

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 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 Gragn, 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 Free-town'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 northeastern 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 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 KRAPP 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 au-

turn 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 Christian-

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

African missions and church growth. In the 1970s Kenyan Presbyterian leader John Gatu called for a MORATORIUM on Western missionar-

ies 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).

MARK SHAW

Bibliography. J. Baur, *2000 Years of Christianity in Africa*; J. de Gruchy, *The Church Struggle in South Africa*; R. Gray, *Black Christians and White Missionaries*; C. P. Groves, *The Planting of the Church in Africa*; A. Hastings, *The Church in Africa, 1450-1950*; E. Isi-chei, *A History of Christianity in Africa*; L. Sanneh, *West African Christianity*; M. Shaw, *The Kingdom of God in Africa*.

African Initiated Church Movement. Originally an unanticipated product of the modern missionary movement in Africa, the African Independent Churches (AICs) today number 55 million church members in some 10,000 distinct denominations present in virtually all of Africa's 60 countries. This title is the most frequent descriptive term in the current literature of some 4,000 books and articles describing it. However, because Western denominations and Western-mission related churches in Africa regard themselves also as "independent," African AIC members have since 1970 promulgated the terms African Instituted Churches, or African Indigenous Churches, or locally founded churches. Some Western scholars

African Mission Boards and Societies

still use the older terms African Separatist Churches or NEW RELIGIOUS MOVEMENTS.

These movements first began with a secession from Methodist missions in Sierre Leone in 1817. Spreading rapidly across Africa by means of virtually unrelated but similar schisms and secessions, by 1900 there were a hundred thousand members of these churches, by 1935 two million, by 1968 six million, and by 1997 55 million. Countries most heavily involved are, in order of number of members, South Africa, Congo-Kinshasa, and Nigeria. The largest distinct denominations are: Zion Christian Church (12 million in 10 countries), Church of Jesus Christ on Earth through the Prophet SIMON KIMBANGU (8 million), Cherubim and Seraphim (3 million), Deeper Life Bible Church (2 million in 40 countries worldwide). Earlier movements closely copied their parent bodies in name, polity, titles, dogmas, liturgies, and ecclesiastical dress, and were frequently seen as merely Pentecostal imitations. But from 1980 onward, newer bodies became much more dynamic, postdenominationalist, charismatic, and apostolic, with a majority of their leaders being highly educated professionals avoiding ecclesiastical dress and similar trappings, often leading megachurches with thousands of enthusiastic young people as deeply committed members.

After decades of fruitlessly trying to join ecumenical councils of churches, evangelical councils or alliances, or Western confessional bodies, almost all of which rejected such applications, the AICs began their own conciliar movement and today have over 100 AIC councils of churches across the continent and in several cases even worldwide. In 1978 the major continent-wide body was formed, OAIC (Organization of African Independent Churches, later renamed Organization of African Instituted Churches), in collaboration with the Coptic Orthodox Church of Egypt as the original African independent church. By 1998, however, the sheer weight of numbers, Christian commitment, and credibility had become such that OAIC was invited to become, and became, an associate council of the World Council of Churches, as well as a member council of the All Africa Conference of Churches.

Bibliocentric and christocentric throughout their history, these churches are now producing radically new Christian theology and practice. A notable example is earthkeeping, a blend of theological environmentalism or caring for God's creation, especially in relation to land, trees, plants, natural resources, and in fact the whole of God's creation.

DAVID B. BARRETT

African Mission Boards and Societies. A study of the general landscape of African mission boards and societies reveals that the majority of

the work to date has taken place in the Anglophone countries, particularly West Africa (Nigeria and Ghana). In Eastern and Central Africa, largely Christian churches seem to assume either that most people have already heard the gospel or that Western missionaries are the only ones to tackle the job. For the Francophone church, African missionaries crossing international boundaries in large numbers remains a dream to be fulfilled in the future.

Perhaps most notable for zeal for internal cross-cultural evangelism is Zaire, a country which could legitimately claim to be "too poor" to afford international missions. However, Christians not hindered with a vision of missions requiring a four-wheel-drive vehicle and a salary seem to be accomplishing the most for the kingdom, much of it undocumented.

As an outstanding example of an indigenous missionary movement, Nigeria's Evangelical Churches of West Africa (ECWA) church and its Evangelical Missionary Society (EMS, headed by PANYA BABA), is premier. A mighty mission force with 541 couples and 15 single missionaries, EMS has been instrumental in the growth of the church. One of the more successful campaigns of Muslim outreach is Uganda's version of Here's Life, adapted from Campus Crusade for Christ in America. In Mozambique, the Deeper Life Christian Ministry, led by Nigerians, has been especially successful. It works in thirty countries across Africa.

Chad deserves imitation for its successful implementation of saturation mission. Association of Evangelicals of Africa (AEA) Secretary for Missions and Evangelism Bayo Famonure reports that 24,000 Chadian Christians were mobilized to reach 2,193 villages in a six-day period, aiming to plant a church in every village. Costs were virtually limited to food and transport for the volunteers.

Most African mission boards are run separately from Western agencies. There seems to be space to operate without the need to cooperate, though a few boards are experimenting with partnering such as Timo Teams, jointly sponsored by Africa Inland Church (AIC) and AFRICA INLAND MISSION (AIM). Some boards are modeled after FAITH MISSIONS with no guaranteed salary or retirement fund, no special schools for their children, and no work account funds. A few, like Sheepfold, Kenya's largest interdenominational board, pool their income so that all missionaries get an equal share of whatever comes into the mission that month. Others receive directly whatever comes in from their supporters. One trend can be seen everywhere: sinking local currencies have greatly hurt development of the international element of the African missionary movement.

Generally speaking, accountability and supervision structures in African mission societies are

loose. Financial support is typically low, erratic, and often based on only one or two special offerings a year. Fragmentation of efforts is the norm. Each denomination or group sets its goals without any overall plan or sometimes even awareness of where the unreached are, according to the AEA. Sometimes the dominant motivation seems to be the desire to plant a denominational church in an urban center rather than to take the gospel to those who have not yet had an opportunity to hear.

Language learning is often done informally at the destination, and with much less trauma and fuss than for Western missionaries undergoing LANGUAGE SCHOOL. Children of missionaries are educated in the local schools until high school age, sometimes to their detriment educationally.

Some mission boards and missionary training colleges belong to a particular denomination, such as the AIC Mission Board in East Africa or Nigeria's ECWA-EMS. Some denominations once had a missionary sending agency which has subsequently died out, such as the Church of the Province of Kenya (Anglican) Diocesan Mission Association. Others are interdenominational and indigenous, such as Agape Missions, Calvary Ministry (CAPRO, with over 300 full-time missionaries), and Christian Missionary Fellowship (CMF). Together, these form the three largest interdenominational mission agencies in Nigeria, but there are also seventy other smaller mission boards there (see NIGERIAN MISSION BOARDS AND SOCIETIES). Some African mission boards have virtually become church denominations, such as the CMF.

But probably the most remarkable contribution of Africans to the missionary movement has been the migration of Christian traders, businessmen, and professionals, such as university professors and doctors, to other countries or neighboring tribes where Christianity is not yet firmly established. These men and women leave home because of economic privations, but by the working of the Holy Spirit have become church planters in their host countries. The fellowships they end up planting are not always denominational or ethnic and become broad-based churches. Their secular jobs support them, and they have no professional missionary training apart from the modeling of healthy churches they have seen while growing up in their home country. At this time, economic translocation rather than the formation of formal mission boards appears to be the most widespread and effective means of spreading the gospel currently practiced by the African church.

SUE DEVRIES

Allen, Roland (1868–1947). English missionary to China and Africa and missions theorist. Roland Allen was born in England, studied at Ox-

ford University, and was ordained in the Anglican Church in 1892. He went to China with the Society for the Propagation of the Gospel in Foreign Parts in 1895, but returned for health reasons in 1904 to serve as a parish priest. He resigned in 1907 in a dispute over baptism, but served as a chaplain on a hospital ship during World War I.

