emulated Brainerd's deep levels of piety and Carey's hard labor in Bible translation. Martyn fell madly in love, but maintained his vow of celibacy for the sake of becoming a missionary. After becoming an Anglican priest, he signed on with the East India Company as a chaplain and went to India in 1805. There he met Carey, who started him in Bible translation work. He had to serve the workers and their families for his employer, but he fervently pursued preaching at military posts—which included Indians—starting schools, and translating the New Testament into Arabic, Persian, and Urdu, the three primary languages of the Muslim world.

Although he was not in good health, he sailed to Iran to do further translation work. He tried to make it back to England overland, but died in Turkey. His model of sacrificial devotion, and his

journal, inspired many students and missionaries in the nineteenth and twentieth centuries.

JIM REAPSOME

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**Martyrdom.** The role of martyrdom in the expansion of the church is the common thread that links the church of all ages with its suffering Savior. Tertullian, third-century leader in the church of North Africa, wrote to his Roman governors in his *Apology*, "As often as you mow us down, the more numerous we become. The blood of the Christians is seed." But martyrdom is not unique to Christianity. People have sacrificed their lives throughout the ages for a variety of reasons. To define the distinctive meaning of Christian martyrdom requires investigation of the Bible and church history.

**Definition.** The word *martyr* is an English word transliterated from its Greek equivalent (*martyrus*). It is closely associated with the word *witness* as used in the Scriptures. The Old Testament Hebrew equivalent is *moed*, which is used in reference to the place where God establishes his covenant with his people.

In the New Testament, the ideas of truth and Scripture are integrated into the verb form *martyroō*. Jesus uses it to establish his witness as truth (Matt. 26:65; Mark 14:63; Luke 22:71). John the Baptist links Jesus, truth, and Scripture. Luke speaks of witness to the whole world (Acts 1:8).

The word *martyr* also extends its meaning to include Christ-like values, such as faithfulness, truth, witness, and lifestyle. Eventually, even "death-style" is subsumed. The first Christian-era martyr known is Stephen (Acts 7) who, interestingly, was put to death by "witnesses" for his witness. In Revelation 3:14, the last word is given concerning Jesus Christ who is "the faithful and true witness." The word does away with any distinction of what a true believer might live and die for. Death does not stop the witness given. It merely adds an exclamation point of truth, faithfulness, and love for the glory of God. It is the supreme witnessing act. Neither personal gain nor personal opinion provides the motive for such a death.

**Church Growth and Martyrdom.** Tertullian also wrote, "For who, when he sees our obstinacy is not stirred up to find its cause? Who, when he has inquired, does not then join our Faith? And who, when he has joined us, does not desire to suffer, that he may gain the whole grace of God?" Current estimates are that roughly 150,000 Christians are martyred each year, down from a peak of 330,000 prior to the demise of communist world powers. Some project that the numbers will increase to 600,000 by A.D. 2025,

given current trends in human rights abuses and growth of militant religious systems.

Those inflicting contemporary Christian martyrdom include political regimes with counter-Christian agendas (e.g., official atheistic powers, such as China and the former Soviet Union); sociopolitical regimes enforcing religious restrictions (e.g., Egypt, Sudan); ethnic tribal regimes bent on eliminating minorities (e.g., Sudan, Rwanda, and Burundi) and religious regimes (e.g., Muslim countries in which *Sharia* is the official legal system).

**Conclusion.** Martyrdom will continue to be associated with the progress of gospel proclamation until the KINGDOM OF GOD is established. Jesus said, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword" (Matt. 10:34). The sword was not to be used by his disciples against others, but could be expected to be used against them. Paul said, "All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering" (2 Thess. 1:5). Finally, as Augustine wrote in *City of God*: "Despite the fiercest opposition, the terror of the greatest persecutions, Christians have held with unswerving faith to the belief that Christ has risen, that all men will rise in the age to come, and that the body will live forever. And this belief, proclaimed without fear, has yielded a harvest throughout the world, and all the more when the martyr's blood was the seed they sowed."

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**Medical Mission Work.** The term "medical mission" originally referred to a medical post, such as a clinic or dispensary for the poor, which was supported by a Christian congregation. By the middle of the nineteenth century, the meaning of the term had broadened, referring primarily to the medical branch of Protestant overseas missions which paralleled the rapid growth of medical science (Grundmann, 1997, 184).

The literature of medical missions, including the publications of the mission societies which proliferated during the nineteenth century, was dominated by biographical accounts of physicians and nurses who were compelled by the urgency of human suffering and the desire to fulfill the GREAT COMMISSION. John Thomas joined WILLIAM CAREY in India in 1773 and fought the practices of abandoning sick babies to death by exposure and the burning of Hindu widows on the funeral pyres of their dead husbands. The first American medical missionary, John Scudder, was a minister of the

Reformed Church in America as well as a physician. His granddaughter, IDA SCUDDER, one of 42 missionaries in four generations of that family who collectively contributed more than eleven hundred years of missionary service, founded the Vellore Medical College in India in 1900. Edith Brown, an Englishwoman, laid the foundation for the first Asian women's medical school, Ludhiana Christian Medical College, and Peter Parker, the first American missionary to China in 1834, started a modern teaching hospital. By 1933 six of China's twelve medical schools were financed by missionary societies.

In the mid-twentieth century there were many prominent missionary physicians, particularly in Africa. HELEN ROSEVEARE served with the WORLDWIDE EVANGELIZATION CRUSADE in the Congo and during the bloody civil war was raped and beaten repeatedly by Simba Rebels who occupied the Nebobongo mission compound where she worked. Paul Carlson, who worked at the Wasolo mission station in the Ubangi Province of Congo, was captured and tortured before being killed in the streets of Stanleyville. Carl Becker, who spent nearly fifty years in the Congo under the Africa Inland Mission, was perhaps best known for his compassionate treatment of four thousand resident patients at an 1100-acre leprosy village in the early 1950s. Stanley Browne, a boy with an encyclopedic memory from a modest south London home, became one of the world's leading specialists in leprosy control and prevention. The Salvation Army Nurses' Fellowship, born out of the blitz in bomb-scarred London during the Second World War, rapidly grew to become an international organization. Their midwives traveled by bicycle or paddle-boat or trudged on foot. Payment for services might be "a love-gift of an egg, or a posy of wild flowers, or maybe a handful of grain" (Carr, 1978, 30). Between 1850 and 1950 there were more than 1,500 medical missionaries from Britain alone serving in the developing world (Aitken, Fuller, and Johnson, 1984, 158).

**Issues in Medical Missions.** The place of medical missions in the larger context of world missions has been repeatedly examined. Mission societies, particularly those formed by churches in Great Britain and Europe in the nineteenth century, had as their highest priorities spreading the gospel through evangelism and educating indigenous populations through schools. Medical missionaries were "to be first preachers, then medical men, if time remained for that" (Gelfund, 1984, 19). Nevertheless, a characteristic feature of this evangelical movement became the establishment of health services where none existed. The 1928 INTERNATIONAL MISSIONARY COUNCIL meeting in Jerusalem clearly stated that "Medical work should be regarded as in itself an expression of the spirit of the Master, and should

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not be thought of as only a pioneer of evangelism or as merely a philanthropic agency" (Lowe, 1886, 18). More recently compassionate ministries, such as medical missions, have been described as part of holistic ministry which "defines evangelism and social action as functionally separate, relationally inseparable, and essential to the total ministry of the Church" (Yamamori, 1997, 7; see also HOLISTIC MISSIONS).

Financially maintaining institutions built in the pioneering phase of medical missions has been increasingly difficult. Mission hospitals accepting government subsidies forfeited in principle their religious freedom and ability to operate autonomously. National churches and governments, however, have often not been able to assume the burden of these institutions, particularly that of paying staff salaries.

Adequate staffing for hospitals has been a perennial concern. Frenetic levels of activity in overcrowded facilities have often characterized mission hospitals and dispensaries because of the pressing human need they address with limited resources. Predictably, there is a high level of exhaustion, burnout, and turnover among the staff due to the medical work, staff experience frustration at the lack of time for spiritual ministry, family priorities, and personal rejuvenation.

The appropriateness of technology for health care services is a key issue. Remote hospitals with irregular power supplies often seek and request sophisticated medical equipment for radiology services, surgery, intensive care units, and laboratories. Government and mission funds disproportionately support institutions rather than health promotion at the community level. Additionally, physicians functioning as surgeons or family practitioners soon come to realize that the sicknesses they are treating could be better addressed through adequate sanitation, a clean water supply, and good nutrition.

Political instability, antagonistic postures toward Christian ministries by governments and religious groups such as Islam, the inability of institutions to significantly impact morbidity and mortality rates in their areas of service, and difficulties in integrating health ministries with affiliated local churches are all significant issues in medical missions (Van Reken, 1987, 16–19).

**Directions and Trends in Medical Missions.** An important influence on medical missions was the International Conference on Primary Health Care, held in the former U.S.S.R. in 1978 at Alma-Ata, which focused global attention on health care at the community level. It defined primary health care as that which is accessible, acceptable, affordable, and linked to community initiatives. Further, primary health care included preventive, promotive, curative, and rehabilitative aspects and focused on clean water, adequate sanitation, immunization programs, maternal/

child health, promotion of food supply and proper nutrition, prevention and control of endemic diseases, and education. Emphasis was placed on coordinating efforts with other sectors of community and national development that impact health, such as housing, communications, public works, and agriculture. MAP International, a Christian relief and development organization, and the Christian Medical Society led missions and medical ministries policymakers in the development of a declaration identifying how the Alma-Ata conference might affect the structure of Christian health care ministries. This facilitated the movement of the medical missions community away from hospital-based ministries and toward community-oriented ministries. The Christian Medical Commission in Geneva, through its influential *Contact* magazine, encouraged the development of holistic integrated health programs throughout the world.

David Van Reken has described the progression of medical missions as moving from the pioneer *doing* phase through a *teaching* era in which training schools were founded, and into an *enabling* period. In this final phase *doing* and *teaching* continue, but goals of community development, national rather than mission ownership and leadership, collegial rather than teacher-student relationships, and sustainable indigenous growth are emphasized (Van Reken, 1987, 6).

Another trend is an increase in short-term medical missions with agencies such as Medical Group Missions, in which participants provide service in their areas of specialization or as educators. Early retirement and mid-career job changes have also resulted in professionals pursuing second careers as medical missionaries. TENT MAKING MISSION, receiving compensation for work done in the field, is also a trend, as are group practices for physicians in the U.S. which are structured to encourage their staff to engage in medical missions. Board certification is increasingly normative, as is a master's degree in public health. Continuing education conferences are provided annually by the Christian Medical and Dental Society, alternately held in Malaysia and Africa.

The future of medical missions increasingly lies in partnering with the church, as God's chosen channel for the restoration of wholeness and the transformation of society, and in promoting effective community-based health care, grounded in the discipline of public health, which genuinely impacts morbidity and mortality rates while encouraging positive health behaviors.

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**Melanesia.** Melanesia, MICRONESIA, and POLYNE-SIA are the three major groupings of islands in the Pacific. The islands of Melanesia from east to west include Norfolk Island; Fiji; Vanuatu; New Caledonia and the Loyalty Islands; the Solomon Islands and the Santa Cruz Islands; New Guinea (Papua New Guinea and Irian Jaya), the Admiralty Islands, and the Bismarck and Louisiade archipelagos. The year 2000 estimated combined population of the islands exceeds 6 million.

Due to the rugged terrain of many of the islands and the vast distances of water between them, Melanesia is one of the most diverse regions in the world. It is estimated that in excess of a thousand languages exist in the New Guinea region alone. Melanesian societies are based on kinship and by comparison to other areas of the world, are small-scale, ranging from as few as seventy on the smaller islands to several thousand in the New Guinea Highlands. Traditional economies were based on rudimentary agriculture, hunting, fishing, and indigenous wealth which included primarily pigs and portable valuables. Trade networks were established between the islands by means of deep sea canoes which navigated the Pacific and through inland waterways and bush tracks linking the populated areas.

The diversity of Melanesia encompasses their traditional religious beliefs and practices. In general, however, Melanesian religions are theistic in that they emerge from a belief in a god. One overall effect of the widespread theistic religions with their solid commitment to the centrality of relationships was that Christianity spread rapidly.

Although some contact with Western explorers took place prior to the second half of the eighteenth century, the major movement was a direct result of the voyages of the British explorer, Captain James Cook from 1772 to 1779. With the opening of Australia as a colony, the expansion of the British Empire brought the

predictable wave of settlers driven by commerce and opportunity. A surprising outcome of Cook's exploration of Australia, New Zealand, and the islands of the Pacific came in response to his journals which became the reading material for a generation of young Christians destined to be part of the GREAT CENTURY OF MISSIONS. The earliest missionaries to the South Pacific were part of the LONDON MISSIONARY SOCIETY (LMS) group arriving in Tahiti in 1797. One of the young Christians who studied Cook's journals was JOHN WILLIAMS, a man destined to impact not only the islands of Polynesia, but to take the gospel as far as Vanuatu in Melanesia. Williams' commitment to including indigenous missionaries in his outreaches characterized Melanesian missions in the early days.

Following the early thrust of the LMS in Melanesia were the English Methodists who entered Tonga and Fiji in the mid-1820s. Methodism spread rapidly through Tonga and Fiji initially and from there to other islands of Melanesia. The Roman Catholic missions arrived in Tahiti in 1836 and in the Melanesian islands of Fiji and New Caledonia in the years from 1840 to 1851. Another thrust of missions came from the Anglicans in New Zealand and the work of GEORGE SELWYN, the first Anglican bishop and founder of the Melanesian Mission. Other missions appeared in Melanesia during this period including the Presbyterians who primarily focused on Vanuatu. By the decade of the 1870s, New Guinea became a significant target for a host of missions beginning with the LMS in 1871 and the Sacred Heart Fathers from France in 1884. Within a few years, the Neuendettelsau Mission (1886) and the RHENISH MISSIONARY SOCIETY (1887) established works in the northern part of the island which was under German rule. Missions to The Solomon Islands appeared during this same period. One of the significant missions to reach the Solomon Islands was the South Seas Evangelical Mission (formerly the Queensland Kanaka Mission).

The period from 1900 to 1942 was one of significant expansion of missions in Melanesia. Major efforts were launched by Protestant groups including the Lutherans, Anglicans, Methodists, and Congregationalists as well as new works by interdenominational faith missions such as the Unevangelized Fields Mission and the German Liebenzell Mission. The Roman Catholic missions continued to expand and develop throughout the region. The Seventh-Day Adventists entered Melanesia establishing works in a number of islands. The end of this period of active expansion coincided with the war in the Pacific.

Following the war, news of the isolated islands full of unevangelized peoples reached the ears of the churches in the West. The result was a resurgence of new missions, particularly those of the

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specialized ministries such as Missionary Aviation Fellowship and the Summer Institute of Linguistics. Smaller independent missions also dotted the Melanesian landscape, particularly those from North America. This growth and expansion of missionary efforts continued through the early 1980s. The early characteristic of a partnership between indigenous and expatriate missionaries was less a feature of the rapidly expanding missions in the twentieth century. One important attempt at greater cooperation in missions was the formation of the Evangelical Alliance which established combined works in education, medicine, and the Christian Leaders Training College in Papua New Guinea.

The growth of churches in Melanesia paralleled the periods of missionary expansion. The beginnings of church independence were seen in Tonga and Samoa as early as 1885, but did not reach Melanesia until the Methodist Church worked through the issues of finance and control in Fiji during the first decade of the twentieth century. Other churches followed a similar process of growth and independence.

A number of challenges and opportunities face the churches and missions of Melanesia at the end of the twentieth century. The more serious challenges include widespread nominalism, a lack of adequate resources to deal with the challenges of modernity, particularly among the youth; tribalism which undermines the church's ability to demonstrate reconciliation; and a need to develop more leaders to address the theological issues unique to Melanesia. As with any period of great challenge, great opportunities are also present. One of the most dynamic situations is the resurgence of interest in missions among the evangelical churches of Melanesia. This movement began in the early 1980s and culminated in a South Pacific missions conference held in Suva, Fiji, in 1989. One result of the conference was the launch of "The Deep Sea Canoe," a combined mission movement designed to bring Melanesians back into an active role in world missions.

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**Micronesia.** POLYNESIA, MICRONESIA, and MELANESIA comprise the three major divisions of the large Pacific Ocean. It is located north of the equator in the western part of the Pacific. Geographically, Micronesia includes the large island nation of KIRIBATI (formerly Gilbert Islands, a British protectorate) located in the easternmost

part and straddling the equator. Then, spread from east to west are the islands of the former U.S. Trust Territory of the Pacific—the MARSHALL ISLANDS, the FEDERATED STATES OF MICRONESIA of Kosrae, Pohnpei, Chuuk (Truk), Yap; and PALAU (Belau); and the NORTHERN MARIANAS ISLANDS (Rota, Tinian, Saipan). In the westernmost part, the island of GUAM, an unincorporated territory of the United States, completes the list of Micronesian islands. It is an island world composed of over 2,000 islands scattered over 3 million square miles of the Pacific with a population of over 260,000.

In 1852, AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSION (ABCFM) missionaries, assisted by newly trained Hawaiian couples, entered the eastern part of Micronesia (Marshalls, Kosrae, and Pohnpei) and established small island churches. Within the first twenty years missionaries on Pohnpei reached farther west to the Chuuk Islands with the help of local servants of Christ. Roman Catholic missionaries reached the western parts of Micronesia (Guam and the Northern Marianas) in the late seventeenth and the early part of the eighteenth centuries. They eventually established churches on Yap and Palau, and throughout the rest of the Micronesian islands.

ABCFM missionaries and Hawaiian co-workers evangelized the northern islands of Kiribati (Gilberts) in 1857, while the southern islands were reached by English missionaries of the LONDON MISSIONARY SOCIETY as the islands had become part of an English Protectorate and later an English Crown Colony.

In 1898, after Spain lost the Spanish-American War, the United States took over Guam. The rest of the Micronesian islands became a colonial possession of Germany. Thus, in 1906, German Protestant missionaries of the Liebenzeller Mission (former German branch of the CHINA INLAND MISSION) entered the eastern part of Micronesia in place of the American missionaries. They proceeded to strengthen the existing churches and to evangelize the unreached islands west of Chuuk. During World War I, Japan took over Micronesia from Germany. They replaced German missionaries with workers from the Protestant Church of Japan. In the 1920s and 1930s the Japanese government allowed German missionaries to return to the islands, but they placed them under severe restrictions as the islands were fortified for war. The U.S. liberation of Micronesia during World War II ended the Japanese control and initiated an American administration in the islands as the U.S. Trust Territory of the Pacific Islands. This allowed missionaries from the original American Board to return to the eastern part of Micronesia. Further, German missionaries who had survived the war were allowed to continue their work under the auspices of the Amer-

ican Board. These missionaries joined their efforts to regather island Christians and to rebuild their lives and their churches.

The United States brought its educational, monetary, and postal system to the islands of Micronesia. They also provided health care and a political program that led the war-torn islands into a period of restoration and growth. Vigorous training programs by the United States equipped islanders with needed skills to rebuild the islands and explore new forms of democratic government. With proper training, they wrote their own Constitutions and democratically elected their own forms of governments at the municipal, state, and national levels. In the early 1960s, elected leaders from each island group formed the Congress of Micronesia and a national government in cooperation with the U.S. administration. However, over the past twenty years, each island group has elected its own style of government, thus ending a united Micronesia and resulting in the various island nations: the Republic of the Marshall Islands, the Federated States of Micronesia (FSM) made up of the four Island States of Kosrae, Pohnpei, Chuuk, and Yap; the Republic of Belau (Palau); and the Commonwealth of the Northern Marianas.

All of these young island nations, except the Northern Marianas, have chosen to maintain their close ties with the United States through a unique arrangement with the United States, called the "Compact of Free Association." Under this compact, the United States provides the island nations with needed funding for their internal development. They also have freedom to deal with their internal affairs and are allowed to enter the United States without a visa. In exchange, the United States receives options on land use for United States military purposes. The United States also assumes the responsibility for the defense of the area. The people of Northern Marianas elected an even closer bond with the United States, the status of a "commonwealth," allowing them to receive greater benefits, especially U.S. citizenship.

The island of Guam, "unincorporated territory" of the United States and located within the western part of Micronesia, provides the United States with one of the most forward bastions of defense in the vast Pacific Ocean. There is a large U.S. military presence on Guam. The Organic Act of Guam (1950) by the U.S. Congress designated the island as an "unincorporated territory" of the United States, giving its people, the Chamorros, U.S. citizenship without the privilege of voting for the president of the United States. As the "Hub of the Pacific," Guam has become the home for many Micronesians, Asians, and U.S. citizens. The island has also become the "honeymoon capital" for Japanese newlyweds. In recent years, Chamorros have been seeking to

change their island status from a U.S. territory to a commonwealth.

During this crucial transition period, the missionaries assisted the island churches in developing their leadership through local training programs, centralized pastoral schools, as well as overseas education in Bible colleges and seminaries. This has resulted in self-governing and self-supporting island churches in the past twenty-five years. The mission boards (American Board/UCC and Liebenzell) still assist with some funding and personnel at the request of the churches.

The traditional island churches are also challenged by other Christian organizations establishing their ministries. The Assemblies of God, the Seventh-Day Adventists, the Independent Baptists, Youth with a Mission, Campus Crusade, and more recently the Salvation Army have become active on various island centers. The Jehovah's Witnesses, the Mormon Church, and the Baha'i are also offering their services to the Micronesians.

Over the past twenty-five years, enormous changes have challenged the island traditions and cultural values. Subsistence farming and fishing is giving way to a cash economy. Communal living and sharing of resources is being taxed by a greater emphasis on the individual. Overseas travel and education, movies, TV (cable, CNN), videos, and other mass media bring incredible challenges to the island people and their cultural values. Elementary and high school education for all island young people adds to the culture change facing families, communities, and churches. Drugs, alcohol, and a promiscuous lifestyle challenge the island communities.

Rural-urban drift due to education, jobs, and adventure has drawn the young educated elite from their islands to the crowded administration centers of Micronesia, often leaving the very young and the older ones back on their islands. Guam, within easy access of most of the islands, has become the most attractive urban center for islanders from the central and western part of Micronesia. Since the "Compact of Free Association" was ratified in the early 1980s, Micronesian citizens have unrestricted entry into the United States. Thus, Guam, Hawaii, and the United States have become home to many Micronesians. For example, a recent estimate claims that over 9,000 Chuukese have migrated to Guam. Chuukese churches have attempted to provide pastoral care for their people on Guam. In addition, many Chuukese have settled in Hawaii and various parts of the United States. They have become a significant people group, among whom evangelistic and pastoral work is being done.