From the 1920s on he was something of an international missions consultant, working with groups trying to revive missionary vision. He visited churches in Canada, India, Kenya, Zimbabwe, and South Africa. Allen finally settled in Kenya in 1931 and lived there until he died. After observing what he considered the drawbacks of traditional missionary work, he revived the teachings of RUFUS ANDERSON and HENRY VENN and became a strong proponent of the so-called Three-Self theory, which holds that churches started by foreign agencies should become self-governing, self-supporting, and self-propagating (see also INDIGENOUS CHURCHES). Allen's somewhat iconoclastic approach to missions attracted wide interest among evangelical mission agencies. Largely because of his book, *Missionary Methods: St. Paul's or Ours* (1912), he ranks among the most influential when it comes to applying biblical principles to missionary work.

Allen was a prolific writer of letters and articles. His second most influential book was *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927). There his deep commitment to the work of the Holy Spirit in missions came to full flower. He is credited with being the first to develop the connection between the HOLY SPIRIT and missions.

In that context he challenged what he saw as an overreliance on professionalism, money, and organization in mission. For example, he wrote: "There is a horrible tendency for an organization to grow in importance till it overshadows the end of its existence, and begins to exist for itself" (p. 98). This system rooted in the material and the professional actually squelches propagation of the gospel, he believed. His brief summation, *Missionary Principles*, expounds the principle that the presence of Christ in the missionary is the source from which all ministry springs. "The missionary spirit of Christ in us cannot rest until it finds an expression in some form of service," he wrote (p. 105).

Allen was an unusual blend of the pragmatist (trying to loose the church overseas from foreign control) and the preacher, driving missionary work back to first principles of biblical discipleship.

JIM REAPSOME

Bibliography. D. Paton, ed., *The Ministry of the Spirit: Selected Writings of Roland Allen*; idem, *Reform of the Ministry: A Study in the Work of Roland Allen*; H. J. B. Allen, *Roland Allen: Pioneer, Priest, and Prophet*.

Amsterdam Assembly (1948). On August 23, 1948, the WORLD COUNCIL OF CHURCHES came into being by action of its first general assembly. This gathering, held from August 22 to September 4 in Amsterdam, culminated a process initiated in 1937 to bring together two streams of ecumenical life, the Faith and Order Movement and the Life and Work Movement, into a fully representative global assembly of churches. A total of 351 delegates from 44 nations and 147 denominations participated. The assembly adopted as its basis: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior." Deliberations focused on the church as the agency through which God would accomplish his purposes.

The theme of the Amsterdam Assembly, "Man's Disorder and God's Design," was considered in four sections: the universal church in God's design; the church's witness to God's design; the church and the disorder of society; the church and the international order. The second section in particular addressed issues related to mission and evangelism. Recognizing the existence and growth of the younger churches, it called for the whole church to set itself to the task of winning the whole world for Christ. Also, it stressed the close relationship between unity and inner renewal, and declared invalid the distinction between Christian and non-Christian nations.

The third section developed the concept of the responsible society, one which seeks to maintain the balance between justice and freedom. It critiqued the assumption of laissez-faire capitalism that justice will follow automatically the exercise of free enterprise, and the communist assumption that freedom will come once economic justice is established. Since no civilization can avoid the judgment of God's Word, none is to be accepted uncritically.

At Amsterdam, the assembly, which is the supreme legislative body of the World Council of Churches, adopted a constitution, set conditions for membership, outlined programs, defined structures and policies, made decisions about how to relate to other ecumenical bodies, established offices in Geneva, and elected a central committee, which in turn named W. A. Visser 't Hooft as the first general secretary. Apart from highlighting the vital role of the laity in the ongoing witness of the church, the Amsterdam Assembly did not contribute substantial new material to the reflection on mission. It did, however, create a new context in which common concerns could be discussed. While the World Council of Churches and the INTERNATIONAL MISSIONARY COUNCIL were considered to be in close association with each other, emphasis fell upon the essential unity of the church as distinguished from its missionary obligation.

KEN MULHOLLAND

Bibliography. R. Rouse and S. Neill, eds., *A History of the Ecumenical Movement 1517–1948*; W. A. Visser 't Hooft, *The Genesis and Formation of the World Council of Churches*; idem, ed., *The First Assembly of the World Council of Churches*; World Council of Churches, *Man's Disorder and God's Design: The Amsterdam Assembly Series*.

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, Taiwan, 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 pres-

tures 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 individual 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 WILLIAM 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 acknowl-

edge 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 suffer-

ing 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

Bibliography. S. Athyal, ed., *Church in Asia Today*; D. E. Hoke, ed., *The Church in Asia*; S. H. Moffett, *A History of Christianity in Asia*; M. Mohamad and S. Ishihara, *The Voice of Asia*; B. R. Ro, ed., *Christian Suffering in Asia*; P. T. Welty, *The Asians*.

Asian Mission Boards and Societies. General

Description. Though Asian missionary activity is recorded as early as 1884, it was not until the 1970s that the rest of the Christian world began to notice this activity. In 1972, there were over 100 mission agencies in Asia. Growth continued so that out of the 1,541 NON-WESTERN MISSION BOARDS AND SOCIETIES known in 1995, more than 825 were Asian. The most active countries are India (with an estimated 281 agencies in 1995), Korea (113 agencies in 1994), Japan (63 agencies in 1995), and the Philippines (20 agencies in 1995). Well-known agencies include the Indian Mission Association, which in 1995 included 81 member mission boards with some 10,000 Indian missionaries (with as many as 200 other Indian mission agencies not yet part of the Indian Mission Association). These numbers do not include workers who operate independently within their own country. In the Philippines alone, it is estimated that 2,000 nationals serve in this capacity.

Characteristics. One important characteristic of Asian missions is the phenomenon of missionaries crossing cultural boundaries within their own country. Following CASTE divisions, some estimate that India has at least three thousand PEOPLE GROUPS. The vast bulk of Indian missionary work is carried out within India. This is also seen in other major Asian missionary-sending countries such as Indonesia and Myanmar.

A second characteristic is that Asian mission boards cannot be equated with Western agencies, which have elaborate structures and management systems. Many of the Asian boards are still simple with inexpensive systems, relying more on faith than man-made management structures. This is especially true with the mission agencies that send people within their own country. Administrative overhead expenditures

are therefore very low in comparison with Western agencies.

A third characteristic is that Asian boards are focusing their deployment into the 10/40 Window. Indian mission boards have sent approximately five hundred missionaries into Nepal, Bhutan, and Uzbekistan. Most of the Myanmar missionaries stay within their own country, which is part of the 10/40 Window. There are exceptions, such as Korea, Japan, and Hong Kong, where the boards have greater financial resources to send missionaries into non-Asian contexts and out of the 10/40 Window.

Fourth, with some exceptions, there seems to be tremendous creativity in Asian mission boards. With very little support, for example, Korean missionaries are being sent to remote places in China. Their boards, lacking the elaborate communication and management structures of Western boards, have no choice but to allow a great deal of freedom to the missionaries. This means that the missionaries must be more able to stand on their own and be willing to suffer more than the average Western missionaries. Additionally, without senior missionaries on hand to provide supervision, oversight, and pastoral care, the new missionaries are forced to exercise great creativity sometimes just to survive the rigors of the field.

Fifth, there is a surprisingly high rate of financial autonomy among Asian mission boards. Recent estimates indicate that 91 percent of the Asian boards are funded by indigenous sources. This is particularly true of Japanese and Korean boards, and most missionaries from these countries are well supported by sponsoring churches and agencies. Missionaries from India, the Philippines, and Indonesia have generally not fared as well.