The continuous cultural change over the years has also sparked the rise of "nativistic movements" (Palau and Chuuk) that urge a return to

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cultural values and practices rejected and neglected by generations of island Christians. These movements have challenged the churches to become more sensitive to the unmet needs of islanders. Also, the persistent animistic practices, involving local medicine and magical assistance of various kinds through contact with ancestral spirits and traditional powers, challenge island Christians to demonstrate the all-sufficiency of Jesus Christ.

One of the most important roles for the island churches in Micronesia today is to be the prophetic voice of God to the elected leaders of the island nations; to provide a cohesive community of faith and values for island Christians in the face of rapid cultural change; and to demonstrate to many islanders in meaningful POWER ENCOUNTERS the all-sufficiency of the Lord Jesus Christ and the power of the gospel.

HERMAN BEUHLER

**Middle East.** Since World War II, the lands from the eastern Mediterranean Sea to the Persian Gulf have been called the Middle East. Other designations include the Levant and Near East. Though the geographic perimeters vary, the Middle East consists of the states or territories of the Arabian Peninsula, Cyprus, Iran, Iraq, Israel, Jordan, Lebanon, Palestine, Syria, and Turkey. At the core, religiously, it is a largely Islamic world. However, more than 8 million Christians live in the region. Despite the fact that massive emigration of Christians has eroded the strength of Christianity in some areas, notably Palestine, overall the Christian population is growing.

Christian presence in the region goes back to establishment of the first church in Jerusalem on Pentecost, when the Holy Spirit came upon the disciples of Jesus (Acts 1-2). From that epicenter the gospel was to spread to Judea, Samaria, and the ends of the world (Acts 1:8). Earliest Christianity in the Middle East thus had a missionary dynamic. Within the lifetime of Jesus' first followers, Christianity spread to Africa, where notable Christian populations have continued to thrive in Egypt and Ethiopia despite the rise of Islam in the seventh century; to Europe; and eastward. Christians were first so-named at Antioch (Acts 11:26). Although surviving documents provide too slender a base to support some claims made about the expansion of Christianity in Asia during the lifetimes of Jesus' apostles, an early tradition is that Thomas carried the gospel to India and established seven congregations along the Malabar coast.

Christianity spread through the Hellenistic world, largely tending to follow trade lines and attracting converts in the great urban centers of the Roman Empire such as Antioch, Ephesus, Corinth, and Rome. Although conversion to the new faith was uneven, by the end of the third

century Armenia had become the first Christianized kingdom followed, early in the fourth century, by the Roman Empire. Within two hundred years after the death of Christ, Syrian Christians were carrying the faith into the Persian Empire and across the steppes of Central Asia. In addition to the tradition that St. Thomas visited South India, there is another account, dating to the third century, of his visit to northwest India (what is now Pakistan). Earliest evidence of Nestorian missionary activity in the ancient Chinese capital Chang'an dates to 635.

Missionary dynamism did not endure. Contributing to this decline was the internal political and theological splintering of Christianity. However, in terms of the transformation it brought to the religious geography of the Middle East, the major factor was the rise of ISLAM. During the period from the *hijrah*, or emigration of the Prophet and his family from Mecca to Medina in 622 to his death in 632, Muhammad created a religious community held together by his personal presence and authority. Though it lasted only ten years, Muhammad's public mission had an impact similar to that of Jesus. After his death, his family and closest relatives by marriage transformed this community into a political and military empire. Within thirty years, the rule of the patriarchal caliphate stretched west through the richest provinces of North Africa halfway to the Atlantic Ocean, east into Asia, and north to the eastern shores of the Black Sea. Except for Asia Minor, Muslims ruled all of the ancient Christian Roman Empire in Asia.

Nonetheless, there remained a significant Christian minority population throughout the Middle East. Especially where large Arab Christian populations were involved, notably in what is now Egypt, Palestine, Lebanon, Syria, and Yemen, Muhammad's successors granted immunity from forcible conversion. For non-Arabs, in what is now Iran or Turkey, Christianity remained as a tolerated minority, often in a sort of religious ghetto and subject to special taxes.

Gradually over the next three centuries Christianity in Asia went into decline. Under the Umayyad Caliphate (661-750) and 'Abbasids (750-1258), a numerically large body of Christians persisted faithfully, but its missionary possibilities were curtailed and its long-term survival was in doubt. The world of Islam also experienced splintering, and ancient centers of civilization came under the sway of new Islamic political empires. These forced conversion to Islam all across Asia with the exception of the Middle East. The Nestorians in China disappeared, and the Thomas Christians of southern India were isolated as a minority-caste community.

Still Christianity survived under medieval Islamic rule. From the perspective of Asian history as a whole, the most distinguishing feature of the

period was the fall of the Arabs and triumph of the Turks. There are, of course, other perspectives, most notably that of European history which tends to highlight the brief, failed intervention known as the CRUSADES. The first crusade began in 1095 with a call by Pope Urban II to the Christian rulers of western Europe to rescue the Holy Land from the Turks. This led to creation of a Latin kingdom of Jerusalem, which lasted in various forms from 1099 until the fall of Jerusalem in 1187. Properly speaking, the story of the succession of Crusades to restore Christian control of the Holy Land belongs to the history of the Western church. However, they did leave their mark on the churches of the Middle East. Negatively, they heightened the breach between Eastern and Western Christianity, and tended to unite Eastern Christians, Jews, and Muslims in their disenchantment with arrogant Western Christians. Positively, they contributed to the renaissance of European life, in part through the introduction of new architectural forms and learning to Europe. They also contributed to the emergence of two new Catholic missionary orders, the Dominicans and Franciscans.

The Castilian Dominic (1170–1221) sent preaching friars to the Middle East with a sense of mission shared by the Franciscans, to strive to heal the divisions of Christianity and to reach out in faithful evangelistic witness to Muslims. Among the early Dominican missionaries, Raymond Martin (1230–84) became a notable scholar of Islam. FRANCIS OF ASSISI (1182–1226), never reached the Middle East. However, his personal mission to Egypt impressed Muslims. His model of sincere Christian witness inspired Islamic rulers to allow Franciscans to remain in the region, often as custodians of the Holy Sites.

Between the fourteenth and eighteenth centuries, Christian missionary activity in the Middle East was limited. Early in this period, the best-known missionary was the Spanish layman, RAYMOND LULL (c. 1235), who sought to convince the Western church of the vital need for peaceful missionary work among Muslims. During his preaching journeys to Tunis and Algeria in North Africa, and to Cyprus, he was attacked, arrested, and expelled many times. He met a martyr's death by stoning in Tunis.

The Reformation period of the sixteenth century, which witnessed the creation of new Roman Catholic missionary orders and some initial Protestant outreach, quickened the pulse of Christian evangelistic activity and awakened interest in work among Jews and Muslims. However, virtually no effort to evangelize in the Middle East followed from this. It remained for the evangelical awakening of the late eighteenth century to generate missionary activity in the region.

In the nineteenth century, Protestants undertook several initiatives. Animated by Paul's ex-

ample of preaching first to the Jew (Rom. 1:16), the London Society for Promoting Christianity among the Jews (Church Mission to Jews, or Church's Ministry among the Jews), founded in 1808 as an offshoot of the LONDON MISSIONARY SOCIETY, was the first of some twenty-three such societies in Britain alone. Many of these continue to the present. The London Society sent the Reverend Joseph Wolff (1796–1862), a converted Jew, to undertake various exploratory journeys, leading to the start of a medical ministry in Jerusalem in 1824.

Elsewhere, in 1818, the CHURCH MISSIONARY SOCIETY (CMS) sent a party of five missionaries to Egypt. The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM) established work in Beirut in 1823. Notable work was done in the area of translation of the Bible into modern Arabic and establishment of the Syrian Protestant College, which became the American University of Beirut in 1920. The American Board also began work in Turkey in 1831. The Reverend William Gordell settled in Constantinople. The educational work gradually extended to other centers in Asia Minor and Armenia. In terms of conversions, however, numerical growth came from adherents of the ancient Eastern churches as, perhaps regretfully or unwisely, the mission formed a new Protestant denomination. In Iran, HENRY MARTYN, en route to England from service in Calcutta, India, between 1806 until 1811, worked on a Persian version of the New Testament until his death at age thirty-one, having baptized one convert. Missionaries with the ABCFM who opened a station at Urmia in 1835 concentrated on adherents of Eastern Christianity, with the same results as noted in Turkey. By contrast, Swiss missionaries of the BASEL MISSION, who settled in Tabriz in 1813, concentrated on contact with Muslims. Among its missionaries, KARL PFANDER completed in 1829 the *Mizan-al-Haqq* (Balance of Truth), a book which helped pioneer a more tolerant approach to Muslims, with an inner understanding of Islam not characteristic of earlier missionaries. This approach began to bear fruit under the ministry of an Irish Anglican Robert Bruce, who spent ten years in the Punjab and, like Martyn, obtained permission to spend a year in Iran on his way back from furlough in Britain to improve his knowledge of Persian and of Islam. His year's stay extended to two, and in 1871, as he prepared to leave for India, nine Muslims with whom he had studied Islam in Isfahan asked for baptism. He remained in Iran and was joined by another CMS missionary with a background in India, Edward Craig Stuart. Their ministry bore fruit when the first Persian, Hassan Barnabas Dehquni-Tafti, was consecrated Anglican bishop on April 25, 1961.

One additional nineteenth-century initiative is worthy of note. Even as Christianity arose in Jeru-

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saalem under the unitive ministry of the Holy Spirit, Jerusalem was the setting of an ecumenical initiative between 1841 and 1886. In 1841 the Church of England and Prussian Evangelical Union jointly established the Protestant bishopric in Jerusalem. The first bishop, Michael Solomon Alexander, was a converted Jewish rabbi. He served from 1842 to 1845. His successor, Samuel Gobat, a French-speaking Swiss Protestant who had served the Church Missionary Society in Ethiopia, was bishop for thirty-three years, from 1846 to 1879. His tenure proved controversial in such areas as liturgy, missionary strategy, and relations with local political and religious authorities. When his successor, Joseph Barclay, died suddenly after less than two years in office, the joint undertaking collapsed, and the British Archbishop of Canterbury appointed a successor on a purely Anglican basis. The demise of the Jerusalem episcopacy in 1886, due to conflict in Jerusalem and imperial politics in Europe, contributed to the continued breach between the Anglican and Lutheran churches and the splintering of the Christian community in the Holy Land. Proselytizing activities among Eastern Christians and failure to establish any viable Jewish Christian community among the local inhabitants further weakened Christian witness in the Holy Land. This initiative contributed in some measure to the continued failure on the part of Western Christians to rethink attitudes toward Eastern Christians and the people of Israel.

The religious awakening of interest in the Middle East coincided with the decline of the Ottoman Empire and an awakening of European imperial ambitions in the region. At times, ecclesiastical and political rivalries often contributed directly to conflict, starting with Napoleon Bonaparte's invasion of Egypt in 1798. In 1847, the Roman Catholic Church revived the Latin Patriarchate under French auspices. This in turn attracted Russian interest, allegedly in support of Orthodox authorities, and contributed in some measure to the outbreak of the Crimean War in 1854. Struggle among European imperial powers for control of the region intensified in the aftermath of the collapse of the Ottoman Empire after World War I.

The lands of the Bible have extraordinary significance for Christians, Jews, Muslims, and the tiny community of Samaritans as well as for other religious communities such as the BAHAI and Druze. Interest in and care for the Holy Land have long characterized major streams of Christian spirituality. Pilgrimage has been a major manifestation. Another has been Christian ZIONISM, a phenomenon first expressed during the sixteenth century. Especially within the Anglican and Calvinist traditions, some Protestants began to read the Bible in such a way that they expected, as a prelude to Christ's second coming,

that Jews would return to their ancient homeland. By the nineteenth century, many Christians, influenced by a dispensational hermeneutic (see DISPENSATIONALISM), expressed an accepting attitude toward the desire of many diaspora Jews to return to the Holy Land and initiated political activity promoting restoration of Jews to the Holy Land. In effect, Christian Zionism preceded the emergence of political Jewish Zionism, an ideological instrument for mobilizing international patronage for a Jewish homeland in the Holy Land. In Britain, Canada, and the United States, Christian Zionists have exhibited considerable activity and influence, anticipating Christ's second coming by the end of the second millennium of the common era. Christian Zionists welcomed the Balfour Declaration, which, on November 2, 1917, promised the Jews a national home in Palestine; capture of Jerusalem a few weeks later; establishment of the British mandate of Palestine after World War I; appointment of a Jew, Herbert Samuel, as the first High Commissioner; Jewish emigration to the Holy Land; organization of Jewish para-military forces; creation of the State of Israel in 1948; reunification of Jerusalem under Israeli control in 1967; and the response of the world community to Iraq's invasion of Kuwait in 1990. Christian Zionists still engender fervent support for the State of Israel. The intimate linkage between Christian Zionism and political decision-making remains a political factor in Western diplomacy related to the Israeli-Arab and Israeli-Palestinian conflicts.

As the era of Western influence in the region waned after mid-nineteenth century, involvement by indigenous Christians in the wider social and religious life of Middle East has increased. Despite the great diversity of the region, it is possible to make a few generalizations. On the whole, the social influence of Christians is disproportionate to their numbers throughout the region. Generally, they are better educated than the Muslim majority. They are prominent in commerce, education, and the professions. Christians fare relatively well economically and are less likely to number among the poorest of the poor. Where Islamic law prevails, and in the State of Israel, Christians are generally tolerated provided there is no missionary activity from outside. In countries where so-called Islamic fundamentalism is particularly strong, or religious nationalism particularly strident, as in Iran since 1979, Christians have suffered persecution. Christians exercise considerable political power of Cyprus, which remains partitioned, and in Lebanon, where they once formed a majority of the population. Religiously, the Christian churches remain fragmented, notwithstanding the longings of ordinary Christians to live as one body, including gestures to promote unity,

such as the pilgrimage of the Roman Catholic Pope Paul VI in January 1964, and the encounters he had with Benedictos I, Greek Orthodox Patriarch of Jerusalem, and Athenagoras I, Ecumenical Patriarch of Constantinople.

PAUL R. DEKAR

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**Millennial Thought.** Belief in the earthly reign of Christ before the end of the world and the eternal state. The most notable form of this doctrine is PREMILLENNIALISM, which claims that the Lord will return before the golden age and is based on certain key passages of Scripture, including Daniel 7–11, Ezekiel 37–39, Matthew 24, 1 Thessalonians 4, 2 Thessalonians 2, and especially Revelation 20. There are two other major views, POSTMILLENNIALISM, which states that the Lord will return after the millennium and AMILLENNIALISM, which states that the language of Scripture is too figurative to suggest that there will be a literal reign of Christ on earth.

Although these interpretations have never been without adherents in Western Christianity, in certain periods a particular outlook has predominated. During the first three centuries of the Christian era, premillennialism appears to have been the dominant eschatological interpretation. In the fourth century, when the Christian church was given a favored status under the emperor Constantine, the amillennial position was accepted. The millennium was reinterpreted to refer to the church. The famous church father, Augustine, articulated this position and it became the prevailing interpretation in medieval times.

Despite the fact that the Protestant Reformers accepted Augustinian eschatology, their emphasis on a more literal interpretation of the Bible and identification of the papacy with Antichrist called attention to the prophetic Scriptures. Later scholars especially in the Reformed tradition such as J. H. Alsted (1588–1638) and Joseph Mede (1586–1638) revived premillennialism. During the seventeenth century their view was shared by many of the leaders of the Puritan Revolution in England. However, with the restoration of the Stuart kings this opinion was discredited.

As premillennialism waned, postmillennialism became the prevailing eschatological interpreta-

tion, receiving its most important formulation in the work of Daniel Whitby (1638–1726). According to Whitby, the world was to be converted to Christ, after which the earth would enjoy universal peace, happiness, and righteousness for a thousand years. At the close of this period, Christ would return personally for the last judgment. Perhaps because of its agreement with the views of the ENLIGHTENMENT, postmillennialism was adopted by the leading Protestant theologians of the era. New England Puritans, continental pietists, and evangelical revivalists of the eighteenth century all encouraged the emphasis on millennialism. One of the most outstanding missionary spokespersons of this period, JONATHAN EDWARDS (1703–58), was a devoted postmillennialist.

During the nineteenth century, premillennialism again attracted attention. This interest was fostered by the violent uprooting of European political and social institutions caused by the French Revolution. Later in the century millennial enthusiasm found renewed support in the Plymouth Brethren Movement. J. N. Darby (1800–1882), an important Brethren leader, articulated the dispensationalist understanding of millennialism. Its name comes from the practice of dividing history into a series of ages, usually seven in number, which culminate in the millennium. A distinction is made between ethnic Israel and the church, and there is to be a tribulation period at the end of the church age caused by the Antichrist. After these events, Christ will return and rule the world for a thousand years with the help of the saints. This belief, popularized by the *Scofield Reference Bible*, the Bible Institute movement, popular evangelists, and mass media preachers, has become the dominant eschatology of American fundamentalists.

Despite the development of DISPENSATIONALISM, postmillennialism was the great dynamic for much of the missionary enthusiasm of the nineteenth century. America, many claimed, was the agent of God to bring in the last times. Timothy Dwight (1752–1817) anticipated the day when not a single Catholic cathedral, mosque, or pagoda would be left standing. Other spokespersons also merged the language of Manifest Destiny with millennialism and dreamed of the conquest of the world under the same laws and social characteristics as the Anglo-Saxons who would control all of North America. It was this confidence that led JOHN R. MOTT to publish *The Evangelization of the World in This Generation* (1900) and inspired the famous WORLD MISSIONARY CONFERENCE in Edinburgh (1910).

However, the new age did not come and more of those involved in the missionary movement adopted a premillennial view. Rather than trying to bring God's kingdom to earth, they turned to winning individuals to Christ and preaching the gospel as witness to all nations so that Christ

## Miracles in Mission

will return. Two world wars, genocide, economic depression, the rise of pluralism, the success of liberalism, and the privatization of religion in a secular society convinced them that only a supernatural, cataclysmic return of Christ would help the world. Yet changes in dispensational doctrine, a renewed emphasis on the Spirit of God by charismatic groups, and the concept of reaching whole groups of people with the gospel continue to encourage the postmillennial view. Despite the lively debate over the millennium there is no divergence of opinion among Christians as to the fact of Christ's coming.

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**Miracles in Mission.** Contemporary mission endeavor cannot and should not seek to avoid the subject of supernatural power and the miraculous. Neither, on the other hand, should missions today become obsessed with or distressed over the power and activity of evil beings under Satan's control, nor over those who teach about them. The Bible teaches Christ's victory over all the POWERS (authorities), PRINCIPALITIES (rulers), dominions, and demons (1 Cor. 2:6; 15:24; Eph. 1:15–23; Col. 1:15–20, 2:15; 2 Thess. 2:8; Heb. 2:14). Mission today needs to rest assured that God still can and does work miracles.

**Areas of Interface between the Miraculous and Mission.** Missions interface with the miraculous in evangelism, healing, deliverance, and other areas.

*The Miraculous and Evangelism.* All evangelism is miraculous but in missions today individuals and groups are opened to the gospel in ways that can only be miraculous. The history of Christianity is replete with accounts of people movements that obviously were instigated and promoted by the Holy Spirit.

Some contemporary missionaries consider warfare prayer and the "binding" of territorial spirits as a major method in evangelistic activities. C. PETER WAGNER defines TERRITORIAL SPIRITS as members of the hierarchy of evil spirits who, delegated by Satan, control regions, cities, tribes, people groups, neighborhoods, and other social networks and inhibit evangelistic breakthrough. John Duncan and Edgardo Silvosio recount how, in Argentina, after prayer, fasting, confession, and confronting territorial spirits, the Lord granted a marvelous gospel breakthrough. John Wimber, who believes in "power

evangelism" and miracles in evangelism, does not hold miracles necessary for evangelism. He sees proclamation of the gospel as the "heart and soul" of evangelism.

*The Miraculous and Healing.* God has used healing to reveal the truth of his message throughout history. The Lord has healed through the prophets (2 Kings 5:1–16), Jesus (Mark 1:40–41; John 4:46–54), the apostles (Acts 3:1–10), New Testament believers (Acts 14:3), and Christian missionaries today. God continues to perform miracles of healing, both to meet the physical needs of suffering people and to reveal the truth of his message.

Belief in divine healing in no way prohibits using modern medicine and using modern medicine does not indicate a lack of faith in God's power to heal. Missions today should allow God to speak both through modern medicine and God's direct healing action.

*The Miraculous and Deliverance.* Demons (evil spirits, powers) exist and harm, but do not possess in the sense of owning, human beings, whether believers or unbelievers. Jesus and New Testament Christians expelled demons from persons (Matt. 8:28–34; Mark 5:1–20; Acts 5:16; 16:16–18). Contemporary missionaries face expanding needs and opportunities to oppose evil spirits who demonize persons. Deliverance from evil spirits has become a growing phenomenon among evangelical missionaries. Demons who attack people can be expelled and rendered powerless through God's power (*see also* DEMONS, DEMONIZATION; EXORCISM; and SPIRITUAL WARFARE).

*The Miraculous and Other Manifestations.* Miracles today are evidenced in tongues, knowledge, visions, and other areas (1 Cor. 12–14). These manifestations, questioned by some, indicate to others the direct action of God. Missionaries must deal honestly and directly with these manifestations.

**Principles Relating to Missions and the Miraculous.** Several principles relate to miracles and missionary work. First, missionaries should welcome the aid of miracles and other manifestations of SIGNS AND WONDERS in missionary ministry. In regard to supernatural power and the miraculous, missionaries must be careful never to be materialists, disbelieving in supernatural powers, nor magicians, thinking supernatural powers can be controlled by ritual (*see* MAGIC).

Second, missionaries must affirm that miracles, signs, and wonders are not necessary for evangelism or other missionary work. The Holy Spirit continues to grant evangelistic fruit where there are no outward signs of miracles. Signs and wonders can, however, be instrumental in helping people become more willing to hear the gospel.

Third, missionaries must accept that healing is not always God's plan for every person. God speaks through suffering as well as through healing. Missionaries should not, therefore, promise healing as God remains sovereign in granting healing.

Fourth, missionaries must also remember that power resides in the gospel itself, not in miracles (Rom. 1:16; 1 Cor. 1:18). Missionaries must be certain never to make miracles seem imperative for missionary effectiveness. They must remember that miracles, like all other Christian deeds, must glorify God rather than calling attention to humans. When miracles are used to bring fame and notoriety to humans, these "signs" are not of God. Christians may be seen doing miracles but never be doing miracles to be seen.

Finally, missionaries should remember that miraculous events are not always of God. Pharaoh's magicians did signs (Exod. 7:10–22) as did Satan (2 Thess. 2:9). Jesus declared that false prophets would perform miracle (Matt. 24:24). Missionaries must beware of counterfeit miracles. Missionaries must remember that signs and wonders function to convey truth, especially divine compassion. The purpose of signs is that people apprehend the message the signs bring rather than dwell on the signs themselves.

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**Moody, Dwight Lyman** (1837–99). American evangelist. Born in Northfield, Massachusetts, at age seventeen he began working in a Boston shoestore, where he was converted through the witness of his Sunday school teacher, Edward Kimball. He moved to Chicago in 1856 and developed a successful shoe business. In 1858, he organized a Sunday school, which eventually grew into what is now Moody Memorial Church. In 1860, he devoted himself full-time to city missionary work through the YMCA. During the Civil War he ministered to soldiers. Between 1865 and 1869, he served as the president of the Chicago YMCA. In 1871, following the great Chicago fire, he began his career as a traveling revivalist. He was joined by Ira Sankey and together they ministered effectively throughout Great Britain from 1873 to 1875, returning to America as celebrities.

Moody held evangelistic campaigns in virtually every major city in America. His influence was far-reaching, not only in evangelism but in edu-

cation (founding three schools), conferences, and publishing. Saving souls was his highest aim in life. He said: "I look upon this world as a wrecked vessel. God has given me a lifeboat and said to me, 'Moody, save all you can.'"

TIMOTHY K. BEOUGHNER

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**Moon, Charlotte ("Lottie")** (1840–1912). American missionary to China. Born into an aristocratic Southern family in Scottsville, Virginia, she and her younger sister, Edmonia, became the first single women missionaries to northern China for the Southern Baptist Mission (1873–1912). Converted in 1858 revivals, "Lottie" joined her lifelong Presbyterian friend, Anna Safford. They taught and, in 1871, established their own girls' school in Cartersville, Georgia. When opportunities for single women to become missionaries opened, both women changed careers and became Chinese missionaries. Moon arrived in the Shandong city of Tengzhou in 1873.

Personal discipline, institutional loyalty, and generous hospitality characterized her relatively stable missionary career. Competent in Chinese and sensitive to the Chinese cultural restraints on women's roles, she made friendship a means to evangelism. Working at first in girls' schools in Tengzhou (1873–85), Moon later moved to the town of Pingtu, and became the first single woman missionary to open a Chinese station without any other support. Her work in the area resulted in the development of over thirty independent Chinese congregations.

During the anti-Qing revolutionary years, the septagenarian Moon's unselfish generosity led her to suffer from malnutrition with those around her. Colleagues discovered her condition only too late. She died, emaciated and incoherent, during the initial days of a voyage to North America for medical treatment. She has been idealized among Southern Baptists for her sacrificial act of love; yearly Christmas offerings for foreign missions is taken in her name. One estimate claims that these offerings have come to nearly \$1.5 billion by 1995.

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**Moravian Missions.** The Moravians had their roots in a small band of refugees, spiritual descendants of the fifteenth-century Hussite movement, who settled on the estate of Count NICHOLAS VON ZINZENDORF near Dresden in 1722. They named their settlement *Herrnhut*, the "Lord's

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watch." Others from various church traditions joined them. Zinzendorf had been raised in a pietist home, and made a deep commitment to Christ as a youth. At the University of Halle he was a founder of the Order of the Mustard Seed, one of whose stated purposes was "to carry the gospel to those beyond the sea."

As the community grew, there was dissension over various issues, including its relationship to the State Lutheran Church. In 1727 Zinzendorf called them to unity with the principle that "Herrnhut shall stand in unceasing love with all children of God in all churches, criticize none . . . to preserve for itself the evangelical purity, simplicity, and grace."

After weeks of teaching from 1 John, prayer, and fasting, the group experienced its Pentecost on August 13, 1727, and was knit together by a mighty visitation of the Holy Spirit. In February 1728 Zinzendorf introduced plans for evangelism in the West Indies, Greenland, Turkey, and Lapland. Twenty-six people made a covenant to pray for the mission and to go forth immediately when called. A chain of prayer around the clock was inaugurated that lasted one hundred years. The Moravians became a unique fellowship of laity and clergy, men and women, with the spread of the Christian message the major objective of the whole group, not just a minority. While they married and had families, in many respects they were monastic in their discipline and obedience, willing to go anywhere in mission. Their purpose was twofold: to take the gospel to those who had not heard, and to bring renewal and unity to churches that had grown cold. This small community furnished over half the Protestant missionaries in the eighteenth century.

In 1732 LEONHARD DOBER and DAVID NITSCHEMANN left on foot for Copenhagen, their meager possessions on their backs and thirty shillings in their pockets, on their way to the West Indies. The missionaries were expected to make their own way and support themselves. By 1740 68 had gone; by 1760 the number had grown to 226. A report in 1739 mentioned 16 locations where they served in Asia, Africa, North America, and Asia, in addition to several areas in Europe, including the Baltic states and Russia.

They often went to the hardest places and worked with the most oppressed people, persevering despite terrible suffering. Over fifty adults and children died the first few years in the West Indies and Surinam. Work with the slaves brought opposition from the planters and the Dutch clergy. When missionaries were imprisoned on St. Thomas, slaves gathered outside the prison to hear their message and sing with them. Eight hundred were converted.

Called a fool by the European settlers, GEORGE SCHMIDT established the first mission station in

South Africa and in 1742 baptized the first black converts. Soon he was expelled by the Dutch.

After the first three missionaries to Greenland had experienced near starvation, sickness, and the hostility of the people, they signed a covenant, vowing never to leave their posts, adding, "We came hither resting on Christ our Saviour, in whom all the nations of the earth shall be blessed." Three years later as he heard the story of Jesus in Gethsemane, newly translated into his own language, the first native Greenlander was converted.

Moravians worked among a number of indigenous American tribes, often incurring the enmity of both European colonists and other Indians. At Gnadenhutten, Pennsylvania, a number of Indians and missionaries were massacred. Moravians went to the West Coast of Africa, Ethiopia, and Algeria, to Kurds in Persia, and to Laplanders in the far north. Several were imprisoned in St. Petersburg. Others went to Ceylon, hoping to establish missions to the East Indies, Mongolia, and Persia. Their vision was worldwide.

They studied medicine, geography, and languages, and were sent out only with a strong sense of call, validated by the community. Their message was clear. "Tell them about the Lamb of God till you can tell them no more," Zinzendorf exhorted. So was their motive. "May the Lamb receive His due reward for what He suffered on the cross," two Moravians shouted as they bade farewell to friends and family. They took whatever jobs were available and formed self-supporting communities. Their pattern of life commended the gospel and consequently won many. They were not to seek glory for themselves. The missionary was to be content to suffer, die, and be forgotten.

They taught slaves to read, cared for widows and orphans, nursed the sick, and translated the Scriptures and other Christian literature into many languages. They encouraged converts to become teachers and elders.

Moravian missions among people of existing churches in Europe and North America focused on renewal and unity but were usually met with suspicion and rejection by church leaders. Even so, Zinzendorf warned against establishing Moravianism, encouraging converts to remain in their own churches. In Latvia, for example, five thousand nominal Lutherans were converted, forming Herrnhutten fellowships in the existing church.

As part of the broader eighteenth-century movements of revival, the Moravians played a major role as a catalyst to revival and missions. They were the first church to recognize their obligation to the Jews. Their influence on the Wesleys is well known. Spangenburg met JOHN WESLEY in Georgia and asked if he knew Jesus Christ. Wesley could not answer with certainty. Back in

London in 1738 prior to Wesley's "heart warming" experience, Peter Boehler taught that he could know the assurance of salvation. The BASEL and LEIPZIG MISSIONARY SOCIETIES, the Methodist missionary enterprise, and the LONDON MISSIONARY SOCIETY were all stimulated and to some extent guided by the Moravians. In 1792 WILLIAM CAREY cited their example when he proposed the formation of the Baptist Missionary Society. The Moravians continue as a relatively small denomination in the United States and Europe. Well over half their members are located in Africa and Latin America.

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**Morrison, Robert** (1782–1834). English pioneer missionary to China. Born in Morpeth, England, he entered Hoxton Academy in London in 1803. The following year the LONDON MISSIONARY SOCIETY appointed him as a missionary. For the next two and a half years, he studied at the "Missionary Academy" at Gosport, as well as studying medicine, astronomy, and Chinese. He arrived in Canton on September 6, 1807.

Living in Canton and Macao for the next twenty-seven years except for two years in England, Morrison saw his main calling as preparing the way for future missionaries. He served as interpreter for the East India Company (beginning in 1809) and for two British government missions to China. But in fulfillment of his calling, Morrison and his colleague William Milne completed and published the Bible in Chinese in 1823. He also authored nearly forty other works in Chinese and English, plus many articles in periodicals. Other than the Bible, his best-known publication was his six-volume *A Dictionary of the Chinese Language* (1815–22).

Morrison and Milne also established the Anglo-Chinese College in Malacca in 1818, with the dual purpose of providing Chinese-language training for future missionaries and educating local boys, a number of whom played significant roles in later Chinese history.

Recognized by scholars as a leading Sinologue, Morrison remained at heart a missionary fulfilling his calling to prepare the way for others. His plea to the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS led to the appointment of Elijah Coleman Bridgman as the first American missionary to China. One of his earliest co-workers, Leang Afa [Liang Fa], became known as the "first Chinese evangelist." While he had fewer than a dozen converts directly attributable to his work, Morrison gave his life in the conviction that he was laying the necessary groundwork for

later effective missionary work in China. Clearly, his attribution as "Father of Protestant Missions in China" is well deserved.

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**Mott, John Raleigh** (1865–1955). American missionary promoter and ecumenical leader. Born into a Methodist family in Sullivan County, New York, he graduated from Upper Iowa and Cornell universities, was converted during his student days, and pledged himself to missionary service (1886). He was a YMCA secretary (1888–1915), co-founder and chair of the STUDENT VOLUNTEER MOVEMENT (1888–1920), prime mover in establishing the World Student Christian Federation (1895), and chair of the WORLD MISSIONARY CONFERENCE (Edinburgh, 1910). Mott traveled two million miles enthusiastically, his motto, "With God anywhere, without him, not over the threshold." He acquired an immense knowledge of the missionary enterprise worldwide, encouraging students and fieldworkers and setting up national councils of churches. In 1923 a Japanese Christian leader called him "father of the young people of the world." John R. Mott was adept at spotting and nurturing recruits, was much respected by political heads at home and abroad (he once spoke to three U.S. presidents—Taft, Coolidge, Wilson—in a day), labored tirelessly for prisoners of war and ORPHANAGE MISSION WORK, and could extract large donations from the American rich (Rockefeller funds established the Missionary Research Library). He was chair of the INTERNATIONAL MISSIONARY COUNCIL (1921–41) and presided over the JERUSALEM MISSIONARY CONFERENCE (1928). In 1935 a future archbishop of Canterbury declared, "He led us then; he leads us still." In 1946 he shared the Nobel Peace Prize; in 1948 the newly formed WORLD COUNCIL OF CHURCHES named him honorary president. But the Methodist layman who had declined prestigious academic and political posts wanted to be remembered simply as an evangelist.

His many works included *The Evangelization of the World in This Generation* (1910) and *Addresses and Papers* (6 vols., 1946–47).

J. D. DOUGLAS

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**Müller, George** (1805–98). German faith missions advocate and founder of orphanages. Born in Prussia, Müller was converted and awakened to missions while a university student at Halle. He went to England to do mission work among the Jews and there joined the renewal movement within British Protestantism that became the

## Nevius Method

Plymouth Brethren. He ended his connection with the London Society for Promoting Christianity among the Jews and served as pastor in Teignmouth, where he established his lifelong practice of accepting no salary, instead trusting God for his needs. In 1832 he moved to Bristol, where he lived the rest of his life. In 1834 Müller founded the Scriptural Knowledge Institution for Home and Abroad with the purposes of establishing day schools, Sunday schools, and adult schools for teaching the Bible, distributing Bibles, and supporting mission work. Müller achieved fame for founding the Bristol ORPHANAGE MISSION WORK. His greater contribution, however, was the example of his life of faith and prayer. He determined not to ask for support and instead prayed for the needs of the orphan homes and missions, trusting that God would meet those needs without his prompting others to give. By the end of his life, Müller had built five orphanages; cared for 120,000 children; preached in forty-two countries; raised a quarter million pounds for missions; and raised almost 2.5 million pounds altogether—all by faith.

DONALD R. DUNAVANT

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**Nevius Method.** In June 1890 the Presbyterian Mission in Korea invited JOHN NEVIUS and his wife, missionaries in China, to give a series of messages on Nevius's book, *The Planting and Developing of Missionary Churches*. Though the Neviuses were only in Korea for the two-week missionary conference, the Nevius Method was adopted by the missionaries as the primary means to reach Korea for Christ. Many attribute the rapid growth of the Korean church to the consistent application of the Nevius Method in Korea.

There are nine principles of indigenous church development in the Nevius Method, including an emphasis on personal evangelism through wide itineration; the development of congregations that are self-supporting, self-propagating, and self-governing; the need for systematic Bible study for every Christian; strict discipline in the noninterference in lawsuits; and general help for those in economic need. The heart of the Nevius Method, the three-self formula of indigenous mission work, is well known in modern missions strategy (see INDIGENOUS CHURCHES and THREE-SELF MOVEMENT [CHINA]).

Resulting from consistent application of the Nevius Method, the Korean church has established itself as a church which places a high emphasis on personal evangelism, self-support (tithing), self-propagation (Christianization of Korea Movement), self-government (strong denominations), and systematic Bible study and prayer (cell-groups).

The Nevius Method is still valid, though not as well implemented as it should be. For example, many church leaders of the developing nations in the Third World are heavily dependent on financial assistance from foreign missionary agencies. This dependence does not help the growth of the national church. The principles of indigenous missions outlined by Nevius are needed today just as they were in the late 1800s in order to strengthen indigenous local churches and speed the evangelization of each nation.

BONG RIN RO

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**Nommensen, Ludwig Ingwer** (1834–1918). Danish missionary to Indonesia. The son of a dike-lock attendant, Nommensen was born on the island of Nordstrand in Schleswig. Escaping injury despite a serious accident, he decided to become a missionary and joined the Rhine Missionary Society in Barmen. In 1862 he traveled to Barus on the northwest coast of Sumatra. In 1864 he began work among the Toba Batak, who were independent of the Dutch crown colony. His respect for indigenous social structures earned him trust, as did his desire to win the people in their own language with a humble and patient attitude.

In 1874 Nommensen translated Luther's Small Catechism into the Batak language, followed by the New Testament in 1878. He also allowed the Batak a church polity that was contextually oriented. In 1881 Nommensen became director of the Rhine Mission to the Batak. When he extended his efforts to include the southern coast of Lake Toba, church growth advanced so rapidly that entire clans were baptized. Nommensen was awarded an honorary doctorate by the theological faculty of the University of Bonn for his services as the leader of the Batak church, and in 1911 he received the Officer's Cross from the Royal Dutch Order of Orange-Nassau. Nommensen died in 1918 in Sigumpar in Sumatra.

ROLF HILLE

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**Oceania.** Oceania is one of the most Christianized areas of the world. In a brief period of two hundred years, Christianity has spread across the vast expanse of the Pacific Ocean. Consisting of approximately 25,000 islands, Oceania extends from Easter Island on the east to Palau on the west; from Hawaii and the northern Mariana Islands on the north to Australia and New Zealand on the south.

Traditional society in Oceania is usually divided into four main cultural areas: POLYNESIA, MICRONESIA, MELANESIA, and Australia (Aborigines). The original hunting-and-gathering peoples of Australia and Melanesia came in the first of several major waves of migrations from Southeast Asia at least forty thousand years ago. Later, people with an agricultural way of living populated Melanesia, Micronesia, and Polynesia, as their boating skills allowed them to traverse immense distances of open waters. Beginning at the end of the eighteenth century, settlers and migrants from Europe and other parts of the world would soon form the majority of the populations of both Australia and New Zealand (whose original people, the Maoris, were Polynesian). Also, large numbers of indentured plantation laborers from India went to Fiji, and Filipinos, Japanese, and Chinese came to Hawaii.

The first organized mission work in Oceania itself was done by Catholic Spanish missionaries and Filipino catechists in Guam and other Mariana Islands in the seventeenth century, and by Spanish missionaries from Peru in Tahiti in the following century. However, the first major missionary movement was the fruit of the eighteenth-century evangelical revival in Britain—sparked by such great preachers as WHITEFIELD and WESLEY. Through his influence and financial support, Thomas Haweis convinced his fellow co-founders of the LONDON MISSIONARY SOCIETY (LMS) to establish their first mission in the Pacific. Their own ship, the *Duff*, carried thirty missionaries in 1797 to Tahiti, the Marquesas, and Tonga. Tahiti, although abandoned for a short time in 1808, would become the base for the LMS—"the first sustained Christian missionary activity in the South Sea islands" (Gunson, 1978, 12). JOHN WILLIAMS, their most famous missionary of this early period, and others sent out Polynesian evangelists, who "laid the foundation for the evangelization of Oceania" (Douglas, 1986, 23).

The LMS was soon joined by others. An evangelical Anglican mission was established in 1814 by the CHURCH MISSIONARY SOCIETY (CMS) in New Zealand under the direction of SAMUEL MARSDEN, who greatly influenced the early stages of evangelical missionary work throughout Oceania. CMS established the first mission among the Maoris of New Zealand and stimulated further missionary outreach by the Anglican churches of New Zealand and Australia.

Congregational missionaries from the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS in Boston arrived in Hawaii in 1820 and eventually expanded into Micronesia. English Methodists of the Wesleyan Missionary Society established a base in New Zealand in 1820, and contributed to the missionary movement from Tahiti and Hawaii westward across the Pacific

into Tonga, Samoa, and Fiji. The MORMONS began in present-day French Polynesia in 1844, and the Seventh-Day Adventists came to the Pacific around 1890.

After recovering from the effects of the French Revolution and the Napoleonic wars, the Catholic Church in France began sending members of newly founded missionary societies to the Pacific in the 1830s. The Congregation of the Sacred Hearts of Jesus and Mary, or Picpus Fathers, worked in the eastern area of Oceania, and the Marists in the central. On many of the islands where Protestant missionaries had already begun working, there was competition between Catholics and Protestants. However, Christianity was established through the initial contacts of Catholic missionaries in such places as the islands of Mangareva and the Marquesas of present-day French Polynesia, and in Wallis and Futuna of western Polynesia.

The history of Christianity in Oceania in the nineteenth century is unfortunately scarred by tensions between Protestant and Catholic missionaries and churches. This situation was aggravated even further as competing colonial governments eventually began sweeping over the Pacific and in varying degrees favored "their own"—France the Catholics and Britain the Protestants.

Around 1850, primary missionary efforts began shifting to western Oceania, especially Melanesia. In contrast to Polynesia where Christianity was often accepted en masse with the conversion of their king or other hereditary leaders, missionaries faced a much different situation in Melanesia, consisting of many, smaller competitive social and linguistic units with a more fluid style of achieved leadership by elders, or "big men." In addition to these linguistic and cultural challenges, a number of missionaries died due to sickness and attacks by the islanders, who often identified the missionaries with the behavior of labor-recruiters, traders, and colonial officials—the great wave of outsiders "invading" their world and forcing them to jump directly from the Stone Age into modern times. While their intentions and approaches were very different, missionaries and Christianity admittedly played a significant role in the phenomenon of social change (cf. Whiteman).

Within this Melanesian context, the Anglican Church of New Zealand in 1849 initiated the successful Melanesian Mission under GEORGE SELWYN's innovative leadership. Presbyterian missionaries of the late evangelical revival in Scotland began in the 1850s in the Melanesian islands of New Hebrides (present-day Vanuatu). Due to his widely read autobiography, JOHN PATON became their most famous missionary. Around 1875, George Brown established the first missionary effort of Australian Methodists in the Bismarck Archipelago, with Fijian and Samoan Methodists

## Orphanage Work in Christian Missions

also joining them. The Missionaries of the Sacred Heart (MCS), another Catholic congregation from France, came to this area in 1882. In that same year, the interdenominational Queensland Kanaka Mission began its work among Solomon Islands sugar plantation workers in Australia, and then in 1904 changed its name to South Sea Evangelical Mission and, based on the CHINA INLAND MISSION model, extended its missionary outreach to the Solomon Islands.

New Guinea, the largest island in Oceania, was the last to be approached by missionaries. By the end of the nineteenth century, only the coastal area had been touched. Appropriately the LMS, the pioneer missionaries of the Pacific, began on the south coast in 1871, and MSC on Yule Island in 1885. When the British established a protectorate on part of New Guinea in 1884, it was the first case in Oceania of a colonial government taking the initiative to invite missionaries—in this case, the Methodists and Anglicans from Australia. Germany annexed the northeastern part of the island in 1884 and one Catholic and two Protestant missionary agencies came from Germany: the Society of the Divine Word, Rhenish Missionary Society, and Neuendettelsau Mission Society.

By 1900, Christianity was just beginning in Melanesia, but in the rest of Oceania national churches for whole island groups were established and sent out their own missionaries. Pacific islanders played a major role in the world missionary movement (cf. Tippett), as did the young immigrant churches of Australia and New Zealand.

As for the issue of mission and politics, missionaries in eastern and central Oceania had arrived before the colonial powers and were very influential in precolonial political developments. Most missionaries did not initially favor colonial annexation, but many later changed this stance. Eventually, Tonga would be the only island nation to avoid colonial rule. In Melanesia, missionaries for the most part arrived after colonial annexation.

The years between 1900 and 1942 marked a period of relative stability for most island peoples and churches and it has even been called “the high point in the life and influence of South Pacific Christianity” (Forman, 1982, 11). Although colonial rule had somewhat curtailed the earlier influence of the church in island societies in eastern and central Oceania, other influences from outside the area were not too intrusive. Movements toward establishing independent churches began in Tonga, Samoa, and Fiji. At this same time, Christian missionary efforts were slowly but steadily making progress in Melanesia. The most significant newcomer to the missionary field during this period was the Assemblies of God.