The final characteristic is the mix of denominational and parachurch sending agencies. In countries such as Korea and Japan denominational boards are the major contributors to the mission board scenario. In Korea, both Hap Dong and Tong Hap Presbyterians are the two largest sending agencies. Between them they send out more than one-fourth of the missionaries from Korea. By way of contrast, the vast majority of the members of the Indian Mission Association are parachurch organizations.

Relationships with International Agencies. Some of the early attempts to send out Asian missionaries were through indigenous mission agencies. An Indian Methodist was sent to Malaysia in 1884. The Korean Presbyterian Foreign Mission Board sent out the first team of cross-cultural missionaries to Shantung, China, in 1913. International mission agencies began to formulate sending bases in Asia during the 1960s. The CHRISTIAN AND MISSIONARY ALLIANCE (CMA) and the OVERSEAS MISSIONARY FELLOWSHIP

(OMF) were pioneers in this endeavor. Pate estimates that somewhat more than 6 percent of the total Third World mission force serves with international organizations. One of the advantages of utilizing international agencies is the enjoyment of the benefit of already well-established field structures.

At the same time, however, there are prices to be paid for these inconveniences. The high cost of supporting missionaries to equalize pay scales between Westerner and non-Westerner is one. Additionally, the cultural differences within a multinational team (and organization) can be a source of problems. Finally, the fact that the non-Western missionaries often have to learn the organization's language (often English) in addition to the vernacular of their field of service raises an extra barrier to the development of true partnership.

Conclusion. The Asian missionary movement is still young. For the time being, Asian mission boards can afford to be simple without elaborate support systems, such as retirement plans, a complicated pastoral care system, and large schools for missionary children (MK). The honeymoon period, however, is rapidly disappearing. Missionaries from countries such as Korea, Japan, and India are struggling with the education of their children. The cases are so complex for Korean mission boards that it has taken almost a decade to get a consensus on the objectives for MK education. Additionally, field structures also present tremendous challenges. So far, a scattered effort without much teamwork among the Asian missionaries satisfied some Asian churches. Currently there is a need for field structures to coordinate and encourage a team effort. It will take time and effort to creatively formulate infrastructures that are new, affordable, and flexible enough for the ever-changing world.

Maintaining the momentum of the Asian missionary movement is a heavy burden that Asian mission boards must carry. Logically this burden should be borne by the Asian church. However, the Asian church is being bombarded with secularism and is threatened by major traditional Asian religions. Can the Asian mission boards still afford to do missions, even when it is becoming more costly and risky? Probably not without the initiative taken by Asian churches. The well-being of the Asian mission movement and the future of Asian mission boards will greatly depend on how the Asian church tackles these challenges.

DAVID TAI WOONG LEE

Bibliography. L. Pate, *From Every People: A Handbook of Two-Thirds World Mission with Directory/Histories/Analysis*; Korea Research Institute for Mission, *Korean Mission Handbook*; L. Keyes, *The Last Age of Missions*; H. Y. Kim, *From Asia to Asia: A Study on Mis-*

sion History of the Presbyterian Church in Korea (1876–1992).

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 interdenominational 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

Beaver, Robert Pierce (1906–87). American missions scholar and missionary to China. Born, raised, and educated in Ohio, he went on to Cornell University and obtained a doctorate in history in 1933. After pastoring several Evangelical and Reformed churches, he and his wife, the former Wilma Manessier, went to China in 1938 under the Evangelical and Reformed Church, where he taught at the Central China Union Theological Seminary in southern Hunan Province. This service was cut short by the Japanese invasion of China; ultimately, Beaver was interned in Hong Kong for seven months. Following his repatriation, he taught at the Lancaster Theological Seminary until 1948. Beaver's greatest contributions to missiology came from his leadership of the Missionary Research Library in New York from 1948 to 1955 and his teaching at the University of Chicago from 1955 to 1973. From these two strategic posts he gathered important mission papers and documents, created a mission research center, taught future missionaries and mission scholars, wrote on crucial mission topics, and motivated his own denomination and others to implement God's mission in the world. Following three years as director of the Overseas Ministries Study Center in Ventnor, New Jersey, he retired in 1976 to Arizona, where he died in 1987.

RALPH R. COVELL

Bibliography. R. P. Beaver, *All Loves Excelling: American Protestant Women in World Mission*; idem, ed., *American Missions in Bicentennial Perspective*; F. D. Lucking, *ML*, pp. 452–58.

Bible Translation. The primary objective of Bible translation is to make God's Word available to all the people of the world in the language they know best—their mother tongue. TRANSLATION has been central to communicating God's Word from the beginning of time.

Translation Throughout History. In the beginning God spoke, and what he said was manifest in the creation—the first translation (Gen. 1; Rom. 1). Throughout the ages, whenever God interacted with human beings, he used their language within a particular cultural context. When

that language was not adequate for communication, the Word was translated so it would have maximum impact (Ezra, Nehemiah, and Acts 2). In the Greek-speaking world of the intertestamental period it became evident that the Hebrew Torah was not understood by the Jews of the Diaspora (nor by the Romans and barbarians), so the Septuagint (LXX) came into being. The necessity of understanding what God had to say was most evident in the Holy Spirit's enabling the apostles to declare the wonders of God in the languages of those who heard (Acts 2:11). Furthermore, the apostle Paul and the other New Testament writers used the language of the day not only to communicate their message to their particular audiences, but also to clarify Old Testament passages.

In the first four hundred years of Christianity, translations of the Scriptures into Syriac, Coptic, Gothic, and Latin contributed to reaching the peoples of the Near East, Egypt, northern Europe, and the Roman Empire respectively. More recently, the impact of the Reformation can be traced in part to the availability of Scripture in the languages of the people (Old English, German, French, and Italian). The concept of the translatability of Scripture is central to understanding biblical history as well as modern missions.

At the turn of the nineteenth century, WILLIAM CAREY was instrumental in the translation of Scripture into many of the languages of India. Despite incredible odds, ROBERT MORRISON was able in sixteen years to translate the entire Bible into Chinese. Bible societies were formed at the beginning of the nineteenth century to provide funds for the printing of vernacular Scriptures. Their work continued in the twentieth century under the WYCLIFFE BIBLE TRANSLATORS, an organization that has been central to the story of mission expansion to unreached peoples throughout the world. In short, translation has been part of God's communication to human beings from the time of creation. God wants all people (whom he created) to know what he says and to understand his Word within their particular context, wherever and whenever that may be (see TRANSLATION THEORY).

Translation as Mission Strategy. Bible translation as a mission strategy greatly impacted evangelization, church planting, and growth in both numbers and maturity during the last half of the twentieth century. In 1950, the entire Bible was available in 105 languages and the New Testament in 229. The decade of the 1960s saw the number of languages in which the whole Bible was available more than double, while the decades of the 1970s and 1980s saw a steady 50 percent increase in the number of languages into which the New Testament had been translated.

Bible Translation

By 1995 the numbers had grown to 349 and 841 respectively, with at least one book of the Bible available in 2,092 different languages.

The Growing Number of Languages with Complete Translations

Year	The Entire Bible	The New Testament
1950	105	229
1960	123	260
1970	249	329
1980	275	495
1990	318	726
1995	349	841

The availability of the Scriptures has enabled people to build the church on the foundation of God’s Word, to apply it to their own theological development, and to guard against heresy in their particular context. While not a tool kit for church growth, vernacular translation does help to create an environment for church growth. Never before in the history of humankind have people had the freedom to search the Scriptures for themselves in their own language. A vernacular Scripture provides nurture and witness that impacts the way people live—it is a tool for conversion and relevant Christian living, not a colonial formula for coercion.

The Impact of Linguistics and Anthropology. During this same period, the science of LINGUISTICS and the work of anthropologists brought new insight to the translation effort. EUGENE NIDA’s landmark work *Toward a Science of Translation* (1964) paved the way for the development of translation as an academic discipline in its own right. New understandings of COMMUNICATION theory and its applicability to translation theory became evident. And just as translations must “talk right” to be understood, translators came to realize that the people whose lives are presented in the translations must also “act right.” Therefore, studies of the social context and cultural activity are important to translators as they seek to communicate in a particular language and culture. Studies indicate that the inferences people make about what is being said come out of their cultural expectations. Unless they are told otherwise, these basic assumptions constrain them to associate the meaning of a text with the behavioral forms therein, thereby biasing their understanding of what God intended.