This relative tranquility was shattered in 1942 as Oceania was engulfed in the turmoil of World War II. While some of the islands were only used as military bases, others became combat zones. A large number of islanders and missionaries died due to the war. Besides the upheaval to daily life (including missionary and church activities), events surrounding the war triggered shock waves of tumultuous social change throughout the Pacific, which often led to the dramatic phenomenon of adjustment movements (cf. Forman, 1982, 154–63; *see also* CARGO CULTS).

In the political arena, no sooner had colonial rule shifted in some islands through postwar negotiations, then there were initial steps toward political independence. A stronger call for church independence followed and missionaries in general took a more supportive backseat role. The Pacific Council of Churches was established in 1966. Also, many new religious groups were entering Oceania after World War II (cf. Ernst).

By 1980, most of the larger churches of Oceania had achieved independence and were sending missionaries to other parts of the world. For example, the churches with an LMS background are now joined together through the Council for World Mission. The Pacific is probably “the most solidly Christian part of the world” (Forman, 1982, 227), out of which “the regional concentration of evangelicals in the Pacific (17.6% of the Christian population) is the highest worldwide” (Ernst, 1994, 11). However, Pacific Islander Christians are facing new challenges today as each generation strives to respond to the continual call of God’s mission.

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**Orphanage Work in Christian Missions.** Perhaps no other work in Christian missions has commanded so deep an emotional response to people as has care for children who have no place to call their home. The plight of Korean children during and after the Korean conflict (1949–51) and the work of Robert Pierce on their behalf not only raised the awareness of Western

Christians to parentless children there, but also was the primary impetus for the establishment of World Vision International.

The beginnings of orphanage work in Christian missions, however, extend much farther back into the history of Christian missions. Indeed one could cite more than seven hundred references in Scripture concerning children as an indication of their importance to God, and hence to the religion that would spring from worship of him. A representative text of Jesus is known to many people. He said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Matt. 19:14).

Throughout the early history of the church Christian compassion focused upon the plight of children. A representative sermon/essay by Cotton Mather reflects this emphasis and is likely the source for the term "orphanage." In his essay (c. 1711) he spoke of orphanages as "orphantropheism," as "the care taken in the divine Providence for children when their parents forsake them." Need for such care was caused by the terrible conditions of the Industrial Revolution when parents were thrown into debtors' prisons and children were forced to work in crude factories, leaving many children without homes or parents (see Pierson, also Gaston).

Elsewhere on the globe, orphanages did not develop until the nineteenth century due in large part to the lack of any need for them. Asia, Africa, and Latin America were mostly nonindustrial regions, depending upon agriculture but with high infant mortality rates. The need for children and stable cohesive social structures provided a relatively secure social and family arrangement for them, except for conditions of war. This picture changed with the coming of industrial economies and the establishment of urban centers.

China is a case in point. There, feudal wars and terrible climatic conditions (famine, floods, etc.) left families economically impoverished and malnourished and children homeless. To meet these conditions missionaries, often women, took up the burden, established homes, or simply took in a wandering child, and then another and another, until finally an orphanage, de facto, was founded (see Wang).

The words "strategy" and "missionary method" seem oddly out of place when speaking of orphanages in missionary work. Such terms appear crass and manipulative, giving the appearance of "using" pain and loss for the purposes of proselytism. Nor do such terms reflect the spirit of such efforts. Mary Schaufler LaBaree writes with a keen intellect and deep feeling and conviction about the plight of children in Persia, and the significance of her work and ministry is unsurpassed. Yet, there is not a hint of missionary

strategy in the book. The same can be said of Thomas Gamble's description of the establishment of George Whitfield's Bethesda (House of Mercy). Here you find no hint of winning people to Christ through philanthropy. Rather, you find work springing from the well of deep compassion for the plight of children and others.

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**Palmer, Phoebe Worrall** (1807–74). American revivalist. Phoebe Worrall was born in New York City to Methodist parents, her father having been converted under JOHN WESLEY's ministry. In 1827, she married Walter Palmer, a New York physician. She did evangelistic work in the slums of New York, founded the Hedding Church there, and in 1850 established the Five Points Mission, a forerunner of later settlement houses. In 1835, she began the "Tuesday Meeting for the Promotion of Holiness" and soon became a leading spokesperson for Holiness Theology. Her eighteen books include *Promise of the Father* (1859), and what was her most significant work, *The Way of Holiness* (1843). She also edited the *Guide to Holiness* periodical from 1864 to 1874. Palmer modified Wesley's doctrine of perfectionism by arguing that sanctification was instantaneous upon one's complete submission at the altar. God would then send a baptism of the Holy Spirit, which empowered the believer to live a life of holiness and witness effectively. She participated in over three hundred revival meetings throughout the United States, Canada, and Great Britain. She also was heavily involved in humanitarian causes and in the struggle for women's rights, but is best known for her emphasis on holiness.

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**Pierson, Arthur Tappan** (1837–1911). American minister, theological writer, and missionary spokesman. Hailed as the greatest popularizer of missions of his age and one who revolutionized missionary literature, he was born in New York City and educated at Hamilton College (1857) and Union Theological Seminary, New York (1860). After ordination in the Presbyterian Church, he served pastorates in Binghamton and Waterford (N.Y.), Detroit, and Philadelphia until 1889. An extended stay in Great Britain had him preaching at the Metropolitan Tabernacle of C. H. Spurgeon for a period of two years and lec-

## Pietism

turing at New College (Edinburgh). From 1895 to 1901, he was the president of A. J. GORDON'S Missionary Training School (now Gordon College, Wenham, Mass.).

Pierson sustained a lifelong commitment to world evangelization. For twenty-four years he was the editor of *The Missionary Review of the World*, spoke at numerous conferences promoting missions, and wrote extensively on the subject. In 1886, at the D. L. MOODY sponsored conference in Mount Hermon, New York, Pierson gave a keynote address on missions to a group of 251 students from 89 colleges across the country. From this the STUDENT VOLUNTEER MOVEMENT arose in 1888, along with its watchword "the evangelization of the world in this generation." Pierson's address "God's Providence in Modern Missions" was later revised and published in volume 6 of *The Fundamentals*. Among Pierson's protégés were such mission giants as ROBERT E. SPEER, JOHN R. MOTT, AND SAMUEL ZWEMER.

Author of over fifty books, Pierson is best remembered as one of the original editors of the *Scofield Reference Bible* (1909), and author of such mission-related books as *George Müller of Bristol*, *The Crisis of Missions*, *The Miracles of Missions*, *Forward Movements of the Last Half Century*, and *God and Missions Today*.

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**Bibliography.** D. L. Pierson, *Arthur T. Pierson*; J. K. Maclean; *Dr. Pierson and His Message*; D. L. Robert; *ML*, pp. 28–36.

**Pietism.** Along with Puritanism and the movements to which they gave birth, pietism led to the first Protestant missionary effort and became the catalyst for the wider Protestant missionary movement of the following centuries. An effort to continue and deepen the work of the REFORMATION, pietism focused on the renewal of the Christian life at a time when Lutheran orthodoxy emphasized belief in correct doctrine alone. Seeking the conversion of individuals, the renewal of the church, and the transformation of society, the movement had arisen in German Lutheranism shortly after the Thirty Years' War left the country in a disastrous situation physically, economically, and spiritually. Poverty, ignorance, and violence were common, and class distinctions were great.

Philip Spener (1635–1705) is generally considered the founder of pietism, but it had a number of roots in Germany and elsewhere. Johannes Arndt's *True Christianity* (1606–9) was significant, and as a student in Strasbourg, Spener was influenced by Puritan and Reformed writers. Appointed as senior pastor in Frankfurt in 1666, Spener found the church in a deplorable state. Drunkenness and immorality were common among the laity, who were expected to be passive

listeners to erudite sermons that focused more on fine points of doctrine than edification. Spener encouraged the formation of small groups for prayer, Bible study, and the reading of devotional works. This concept of the church within the church, which was not intended to be divisive, spread widely within and beyond Germany despite bitter criticism. In 1675 Spener published an introduction to a new edition of Arndt's work. In *Pia Desideria* (Pious Desires) he called for the reform of Christian society through six means: (1) more extensive use of the Scriptures; (2) greater participation by the laity; (3) the practice of love in everyday life; (4) an attitude of love in controversies; (5) stress on piety as well as scholarship in theological schools; and (6) theological education that taught that preaching was to save souls, not just demonstrate scholarship. Thus pietism focused on the need for conversion, commitment, and personal trust in Christ, an authentic Christian life, and the ministry of the laity.

The Lutheran orthodoxy of the day denied that the GREAT COMMISSION was still in effect. Mission belonged to God, who needed no human helpers (see LUTHERAN MISSIONS). Furthermore, there was no place for mission structures. Thus missionary work was seen as unnecessary and even suspect. Earlier in the century Baron Justinian von Weltz had appealed to the Lutheran Church in Germany to undertake missionary work. He was called a fanatic and rejected. Pietism, on the other hand, reaffirmed the Great Commission as universally valid and taught that Christians must accept responsibility for proclaiming the gospel to all persons everywhere.

August Hermann Francke (1663–1727) became the second leader of the movement. Through the efforts of Spener he was appointed professor of theology at the University of Halle in 1691, and became pastor of the church in nearby Glaucha the following year. He believed that converted and transformed individuals would renew the church and society. He was instrumental in establishing schools for poor children including girls, as well as an orphanage. His vision also led him to focus on world mission. He established a Bible institute to print and distribute Bibles inexpensively. This was the first institution with the goal of bringing the Scriptures to every part of the world. His projects were supported by faith alone and became the model for the orphanages of GEORGE MÜLLER in Bristol, England, which then became the model for the faith principle of the CHINA INLAND MISSION.

Francke's mission involvement was extensive. He sent Henry Muhlenberg and others to the North American colonies, where they organized Lutheran churches among German immigrants. He sent missionaries to the Baltic states, where they worked for the renewal of Lutheran com-

munities. Pietist influence was important in bringing a deeper life to the churches in the Scandinavian countries as well and would be the source of most Scandinavian mission societies.

In 1706, influenced by his pietist chaplain, King Frederick IV of Denmark decided to send missionaries to his colony in Tranquebar, India. Two young men from the University of Halle, BARTHOLEMAEUS ZIEGENBALG and Heinrich Plütschau, agreed to go. Plütschau returned in 1711, but Ziegenbalg remained, with one brief visit to Europe, until his death in 1719. This was the first Protestant missionary effort outside of Europe, with the exception of the Calvinist mission to Brazil in 1555. Despite the hostility of the Danish community and its chaplains, the higher Indian castes and Roman Catholics, and harassment from the governor, Ziegenbalg accomplished much during his short life. His missionary approach anticipated many methods that came later. He established schools to educate Christian children and develop leadership. In the belief that Christians needed the Scriptures in their own language, he translated the New Testament and part of the Old into Tamil before he died. He was convinced that missionaries needed to understand the WORLDVIEW and religious beliefs and practices of the people. Thus he wrote on aspects of Hinduism. As a pietist, his aim was personal conversion, but he also worked to establish an Indian church with its own pastors. The first Indian pastor was ordained in 1733. About sixty missionaries went from Halle to India during the eighteenth century, and the work was eventually taken over by the Anglican Society for the Propagation of Christian Knowledge.

The influence of pietism on the total missionary movement was great. Ziegenbalg's visit to Europe in 1714 resulted in the establishment of the College of Missions in Copenhagen, where Moravian missionaries would later study, and the founding at Halle of the first Protestant student mission movement, the Order of the Mustard Seed. This was led by NICOLAS LUDWIG VON ZINZENDORF, who later became the leader of the Moravians (*see* MORAVIAN MISSIONS). All of this activity built on Francke's vision for mission, which encompassed the whole world. He believed that the earth would eventually be transformed through godly people serving God and their neighbors, proclaiming Christ, and working to relieve poverty and oppression. His concern for the poor and emphasis on education as a means of social transformation were outgrowths of his theology. The intellectual and spiritual leader of missions, he was the first to inspire Christians in Europe to pray for and support missionaries, a radically new concept at that time.

Because of its focus on conversion and heart religion rather than theological controversies, pietism was broadly ecumenical. Francke corre-

sponded with Anglicans, including the archbishop of Canterbury, and the New England Congregationalist leader Cotton Mather. Their correspondence went beyond denominational controversies and focused on the need for world evangelization. Anton Boehm, a court preacher in London, translated pietist writings and was influential in the expansion of the missionary vision of the Anglican Society for the Propagation of Christian Knowledge (SPCK). The SPCK made Ziegenbalg and Francke corresponding members, and a Copenhagen/London/Halle Alliance for Mission was formed. Francke also showed interest in mission to North American Indians. Thus pietism was the first Protestant movement that focused both on mission and on ecumenical relationships.

Further influence of pietism came through the Moravians, who served as an even wider catalyst for mission. Pietism along with Puritanism also laid the foundation for the eighteenth-century evangelical awakenings in North America, Britain, and the continent. These awakenings broadened the Protestant missionary movement (*see* GREAT AWAKENINGS). Theodore Frelinghuysen, a Dutch Reformed pietist, was the initial leader of the first Great Awakening, which began in New Jersey in 1726. That movement spread to New England in 1734 and up and down the Atlantic coast under its better-known leaders, JONATHAN EDWARDS, Gilbert Tennent, and GEORGE WHITEFIELD. It would eventually lead to the founding of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM) in 1810. Susanna Wesley was motivated to a deeper Christian life through reading the accounts of the Danish-Halle missionaries in India. As a result, she began to spend an hour each week with her children, John and Charles among them, to nurture them in their Christian faith. The influence of the Moravians on the conversion and subsequent ministry of John and Charles Wesley is well known.

The wave of revivals on both sides of the Atlantic in the eighteenth century led to the establishment of a number of missionary societies and to the GREAT CENTURY OF MISSION. In Britain the BAPTIST MISSIONARY SOCIETY (1792), the LONDON MISSIONARY SOCIETY (1795), the Scottish societies in Edinburgh and Glasgow (1796), the CHURCH MISSIONARY SOCIETY (1799), the Religious Tract Society (1799), and the British and Foreign Bible Society (1804) were formed. On the Continent the Netherlands Society (1797), the BASEL MISSION (1815), and the BERLIN MISSIONARY SOCIETY (1824) were established. These early Protestant missionary societies could all trace their roots in one way or another back to the pietist impulse that came from Halle.

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## Polynesia

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**Polynesia.** Polynesia covers a vast triangular area of the Pacific Ocean stretching from Hawaii in the north to New Zealand in the southwest and Easter Island in the east. The term "Polynesia" refers to the "many islands" settled by people who originated in Asia and began entering the Pacific from west to east c. 1000 B.C. Described as "Polynesians" by nineteenth-century scholars, the people were great seafarers who shared a common linguistic and cultural heritage which took on distinctive characteristics as they separated and migrated to different areas. Societies were ruled over by chiefs who inherited status and rank, although this varied from the significant kingdoms like Tonga and Hawaii, to large tribal units in Tahiti and small tribes in atoll settlements. Warrior traditions were strong and inter-tribal conflicts in the pursuit or defense of *mana*, prestige or power, were frequent. Religious beliefs varied with "departmental gods" prominent in eastern Polynesia while Tongans and Samoans gave more significance to local spirits. While there were common features and names within Polynesian mythology and cosmology, they were accented by particular emphases and influenced by geographical location. Rituals and practices were clearly defined and priests or specialists gave leadership in both spiritual and practical areas of life. Sacred spaces were set aside as places for rituals with, in some areas, special buildings. Concepts such as *tapu*, with its sense of holy or sacred, could be applied to people, places, and behavior and influenced the whole of life. Polynesians believed in an after-life where the spirits of the dead lived, although for Tongans this was limited to those of high rank. There was no sense of punishment and rewards. There was a close relationship between people, the land, and the sea.

The first European contact with Polynesia was made by voyagers such as Magellan (1521), Mendaña (1567–68, 1595), and Quiros (1606). Although motivated by Christian as well as materialistic ambitions their impact was limited. Dutch in the seventeenth century and French and British explorers in the eighteenth century, notably James Cook, mapped the Pacific and through their writings made its islands and people better known in Europe.

This new knowledge, combined with the eighteenth-century evangelical revivals in Great Britain, created considerable interest in the evangelization of the Pacific. The LONDON MISSIONARY SOCIETY, founded in 1795, chose the Pacific as its first sphere of work. In 1796 they dispatched the *Duff* with thirty missionaries, five wives, and

three children to Tonga, Tahiti, and the Marquesas. Four were ordained and the rest were artisans, reflecting the influence of Thomas Haweis who believed Polynesians needed to be civilized in British ways as part of their evangelization. The missionaries were ill-prepared. Of the ten taken to Tonga in April 1797, three were killed, one "went native," and the remainder abandoned the mission in 1800.

In Tahiti, where they arrived on March 5, 1797, the missionaries were confronted by a society undergoing political and religious turmoil, in which they were valued for giving access to European goods rather than the Christian message. Progress in learning Tahitian was slow, most of the missionaries abandoned their work, and communication and support from England were difficult. Pomare II, a leading chief, requested baptism in 1812, but this was delayed until 1819 because of missionary anxiety about his behavior. LITERACY and the printed text, particularly the Bible, PEOPLE MOVEMENTS, POWER ENCOUNTERS, the surrender of idols, and the influence of chiefs were important in the rapid movement of Tahitians toward Christianity after 1815. Similar developments occurred elsewhere in Polynesia. Christianity spread through Tahiti and the surrounding islands, often through indigenous agency. Missionaries, in cooperation with the chiefs, attempted to control moral and political behavior through codes of law and were often disappointed at what they called "backsliding."

The expansion of Christianity throughout the Pacific owes a great deal to JOHN WILLIAMS who began at Moorea in 1817 and shifted to Raiatea in 1818. He emphasized morality and the acquisition of practical skills like carpentry and boat-building and attacked what he saw as Pacific indolence. Visitors from Rurutu were returned with two Raiatean teachers to their home island where they effected the conversion of their people. In 1821 Williams took two Raiateans, Papeiha and Vahapata, to Aitutaki in the Cook Islands where by 1823 they had achieved quick success. Papeiha was taken to Mangaia in 1823 but was withdrawn after a hostile reception. Williams then took him to Rarotonga and when Papeiha was visited in 1825, the missionary was astonished at the progress he had made. Two teachers were taken to Mangaia in 1824 and within a few months many had accepted Christianity. Williams, Charles Pitman, and their families went to reside in Rarotonga in 1827. Williams began translating the Bible into Cook Island Maori and introduced a code of laws. With limited resources he built the *Messenger of Peace* and with it was actively involved in visiting other islands, stationing islanders, and giving them support. Aaron Buzacott started a theolog-

ical institution, Takamoa, on Rarotonga in 1839 to train "native agents."

In 1839 Williams visited the Wesleyan missionaries, Turner and Cross, in Tonga and it was agreed that the Methodists should concentrate on Tonga and Fiji and the LMS would take responsibility for Samoa. Accompanied by Fauea, a Samoan, Williams went to Samoa where he was well received by Malietoa, the leading Samoan chief. Tahitian teachers were left in Malietoa's care. When Williams returned to Samoa in 1832 with additional teachers, he was impressed with the progress. In 1834 the first Europeans, Platt and Wilson, were stationed in Samoa. A training institution was established at Malua in 1844. The New Testament in Samoan was completed in 1848 and the Old Testament in 1855.

Attempts by Williams to land teachers at Niue in 1830 resulted in the first of several rejections. In 1846 two Niueans, Peniamina and Fakafitini, who were converted in Samoa, returned to Niue and in 1849 Paulo, a Samoan, joined them. W. G. Lawes, the first European resident missionary, arrived in 1861 and by 1868 he had translated the New Testament. Initial LMS endeavors in the Tokelau islands in 1858 also met with opposition and the first missionaries, a Tokelauan converted in Samoa and two Samoan teachers, were accepted in 1861.

LMS teachers from Tahiti arrived in Tonga in 1822, the same year that Walter Lawry and his wife Mary, the first Methodist missionaries, settled on Tongatapu. Lawry abandoned Tonga in 1823, but in 1826 John Thomas and John Hutchinson resumed the Methodist work. The baptisms of leading chiefs, Aleamotu'a in 1830, Taufa'ahau in 1831, and Finau in 1832 and a revival in Vava'u in 1834 encouraged the rapid acceptance of Christianity. There was some resistance among rival families which resulted in civil war. Methodists promoted the first code of laws in 1839 and the recognition of Taufa'ahua, as King George Tupou I in 1845 consolidated the Methodist dominance in Tonga.

Despite the agreement with the LMS over Samoa, "Lotu Tonga," or Christianity in a Methodist form, had already reached Samoa through a chief who had been in Tonga before Williams' first visit. Peter Turner was sent to oversee Methodism in Tonga in 1835, but following LMS protests was withdrawn in 1839. Support from Tongans ensured the continuation of Samoan Methodism and in 1857 the Australasian Methodist Conference sent Martin Dyson to superintend this work. George Brown joined him in 1860 and made a notable contribution. A district training college was started in 1864 and in 1868 was transferred to Lufilufi and called Piula.

Protestant beginnings in the Pacific were marked by initial opposition but the rapid accep-

tance of Christianity in most areas resulted from indigenous evangelism, the impact of literacy, power encounters, people movements, and the significant role of chiefs. Missionaries introduced strict observance of Sunday, encouraged peacemaking between tribes, and codes of law which blurred the distinction between church and state. Indigenous movements such as Mاماia in Tahiti and Sio Vili in Samoa and the revival of traditional customs such as tattooing indicate that the acceptance of Christianity did not always meet the missionaries' expectations.

Catholic beginnings in Polynesia were closely associated with French missionary expansion and drew a hostile reaction from the Protestant missionaries. Eastern Polynesia was assigned to the Congregation of the Sacred Hearts of Jesus and Mary. Missionaries were landed at Tahiti in 1836, the Marquesas in 1839, the Cook Islands in 1894. The Society of Mary entered Western Polynesia under the leadership of Bishop J. B. F. Pompallier in 1837. Pierre Bataillon quickly converted Wallis (Uvea) and, after the murder of Pierre Chanel on Futuna in 1841, the people accepted Catholicism. Returning Tongan Catholics from Wallis and disaffected anti-Methodist families became the basis of "Lotu Popi," Tongan Catholicism, and their first resident priests arrived in 1842. The Vicariate of Western Oceania was set up in 1842. Catholic missionaries arrived in Samoa in 1845. Tokelauns were introduced to Catholicism at Wallis and took it back to their own people in 1861.

Missionary activity in Polynesia had ambiguous colonial connections. Only Tonga retained its independence. Shirley Baker, a Methodist missionary (1860-79) who drafted the country's Constitution, together with the King established the Free Church of Tonga in 1885 which separated from the Wesleyans who retained links with the Australasian Conference until their reunion in 1924. The French protectorate accepted by Tahitian chiefs in 1842 emerged out of French naval intervention in support of Catholic missionaries. George Pritchard, British consul in Tahiti and former LMS missionary, was deported in 1844 because of his attempts to provoke Tahitian opposition to the French.

Seventh-Day Adventists and Latter Day Saints (Mormons) also entered Polynesia in the nineteenth century. Protestants throughout Polynesia, Samoa apart, maintained a COMITY policy trying to avoid competition. Anglican church members in Tonga, recruited by a disenchanted Shirley Baker, were taken over in 1902 by Alfred Willis, former Bishop of Hawaii, but their group remained small.

Some one thousand Polynesian missionaries, starting from Williams' visit to the New Hebrides (Vanuatu) in 1839, as catechists, teachers, and ministers, along with their wives, made signifi-

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cant contributions to the evangelization of Melanesia. Their training was limited, although Tupou College in Tonga under James Moulton reached high standards. Indigenous ministry was promoted by Protestant missions although control of the church remained in the paternalistic hands of European missionaries and missionary societies until well after the Second World War.

The LMS churches gained their independence in the Cook Islands in 1945, in Samoa in 1962, and in Niue in 1972. LMS work in French Polynesia was taken over by the PARIS EVANGELICAL MISSIONARY SOCIETY in 1863 and gained its full independence in 1963. Samoan Methodism became an autonomous Conference in 1964. Tongan Methodism separated from the Australian Conference in 1970 and its first indigenous president, Sione "Aminaki Havea," was elected in 1971. Samoa and Tonga became Catholic dioceses in 1967 and Pio Taofinu'u, a Samoan, bishop of Samoa in 1968 and a cardinal in 1973. Patelesio Finau, a Tongan, became bishop of his homeland in 1972.

Christianity has penetrated all aspects of life throughout Polynesia and in its different denominational forms contributes to the identity of both people and their country. Daily family worship, both morning and evening, and participation in services throughout the week and particularly on Sunday are the norm for village life in most parts of Polynesia. Churches have made notable contributions to education at the primary and secondary levels and through theological institutions.

Considerable pressure is placed on small Pacific societies by forces such as nuclear testing, external migration, secularization, the impact of television, economic pressures, and material values. The division of Christianity as a result of pentecostal and fundamentalist groups and the proliferation of groups such as Latter Day Saints and Jehovah's Witnesses challenge small communities. Polynesian Christianity, however, finds vibrant expression in song and dance and the language of Pacific peoples. Through migration Polynesian Christianity is significant in New Zealand, Australia and the west coast of the United States.

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**Bibliography.** C. W. Forman, *The Island Churches of the South Pacific*; J. Garrett, *To Live Among the Stars: Christian Origins in Oceania*; idem, *Footsteps in the Sea: Christianity in Oceania to World War II*.

**Postmillennialism.** Postmillennialists believe that the kingdom of God is already being realized in the present age through the proclamation of the gospel and the saving influence of the Holy Spirit. As a result, the whole world—the majority of the members of all nations including Israel,

that is—will be christianized at a future, presently unknown time. Christ will return at the end of the millennium, an age of unknown duration marked by justice and peace. The new age will not be essentially different from the present and will come about as more people are converted to Christ. The postmillennialist view is the only one of the three significant eschatologies based directly on the charter of Christianity, the GREAT COMMISSION (Matt. 28:19–20), interpreting it not only as a command, but also as a promise and as prophecy.

The roots of modern Protestant world missions lie to a great extent in the work of Calvinist, Puritan, postmillennial preachers in England and America, as well as that of Lutheran, pietist, postmillennial pastors in Germany.

The first modern Anglo-Saxon missionaries (preaching to indigenous American Indians) were motivated by a Calvinist, postmillennial hope. That postmillennial expectations led to the establishment of practical missionary activity is true not only for Calvinist Anglicans, Presbyterians, and Congregationalists, but also for Calvinist Baptists such as WILLIAM CAREY whose major work, "An Enquiry into the Obligations of Christians . . ." (1792), initiated the final awakening of Protestant missions. Postmillennial expectations can be discovered in the sermons held at the founding of the LONDON MISSIONARY SOCIETY in 1795, of the New York Missionary Society in 1797, of the Glasgow Missionary Society in 1802, and to a certain extent of the CHURCH MISSIONARY SOCIETY in 1799. Many Calvinist mission leaders such as JOHN ELIOT, ALEXANDER DUFF, DAVID LIVINGSTONE, HENRY MARTYN, RUFUS ANDERSON, and HENRY VENN expressed a postmillennial hope.

American and British revival movements were seen as the first indications of a wider wave of conversion, expected to soon engulf the whole earth. Not only Jonathan Edwards, but also English (Isaac Watts, Philipp Doddridge) and Scottish theologians (John Willision, John Erskin) related postmillennial hope to revival and to the idea of missions.

The close relationship between postmillennialism and missions can be traced through the ideas of the Reformed Puritans of America and England back to the optimism of the Reformed theologians John Calvin, Ulrich Zwingli, Theodor Bibliander, Martin Bucer, Peter Martyr, and Theodor Beza, even though none of them expressed a postmillennial system. This had, however, already occurred in the Reformation period in England, then by leading Puritan theologians such as John Cotton, John Owen, Matthew Henry, and Samuel Rutherford. For all of these Reformed thinkers since the Reformation, the kingdom of God still had a long period of time before it, in contrast to the immediate expecta-

tions of the end of the world of Lutheran orthodoxy.

It is therefore not surprising that postmillennialism, with its emphasis on reaching all peoples with the gospel, has been integrated only into Reformed confessions of faith (Calvin's Genevan Catechism, 268–270, Larger Catechism of Westminster, 191, Congregationalist Savoy Declaration 1658, art. 26.5). Postmillennialism offers the best explanation as to why the dogma of double predestination should not detract from missions but supports them.

Rufus Anderson was the first theologian to again emphasize the love for the lost as motivation for missions rather than postmillennial expectations, even though he clearly expressed a postmillennial belief. As late as 1909, W. O. Carver observed that the postmillennial view was still the most influential motivation for missions. Not until the end of the First World War did postmillennialism lose its preeminence. Following HUDSON TAYLOR it had, in the area of world missions, however, been gradually superseded by FAITH MISSIONS, which were strongly influenced by PREMILLENNIALISM.

A missionary-minded postmillennialism strongly emphasizing Old Testament Law became prominent in Calvinist circles since the 1970s through the Christian Reconstruction movement, best represented by Kenneth L. Gentry's book *The Greatness of the Great Commission*.

Similar developments can be observed in German-speaking evangelical missions, for Philipp Jakob Spener, and August Hermann Francke, the founders of German PIETISM and its growing missions movement, based their activities on postmillennial ideas. All of Spener's works, including his major work *Pia desideria* (pious wishes) are characterized by expectations of a better future. He radically rejected the pessimistic orthodox Lutheran interpretation of history including the expectation of Christ's immediate return. Postmillennialism maintained its dominant position in German pietism until Johann Albrcht Bengel began to combine premillennialism with postmillennialism by teaching the idea of two millennia. His pupils then completely rejected postmillennialism in favor of premillennialism and taught that missions should not be carried out until the millennium (for example, Johann Tobias Beck [1804–71]). Many state church mission societies, such as the BASEL MISSION (Theodor Oehler and Hermann Gundert, for example) continued to think in a postmillennial context.

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*Millennium and the Future of Israel: Puritan Eschatology 1600–1660*.

**Power Encounter.** The term “power encounter” was coined by Fuller missiologist ALAN TIPPETT to label an event commonly experienced by the peoples of the South Pacific as they converted to Christianity. Tippett noted that people usually had come to Christ in large groupings (“PEOPLE MOVEMENTS”) soon after a major confrontation that tested the power of their ancestral gods against that of the Christian God, resulting in an obvious victory for the latter. These encounters were reminiscent of the scriptural encounters between Moses and Pharaoh (Exod. 7–12) and between Elijah and the prophets of Baal (1 Kings 18).

South Pacific peoples were (and are) keenly aware of the presence, activity, and power of spirits. Their leaders were openly committed to the gods of their islands. They credited these gods with providing protection, food, fertility, and all other necessities of life for them. But they also lived in great fear of their anger and vengeance. To challenge the ancestral gods was unthinkable for most South Pacific peoples. Nevertheless, in turning to Christ, often after years of weighing the consequences, it was chiefs and priests, those who knew the gods and their power best, who chose to challenge them. In doing so, they wagered that the Christian God had greater power than their gods and cast themselves completely on him for protection from the revenge of their gods.

A typical power encounter would involve a priest or chief, speaking on behalf of his people, publicly denouncing their allegiance to their god(s) in the name of Jesus and challenging the god(s) to do something about it. When the god(s) could not respond, the victory belonged to Jesus and large numbers of the people usually converted. As Tippett noted, power-oriented people require power proof, not simply reasoning, if they are to be convinced.

The value and validity of an approach to evangelism that involves power confrontations is widely accepted today in missiological thinking and practice, since it is recognized that most of the peoples of the world are power-oriented. Current theorists, however, have expanded Tippett's original concept to include healing and deliverance from demons as power encounters. They see Jesus' ministry as including numerous such power encounters. These encounters are usually less spectacular than those Tippett described but, it is argued, qualify as genuine power encounters since they involve the pitting of the power of God to bring freedom against the power of Satan to keep people in bondage. Furthermore, such “signs and wonders” frequently result in the conversion of families and even larger groups who accept the healing or deliverance as demonstrat-

## Power Ministries

ing the presence and power of God. There is, however, some difference of opinion over whether such encounters should be planned or simply taken advantage of when they occur.

It is important to note that conversion through power encounter does not assure that the movement will be stable and enduring. Throughout the Scriptures we see that people can observe God's mightiest demonstrations of power but soon go right back to the gods who were defeated. Thus it was both after Moses defeated Pharaoh and Elijah defeated the prophets of Baal. So it has been in many of the power events in the South Pacific and elsewhere. As always, the crucial dimension in conversion is what happens after the turning, whether people feed and grow in their new relationship with Jesus Christ or neglect it and let it die.

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**Bibliography.** C. H. Kraft, *Christianity With Power*; M. G. Kraft, *Understanding Spiritual Power*; A. R. Tippett, *People Movements in Southern Polynesia*; C. P. Wagner, *Confronting the Powers*.

**Power Ministries.** Proactive involvement in power ministries has not been characteristic of evangelical missions until recently. Two mind-sets which have been widespread among traditional evangelicals, including evangelical missiologists, have made them very cautious about participating in ministries that call upon the Holy Spirit to manifest outwardly the kinds of power ministries prominent in the Gospels and Acts. (1) The first mind-set is the doctrine of cessationism, which postulates that certain gifts of the Holy Spirit which were in use by the apostles and first-century church leaders had been given to the church only until the New Testament canon had been completed at the end of the apostolic age, at which time they ceased and are no longer to be expected in the church. The power ministries being introduced into evangelical missiology today would be included, for the most part, in the list of gifts which are thought to have ceased, and therefore cessationists could not accept the validity of contemporary power ministries. (2) The second mind-set among traditional evangelicals is a worldview suffering from what missiologist Paul G. Hiebert called the FLAW OF THE EXCLUDED MIDDLE. The Western worldview, strongly influenced by scientific rationalism, has a difficult time comprehending just how the supernatural powers of the invisible world can and do affect daily life of human beings. The non-Western worldview deals with such powers on a daily basis, and therefore is much more in tune with assumptions made by Old Testament and New Testament writers than are many Westerners. Exceptions to this among Third World leaders are generally those who

have been trained by Westerners in Western-oriented institutions.

Both of these mind-sets were seriously challenged by evangelical leaders over the final two decades of the twentieth century. As a result cessationism has weakened in popularity. The major work reflecting this is Jack Deere's *Surprised by the Power of the Spirit* (1993). Changes in Western worldview are taking place more slowly except in circles influenced by the charismatic movement, by the New Apostolic Reformation, by missiologists, and by the New Age. The book which has been influential in helping evangelicals think through the paradigm shift is Charles H. Kraft's *Christianity with Power: Your World View and Your Experience of the Supernatural* (1989). A consequence of this is that evangelical mission leaders, although not in one accord, are much more open to power ministries as a component of mission strategies than they have been in the past. Of the many facets of power ministries now being advocated and used by evangelical missionaries, six may be noted as areas of particular significance.

**Supernatural Signs and Wonders.** Jesus sent his disciples out to preach the gospel of the kingdom of God accompanied by healing the sick, casting out demons, and raising the dead. He told them that, by the power of the Holy Spirit, they could expect to do even greater works than he did. In the framework of Third Wave thinking, John Wimber's *Power Evangelism* (1993) has been very influential in this area.

**Prophecy.** A frequent experience of the apostles was to hear God speaking direct words to them for instruction or admonition or comfort. The gift of prophecy is mentioned in the lists of spiritual gifts in Romans 12 and 1 Corinthians 12. Recently, beginning particularly in the 1980s, many evangelicals have begun to accept not only the gift of prophecy, but also the contemporary office of prophet. Two works have been particularly helpful in moving evangelicals out of the assumption that God does not exhibit any revelatory activity today, namely, Wayne Grudem's *The Gift of Prophecy in the New Testament and Today* (1988) and Jack Deere's *Surprised by the Voice of God* (1996).

**Strategic-Level Spiritual Warfare.** Taking seriously the biblical assertion that a major obstacle to world evangelization is the fact that Satan, the god of this age, has blinded the minds of unbelievers (see 2 Cor. 4:3-4), a number of evangelicals have argued that he does this by means of dispatching high-ranking demonic beings, sometimes referred to as TERRITORIAL SPIRITS, to keep cities, nations, people groups, religious blocs, and other social networks in spiritual darkness. They attempt to follow the lead of the apostle Paul, who asserts that we do not wrestle against flesh and blood but against principalities and

powers of darkness (Eph. 6:12). Under the guidance of the Holy Spirit, they use the weapons of SPIRITUAL WARFARE, principally intercession, to neutralize these powers to the greatest extent possible in order to prepare the way for the harvesters who are the missionaries, the church planters, the pastors, and the evangelists. The major apologetic for strategic-level spiritual warfare is C. Peter Wagner's *Confronting the Powers* (1996), while the contrary position is expounded in Clinton Arnold's *3 Crucial Questions about Spiritual Warfare* (1997) (see also POWERS, THE) and Chuck Lowe's *Territorial Spirits and World Evangelization* (1998).

**Spiritual Mapping.** Prayer directed against the forces of the invisible world is seen to be more powerful if it is accurately targeted. The assumption is that the more we can discover about the devices of Satan (see 2 Cor. 2:11), the more vulnerable he and his forces become, and the less he will take advantage of us. Spiritual mapping is said to be to the intercessor what X-rays are to the surgeon. One of the leading figures in advocating spiritual mapping is George Otis Jr., whose principal works are *The Last of the Giants* (1991) and *The Twilight Labyrinth* (1997).

**Identificational Repentance.** Corporate repentance has been recognized as a principal weapon of spiritual warfare. The enemy frequently keeps people blinded to the gospel because unremitted corporate sins, both past and present, provide what is the equivalent of a legal right for the powers of darkness to afflict whole populations. Present generations can identify with and repent for corporate sins of their ancestors, removing the legal right of the enemy and opening the way for the healing of national wounds, and for the expansion of God's kingdom. The chief textbook describing this principle is John Dawson's *Healing America's Wounds* (1994).

**Prayer Evangelism.** While prayer has always played a role in the process of evangelization, some have felt that the potential power of prayer as a proactive evangelistic tool has been underutilized. The major work arguing that prayer can be used as an evangelistic methodology, rather than simply as a back up to other methodologies, is Ed Silvoso's *That None Should Perish* (1994).

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**Premillennialism.** Belief that Jesus Christ will return to earth in glory, ushering in a thousand-year reign of peace, after which a new heaven and earth will replace the old ones, as foretold in the Book of Revelation. The exact nature of events such as the battle between the forces of righteousness and the forces of Satan (the battle of Armageddon), the "rapture" of believers to meet Christ in the air, and the features

of the millennial kingdom vary according to different interpretations of the Bible. Although various interpretations of the second coming have existed throughout church history, modern premillennialism emerged during the mid-1800s from British and American movements to interpret biblical prophecies literally.

While millennialism of different types has encouraged missionary activity, premillennialism became a hallmark of evangelical missions from the late nineteenth century on. Prominent American pastors, including A. B. SIMPSON, A. T. PIERSON, A. J. GORDON, DWIGHT L. MOODY, Martin Wells Knapp, and C. I. Scofield, concluded from their study of the Scriptures that preaching the gospel worldwide was vital preparation for Christ's second coming. With the second coming believed imminent, believers felt compelled to evangelize non-believers, both to save all the souls they could before Christ's return cut off opportunities for salvation, and to fulfill the conditions outlined for his return in Matthew 24:14, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." Premillennial support for missions gained a wide audience through YMCA and Christian conventions, Bible studies, periodicals, and the best-selling book *Jesus is Coming* (1878) by Chicago businessman William E. Blackstone. *Jesus is Coming* sold over a million copies in forty-eight languages.

Premillennial thinking not only encouraged verbal proclamation in denominational missions like the Presbyterians and Baptists, but it caused the formation of numerous faith missions and independent agencies from the 1880s to the present. Premillennialists tended to focus their energies on evangelism rather than on teaching, medicine, or other aspects of Protestant missions. Nondenominational faith missions such as the AFRICA INLAND MISSION and the Central American Mission stressed cross-cultural evangelism among specific groups such as Jews, the unreached interiors of Africa and Asia, or nominal Catholic lands. When Pentecostalism emerged in the early twentieth century, its adherents also adopted premillennial motivations for missions. Early Pentecostals believed that the Holy Spirit had endowed the gifts of tongues to complete the task of world evangelization in preparation for the second coming. For example, the Azusa Street Revival (1906–13) under pastor William J. Seymour sent Pentecostal missionaries around the world (see PENTECOSTAL MOVEMENT).

During the twentieth century, premillennialism remained a powerful motivation for world evangelization. For example, the Oriental Missionary Society (see OMS INTERNATIONAL) under Charles and then Lettie Cowman stressed house-to-house evangelism of every villager in Japan, and later "Every Creature Crusades" in Latin

## Reformation and Mission

America, hoping to proclaim the gospel to the entire world before Jesus' return. CAMERON TOWNSEND, founder of the WYCLIFFE BIBLE TRANSLATORS, believed that translating the Bible into every language would help finish world evangelization and hasten the second coming. Founding student participants of the Urbana Missionary Conventions (1946) sought to complete the GREAT COMMISSION in preparation for the second coming. Premillennial motivations for mission received worldwide recognition when in 1974 three thousand evangelical leaders adopted the Lausanne Covenant, which became a basic statement of faith for evangelical missions. The last article of the Lausanne Covenant states, "We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the Gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the End" (see also LAUSANNE MOVEMENT).

As evangelicalism and Pentecostalism spread throughout the non-Western world, many indigenous Christians adopted premillennial motivations for missions, such as those expressed at the COMIBAM (*Congreso Misionero Ibero Americano*) missions conference of Latin American evangelicals in 1987. Just as in the late 1800s when many American evangelical Christians hoped to evangelize the world by the year 1900, an idea captured in the slogan "the evangelization of the world in this generation," so also in the late 1900s evangelicals worldwide sought to complete the task of world evangelization by the year 2000. Under international leadership, the AD 2000 and Beyond Movement held a series of global consultations to encourage "A Church for Every People and the Gospel for Every Person by the Year 2000." The idea of planting a church in every people group by the year 2000 carried premillennial overtones for many who believed that world evangelization was a prerequisite for the second coming.

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**Reformation and Mission.** Sixteenth-century Lutherans and Calvinists have been criticized for showing little or no interest in mission, while

their ANABAPTIST contemporaries have been praised for their missionary activity. This oversimplification distorts the true picture. Mission in the Reformation was complex, and its form depended primarily on one's understanding of the church. Luther adopted the medieval model of a territorial church, with the prince taking the leadership of its reformation. Thus mission was seen as the re-establishment of the church in a given area on the foundation of Reformation theology and structure (see LUTHERAN MISSIONS). Calvin's model was similar (see CALVINISM). The Anabaptist view of the church led to a different understanding: all, Catholics and Protestants alike, are called into communities of adult baptized believers that are separated from the state.

Another factor was the rejection of monasticism by Protestants for theological reasons, even though monastic communities had been the primary vehicle of mission since the fourth century (see MONASTIC MOVEMENT). This left Protestant churches with no adequate structure for mission beyond their own territories. As Lutheranism and Calvinism struggled to survive in the chaotic situation, the process of reformation and mission was mixed with politics and war. Many rulers accepted or rejected Protestantism for political motives, while others did so out of deep religious conviction.

The ideas of the Reformers were spread first of all through their writings, taken from one part of Europe to another by scholars, but also by merchants and tradesmen who visited Reformation centers and spread the new ideas. The most significant missionary activity of Lutherans and Calvinists took place through former students at Wittenberg or Geneva. Lutheranism was established in areas where the rulers accepted it, and Bible translation was important in the process. This was true in the Scandinavian countries. Hans Tausen, a leader of the Reformation in Denmark, translated the New Testament in 1524. Johannes Bugenhagen led the reorganization of the Danish Church. The Reformation was introduced into Iceland by Oddur Gottskalkson, who translated the New Testament in 1540. Olaf and Lars Petersson were the leaders of the movement in Sweden. Michael Agricola led the Reformation in Finland, translating the New Testament, the Psalms, and some of the prophets. Matthias Devay began his ministry in Hungary in 1531, and along with Ganos Erdosy translated the New Testament into Magyar. Others took the Lutheran Reformation to Poland, Moravia, and the Baltic states. All of them had studied in Germany, most of them in Wittenberg.