The basic problem in translation throughout the colonial period was that well-intentioned missionaries brought their own theological and cultural biases to the interpretation of Scripture. Often they inadvertently passed on their misunderstanding of the original linguistic and cultural setting. This resulted in a clash of world-views between the contexts of the Bible, the

translator, and those who received the translation. In this way people came to understand God from the perspective of the missionary-translator—and Scripture, for them, was often foreign. Ironically, the majority of people around the world understand the cultural contexts in the Bible much better than do Western missionaries. Their kinship and social structures, as well as economic, political, and religious concerns, are much more similar to the biblical context than to the context of translators impacted by the ENLIGHTENMENT. The growing awareness of the importance of both language and culture raises the questions of who should be translators and what is the role of consultants in this process. There has been a rising interest in training national translators.

Translation Training. People with expertise in their own cultural context are asking to be involved in the translation process. For too long, translations have been viewed as the end product of a highly technical process that can be mastered only by linguistically and theologically trained experts. This perspective is changing to a focus on translation as being the responsibility of the church and an ongoing work in the process—a part of over four thousand years of biblical history.

With the increase in education, self-awareness, and sophistication, nationals want to be involved in the translation process to ensure local awareness of what God in fact said. On the other hand, the exegetical and linguistic skills necessary for understanding what God said in the original texts and contexts are not quickly learned and passed on. Accordingly, there is an increasing emphasis on making translation a team enterprise implemented from within the church. The Bible societies have long encouraged utilizing national translators, while missionaries supervise the projects and international consultants ensure the exegetical faithfulness of the translation. Wycliffe and other translation-oriented organizations are developing aids that will facilitate the understanding of source texts. Programs are being designed to train nationals to translate into their own languages or into another language spoken in their country. This provides opportunity for all segments of the church to contribute to the process and to collaborate to benefit the entire Christian and non-Christian community.

The Impact of Translation. With national independence, a political phenomenon throughout the world in the latter half of the twentieth century, has come a growing sense of religious independence. Rather than do things the way the colonialists did, people increasingly desire to express themselves in ways appropriate to their own values and beliefs. As they read Scripture in the major languages of the world, or a regional

trade language, they may come to think of God as foreign to their vernacular context. However, when God's communication to human beings is couched in their own language and culture, its power and authority come to them directly.

Desmond Tutu maintains that the Bible is a revolutionary text because it helps people understand that God created all human beings for relationship with him and with each other. The Bible empowers the powerless and forces the powerful to recognize their own weakness before God. Such knowledge enables people to exercise personal freedom while at the same time recognizing the plurality of contexts in which God interacts—with all peoples. Hence vernacular Scripture provides people with spiritual understanding and encourages harmony. It promotes a celebration of differences rather than a focus on difference—unity in plurality, not division based on contrast (Gal. 3:28–29). Thus no people group can be truly independent, but needs to recognize its interdependence with others, even as they express mutual dependence on God. Through translated Scripture people are able to develop an awareness of God and understand their relationship to him. Because of the Word they are able to establish their own Christian priorities and responsibility for nurture, growth, and witness. No longer bound by what others say, they can develop their own theology and apply it to daily living.

Inasmuch as God speaks every language regardless of the number of its native speakers, we must apply God's message to each language and culture. Translators must utilize the entire assemblage of communication style and genres necessary for people to appreciate God's message to them. This suggests that translation must go far beyond the print media utilized by translators from the West and employ a multiplicity of media (audio, video, drama, mime, etc.) with a plurality of formats (stories, comedy, art, musical presentations and dance) recognized and used by the people of the society. External experts must combine their skills with internal experts to produce a translation that effectively communicates to a particular community. To this end translation organizations have established an international consortium with the express purpose of training translators and making God's Word available to every people group.

Once a translation is available, it takes on incarnational identity within the target community. God's truth and the truth of the culture interact to establish Christian truth for that particular context. Vernacular Scripture both affirms local behavior and traditions and critiques other behaviors and practices with which God would not be pleased in any human context. It also critiques cultural practices that the people themselves often recognize as going against their

cultural conscience (Rom. 2:14–16). Jesus affirmed that he came to give abundant life (John 10:10), which is possible only as people live up to their own cultural expectations. Further, translated Scripture provides authority for Christian doctrine and the development of theology within the church and the community. It also becomes the standard for both determining appropriate discipline and avoiding heresy.

God's Word, available in the cultures and languages of the world, has resulted in changed lifestyles and new allegiance to him who created, loves, sustains, and speaks to all human beings. This provides the basis for that wonderful scene described by the apostle John: "a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb . . . And they cried out in a loud voice: 'salvation belongs to our God who sits on the throne and to the lamb'" (Rev. 7:9–10). It takes the multiplicity of views expressed in all the languages of the world to adequately give honor and praise to God. To that end may we diligently seek to make the sparks of divine truth known to the nations through the availability of translated Scripture. Through the Word made known, through creation, church history, and the application of cultural, exegetical and linguistic tools, people can grasp the significance of God in their midst and use that understanding to build his body, the church.

R. DANIEL SHAW

Bibliography. K. Barnwell, *Introduction to Semantics and Translation*; J. Beekman, J. J. Callow, and M. Kopesec, *The Semantic Structure of Written Communication*; D. S. Gilliland, *The Word among Us: Contextualizing Theology for Mission Today*; M. L. Larson, *Meaning-Based Translation*; P. Newmark, *Approaches to Translation*; E. A. Nida, *Toward a Science of Translation*; L. Sanneh, *Translating the Message*; R. D. Shaw, *Transculturation*; idem, *Notes on Translation* 8 (1994): 44–50; E. R. Wendland, *The Cultural Factor in Bible Translation*; R. Winter, *Reaching the Unreached*, pp. 17–44.

Brazilian Mission Boards and Societies. Brazilian Protestants, established in the early nineteenth century, were slow to undertake mission work overseas. Brazil, with its vast territory, was seen as a mission field. There are numerous historical reasons for the lack of indigenous missionaries: churches were supported by foreign mission boards; when money was available it was enough only to pay a local pastor; there was no knowledge of mission fields outside Brazil; the missionaries failed to see the Brazilian churches as capable of participating in the missionary enterprise; some denominations were directed by missionaries and they did not see the need for sending missionaries from Brazil since their mission board at home was doing exactly that; and the thought that there were so much to

be done in Brazil before venturing overseas was prevalent (and to some extent still is) among Brazilian church leaders.

The rise of indigenous missionary efforts started around 1911, when the Presbyterians sent Mota Sobrinho as their first missionary to Portugal with the intent to revitalize the Portuguese Presbyterian Church. This first effort was supported by Presbyterians from Brazil, Portugal, and Scotland. The Baptists organized their Missions Board in 1907 and Chile and Portugal were among the first countries to receive their help. The major indigenous boards and agencies among the denominations are the Assemblies of God and the Baptist Convention. They are totally supported by Brazilian funds.

FAITH MISSIONS started to appear in the late 1960s as a result of an awakening for missions, when many local churches started to have their own missions conferences. Books, articles, and many lectures were given, challenging the Brazilian churches to participate in mission. *Kairós* and *Missão Antioquia* are the major autochthonous agencies and support for their missionaries is raised in and out of Brazil.

The sending of Brazilians as missionaries into cross-cultural ministry contexts (both inside and outside Brazil) has grown rapidly in recent years. Figures from a 1998 missions census show some 2,200 Brazilians deployed in 84 countries around the world. Most consider the 1987 Ibero-American missions congress held in São Paulo (see COMIBAM) to be the watershed event. From that date the number of Brazilians serving cross-culturally has more than doubled, the number of Brazilian boards and agencies has significantly increased, and the Brazilian evangelical church has seen itself as a potential "mission force" rather than a "missions field."

The Structures. Brazilians are being sent by the following different types of missions structures: denominational boards (34%), interdenominational Brazilian agencies (33%), international agencies with Brazilian leadership (19%), international agencies with non-Brazilian leadership (12%), and local churches (1%). Nearly 90 percent of Brazil's missionaries are serving under Brazilian leadership.

The interdenominational Brazilian agencies have been the fastest growing over recent years. These agencies are most often simple structures; a board and an executive director. Office staffs are typically small and minimally resourced. The agencies see themselves as "servants" to the church and seek to partner with local congregations in training, deploying, and maintaining the missionaries.

Although 80 percent of the Brazilian evangelical church identifies itself as Pentecostal or charismatic, only 7 percent of the sending structures (sending 22% of the missionaries) identify them-

selves as such. Most Brazilians serve under structures that identify themselves as either "interdenominational" (34%) or "traditional/non-Pentecostal" (40%). Clearly the potential of the Pentecostal wing of the Brazilian church has not yet been realized in missions.

A common "meeting point" for Brazil's structures has been the AMTB (Association of Brazilian Cross-cultural Missions). This association is Brazilian-led and seeks to assist Brazil's missions by promoting consultations, missions publications, and partnerships among its constituency. With some regularity AMTB sponsors a Brazil-wide national missions congress.

Preferred Fields of Service. There are Brazilians developing all kinds of missionary work on six continents, including evangelism, theological and secular education, planting churches, and medical services. As might be expected, Brazil's younger agencies tend to begin by sending their missionaries to fields relatively close to Brazil. The great majority (64%) of Brazil's missionaries are serving in Latin America, Spain, or Portugal. However, what is surprising to note is the significant growth in the number and percentage of Brazilians serving in resistant countries and among peoples of the 10/40 WINDOW. In 1989 only 5 percent of Brazil's missions force served in the 10/40 Window. By 1998 that percentage had grown to 13 percent.

Brazil is expected, with Korea, to be one of the principal countries sending out missionaries over the next decade. Training for the missionary, his or her character, loyalty in sending the promised support, and partnership with receiving churches are areas that need attention in the future if the Brazilian churches want to grow in their ability to participate meaningfully in the missionary task.

ANTONIO C. BARRO AND TED LIMPIC

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 Moravians 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

Bibliography. A. J. Austin, *Evangelical Studies Bulletin*. Spring 1997; J. W. Grant, ed., *The Churches and the Canadian Experience*; A. Motz, ed., *Reclaiming a Nation*; G. A. Rawlyk and M. A. Noll, *Amazing Grace*; B. C. Stiller, *From the Tower of Babel to Parliament Hill*.

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 intru-

sion. 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 Barthélemy; 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 notable 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 design, 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. 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 Ca-

ibbean 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.

EVERETT A. WILSON

Bibliography. L. P. Gerlach, *Religious Movements in Contemporary America*, pp. 686–96; S. D. Glazier, ed., *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*; P. E. James and C. W. Minkel, *Latin America*, 5th ed.; J. D. Koss, *Caribbean Studies* 16 (April 1976): 43; A. Lampe, *The Church in Latin America, 1492–1992*, pp. 201–15; J. Rogozinski, *A Brief History of the Caribbean: From the Arawak and the Carib to the Present*; W. Wedenoja, *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*, p. 44.

Charismatic Missions. The charismatic movement, also known as the charismatic renewal and Neo-Pentecostalism, is a worldwide revival movement, an extension of the Pentecostal revival that began around the turn of the century (see PENTECOSTAL MOVEMENT). While charismatics tend to emphasize the gifts of healing, prophecy, and words of knowledge over tongues, the distinction between the two movements remains blurred. Walter Hollenweger refers to the charismatic movement as “Pentecostalism within the churches,” while his student, Arnold Bittlinger, includes Pentecostalism within his definition of charismatic. Pentecostal healing ministries active in the 1950s, such as those led by Oral Roberts, T. L. Osborn, and Jack Coe, attracted public attention and developed their following independent of the Pentecostal denominations which spawned them. They were influential along with the Full Gospel Business Men’s Fellowship, International, founded by Demos Shakarian, and David Du Plessis, an ecumenical Pentecostal leader from South Africa, in bringing Pentecostalism into mainline Protestant churches. By 1975, a strong charismatic influence was present in all mainline American Protestant denominations, and the renewal was well under way within the Roman Catholic Church.

The charismatic movement grew dramatically in the 1980s and 1990s. Jimmy Swaggert, Jim and Tammy Bakker, Kenneth Copeland, Kenneth

Hagen, and others were affiliated with Pentecostal denominations but maintained independent ministries which attracted charismatic audiences. They were joined by independent charismatic ministries such as the Christian Broadcasting Network, started by Pat Robertson, and the Trinity Broadcasting Network of Paul Crouch to dominate Christian media and claim the allegiance of a large part of Christian America. Renewal movements are evangelistic by nature, and most of these mega-ministries sought international visibility to extend their influence. A conservative estimate of the number of charismatics worldwide is 150 million, including more than 3,000 new denominations.

Charismatics who remained in their denominational churches had the benefit of established mission boards. As the renewal gained strength within a given denomination, the number of charismatic missionaries and mission leaders increased. Independent charismatics, on the other hand, lacked formal links to mission agencies. They sometimes joined nondenominational mission organizations but often met with suspicion due to their charismatic beliefs. There was a trend toward unity and evangelistic urgency in the 1980s and 1990s, with charismatic churches working together and forming associations of churches.

The movement had a prolonged internal focus due to the denominational structures it sought to reform. This carried over into the independent churches. When the leaders considered mission outreach, they looked for new strategies and approaches rather than relying on established agencies which were perceived as rigid and lifeless. They eschewed organizational structure yet lacked the internal structure to support missionaries.

Independent charismatic churches want direct involvement in missions. They become what are known as “sending churches,” with as many as 125 missionaries receiving the majority of their support from one congregation. Effective congregations are characterized by having a missions director or pastor, missions-minded senior pastor, missions spending of over 10 percent of the budget, regular exposure of the congregation to missions, relationship to missionary structures, and contact with charismatic churches and ministries on the field.

The Vineyard Christian Fellowship, under the direction of John Wimber, introduced the concept of “power evangelism” in which a believer is instructed by the Holy Spirit to initiate contact with an unbeliever and SIGNS and WONDERS accompany the encounter (see also POWER ENCOUNTER). The Vineyard is an example of an association of churches that has recently developed missions awareness and international outreach.

A few charismatic mission agencies were formed that have experienced unusual success. Youth With a Mission (YWAM), which gained its popularity as a short-term missionary venture, is the largest sending agency, with 6,000 full-time missionaries. Its founder, Loren Cunningham, began with a vision to send young people from North America around the world but quickly expanded to include young people from every country. Another organization, Christ for the Nations, founded by Gordon Lindsay, claims to have planted over 8,500 congregations around the world.

The Association of International Mission Agencies (AIMS) provides a much-needed structure for charismatic mission outreach. Established in 1985 to link churches, mission agencies, and training institutions, AIMS facilitates cooperation among charismatic agencies. In addition to bridging diversity ranging from church planters to short-term professionals to tentmakers, the Association provides for the ongoing information needs of its constituency. Under the direction of Howard Foltz, the Association has grown to nearly 200 member organizations.

The Pentecostal World Conference, held every four or five years since 1944, attempted to unify Pentecostals/charismatics worldwide. These meetings focused on self-identification. With the rise of the renewal within the Roman Catholic Church, separate charismatic conferences were held to allow for the participation of Roman Catholics in leadership roles. These large gatherings gradually took on the evangelistic priorities of evangelical Christianity but never attained the numerical strength or broad representation of the movement that the leaders had envisioned.