Calvin was more intentional in encouraging mission. In some areas Calvinism became the religion of the state; in other areas local churches were established amidst PERSECUTION. Pastors were trained in Geneva and sent as missionaries;

many were martyred. The 161 pastors who went from Geneva to the Reformed churches of France were a Protestant counterpart to the Society of Jesus. The movement was taken to the Low Countries by Protestants fleeing from persecution in France. In 1561 Guido de Brès, who had studied in Geneva, drafted the Belgic Confession, which bound together the congregations in the Low Countries. Calvinism exerted significant influence on English Protestantism through refugees who studied in Geneva and Zurich during the reign of Mary (1553–58) and then took Reformation ideas back to Britain after her death. John Knox established Presbyterianism in Scotland; others laid the foundations of Puritanism. The only Protestant mission outside of Europe in the sixteenth century was the Calvinist mission to Brazil in 1555, which eventually ended in betrayal and martyrdom.

The Anabaptists, beginning in Zurich in 1525, spread their faith as they fled from persecution. They also intentionally sent out missionaries to many areas of western Europe: southern Germany, upper Austria, Moravia, Hungary, and the Low Countries. Many of their greatest leaders, including Jacob Hutter and Balthaser Hubmaier, were burned at the stake. The Hutterites sent out scores of missionaries, some designated as servants of the Word, while others were ordinary brethren. Perhaps the most effective Anabaptist leader was Menno Simons, baptized as an adult in 1535; traveling widely in the Low Countries and northern Germany, he organized communities of believers. The Mennonite churches take their name from him.

Although the Reformers can be criticized for an inadequate ecclesiology with little place for mission in their church structure, they did lay the theological foundation for the later missionary movement. Calvin affirmed that God wills to offer the gospel to all peoples without exception. The Reformers also encouraged a considerable amount of missionary activity within western Europe even as they struggled for survival. With the exception of the Calvinist expedition to Brazil, Protestants would not be involved in mission outside of Europe until the Puritans went to Native Americans in the seventeenth century.

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**Revival, Revivals.** The term “revival” means different things to different people. It has been used to describe renewed spiritual life, a series of evangelistic meetings, unbridled religious emotionalism, wild frontier religion, and fanaticism. How should the term be used?

**Definition.** The word “revival” means to wake up and live. The basic idea of revival is the returning of something to its true nature and purpose. It is a special movement of the Spirit of God in which he renews the hearts of believers. Earle Cairns defines revival as “the work of the Holy Spirit in restoring the people of God to a more vital spiritual life, witness, and work by prayer and the Word after repentance in crisis for their spiritual decline” (1986, 22).

The following points summarize this understanding of revival. First, revival comes from God. It is a work of the Holy Spirit. Second, revival primarily affects believers, those who have already experienced spiritual life. Third, revival presupposes declension. Fourth, prayer and the Scriptures are central in bringing and sustaining revival. Fifth, revival brings change, most specifically renewed spiritual life and witness. Isaiah’s “revival” experience, described in Isaiah 6:1–8, serves as a paradigm for genuine revival. Isaiah encountered the presence of God and God’s holiness overshadowed everything else. Isaiah recognized his sin and need for cleansing. This sense of brokenness in the presence of a holy God is an important characteristic of genuine revival. In Isaiah 5, we read of Isaiah pronouncing “woes” on others six different times. He could clearly see the sin in others’ lives, and in his role as prophet he forthrightly said, “Woe to you.” Yet when overcome by a deep awareness of God’s holiness, Isaiah is not pointing his finger at anyone else. All he can say is, “Woe is me!”

When believers find themselves in the presence of a holy God during a time of revival, they become acutely aware of even the smallest sin. When God powerfully makes his presence known, anything out of keeping with his holiness is immediately brought to the surface. Sins which have been tolerated or excused as “little things” are suddenly brought to light and the fear of exposure pales in comparison with the need for confession and cleansing.

It is after conviction, repentance, and God’s cleansing that joy comes (cf. Ps. 51). Conviction followed by confession and repentance leads to a freedom and joy in the experience of forgiveness. Joy comes through God’s cleansing and ultimately leads to service.

The realization of being convicted and then cleansed by a holy God will make one eager to respond in gratitude to the Lord’s call: “Here am I—send me!” Isaiah is available to God to be used however God chooses. When the burden of unconfessed sin is lifted there is freedom and willingness to serve.

**Distinguishing between Revival and Revivalism.** Revival, seen as a synonym for spiritual awakening, should be distinguished from revivalism, which is generally identified with prominent evangelists and mass evangelistic crusades

## Revival, Revivals

focused on reaching the lost with the gospel. Despite a close relationship between revival and outreach, revival should not be seen as the same thing as EVANGELISM or revivalism. Confusion has resulted from using the terms “revival” and “revival meeting” for settings designed for preaching the gospel to the lost. One could drive by two different churches and see the following signs: “Revival every Sunday night!” and “Revival every night except Sunday!” Given this confused usage of the term “revival,” one could be led to the absurdity of saying, “We had a revival, but no one was revived!”

Yet even though revival and evangelism are different in nature (as revival primarily deals with God’s people whereas evangelism focuses on unbelievers), they both flow from the same source—the Holy Spirit. During times of revival, people call on the name of the Lord to be saved. Workers are raised up to go to the harvest fields of the world. An awakened church is an evangelistic church. An awakened believer is an evangelistic believer. When revival truly comes, evangelism will follow. Revival reminds us that methods, as important and helpful as they are, must always remain secondary in importance to the presence and power of the Holy Spirit in the life of believers.

**Revival and Missions.** Revival has had a profound impact on missions. First, tens of thousands have come to faith in Christ in great sweeping movements of the Holy Spirit around the globe. JOHN ELIOT’S ministry among Native Americans in Massachusetts and the Plymouth Colonies from 1647 to 1670 saw extraordinary results through periods of revival. From 1837 to 1843 a movement of revival swept Hawaii, with estimates as high as 20 percent of the population being converted to faith in Christ. The 1858 “Prayer Revival” saw scores of persons converted, with estimates as high as one million converts in the United States alone. Other countries which saw many come to faith in Christ during this period were Ireland, England, Scotland, Wales, South Africa, Scandinavia, Switzerland, Germany, and Canada.

The year 1860 saw revival in South India, the Ukraine, South Africa, and the Netherlands, while the following year a powerful awakening took place in Jamaica. The awakening of 1903 and following saw thousands converted in Wales, the United States, China, Denmark, Finland, Germany, Korea, Madagascar, Russia, Germany, and Sweden. East Africa had a tremendous period of revival from 1927 to 1935, as did China from 1927 to 1937, Ethiopia from 1936 to 1948, Indonesia from 1953 to 1971, and Canada in 1971–72.

This brief survey does not even begin to tell the full story. Numerous other examples could be cited of periods of awakening around the world. During times of revival, thousands have come to

faith in Christ. Second, revival also has impacted missions through the raising up of laborers to go to the harvest fields of the world. As the Isaiah 6 passage reminds us, a revived Christian is a Christian who has been reawakened to mission. One can point to several examples from church history to illustrate this point.

In the 1720s a powerful movement of revival began in Germany under the leadership of Count NICHOLAS VON ZINZENDORF that resulted in a major missionary thrust for decades to come. The Moravian missionary movement began in 1732 with the sending out of two missionaries. During the next 150 years the MORAVIANS would send out over two thousand missionaries to various foreign fields. Among those influenced by Moravian missionaries was JOHN WESLEY.

Wesley, along with GEORGE WHITEFIELD, became key leaders in the eighteenth-century evangelical awakening in Great Britain. In addition to thousands of persons being converted, many organizations were formed to promote Christian work in Great Britain and beyond. These groups included The Religious Tract Society (1799), The British and Foreign Bible Society (1804), the LONDON MISSIONARY SOCIETY (1795), the CHURCH MISSIONARY SOCIETY (1799), and THE BAPTIST MISSIONARY SOCIETY (1792), which sent out WILLIAM CAREY as its first missionary. The astonishing missionary advance in the late 1700s and early 1800s can be directly attributed to spiritual awaking.

In 1806, the famous HAYSTACK PRAYER MEETING took place at Williams College in Massachusetts. SAMUEL J. MILLS, a freshman at the college, helped lead a group of five students who were praying for revival on the campus. Being forced to seek shelter under the side of a large haystack during a storm, Mills challenged the others to join him in the task of taking the gospel to Asia. “We can do it if we will,” he said. He led the group in prayer, providing the impetus for what would eventually become an unprecedented thrust in foreign missions. Mills would soon play a major role in the founding of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (1810), the American Bible Society (1816), and the American Colonization Society (1816). Thus, a plaque at the site of the Haystack Prayer Meeting bears the inscription, “The Birthplace of American Foreign Missions.”

Other mission societies were formed during this period, including the New York Missionary Society (1798), the American Baptist Foreign Mission Society (1814), the Methodist Episcopal Foreign Mission Society (1819), the American Tract Society (1826), and the American Home Missionary Society (1826). Awakenings at numerous schools and colleges during this period resulted in large numbers of students going to the mission field under the auspices of these newly

formed societies. Missionaries were sent to existing fields, and new works were started in places such as Hawaii, Indonesia, and Madagascar.

Following the 1858 Prayer Revival, a worldwide interdenominational student missionary movement began to flourish. In 1886, the STUDENT VOLUNTEER MOVEMENT was founded. This movement heightened missions awareness and over the next several decades helped recruit some 20,000 students who went forth to serve on the mission field. Other significant organizations that grew out of the 1858 Revival include the China Inland Mission (*see* OVERSEAS MISSIONARY FELLOWSHIP) and the AFRICAN INLAND MISSION.

The revival of 1904 and following brought the call of missions to many, including E. STANLEY JONES. Touched by a revival while a student at Asbury College in 1905, Jones committed himself to go to India as a missionary. Jones was not alone in sensing God's call to missions. As many as ten thousand missionaries went overseas from college campuses as a result of this awakening. This period also saw the beginnings of the PENTECOSTAL MOVEMENT with the Azusa Street Revival. Pentecostal and charismatic groups continue to have a growing impact on the scene of worldwide missions (*see* PENTECOSTAL MISSIONS). While many other examples could be cited, this brief survey demonstrates the significant impact revival has had upon the missionary enterprise. It would not be an exaggeration to characterize the history of the modern missions movement as the story of revival. When genuine revival comes, believers are reawakened to their evangelistic and social obligations. Mission efforts are a natural fruit of revival.

**A Coming World Revival?** Having briefly traced through history the impact of revival on missions, we now look to the role that revival might play in the future of missions. While some biblical scholars believe conditions in the world will continue to get worse and we cannot expect a great revival during the end times, others believe in the strong possibility of a coming world revival. This revival would result in multitudes of people responding to the gospel message and would raise up a host of workers for that great harvest of souls.

The Bible is clear that the GREAT COMMISSION will one day be fulfilled. There will be persons from "every nation, tribe, people and language" gathered around the throne, worshiping the Lamb of God (Rev. 7:9). While factors such as how one views the millennium, tribulation, and rapture will influence one's interpretation of these events (*see* ESCHATOLOGY), many believe the church will see a universal outpouring of the Holy Spirit in the days ahead. This coming world revival could take place in the midst of great suffering. The situation in the world and in the church would go from bad to worse. The condi-

tions described in Matthew 24:5 and in Revelation 6–17 would become a reality. But out of this adversity people's thoughts would be turned to God. Many would acknowledge their need of a Savior.

The revival would sustain believers through their affliction and bring them to the true beauty of holiness. The church would be purified and empowered for ministry. There would be a great number of conversions as people cried out to the Lord. The revival would prepare the way for the return of Christ as Matthew 24:14 would be fulfilled (*see* END TIMES).

In summary, while there is no consensus on the likelihood of a coming world revival or on its timing in relation to other prophetic events, certainly the prospects of such a great revival is a summons to pray for such a work of revival around the world.

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**Ricci, Matteo** (1552–1610). Italian Jesuit scholar and pioneer missionary to China. Ricci pioneered in Guangdong and Nanjing (1583–1601) before receiving permission to reside in Peking. Ricci mastered Chinese language, culture, literature, institutions, and government and further acculturated by adopting the prestigious attire of a Confucian scholar.

His books on Western science in Chinese were highly acclaimed and his "Great Map of Ten Thousand Countries," annotated in Chinese, opened the Chinese to globalism heretofore unknown.

Ricci rejected Buddhist notions of rebirth but accepted "original" Confucian thought as essentially monotheistic and consistent with Christian morality. His apologetic work, *The True Meaning of the Lord of Heaven* (1603), made use of Confucian terms to argue for and illustrate the Christian faith. In his view traditional ancestor worship was not idolatrous but this was sharply disputed by Dominicans and Franciscans, leading to the "Rites Controversy," which was finally decided by Clement XI (1704, 1715) against Ricci's position.

At his death advances were modest: eight foreign priests, eight Chinese lay brothers, missions in four cities, and 2,500 "neophytes." His grave was the gift of the emperor himself, a testimony

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to his stature as one of the most respected religious figures ever to come from the West.

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**Roman Catholic Missions. Roman Catholic Missions and Mission Theology Before Vatican II.** It was only in the context of the Counter-Reformation in the sixteenth century that the term “missions” came to be used to designate the Catholic Church’s activity of preaching the gospel. The early Jesuits used the term to describe efforts (1) to revive and nurture faith among Catholics, (2) to win back Christians who had become Protestant, and (3) to convert to Christianity those who had not yet been baptized. During this period the political expansion of Europe to Asia and Latin America by the Roman Catholic kingdoms of Portugal and Spain was intimately linked to missions in the third sense of the term.

Augustinians, Dominicans, and Franciscans accompanied the explorers of the Philippines early in the sixteenth century, and relatively quickly and with little opposition the majority of the population was baptized. Missionaries saw little of value in Filipino culture, however, and imposed European doctrinal formulations and religious practices. Such a *tabula rasa* approach to evangelization was taken also in India, both with the “Thomas Christians” found there, and with new converts as well. The Jesuit FRANCIS XAVIER also shared this attitude, although, unlike other European missionaries, he stressed the importance of preaching and instruction in the local language. When Xavier traveled to Japan, however, he was so impressed by the level of civilization and natural goodness of the Japanese that he abandoned this *tabula rasa* approach in favor of one of ACCOMMODATION, wherever possible, to local customs. This more “inculturating” approach was also championed by ALESSANDRO VALIGNANO, who first came to Asia as a Jesuit visitor in 1579. Valignano strongly supported the work of MATTEO RICCI in China, who advocated the development of a Chinese Christianity, complete with the possibility of venerating ancestors. As missionaries from other orders began to work in China, however, such broad-minded acceptance of Chinese culture was opposed, and in 1742 any kind of adaptation was condemned at the conclusion of the famous “Rites Controversy.”

By the mid-sixteenth century the conquest of Latin America was complete, and with conquest came Franciscan and Dominican—and eventually Jesuit—missionaries. While the missionaries were for the most part sincere, and made efforts to learn local languages and provide basic educa-

tion, the success of their work was greatly hampered by the cruelty with which the indigenous peoples were treated by the conquerors. But the native people did have their champions in men like Antonio de Montesinos and especially BARTOLOMEW DE LAS CASAS, who worked for fifty years to convince the Spanish of the indigenous people’s humanity and their need for basic human rights. Evangelization was also hampered by missionary attitudes that demeaned the local cultures and insisted that converts adopt a European lifestyle. In an effort both to protect the indigenous population from exploitation by the colonists and to form them in Christian living, villages or “reductions” were developed in which people could live in Christian community. These communities were developed especially by the Jesuits, who founded some twenty-three settlements in Paraguay in the seventeenth century. While life was peaceful in such communities, their weakness lay in failure to develop a sense of initiative and independence among the people. Until the system met its nemesis in the eighteenth century, not one candidate was brought forward for priesthood, nor one order of women religious founded.

In the sixteenth century, missions were directed by the Portuguese and Spanish monarchs and the missionary orders. While this had a number of advantages (royal protection, ready means of travel, financial assistance), the grave disadvantages of mixing political interests and trade with mission work, rivalry between the orders, and a limited pool of missionaries prompted Rome, as it was centralizing all of Catholicism in the wake of the Council of Trent, to place all missionary activity under a new curial body—the Congregation for the Propagation of the Faith. Established in 1622, its aims were to free missionary work from the stranglehold of Spain and Portugal, to create dioceses and promote local clergy, and to recruit diocesan clergy to balance personnel from the religious orders. In a famous set of instructions in 1659, the Congregation urged that missionaries should not destroy what is good in a culture: “What could be more absurd than to transport France, Spain, Italy, or some other European country to China? Do not bring these, but the faith.”

It was in this spirit that ROBERT DE NOBILI ministered in India in the first half of the seventeenth century. Influenced by the methods of Ricci, he determined to immerse himself in Indian culture. He avoided eating meat and wearing leather shoes, wore the robe of the Indian holy man, mastered classical Tamil, and attempted to recast traditional Christian teaching with illustrations from the Indian classics. Anyone converting to Christianity need not abandon the many Indian cultural practices that de Nobili deemed inessential to Christian life. Although

blessed with considerable success, de Nobili was not without his critics, and in 1703 all his methods were condemned by the Roman legate Charles Tournon.

In what is now Vietnam, Alexander de Rhodes made two significant contributions to missionary work. First, he formed a company of catechists, laymen whom he trained to give both religious instruction and medical assistance. In lieu of an indigenous Vietnamese clergy, such action assured that Christianity would be taught skillfully and accurately. Second, Rhodes developed a way to write Vietnamese using the Roman alphabet, and set Christian doctrine in the ordinary language of the people. By 1658 it was estimated that there were 300,000 Christians in Vietnam.

Between 1645 and 1700 the Capuchins baptized 600,000 people in the region of the Congo and Angola, and from 1700 on the average annual number of baptisms was 12,000. The reason for this, it seems, was a rather lax policy of baptism. Elsewhere in Africa, by 1624 the Jesuits had some twenty missionaries working in the Zambezi region, and the Dominicans and Augustinians had stations on Africa's east coast, but the involvement of the missionaries in various tribal wars slowed progress considerably and strengthened the impression that to become Christian was to accept the sovereignty of Portugal. Despite heroic efforts, no real commitment was made to learn local languages or cultures, and there was little attempt to follow easy baptism with extended catechesis.

In the seventeenth century, France began to exert its influence beyond Europe, particularly in North America. The first group of Jesuit missionaries was sent to Canada in 1632, and in 1639 Ursuline Marie de l'Incarnation and several companions were the first women missionaries to Canada. Work was slow and hard; the indigenous people treated each other and the missionaries with terrible cruelty, and many missionaries lost their lives, among whom were Jesuits Isaac Jogues and Jean Brebeuf and the layman Jean de la Lande. The Jesuit missionary Pierre Marquette is especially known for his explorations of the Upper Midwest.

The great effort of Roman Catholic mission work beyond Europe faltered gravely in the eighteenth century. The influence of Portugal and Spain began to diminish as Holland's and Britain's grew; the Roman decisions regarding Chinese ancestral rites precipitated a persecution in China; the suppression of the Jesuits in 1773 effected the withdrawal of several thousand missionaries from Asia and Latin America; the French Revolution and its persecution of the church virtually dried up the sources for French missionaries.

It is rather astonishing, therefore, that the nineteenth century was to see an amazing revival

in the Catholic Church in general, and in its missionary efforts in particular. Napoleon's humiliation of the pope at the end of the eighteenth century ultimately created a movement of papal support and religious renewal throughout the whole church. In 1814 the Jesuits were reestablished, and other orders discovered new life. In addition, the nineteenth and early twentieth centuries saw the foundation of more new orders of men and women dedicated to missionary work than had any previous era. These included the Sisters of Saint Joseph of Cluny (1805), the Oblates of Mary Immaculate (1816), the Marists (1817), the Congregation of Mary Immaculate (1862), the Mill Hill Fathers (1866), the Comboni Missionaries (men, 1867; women, 1872), the Society of the Divine Word (1875), Sisters of the Precious Blood (1885), and the Catholic Foreign Mission Society of America (Maryknoll, 1911). The beginnings of large-scale lay participation in missionary work can be traced back to Pauline Jaricot, who in 1817 founded the Society for the Propagation of the Faith. The society solicited prayers, disseminated information, and collected funds for missionary support.

As the nations of Europe entered a new age of COLONIALISM, they welcomed, for the most part, missionaries of all sorts to help in education and health care. While Catholics and Protestants often pioneered in their own missionary areas, they occasionally competed, shamefully, against one another. Missionary efforts in Africa flourished, despite the hardships of the climate. Both China and Japan opened up once more for missionaries under the pressures of the colonial powers. Korean Catholicism struggled to grow, but was severely hampered by persecution at mid-century. Such legendary figures as Peter Chanel and Father Damien participated in the evangelization of the South Pacific.

In this great missionary era, however, there was little creative thinking. Nineteenth-century Catholic theology, with few exceptions, was inspired by the false universalism of Neo-Thomism. Loyalty to the papacy did indeed revitalize the church, but also made it Eurocentric and, like the colonial powers, derogatory of local culture. Any kind of adaptation was seldom considered, and local vocations to priesthood and religious life were, in the main, rarely encouraged.

A sign of renewal in Roman Catholic mission theology was the publication of five major mission encyclicals in the twentieth century, inspired no doubt by the emergence of the SOCIAL SCIENCES and the pioneering missiological work of JOSEF SCHMIDLIN, André Seumois, and PIERRE CHARLES. *Maximum illud* (Benedict XV, 1919) taught the need to be sensitive to local cultures and called for the training of local clergy; *Rerum ecclesiae* (Pius XI, 1926), while likewise calling for a local clergy, also affirmed the pope's role in

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global evangelization and enlisted bishops as primary agents in the task. In *Evangelii praecones* (1951) and *Fidei donum* (1957), Pius XII stressed the supranationality of the church, and called for the development in Africa. John XXIII's 1959 *Princeps pastorum* laid the groundwork for Vatican II.

**From Vatican II to the Present.** The SECOND VATICAN COUNCIL (1962–65), the most important event of the Catholic Church in the twentieth century, thoroughly rethought the theology and practice of mission. The “Dogmatic Constitution on the Church” (*Lumen gentium*, 1964) defines and describes the council’s teaching on the church’s identity, its organization, and its authority. In highlighting the universality of Christ, the Catholic Church is also defining itself as “the universal sacrament (sign) of salvation.” It senses a “special urgency” in the task of “proclaiming the gospel of Christ to every creature.”

The “Dogmatic Constitution” is noteworthy for two particular reasons, the first being the ways in which the Catholic Church continues to define itself in terms of a hierarchical structure (chap. 3) in spite of using the terms “mystery” (chap. 1) and “the People of God” (chap. 2) as controlling images of the contemporary church. The second is the way in which the Catholic Church identifies itself in relation to other religious and nonreligious realities. It is not clear whether the “Dogmatic Constitution” intends to identify the people of God with the Catholic Church exclusively, but it is clear that the traditional rubric “outside the church there is no salvation” is cited in a rather nuanced way. It is certainly ironic, at least from an evangelical point of view, that the groundwork is then laid for articulation of various ways in which members of non-Christian religions and even atheists can have a relationship with the church, even unconsciously (chaps. 14–16). It is encouraging to note, nevertheless, many statements of the GREAT COMMISSION and of the obligation of all disciples of Christ to use their individual abilities in the urgent task of global evangelization.