The 1977 Kansas City Charismatic Conference was an ecumenical North American conference with an emphasis on the lordship of Christ. It was at this historic meeting that the three major streams of the North American Pentecostal/charismatic movement—classical Pentecostals, Protestant charismatics, and Roman Catholic charismatics—formed a coalition. Together they began to realize their responsibility to fulfill the GREAT COMMISSION.

The first North American Congress on the Holy Spirit and World Evangelization was held in 1986 in New Orleans. The second and largest of the two was held the next year, also in New Orleans. These conferences are credited with making world evangelization a central focus of the charismatic movement. The participants adopted the Lausanne Covenant and identified with the evangelistic goals of evangelical Christianity.

The 1990 North American Congress on the Holy Spirit and World Evangelization at Indianapolis, the third in the series, was held to pre-

pare North Americans for the international meeting the following year. Enthusiasm was at a high pitch but did not translate into significant participation at Brighton the next year.

Brighton '91 was the International Charismatic Consultation of World Evangelization. With the working title "That the World Might Believe," this consultation was designed to prepare the worldwide charismatic movement for the "decade of evangelism." Although the geographical representation was uneven, this is thought to have been the first truly global meeting for world evangelization held by the movement. Many prominent American leaders were not in attendance nor did they endorse the gathering. Thus Brighton '91 symbolizes not only the lack of international unity but also the lack of cohesion among charismatics in North America. Orlando '95, the fourth North American Congress, was well attended but fell short of expectations.

It is hard to judge the impact of these congresses on the charismatic movement, yet they did serve as a visible demonstration of charismatic interest in missions. They also provided a means to inform large segments of the movement that evangelism is a priority. The movement itself, however, remains fragmented in its approach to world evangelization. By nature, the constituency is pulled in several directions. Ecclesiastical allegiance, participation in larger ecumenical networks, local priorities, special interests, and extensive diversity are just some of the factors which account for the current fragmentation.

The theoretical framework of the charismatic movement includes a working theology or theology of ministry. This in part led to an incomplete THEOLOGY OF MISSION as it was viewed as a simple extension of the local witness of the church. Prompted by an awareness of what was happening within the rest of Christendom, charismatics wanted to join in CROSS-CULTURAL EVANGELISM. Their Pentecostal heritage included an anti-intellectual bias often equating supernatural experience with sufficient preparation to be effective in a THIRD WORLD setting. Involvement of the laity is paramount as opposed to dependence on a trained clergy. These factors delayed the development of an effective mission strategy and, in the early days of the movement, produced many missionaries who lacked appropriate preparation for CROSS-CULTURAL MINISTRY. As with the Pentecostal movement, this trend has been corrected, and charismatic missiologists are poised to make a significant contribution to world evangelization in the twenty-first century.

While the actual number of charismatic Christians in the world is a source of constant debate, the fact that together with the Pentecostals they represent the largest segment of Christianity today is well documented. The flexibility of char-

ismatic belief and practice facilitates its INCULTURATION in Third World countries. The Holy Spirit is expected to directly guide the local leadership as they establish local patterns of practice and APOLOGETICS.

Missionary churches were strongly influenced by the renewal following the assumption of control by natural leaders. Following World War II, the transfer of control to national leadership spread rapidly throughout the countries of the Third World. Western Christian denominations realized the need to do the same within their mission churches. As the transfer of power was in progress, the influence of the charismatic movement was growing internationally. There was a new openness to the priorities of Third World Christians and recognition that the result was rapid church growth.

The renewal introduced the option for rhythmic clapping and dancing and vocal expressions during the worship service. It encouraged the use of local folk or popular music in church services. Charismatics recognized satanic forces at work in the world requiring prayer for God's supernatural intervention. They also prayed for healing and miracles, expecting God to demonstrate his power. The dramatic international growth of charismatic Christianity made a significant impact on the Western world, as it became a force too large to ignore.

While global unity has yet to be realized, the charismatic renewal has had the effect of a grassroots ecumenism. The common spiritual experience became a catalyst for a broad-based Christian unity. It contained an evangelistic thrust that assumed every Christian was a witness for Christ. Cooperative evangelistic efforts include pentecostal, neo-fundamental, Roman Catholic, and mainline Protestant Christians. Charismatic interest in world evangelization matured in the 1980s although financial support for missions remains below the average for evangelical churches. Charismatic missiologists and agencies are emerging.

Some feel the charismatic movement is God's plan to energize the church for evangelistic outreach. The belief that the gifts of the Spirit are for evangelistic purposes is especially true for Third World charismatics. Protestant charismatics are active in creating new ministries and promoting evangelistic concern. Roman Catholic charismatics have established programs to further world evangelization including the Catholic Evangelization Training Program at the Franciscan University of Steubenville (Ohio) and Evangelization 2000.

KENNETH D. GILL

Bibliography. D. B. Barrett, *IBMR*, July 1988, pp. 119–21; A. Bittlinger, ed., *The Church is Charismatic*; W. Hollenweger, *The Pentecostals*; idem, *OBRM*, April 1980, pp. 68–75; G. B. McGee, *Toward the Twenty-first*

Century in Christian Mission, pp. 41–53; idem, *OPCM*, pp. 610–25; L. G. McClung, *Pneuma*, 16 (1994): 11–21; K. Poewe, ed., *Charismatic Christianity as a Global Culture*; E. Pousson, *Spreading the Flame: Charismatic Churches and Missions Today*; D. Shibley, *A Force on the Earth: The Charismatic Renewal and World Evangelization*.

Chinese House Church Movement. As a form of ministry, the house church movement in China is a contextual response to political pressure. In the 1950s, after the expulsion of missionaries from China, those who refused to join the Three-Self Patriotic Movement (TSPM) were not allowed to worship in their churches; so they started a movement that recaptured the worship of the early Christians at home (Acts 2:46; 5:42; 1 Cor. 16:19). This form was viable because meetings could be moved from one place to another at any time and could not be easily detected by local authorities. During the Cultural Revolution, when all churches were closed down by the government, all Christians could meet only in Christian homes. The movement grew tremendously despite the hostile environment because it provided a true Christian community of commitment and love where many experienced the power of the Holy Spirit in miracles and radical life changes. Today the movement is massive in scope, with estimates ranging from 30 to 80 million participants as compared to a total Christian population of less than 1 million before the communist takeover in 1949.

The term "house church" refers to those who refuse to join the TSPM and to register with the government. The movement is not a denomination or ecclesiastical fellowship like what is found in the West. More accurately, it comprises individual house churches. There is no common statement of faith, no formal fellowship or denominational structures. It is, simply, a model of Christian community for places where structural expression is not possible. The most important feature of the house church movement is not a theological system, but a common stand defined by relationship to the TSPM and the Chinese government. This having been said, there are, however, certain common theological convictions among the house churches. One is obedience to the Word of God even to the point of risking one's life; another is the belief in the absolute separation of church and state, as the movement's adherents are convinced in the light of Scripture that government control is not acceptable.

CHE BIN TAN

Bibliography. D. Adeney, *China: The Church's Long March*; R. Fung, *Households of God on China's Soil*; M. D. Wong, *Spiritual Food*.

Chinese Mission Boards and Societies. Chinese mission history on a wide scale began with the founding of the Chinese Foreign Missionary Union in 1928 by LELAND WANG. It represented an outreach to the scattered Chinese in the South Seas of Asia and to outposts including Borneo, Sarawak, Bali, Sumatra, and the Celebes. Later it expanded to include efforts in New Guinea, Fiji, Tahiti, and New Zealand. It was an indigenous faith effort focusing on church planting and church growth.

In 1947 Evangelize China Fellowship was established by ANDREW GIH. A faith mission with indigenous leadership, it labored in Hong Kong, Macao, and Taiwan, and later to the Chinese diaspora in Southeast Asia. Primary schools for girls and orphanages for the homeless demonstrated Gih's concern for the marginalized. Over fifty churches were planted as the mission reflected social and evangelistic concern.

Chinese mission activity on a broad scale shifted to the United States with the founding of the Chinese Christian Mission in October 1961, in Detroit, Michigan, under THOMAS WANG. Soon after, the mission moved to its present site (Petaluma, California) continuing its effort to reach both mainland and Chinese diaspora. Its global dimension includes work in Hong Kong, Taiwan, Singapore, the Philippines, Australia, and Canada, plus new thrusts to Siberia, Latin America, and the Chinese mainland. A staff of thirty full- and part-time workers undergird the work of twenty Chinese missionaries abroad. Its publishing house and San Francisco book room reach out to both believers and nonbelievers, contextualizing the gospel within Chinese traditional culture.

Another U.S. founded mission is Ambassadors for Christ. Established on May 6, 1963, by co-founders Ted Choy and Moses Chow, its focus is on the Chinese students. Its call was "to reach our kinsmen for Christ," with the hope that these persons might someday return to China and be "a force for the kingdom." The campus ministry centered around Bible study groups, where overseas Chinese students were won to Christ. Such students were then channeled into local Chinese churches for discipling.

Ambassadors for Christ undergirds its mission with a variety of publications to students, scholars, and believers in the Chinese churches. It provides leadership and resources for the growth of Chinese Christian families and American-born Chinese through seminars and conferences. It sponsors a triennial convention for North America, calling Chinese Christians to engage in world evangelism. The five previous conventions have seen attendees rise from an initial 300 to 1,800 in number, with hundreds having responded to the mission call. Unlike other Chinese mission efforts, which emphasized "going," Ambassadors

for Christ has responded to those who have "come" to America. In this sense it has linked with the Chinese churches as a total mission force.

The Chinese Overseas Christian Mission was founded in 1950 by Stephen Y. T. Wang, then a student at Cambridge, England. His concern was directed to the four thousand Chinese in England and Europe, the primary task being evangelism and church planting. With Wang's death in 1971, Mary Wang and co-workers continued the mission. Today over thirty workers are based in the United Kingdom and Europe in over one hundred cities, ministering to over fifty churches and many more fellowships. With the opening of Eastern Europe and Russia, the mission extended its pioneering efforts.

With a population of eight hundred thousand Chinese in greater Europe today and only 2.5 percent of them reached for Christ, emphasis is directed to the huge numbers of Chinese restaurant workers. A new thrust now prevails among Chinese scholars from mainland China, Taiwan, and Hong Kong. Correspondence courses, lay seminars, and Theological Education by Extension (TEE) undergird the mission. Literature includes Chinese and English journals along with videos and cassettes.

Chinese mission history, as recounted, was indigenous and intracultural in nature, as first-generation Chinese reached out to their own. With over one thousand Chinese evangelical churches in North America alone, it appears that a steady supply of American-raised and American-born Chinese will bear the brunt of Chinese mission in the twenty-first century.

HOOVER WONG

Church Growth Movement. Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God's commission to "make disciples of all peoples" (Matt. 28:19-20). Students of church growth strive to integrate the eternal theological principles of God's Word concerning the expansion of the church with the best insights of contemporary social and behavioral sciences, employing as the initial frame of reference the foundational work done by DONALD MCGAVRAN.

This is the classical definition of church growth, although it has been altered and adapted by several leaders since it was first formulated and incorporated into the by-laws of the AMERICAN SOCIETY OF CHURCH GROWTH. It is important to note that the defining focus of the church growth movement is evangelization. The most restrictive clause, which separates the church growth movement from other affinity groups, is the explicit recognition of the founder, Donald A.

McGavran. Not all church growth advocates adhere to the entire corpus of McGavran's teaching, but all work out of the research paradigm that he established.

Donald McGavran, after spending thirty years as a field missionary to India with the India Mission of the United Christian Missionary Society (related to the Disciples of Christ), experienced a growing frustration with the progress of the missionary enterprise as he was able to observe it. He was appalled, for example, when he reviewed the records for his mission in the early 1950s and found that they had spent \$125,000, but they had added only a total of fifty-two members to the churches. He began to think that there must be a better way to do missionary work.

After a vigorous process of research and analysis, McGavran published *The Bridges of God* in 1955 (see BRIDGES OF GOD), which became the *Magna Carta* of the church growth movement. Its empirical background had been initiated by Methodist Bishop Wascom Pickett's research on what were called in those days "Christian mass movements" in India. McGavran was the person who used the label "church growth" to describe the missiological paradigm he was developing. The accepted date for the beginning of the church growth movement is 1955, the year of the publication of *The Bridges of God*.

Over the next fifteen years (1955–70), McGavran took several very important steps to solidify the movement. (1) He entered into voluminous correspondence with the leading missiologists of the day, dialoguing in depth on the cutting edge missiological issues of the day. (2) He continued his research and published the first edition of *Understanding Church Growth* with Eerdmans in 1970. This remains an irreplaceable textbook for serious study in the field of church growth, and it is already acclaimed as a missions classic. Eerdmans published a revised edition in 1980, and in 1990 the current edition, revised and updated by McGavran's disciple, C. PETER WAGNER, was published. It has been in print for almost thirty years. (3) McGavran relocated from India to the United States and engaged in extensive itinerant teaching, communicating the principles of church growth to thousands of leaders. (4) Recognizing that an educational institution would be necessary to solidify the movement, McGavran founded the Institute of Church Growth in 1961 at Northwest Christian College in Eugene, Oregon. By 1965 McGavran and his church growth movement had been so widely recognized as a historic innovation in missiological principles and practice, that he was invited to become the founding dean of the Fuller Theological Seminary School of World Mission and Institute of Church Growth in Pasadena, California. Fuller Seminary, therefore, became the institutional center of the movement,

with the missiological base being the School of World Mission and the application to American churches in the church growth major of the Fuller Doctor of Ministry program initiated by Wagner in 1975.

The major contributions of the church growth movement to twentieth-century missiology can be summarized under four sets of principles.

Theological Principles. McGavran's field experience came at a time when liberal Christianity was in its heyday. Mission was seen as fulfilling the CULTURAL MANDATE, giving a cup of cold water in the name of Jesus, promoting social justice, and helping Muslims and Buddhists to become better citizens. Advocating CONVERSION to Christianity was widely frowned upon as being manipulative PROSELYTISM. McGavran countered this by advocating that the central purpose of missions was to be seen as God's will that lost men and women be found, reconciled to himself, and brought into responsible membership in Christian churches. Evangelism was seen not just as proclaiming the gospel whether or not something happened, but as making disciples for the Master.

Ethical Principles. McGavran's results-oriented approach provided fodder for debate on a number of ethical issues, some of which continue today. He became alarmed when he saw all too many of God's resources—personnel and finances—being used without asking whether the KINGDOM OF GOD was being materially advanced by the programs they were supporting. McGavran demanded more accountability in Christian stewardship. He wanted efforts evaluated by their results. His attitude reflects these words of Wascom Pickett: "It is disturbing to read book after book about modern missions without finding so much as a hint about either what helped or what hindered church growth. In many books the author seems eager to prove that the missionaries have done everything according to God's leading and that if no church has come into being it means only that God's time for saving souls has not come." "The disciples' duty is to sow the seed and leave it to God to produce." How different this is from the command of Jesus, "Make disciples of the nations!"

Missiological Principles. McGavran's major missiological principle is people movement theory (see also PEOPLES, PEOPLE GROUPS and PEOPLE MOVEMENTS). Before the days of the conscious application of CULTURAL ANTHROPOLOGY to MISSIOLOGY, McGavran intuitively recognized the fact that DECISION-MAKING processes are frequently quite different from one culture to the next. Whereas most Western missionaries and their converts were preaching an individualistic gospel and expecting unbelievers to come to Christ one by one against the social tide, McGavran concluded that this was not the way that multi-

Colonialism and Missions

tudes could or would come to Christ. Important decisions, according to the WORLDVIEW of many non-Westerners, were community decisions. Therefore, the best way to approach many of the world's people with the gospel had to be through the encouragement of multi-individual, interdependent conversions whereby members of families, extended families, clans, villages, and tribes would often become Christian at the same time. This process was labeled a "people movement" (see MASS MOVEMENTS). An important corollary of McGavran's people movement theory is the HOMOGENEOUS UNIT PRINCIPLE.