The biblical principles of a theology of mission are outlined in the council’s “Decree on the Missionary Activity of the Church” (*Ad gentes*, 1965), the foundation of which is that “the pilgrim church is missionary by its very nature.” The first paragraphs of the decree include a thoroughly biblical reflection on the trinitarian basis for mission, showing that the activity of preaching the gospel needs to be approached—even in Western culture—with different strategies. The evangelical will be uncomfortable with the juxtaposition of a particularist understanding of salvation and the assertion that “all people have a ‘mysterious’ relationship with the church (which) enlightens them in a way which is ac-

commodated to their spiritual and material situation.”

Some months after the publication of *Redemptoris Missio*, two Vatican congregations issued “Dialogue and Proclamation,” a document which attempts to explain more fully the church’s views of non-Christian religions and its efforts to interact with adherents of those faiths. The complexities of religious PLURALISM are to be explored by means of dialogue, a Christian message is not to be imposed in this situation, for sincere persons are “saved in Jesus Christ and thus already share in some way in the reality which is signified by the kingdom.” Proclamation, on the other hand, is based on solid biblical material; here the integrity of the gospel demands avoidance of SYNCRETISM. Dialogue and proclamation must eventually come together. The gospel message needs to be included at some point in the practice of dialogue so as to provide the belief and faith called for in all Christians.

**Contemporary Roman Catholic Mission Theology.** Contemporary Roman Catholic mission theology revolves, then, around several interrelated themes. The first theme is that of proclamation, which holds the permanent priority in mission. Proclamation is rooted in the witness of Christian action and authentic Christian living, and blossoms into communication of the word (by a variety of media) only after discerning the presence of and listening to the Spirit in a particular context.

The second theme, interreligious DIALOGUE, is recognized today as an integral element of mission that finds its deepest justification in the dialogue with which God effects salvation. While proclamation is concerned with presenting Christ, dialogue seeks to discover him in other faiths, ideologies, and secular situations, and calls for mutual conversion and transformation. Dialogue is like proclamation, however, in that it entails both nonverbal and verbal witness to the reality of Christ.

Inculturation, the third theme, finds its theological roots in the doctrines of the incarnation, sacramentality, catholicity, and revelation. Like interreligious dialogue, inculturation looks for the presence of God in human life and culture—and so goes beyond the former models of adaptation; like proclamation, on the other hand, it calls for renewal and refinement of the human in the gospel’s light—and so is always somewhat countercultural in intent. In theological articulation, liturgical expression, and questions of church order, not only the classical sources of Scripture and tradition need to be taken into account, but also those elements (culture, location, social changes) that make up present human experience. Pope John Paul II has characterized inculturation as the center, means, and aim of the new effort of evangelization.

In the last several decades the theme of liberation has emerged as central in theological reflection on the church's mission. While mission has almost always been involved in some kind of charitable or developmental work, current thinking would push beyond to ways of changing the underlying unjust and oppressive structures that keep people poor. Working for justice and integral liberation has been called constitutive of gospel proclamation, and inculturation is regarded as impossible without immersion in the reality of the poor and treating their religion—popular Christianity or non-Christian faith—with utmost seriousness and respect.

Finally, the church's mission is more and more recognized in contemporary theological reflection as trinitarian in both origin and aim. Mission is rooted in the God who is radically with and for humanity, and who calls humanity to become partners in the divine work of reconciling all of creation. God does this in the warp and woof of history (Spirit) and in the concreteness of history (Jesus); humanity does this most consciously by aligning with God's activity in the missional community of the church. The entire church is called to mission, and so laity as well as clergy and religious are to minister actively in the world.

Contemporary Roman Catholic mission theology is greatly influenced by contacts with other Christian churches, Orthodox, conciliar, and evangelical. "Christian Witness—Common Witness" (1980), a joint agreement between the Vatican and the WORLD COUNCIL OF CHURCHES, explores ideas for ecumenical cooperation in global evangelization and witness. A contribution to the ongoing discussions between conciliar Protestants and Roman Catholics, this document affirms certain perspectives on the church, defines the characteristics and results of effective witness, and even proposes various situations in which common witness can take place.

The Evangelical-Roman Catholic Dialogue on Mission (ERCDOM) took place over eight years (1977–84). The discussions demonstrated that evangelicals and Roman Catholics can talk together about issues of great importance without engaging in the usual polemics. The record of these meetings shows both integrity and candor regarding issues that have long divided the two groups. While there was considerable agreement on some of the basic points, there remains much that separates. "Evangelicals and Catholics Together" (1994) represents a more recent attempt in North America to identify areas of common concern to evangelicals and Roman Catholics and proposes strategies for future cooperation. The document demonstrates that there is much in common between the two groups, particularly when it comes to "cobelligerence," that is, a common commitment against, for example, RELATIV-

ISM, anti-intellectualism, nihilism, and social abuse. Although areas of disagreement are acknowledged, there is little theological reflection, with the unfortunate result of some oversimplification and confusion. In the main, three issues need further investigation and discussion: the significance of the Protestant Reformation, the criteria for membership in the body of Christ, and the scope of the GREAT COMMISSION as a mandate that engages all believers in Christ in all parts of the globe. It is certainly good and right that such discussions have taken place; in the future, however, provision should be made for the inclusion of those who can contribute significantly from the theological and biblical disciplines.

STEVEN B. BEVANS AND JOHN NYQUIST

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**Scottish Mission Boards and Societies.** Scotland's contribution to world mission is related to its experience of mission at home, the role of diaspora Scots in other parts of Britain and around the world, and its changing circumstances as a nation whose history is integral with that of Europe. It is also affected by its Celtic and Calvinist heritage and marked commitment to education.

The evangelization of Scotland was associated with Celtic monasticism and new orders in the medieval period. By the 1500s responsibility for mission had shifted to rulers. Scots had limited opportunities, rulers in no position to extend their territory, no missionary orders, and closed monasteries. Nevertheless the Confession of 1560, and the Westminster Confession and its catechisms, allowed for world mission. In 1698 a doomed attempt at colonization in Central America included Church of Scotland ministers with a missionary mandate. In 1723 Robert Millar of Paisley's *History of the Propagation of Christianity* called for mission to pagans. By the 1740s the Society in Scotland for the Propagation of Christian Knowledge (founded in 1709) supported work among North American Indians as well as charity schools in the Scottish Highlands. Education and a bias toward English were

common to both. Its annual sermons show Scots thinking about mission into the 19th century.

In 1842 the Cambuslang Revival inspired a call for prayer which helped form the backdrop to the Baptist Missionary Society, founded in England in 1792. Scots were active in the formation of the Missionary Society in London in 1795 (see COUNCIL FOR WORLD MISSION) and provided many of its directors and some of its most notable missionaries including DAVID LIVINGSTONE, John Philip, and JAMES LEGGE. In 1796 the General Assembly of the Church of Scotland declined involvement, but theology students debated the needs of the non-Christian world. Local societies were formed in many places. The Glasgow and Edinburgh societies supported their own missionaries for a time. By 1800 there was little to show for the expenditure of money and lives. Later success depended on persistence, the lessons of experience, and the opening up of new opportunities, particularly after mission in India became legal in 1813. In the early 1820s student societies were founded in all four Scottish universities.

In 1824 the Church of Scotland took steps to engage in missions as the national church. By 1830 ALEXANDER DUFF was headmaster of the Church of Scotland's school in Calcutta. That year there were in Edinburgh, along with Bible societies, the Scottish SPCK and the Scottish Missionary Society, societies connected with the CMS, the LMS, Moravians, as well as others directed at Jews and for the abolition of slavery. Visiting missionaries, publications, correspondence, and systematic fund raising nurtured interest.

The 1830s were a peak of Scottish recruitment into the LMS. By the 1840s overseas mission was an accepted, though not central, dimension of Christian identity. After the Disruption of 1843 those who left the Church of Scotland for the Free Church were replaced. Livingstone's example as an explorer missionary calling for "Christianity, commerce and civilization" in Africa was widely heeded. The Edinburgh Medical Missionary Society began in 1841.

Duff's belief that a Christian worldview would demolish Hinduism captured people's imagination in Scotland at least, but Hinduism proved resilient. Missionaries who preferred vernacular education to English were vindicated in the long run. Duff's vision that missions were the chief end of the Christian church, and his occupancy of the first chair of mission studies anywhere, set up by the Free Church of Scotland in 1867, give him a place in history. The chair did not last. The elder Duff lacked the magic of his youth, mission was no longer in question, and future problems were not envisaged. Given the belief that mission should be integrated with other theological disciplines, it was not difficult to believe it could also

be left to them. Scots missionaries offered the best of their own experience of salvation, and articulated theologies, which took other religions seriously. A proclivity for higher education often included an appreciation of artisan skills.

John Wilson engaged in polite debate with Hindus. James Legge became the most important Sinologist of the nineteenth century. J. N. Farquhar talked in terms of fulfillment—*Christ as the Crown of Hinduism*. MARY SLESSOR achieved in Africa what was still difficult for women in Britain. THE WORLD MISSIONARY CONFERENCE (EDINBURGH 1910) had a strong Scottish flavor. James Hastings' *Encyclopedia of Religion and Ethics* can be seen as a missiological statement. Today the Board of World Mission of the Church of Scotland maintains links with mission fields and offers training back in Scotland. The Council for World Mission, formerly the LMS, has links with the Congregational Union in Scotland and provides a model of post-colonial mission partnership. Roman Catholics share in mission overseas through Catholic orders and through the Scottish Catholic International Aid Fund.

JOHN ROXBOROUGH

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**Scudder, Ida Sophia** (1870–1960). American missionary to India from the Reformed Church in America. Born in India, she greatly resisted continuing in the tradition of her famous American missionary medical family yet became a renowned pioneer in medical mission work. What began in 1895 with a vision to meet the medical needs of women in India grew into an internationally acclaimed medical institution in Vellore. Initially establishing a hospital and medical training institution for women, Ida initiated "Roadside" clinics that grew into a highly organized system of mobile clinics. In 1959 alone, "roadside" treatment was extended to 92,756 patients. Gifted as a fundraiser, she founded a medical school for women in 1913 that was later transformed in 1938 into a coeducational institution. Her most daring challenge, the Christian Medical College and Hospital, stands among leading international institutions.

Besides the mobile dispensary, Scudder introduced a medical college for women, a college of nursing, mobile eye camps, neurology and neurosurgery departments, a cardiothoracic department, a rehabilitation center for leprosy patients, heart surgery, a mental health center, and a rural hospital. Her legacy of commitment to service, training, and research for the needs of India con-

tinues today. She died in 1960 greatly honored by the people whom she served.

ROBERTA R. KING

**Bibliography.** R. P. Beaver, *American Protestant Women in World Mission*; A. Brouwer, *Reformed Church Roots*; N. Hardesty, *Women Called to Witness*; D. Luidens, *Into all the World*; D. C. Wilson, *ML*, pp. 307–15; idem, *Dr. Ida: The Story of Dr. Ida Scudder of Vellore*.

**Simpson, Albert Benjamin** (1844–1919). Canadian missions motivator and founder of the Christian and Missionary Alliance. Born of Scottish Presbyterian parents, he sensed a call to preach when he was a teenager, and went on to Knox College, Toronto. His first missionary interest sprouted during these years. During his ministry in Louisville, Kentucky, he maintained interest in overseas work through the Evangelical Alliance. In 1878 Simpson had a dream that drove him to commit himself to world missions. Unable to go overseas himself, he became a missions motivator and moved to Thirteenth Street Presbyterian Church in New York City. After he started an independent church, Simpson in 1887 founded the Christian Alliance as a home mission agency and the evangelical Missionary Alliance as a foreign society. Ten years later they formed the Christian and Missionary Alliance. Simpson's view of missions was simple: focus on Jesus Christ. Christ must be preached to the world, at home and abroad; Christ must be appropriated for Christian living and service. Simpson developed the Fourfold Gospel: Christ as savior, sanctifier, healer, and coming king. He stressed both the urgency of world evangelization and the cooperation of all Christians to do it.

JIM REAPSOME

**Bibliography.** A. B. Simpson, *Missionary Messages*; A. W. Tozer, *Wingspread: Albert B. Simpson—A Study in Spiritual Attitude*.

**Smith, Amanda Berry** (1837–1915). African American evangelist and missionary to India and Africa. Born a slave in Long Green, Maryland, she married in 1854 and was converted two years later. Following her husband's death during the Civil War, she took up residence in Philadelphia, where she married James Smith, an ordained deacon at the historic Bethel AME Church.

While visiting Green Street Methodist Episcopal Church, Smith was "sanctified" under the ministry of prominent Holiness leader John S. Inskip. After James' death in 1869, she became a popular Holiness evangelist known to many as the "Singing Pilgrim." Her twelve years of overseas ministry began with a visit to England in 1878. She then traveled to India as an independent faith missionary, where her endeavors

earned the praise of Methodist bishop JAMES M. THOBURN, who also penned the introduction to her *Autobiography* (1893). After years spent in evangelism, she went to Africa and worked with William Taylor, Methodist bishop to Africa. Returning to the United States in 1890, she spent her remaining years caring for orphaned African American children in Harvey, Illinois. Her labors provided a role model for women ministers in AME and Methodist churches. Both African Americans and whites honored Smith's spiritual zeal, devotion to ministry at home and abroad, and calls for justice.

GARY B. MCGEE

**Bibliography.** M. H. Cadbury, *The Life of Amanda Smith*; N. A. Hardesty and A. Israel, *Spirituality & Social Responsibility*; M. W. Taylor, *The Life, Travels, Labors, and Helpers of Mrs. Amanda Smith, the Famous Negro Missionary Evangelist*.

**Student Mission Work.** Ever since Daniel and his three friends were taken from their homeland and placed in the court of King Nebuchadnezzar of Babylon, students have had an active role in being missionary witnesses in foreign cultures. Students often have the enthusiasm and freedom to move easily into other cultures with the gospel. Furthermore, as in Daniel's time, students have the abilities and educational qualifications that make their presence in a foreign culture both acceptable and desirable to the host culture. Consequently it is not surprising that many of the great missionary initiatives in the last few hundred years have come from students.

In the early seventeenth century, seven law students from Lubeck, Germany, committed themselves to world missions while studying in Paris. At least three of them went to Africa, including Peter Heiling, who spent twenty years in Abyssinia (Ethiopia) where he translated the Bible into Amharic and eventually died as a martyr for the cause of Christ.

The great MORAVIAN missionary movement began in the student days of Count NIKOLAUS LUDWIG VON ZINZENDORF, who, while studying, formed the Order of the Grain of Mustard Seed, which had as one of its purposes "to carry the gospel of Christ to those overseas who had never yet heard the message." Much of modern worldwide missionary movement can be traced to the hearts of those students who gathered together to pray for world evangelism.

Charles Wesley helped form the "Holy Club" at Christ Church College in Oxford in 1726. This group became involved in reaching out to the poor and those in prison. Subsequently in 1735, Charles and his brother, John, joined in a missionary effort among indigenous Americans in Georgia. It was a continuation of their desire to

## Taylor, William

know God better which began in their student days at Oxford.

One of the most influential pastors in England during the early 1800s was Charles Simeon. He had become a believer in Christ during his student days at Cambridge. After graduation he was ordained to the ministry and served at Holy Trinity Church in Cambridge for fifty-four years. It was during these times that he influenced hundreds of students to know Christ and to serve him throughout the world. The British and Foreign Bible Society began in Cambridge in 1811 and the strongly missions-oriented Inter-Varsity Fellowship of England traces its roots directly to Simeon and student work at Cambridge.

Students in America were also key to missionary vision and commitment. In 1806 a group of students at Williams College in western Massachusetts met two afternoons each week to pray. One such meeting was particularly dedicated to pray that students would have an increased interest in foreign missions. However, the students got caught in a thunderstorm and sought refuge under a haystack. There they prayed and the result was the first student missionary society in America. According to KENNETH SCOTT LATOURETTE "It was from this HAYSTACK MEETING that the foreign missionary movement of the churches of the United States had an initial main impulse."

Later in that century, in 1883, the Princeton Foreign Missionary Society was formed by students and in 1885, 251 students from eighty-nine colleges in the United States attended a conference at Mt. Hermon with D. L. MOODY. A direct result of this conference was the formation of the STUDENT VOLUNTEER MOVEMENT for Foreign Missions in 1888. Its famous watchword was "the evangelization of the world in this generation." It is estimated that in the next fifty years more than twenty thousand students became active missionaries as a result.

In 1936 a new missionary thrust developed among students with the leadership of Robert McQuilkin, founder and president of Columbia Bible College. This new movement became the Student Foreign Missions Fellowship and spread rapidly to scores of primarily Christian colleges in the United States. Later, in 1945, the SFMF became the missionary arm at Christian schools for InterVarsity Christian Fellowship. This merger formed the backdrop for the first IVCF-SFMF international student missions convention held at the University of Toronto in 1946. Two years later the convention was held at the University of Illinois at Urbana, where it has been held since then on a triennial basis and become known simply as "URBANA." During the fifty-year history of Urbana, nearly 200,000 delegates have attended these missionary conventions and approximately 125,000 of these delegates have

made commitments to be actively involved in the world mission of the church.

In the 1950s other organizations focused on students came into being. Campus Crusade, The Navigators, The Fellowship of Christian Athletes, Youth for Christ, Youth With a Mission, Operation Mobilization, and many other parachurch groups are actively involved in student missions projects. Church groups and most Christian colleges send thousands of young people overseas in short-term missions teams every summer.

One other dimension of student missions is the tremendous impact on world missions of campus revivals in the United States. JONATHAN EDWARDS observed that the First Great Awakening had its greatest impact "chiefly among the young." DAVID BRAINERD was one such young person at Yale who committed his life to the evangelization of Native Americans. In the revival of 1904-8, E. STANLEY JONES was a student at Asbury College who committed his life to going to India in missionary service. It has been estimated that perhaps as many as 10,000 to 15,000 students went overseas from this awakening.

In 1950, revivals at places like Asbury College and Wheaton College were dramatic. At Wheaton 39 percent of the class of 1950 devoted at least part of their lives to full-time Christian ministry. Another wave of revivals took place in 1970 with at least 130 colleges, seminaries, and Bible schools being touched by unusual spiritual activity and commitment. The Wheaton revival in 1995 has had a significant impact on students praying for greater involvement in world missions.

It is difficult to fully assess all of the dimensions of student mission work. However, it is not difficult to observe that students have had and will continue to have a significant role in world missions. In our current "information age," student status provides access to all parts of the world. The most endearing qualities of students, though, are their spiritual commitment and zeal for the kingdom of God. They are not yet entrenched in institutions and genuinely share the freshness of their faith with those who do not yet know Jesus. They accept the multicultural realities of the world without the prejudice of previous generations. They have great passion and compassion for those in need and are ready for a full commitment to career missionary service.

ROBERT A. FRYLING

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**Taylor, William** (1821-1902). American author and missionary in Africa and Latin America. Taylor served as the second Methodist Episcopal

missionary in California (1849–56) before embarking on a global career; during which crucial roles were played in the development of Methodism in Australia, India, England, the Caribbean, Latin America, and Africa. On the basis of his experience in South Africa, he developed (1866) the theory of “Pauline Missions.” The central themes of the theory were that the results of mission were equal with all of the sending churches and that they should be self-supporting, self-governing, and self-propagating (see INDIGENOUS CHURCHES). The most complete statement of this theory was *Pauline Methods of Missionary Work* (Philadelphia, 1879).

After being forced by the Methodist Episcopal Missionary Society to cease functioning as a missionary, he went to Chile, where he established the Methodist Episcopal Church. Seeing the need for more “Self-Supporting” missionaries, he established a sending agency, the “Building and Transit Fund,” to help Wesleyan/Holiness missionaries get to the mission field. Despite the antagonism of the Missionary Society, he was elected “Missionary Bishop” in 1884 and sent to Africa, where he established churches in Liberia, Congo, Angola, and Mozambique. Taylor became a model and inspiration for much of Wesleyan/Holiness missions. Many of the “Taylor” missionaries became Pentecostal after 1906, and he served as a theorist for early Pentecostal missions, especially in Europe.

DAVID BUNDY

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**Torrey, Reuben Archer** (1856–1928). American evangelist and educator. Born in New Jersey, he graduated from Yale College and Yale Divinity School, and later studied at German universities in Leipzig and Erlangen. He was ordained to the ministry in the Congregational Church in 1883 and served churches in Ohio and Minnesota. In 1889, D. L. MOODY named him superintendent of the Chicago Evangelization Society (now Moody Bible Institute), a position he held until 1908. From 1894 to 1906, he also served as pastor of the Chicago Avenue Church (later renamed Moody Memorial Church). He traveled worldwide from 1902 to 1906, carrying out evangelistic crusades throughout Canada, Europe, Asia, Australia, and New Zealand, as well as in major cities in the United States. He founded the Monroese (Pennsylvania) Bible Conference in 1908. From 1912 to 1924, he served as dean of the Bible Institute of Los Angeles (BIOLA). He also served as pastor of the Church of the Open Door in Los Angeles from 1915 to 1924. He wrote over forty books, including *How to Work for Christ*

(1901) and *The Person and Work of the Holy Spirit* (1910). He also wrote many articles for *The Fundamentals* (1910–15), a work that mirrored Torrey’s conservative theological beliefs.

TIMOTHY K. BEOUGHER

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### United States Mission Boards and Societies.

Intercultural mission activities supported by church groups in the United States were already underway among Native Americans in the late 1700s. The first organization established in the United States for overseas mission work was initiated in 1810 by the General Association of Congregational Churches in Massachusetts and was called the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM). This action was taken, not without some misgivings, in response to a petition presented by several students, including SAMUEL J. MILLS, ADONIRAM JUDSON, and Luther Rice, from Andover Seminary. These and several other students also volunteered to be ABCFM’s first missionaries.

In 1816 the first specialized service mission agency not part of a denomination, The American Bible Society, was formed. It united several local societies by pastors and laymen representing several denominations “to disseminate the Gospel of Christ throughout the habitable world.” Most of the organizations in this period, however, were denominational, with the Methodists (1820), Episcopalians (1821), Dutch Reformed (1823), Presbyterians (1837), and others mounting overseas mission efforts. The missionaries of these agencies usually worked in the coastal areas.

During this early period “auxiliaries” began to be formed by women to supplement financially and in other ways encourage missionaries. Initially only married women, whose primary duty was to be that of a “missionary wife,” were sent out. But by 1835 the Baptists had sent three single women missionaries to Burma. However, after one of them died of jungle fever in less than eighteen months, the board was reluctant to send more single women. In 1861 the Woman’s Union Missionary Society was founded. Its board consisted of women from several evangelical denominations and its focus was sending single women to be missionaries among women. Following this, separate women’s boards were organized by many denominations and in less than thirty years women constituted 60% of the missionary force.

By the 1880s new agencies came on the scene desiring to go beyond the more accessible coastal regions to reach those who had not yet heard. For example, the U.S. branch of the China Inland Mission (now OMF INTERNATIONAL) followed its

British counterpart in focusing on the inland territories of China. The movement that became the CHRISTIAN AND MISSIONARY ALLIANCE sent out over three hundred workers within a five-year period to regions without churches. Many missions started in the later 1800s were not related to a single denomination but drew personnel and support from churches of different denominations.

In 1886 DWIGHT L. MOODY conducted a month-long Bible study for 251 students from 89 colleges. The gathering was organized by Luther Wishard, the national secretary of the YMCA who possessed a world vision. From that conference grew the STUDENT VOLUNTEER MOVEMENT (SVM) which began asking college students to sign a declaration card stating "It is my purpose, if God permit, to become a foreign missionary." By 1891, the year of the SVM's first national student missionary convention, 321 had responded and sailed overseas.

In the early 1900s there was a renewed emphasis on the work of the Holy Spirit by Pentecostal and other believers. In 1914 the General Council of the Assemblies of God was organized with one of the purposes being a united effort for world evangelism. By 1918 there were 73 overseas missionaries on the roster of the General Council. They and other Pentecostal mission agencies continued to grow and had a significant impact in Latin America and other areas.

The first Roman Catholic organization in the United States to send missionaries overseas was founded in 1911 in Maryknoll, New York. Prior to that the United States was regarded as a receiving mission field by the Roman Catholic Church and attention was focused on providing churches for recently immigrated Catholics from Europe. The Orthodox Christian Mission Center, the official mission and evangelism agency of all Canonical Orthodox churches in North America, was established in 1994. Prior to that some missionaries had been sent by individual Orthodox bodies.

In 1934 an additional dimension in missions led to the formation of the WYCLIFFE BIBLE TRANSLATORS. This specialized service mission agency was co-founded by W. CAMERON TOWNSEND, whose earlier experiences in Latin America had convinced him that the Bible needed to be translated into the vernacular languages spoken by the tribal groups to overcome language barriers. At the same time missionaries, such as DONALD MCGAVRAN in India, recognized that social barriers also needed to be seriously considered for successful evangelism and church planting to take place. This set the stage for viewing world evangelization in terms of ethnolinguistic peoples and sociologically defined people groups (see PEOPLES, PEOPLE GROUPS).

At the end of World War II in 1945, mission boards and societies remobilized. Also new forms

of missionary and mission support organizations appeared. Recruitment at the college student level was again a significant factor. As the SVM turned inward, an ongoing student mission convention was organized by the InterVarsity Christian Fellowship under the direction of J. Christy Wilson Jr. in 1946. Student ministries of Campus Crusade for Christ, The Navigators, and others also presented the challenge of world evangelization. This resulted in thousands becoming missionaries.

In 1974, the people group approach became widely known after the Lausanne Congress on World Evangelization. There an *Unreached Peoples Directory* was made available as a start in the needed worldwide research and a plenary presentation called for continuing the transition to an unreached peoples approach.

In the late 1990s the long-term Protestant mission force sent overseas by U.S. boards and agencies stands at a little over 33,000 men and women. Short-term personnel serving terms of 1 to 4 years is around 6,500. With the opening of Eastern Europe and the former Soviet Union, personnel involved in short-term service of less than a year grew dramatically to over 63,000 by 1996.

JOHN A. SIEWERT

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**Valignano, Alessandro** (1539–1606). Italian missionary to Asia. Valignano, an Italian Jesuit, was the Jesuit Visitor to the East, in charge of all Jesuit missionaries in East Asia. After spending some time in what is now India, Indonesia, and Malaysia, Valignano concentrated upon Japan and China. He was the dominant figure in Jesuit missions in Asia during the last quarter of the sixteenth century.

In an era of Christian missions characterized by insensitivity to local cultures, Valignano crafted and implemented a missions policy that encouraged adaptation to Japanese and Chinese cultures. Valignano insisted that missionaries to Japan master the language and observe local customs. He promoted training of the Japanese for the priesthood, established theological training centers for the Japanese, facilitated the translation of Christian writings into Japanese, and wrote the *Japanese Catechism of Christian Faith*, a work in theology and apologetics that interacts with Buddhism.

Valignano's missions policy was also implemented in China with remarkable success by

MATTEO RICCI, but was later opposed by Franciscans and Dominicans who attacked it for allegedly excessive accommodation to Chinese cultural and religious influences. After an extended controversy, Rome ruled against the Valignano–Ricci approach in 1715. Valignano’s general approach has been vindicated by twentieth-century missiology in its emphasis on proper CONTEXTUALIZATION of the gospel.

HAROLD A. NETLAND

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**Veniaminov, Innocent** (1797–1878). Russian Orthodox missionary to Siberia and Alaska and founder of the Russian Orthodox Mission Society. Innocent Veniaminov established a legacy unmatched by any other missionary figure in Russian history. He worked for forty-five years as missionary priest and bishop in Alaska and Eastern Siberia, translated the Bible and liturgical services into Aleut and Thlingit, founded the Russian Orthodox Mission Society, and became metropolitan of the church in Russia.

Innocent was born in a small village of Siberia. As a married priest, he journeyed with his family to the new lands of Alaska in 1823. Early on he mastered and created an alphabet for the Fox-Aleut language. His Aleut catechetical book, *Indication of the Way into the Kingdom of Heaven*, became a classic and was translated into Russian and Slavonic, going through forty-seven printings. This book sparked spiritual renewal and missionary awareness in Russia. After ten years among the Aleuts, Innocent repeated the same effort of new translations among the Thlingit Indians.

In 1839, after the tragic death of his wife, Innocent was elevated as bishop of Kamchatka, the Kuril and Aleutian Islands. He served as a missionary bishop for the following twenty-seven years in this diocese; and three new ones later created in eastern Siberia.

In 1868, Innocent became metropolitan of Moscow and achieved a lifelong dream of founding the Russian Orthodox Mission Society. Over the following decades, this Society sent hundreds of missionaries throughout Siberia, Alaska, Japan, China, and Korea.

LUKE A. VERONIS

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**Venn, Henry** (1796–1873). English missions administrator and theorist. He was born in

Clapham, where his father, John, was rector of Clapham parish, active in the Clapham Sect and a founder of the CHURCH MISSIONARY SOCIETY (CMS, 1799). Educated at Queens’ College, Cambridge (M.A., B.D.), Venn served parishes at Hull and Upper Holloway, London. He became honorary clerical secretary of the CMS in 1841, serving until 1872. Together with RUFUS ANDERSON, Venn is recognized for his contribution to the theory of mission with the concept of the “three-selves” and the “INDIGENOUS CHURCH.” Venn also lobbied the British government on colonial policies (curbing slave trade, vernacular education, trade) and worked to accommodate the Anglican Church’s archaic episcopal system to the needs of the growing churches throughout the world. As a leading evangelical he sought to moderate trends such as the millennial views that gained popularity after 1830 while resisting Anglo-Catholic and Broad Church influences. But mission was his main preoccupation. A prodigious worker, he conducted correspondence with hundreds of missionaries all over the world, drafted scores of policy statements, and was the dominant influence in the work of the CMS, the largest British society, for a generation.

WILBERT R. SHENK

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**Williams, John** (1796–1839). English missionary to the South Pacific. John Williams was born in London and trained as a blacksmith. Aware of Captain Cook’s adventures, Williams responded to a missionary challenge to the Pacific Islands. John and his wife Mary were commissioned by the LONDON MISSIONARY SOCIETY in 1816. Arriving on the island of Eimeo, they studied the Tahitian language and taught the gospel to a responsive people. At the invitation of the king, Williams sailed to Raiatea, where he built a cathedral, established a legal code, improved agricultural practices, and developed the sugarcane industry. Williams’ concern for the unreached led him to form an indigenous missionary association dedicated to reaching the Pacific Islands. Accompanied by local missionaries, Williams sailed to other islands, including Rarotonga and the Samoan Islands, where the impact of the gospel again transformed the people. In assessing the work Williams said, “There is not an island of importance within two thousand miles of Tahiti to which the glad tidings of salvation have not been conveyed.” After a furlough in England, Williams and a group of missionaries from Samoa and England decided to reach the people toward the west. It was on their arrival in Erro-

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manga, New Hebrides, that Williams, the “Apostle to Polynesia,” and other missionaries were martyred on November 20, 1839.

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**Women in Mission.** Women have a long history of responding to God’s desire to use them in carrying out his purposes on earth. From Miriam, the sister of Moses (Exod. 15:20; Micah 6:4), Deborah, a judge chosen by God to rule (Judg. 45), and Huldah, a prophet carrying God’s message (2 Kings 22:14–20; 2 Chron. 34:11–33) to Catherine Booth of the Salvation Army, MOTHER TERESA in her ministry to the poor of India, and ELISABETH ELLIOT, the great missionary writer, God has chosen and empowered women to do his bidding through the ages.

In Jesus’ day, women traveled from town to village with Jesus and the disciples, helping support them out of their own means (Luke 8:13). They remembered Jesus’ words concerning his death and resurrection and were ready for their first assignment of telling the disciples the Good News that Jesus had risen from the dead.

In the early church, women were active in the mission of the church. In Philippi, the Lord opened Lydia’s heart in response to Paul’s words and, after she and her household were baptized, she opened her home for believers to meet and grow in their faith (Acts 16:14–15, 40). Priscilla was used by God to touch people in at least three different nations: Rome, Greece, and Asia Minor (Rom. 16:35; 2 Tim. 4:19). Priscilla’s name is usually listed before her husband’s in the biblical record and, since this is not common for that day, it most probably indicates her importance in the minds of the New Testament writers and her prominence in the church.

Many women were martyred for their love for Jesus in the first two centuries of Christianity. Santa Lucia of Sicily, who lived about A.D. 300, was involved in Christian charitable work. After marrying a wealthy nobleman, she was ordered to stop giving to the poor; she refused and was sent to jail. There she was persecuted and condemned to death. Melania, coming from a wealthy family in Rome with estates all around the Mediterranean, used her resources to give to the poor and build monasteries and churches for both men and women in Africa and in Jerusalem. Her missionary journeys started as she fled from Rome during the invasion by the Goths in A.D. 410. As a refugee, she and many other women played an important role in this great missionary movement. Some women were taken as hostages to northern Europe, where they later married their captors and evangelized them (Malcolm, 1982, 99–100). Clare, who lived and

worked in the early thirteenth century, was a reformer where Christianity had forgotten the poor. She founded the Franciscan order of barefoot nuns in Italy (ibid., p. 104). Women who chose to remain single served God through living the cloistered life and were given the opportunity through the accepted ecclesiastical framework to proclaim the gospel.

In the Catholic tradition, priests, bishops, and nuns built churches and hospitals and founded schools and orphanages to establish the faith. Women who experienced a call to mission first had to join a celibate religious order. Catholic mothers were to have families as their primary responsibility. Not until the mid-twentieth century could lay women freely participate in official foreign missions with the full sanction of the Church. Catholic sisters were the first trained nurses in the United States. They nursed the wounded during the Revolutionary War and founded some of the first American hospitals for the poor in the early nineteenth century. Mother Mary Joseph in the 1920s founded the Maryknoll Sisters, who focused on direct evangelism, seeing themselves fully participating in the church’s apostolic work. Six of the Maryknoll Sisters went to China as missionaries in 1921.

The Protestant Reformation in the sixteenth century brought about changes in the role of women in Christianity. The Reformers reemphasized that women’s role is in the home and supportive of men. ARTHUR GLASSER writes: “The reformers also subjected women to the confining perspective that their only recognized vocation was marriage. With the dissolution of the nunneries women lost their last chance of churchly service outside the narrow circle of husband, home and children” (1979, 91). Within Protestantism the problem then arose as to whether women had the right to respond to the promptings of the Holy Spirit to proclaim the Word of God.

Ruth Tucker emphasizes that because women were restricted in serving in leadership within the institutional church, they were attracted to responding to serving God in mission work, where the limitations were less restrictive (1988, 9). This was due to the fact that mission leaders focused on reaching a lost world for Christ. Though male leadership within the church has limited how women can use their God-given gifts at home, the urgency of fulfilling the GREAT COMMISSION has required all available assistance.

In the early days of the Protestant mission advance, most women who went to the field were wives of missionaries. Many men even began looking for a wife to accompany them after they were appointed as missionaries. Women often felt a deep commitment to missions, but were required to marry before they could fulfill their own missionary calling. Discerning male mis-

sionaries recognized that contact with women in most non-Western societies was impossible. So it was that the missionary wives not only managed the home and children but developed programs to reach local women and girls. ANN JUDSON, wife of Adoniram, demonstrated how wives not only cared for the family and ran a household in a foreign country, but developed their own ministry as well. Ann ran a small school for girls, did evangelistic work with the women, was a pioneer Bible translator in two languages, and was the leading female missionary author of the early nineteenth century. Her letters and journals of their work with the Burmese inspired many in the homeland to support missions and consider missions as a vocation.

Single women were first sent to the field to care for missionaries' children and serve alongside the missionary family. Little by little as opportunities arose, single women missionaries began to supervise women's schools for nationals (Beaver, 1980, 59–86). Quietly they helped reach out to the local women who were secluded from society. In 1827, CYNTHIA FARRAR responded to a field request from India for a single woman to supervise the schools for national girls that had been started by the mission and was appointed by the American Board, the first unmarried woman sent overseas as an assistant missionary by any American agency. In 1839, ELIZA AGNEW went to Ceylon to serve as principal at an established boarding school for girls. She held that post until she retired forty years later. Many of her students became Christians. She endeared herself to her students and visited former students in their homes.

By 1837, when it became recognized by evangelical missions that female missionaries needed a more advanced level of training, Mount Holyoke Female Seminary was founded by Mary Lyon. The five basic areas of education included: (1) religious, (2) benevolence, (3) intellectual, (4) health, and (5) service. Students at the seminary were guided to develop a spirituality of self-sacrifice for the sake of the gospel and others. By 1887, Mount Holyoke had sent out 175 foreign missionaries to eighteen countries (Robert, 1996, 93–104). Soon graduates from Mount Holyoke were involved in starting similar training schools for women in many parts of the world.

The Civil War in the United States became a catalyst for change in women's role. Women were mobilized into benevolent activity on behalf of the soldiers. The death of the largest number of men in American history created an entire generation of single women. Since denominational mission boards were still dragging their feet on sending single women to the field and the supply of committed women was greater than ever, the Women's Missionary Movement

was born. The first women's sending board was the Women's Union Missionary Society, an interdenominational board founded by SARAH DOREMUS in 1861. In quick succession, women of many denominational boards founded their own female missionary organizations.

A. B. SIMPSON, founder of the Christian and Missionary Alliance in 1887, held and promoted an open policy for women in ministry. He saw the issue as "one which God has already settled, not only in His Word, but in His providence, by the seal which He is placing in this very day, in every part of the world, upon the public work of consecrated Christian women" (Tucker and Leifeld, 1987, 287–88). When criticized for his views, he strongly suggested, "Let the Lord manage the women. He can do better than you, and you turn your batteries against the common enemy" (ibid., 288). This mission, along with many other FAITH MISSIONS in their zeal to reach the unreached and focus wholly on evangelism, attracted women who were usually restricted from regular theological education and ordination, but who felt strong calls to ministry and service and were willing to live in poverty and insecurity for the sake of the gospel. For the task of world evangelization, the whole church was mobilized and women were welcomed to serve as evangelists.

By 1900, over forty denominational women's societies existed, with over 3 million active women raising funds to build hospitals and schools around the world, paying the salaries of indigenous female evangelists, and sending single women as missionary doctors, teachers, and evangelists (Robert, 1996, 129). By the early decades of the twentieth century, the women's missionary movement had become the largest women's movement in the United States and women outnumbered men on the mission field by a ratio of more than two to one (Tucker, 1988, 10).

The fifty-year Jubilee of the founding of separate women's mission boards was celebrated in 1910–11. College-educated women were leading the woman's missionary movement at this time. Results of the Jubilee included the collection of over \$1 million for interdenominational women's colleges in Asia, the founding of the World Day of Prayer, and the founding of the Committee on Christian Literature for Women and Children in Mission Fields (Robert, 1996, 256–71). The latter provided reading material from a Christian perspective, often in the form of magazines that encouraged indigenous Christian artists and writers. The Jubilee also spearheaded the most successful ecumenical mission publication series in American history. Of the twenty-one mission study texts produced by the Central Committee on the United Study of Foreign Missions from 1900 to 1921, fourteen were written by women and one by a married couple (ibid., 257). Sum-

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mer schools of missions were offered for training leaders in the textbook material for teaching during the year. "In 1917, for example, nearly twelve thousand women and girls attended twenty-five summer schools around the country. Mission study, Bible study, pageants, and fellowship marked the summer schools" (*ibid.*, 261).

Gradually from around 1910 to the time of the Second World War, the institutional basis of the women's missionary movement was eroding through the forced merger of women's missionary agencies into the male-dominated denominational boards. Because of reduced giving from the local churches in the 1920s and pressure within denominations, the women's missionary movement was dismantled and the male-controlled general boards took the money raised by the women (*ibid.*, 305). Though women have since had less place of genuine influence and participation in administrative offices, board membership, and policymaking, the trend now is to include women. R. PIERCE BEAVER writes, "The big problem is that of personal and congregational commitment, involvement, and participation in world mission. The greatest loss consequent to the end of the distinctive, organized women's world mission movement has been the decline of missionary dynamism and zeal in the churches" (1980, 201).

Women have played an outstanding role in the modern missionary movement. Dana Robert shows that women's mission theory was holistic, with emphasis on both evangelism and meeting human needs (1996, xviii; *see* HOLISTIC MISSION). Women in mission have shown a deep commitment to and concern for women and children. Education, medical work, and struggles against foot binding, child marriage, female infanticide, and oppressive social, religious, and economic structures were commonly the focuses of their work. With their holistic approach to missions, women were committed to healing. Thus MEDICAL MISSIONS were dominated by women for many years. Women have been permitted great latitude in Christian ministry with their work ranging from EVANGELISM and CHURCH PLANTING to BIBLE TRANSLATION and teaching in seminaries. Since women were less involved in denominational activities and more focused on human need, it was easier for them to be ecumenically-minded and risk cooperation for common purposes. Women therefore often took the lead in founding ecumenical mission organizations.

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**Xavier, Francis** (1506–52). Spanish pioneer missionary in India and Japan. Born in a noble family of northern Spain, Xavier studied philosophy and theology in Paris, where he came under the influence of Ignatius Loyola and became a co-founder of the Society of Jesus in 1534. As the Society was approved by Pope Paul III in 1540, Xavier, a papal nuncio in the East and protected by the Portuguese king, embarked for Goa, India. His work in the Portuguese Indies (1542–49) resulted in establishing the mission apparatus and baptizing the natives up to an estimated 30,000 in Southern India. Through an encounter with a Japanese called Anjiro in Malacca, he fostered a vision for Japan and landed there in 1549. Two years of activity among "the best people yet discovered" marked a decisive entry of Christianity and counted 2,000 Christians. After returning briefly to India, he tried to enter China but died of fever on Sancian Island, off the Chinese coast.

Xavier pioneered modern missionary methods by advocating the study of the indigenous religions, customs, and languages, the use of educated national collaborators, and continuing pastoral care.

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**Ziegenbalg, Bartholomaeus** (1682–1719). Pioneer German missionary to India. The son of a grain seller, Ziegenbalg was orphaned at a very early age. Influenced by his pietist upbringing, he went as a young man to study in Halle under August Francke. In spite of his chronic stomach disorders and subsequent failure to complete his final examinations, he and Heinrich Plütschau were selected for service in the Danish Mission.

Following their ordination in Copenhagen, the two traveled to the Danish colony of Tranquebar, which they reached on July 9, 1706, after many dangers. As the first Lutheran missionaries in South India, they became pioneers in the missionary effort there. Only five years after their arrival Ziegenbalg completed his Tamil translation of the New Testament. In spite of the hostile attitude of the Danish governor, his work was richly blessed. Ziegenbalg compiled a Tamil grammar and wrote scholarly works on such topics as Indian philosophy, religion, and the caste system. He founded schools, orphanages, and a seminary to train native teachers.

Ziegenbalg's efforts are noteworthy in that he held great respect for the culture of the Hindus and stood for human dignity independent of race, status, and caste. Rejected for service as a deacon by the secretary of the Copenhagen Missionary Society, Ziegenbalg was dependent upon support from churches and friends. Having married during his European furlough (1714–16), he became the father of two sons and died in 1719 in Tranquebar.

ROLF HILLE

**Zinzendorf, Nikolaus Ludwig von** (1700–1760). German father of MORAVIAN MISSIONS. Nikolaus Ludwig von Zinzendorf was a German Lutheran nobleman who, strongly influenced by the PIETISTIC movement, became the father of the eighteenth-century Moravian missionary movement. When he permitted a group of refugees from Moravia to settle on his estate in Saxony in 1722, he had no inkling that from them the gospel would spread to Greenland, the West Indies, North America, Central America, and Africa.

The movement began with a unique outpouring of the Holy Spirit at Herrnhut in 1727. Zinzendorf's own missionary passion and vision melded with that of the Moravians. From initial benefactor he became the visionary, practical helper through his court connections, traveling missionary, and the second bishop of the Moravian church. All the while he maintained the intense personal piety and enthusiasm that grew out of his childhood faith. He was determined to cling to the doctrine of redemption by the blood of Christ, and to lay the atonement as the foundation of all other truth. His devotion flamed into missionary passion when he met a West Indian Christian servant, Anthony Ulrich, at the Danish court. His pleas for help ultimately were heard by the Moravians. Under Zinzendorf's leadership, they sent out their first missionaries in 1732.

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