Procedural Principles. The distinction between what McGavran called "discipling" and "perfecting" is his key procedural principle. He observed that discipling is best seen methodologically as a distinct stage of Christianization as over against perfecting. While the terminology has been updated by some, the principle remains intact. Discipling brings an unbelieving individual or group to initial commitment to Christ and commitment to the body of Christ, which is the church. Perfecting is the lifelong process of spiritual and ethical development in the lives of believers (called "discipleship" by some). McGavran warned that too many mission activities had been diverted to perfecting when the original mission charter demanded discipling. He never tired in pointing out that a full 70 percent of the world's population had not been disciplined, and he constantly urged Christian churches worldwide to get on with sending out more laborers into the harvest fields.

The church growth movement has spread worldwide through McGavran's disciples and through the graduates of the Fuller Seminary School of World Mission where courses in church growth have been mandatory. Courses in church growth are now taught at major institutions where evangelistically oriented missiology is a major component of the curriculum.

C. PETER WAGNER

Bibliography. D. A. McGavran, *Understanding Church Growth*, 3rd ed.; J. W. Pickett, *Christian Mass Movements in India*; T. S. Rainer, *The Book of Church Growth: History, Theology, and Principles*; W. R. Shenk, ed., *Exploring Church Growth*; C. P. Wagner, *Church Growth and the Whole Gospel*.

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 mis-

sionaries 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 bodies 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

Commonwealth of Independent States

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, believing 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.

PAUL E. PIERSON

Bibliography. S. C. Neill, *Colonialism and Christian Missions*; B. Stanley, *The Bible and the Flag*.

Commonwealth of Independent States. The Commonwealth of Independent States (CIS) is a loose, fragile federation linking twelve of the now-independent republics of the former Soviet Union—all but the three Baltic republics. Member states include Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan. Although people of Slavic stock make up over 70 percent of the combined population—concentrated especially in Russia, Ukraine, and Belarus—all together the CIS is home to nearly 600 distinct people groups, approximately half of which have been only minimally reached with the gospel. While over half the CIS population is nominally Christian—mostly Russian Orthodox—active believers are few, and, although estimates vary widely, evangelicals probably make up only between 1 and 2 percent of the population, half of them being in Ukraine alone. Most are either Baptist or Pentecostal. Approximately 20 percent of the people in the CIS are nominally Muslim, the majority following a highly animistic variety of folk Islam. And, of course, after more than 70 years of communist suppression of religion, millions are atheists or agnostics.

It was in A.D. 988 that Eastern Orthodoxy was first introduced into what eventually became the

Russian Empire, and it was long taken for granted that to be Russian or Ukrainian was, by definition, to be Orthodox. Protestantism had little impact until the latter half of the nineteenth century, when increasing numbers of Slavs began coming to Christ through the influence of German Mennonites and Baptists and, especially in St. Petersburg, of the Plymouth Brethren. Two main denominations emerged, the Baptists and the Evangelical Christians; but under the czars Protestants were allowed little freedom. They actually experienced greater freedom during the first twelve years of communist rule, between 1917 and 1929, when their number swelled to 500,000, including a growing number of Pentecostals. But then, under Stalin, repression became intense, driving the church largely underground. In 1944, after being forced to form a single church union, Protestants were again given very limited permission to function. They experienced no real freedom, however, until the late 1980s, when communism began to crumble.

After the Soviet Union finally collapsed in 1991, changes of monumental proportions emerged on the religious scene. At least on paper, for the first time ever, most people in the CIS were granted religious liberty. National believers organized hundreds of indigenous mission societies. Although most are quite small and limited in their geographical focus, a few, such as the Rovno, Ukraine-based Light of the Gospel Association, regularly send evangelists and church planters thousands of miles to initiate Christian witness in some of the least evangelized areas of the former Soviet Union. A wide variety of other indigenous parachurch organizations has also emerged, focusing on such areas as publishing, prison ministry, children's work, and humanitarian assistance.

Local evangelical congregations began to multiply, increasing in number from about 3,000 in 1990 to as many as 10,000 by the late 1990s. During the communist era, Moscow had only one legally functioning evangelical congregation; by the late 1990s there were more than 300. Evangelicals from other parts of the world launched an unprecedented evangelistic blitz. Several hundred mission agencies and countless local churches sent workers by the thousands to take advantage of the new freedoms and of people's apparent spiritual hunger. By the late 1990s it was estimated that nearly 6,000 foreign missionaries were serving in the various republics of the CIS—the majority on short-term assignments, but nearly 2,000 serving longer term. And, significantly, several hundred of these missionaries were non-Westerners—from South Korea.

After decades with no evangelical institutions of higher learning, new schools proliferated, numbering more than 100 by the late 1990s.

While many of these Christian colleges and Bible institutes are quite small and are struggling to maintain academic standards, several are having a significant impact on the entire CIS. Leading institutions include Donetsk Christian University (specializing in the training of indigenous missionaries) and Odessa Theological Seminary in Ukraine and, in Russia, St. Petersburg Christian University and the Russian-American Christian University in Moscow (focusing on the preparation of Christians for involvement in secular society).

The Fragmentation of the Church. Until the 1990s, divisions among evangelicals were relatively few. Under communist oppression, they tended to preserve unity as much as possible. Now, however, older denominations have begun to experience a measure of fragmentation, while both nationals and foreign missionaries have established scores of new church bodies. There has been considerable debate between those Westerners who advocate coming alongside the existing churches and those who argue that because the traditional churches are sometimes legalistic and out of step with contemporary culture, new wine should be poured into new wineskins.

Relations with Russian Orthodoxy. Western evangelicals working in the CIS are sharply divided as to the appropriate stance to be taken toward Russian Orthodoxy. The majority eschew any cooperation with the Orthodox Church, arguing, among other things, that Russian Orthodoxy seems to teach salvation by works and that it is dominated by ritualism and even superstition. However, a sizable minority of evangelicals working in the CIS argue that a renewed Orthodoxy is, in fact, the best hope for evangelizing that vast region. The Orthodox Church itself is ambivalent about any sort of cooperation with evangelicals. Most Orthodox reject Protestant Christianity out of hand as being heretical and incompatible with Slavic culture, but some Orthodox leaders have been more open to evangelical offers of cooperation and assistance.

Cooperation with Westerners. National believers tend to be quite ambivalent in their attitude toward Western missionaries serving in the CIS. While appreciating some of the resources and new ideas Westerners bring, nationals understandably resent the tendency of many Westerners to want to dominate the work in which they are involved. Nationals want partners, not parents. And again and again national believers have lamented the tendency of Westerners to stay for too short a time, to be woefully ignorant of the local language and culture, to fail to contextualize their message, and to pay insufficient attention to existing national church structures and leaders.

Threats to Religious Liberty. Although the Russian Constitution guarantees religious lib-

erty, Orthodox leaders have repeatedly called for severe restrictions on the activities of both foreign and indigenous Protestant organizations, and in several regions of the Russian Federation local governments have unilaterally begun to suppress evangelical activities. Religious liberty has been more consistent in Ukraine but is limited or nonexistent in most of the other CIS republics.

RAYMOND P. PRIGODICH

Bibliography. M. Bourdeaux, *The Gospel's Triumph over Communism*; D. B. Clendenin, *From the Coup to the Commonwealth: An Inside Look at Life in Contemporary Russia*; K. R. Hill, *The Soviet Union on the Brink: An Inside Look at Christianity and Glasnost*; N. C. Nielsen Jr., *Christianity After Communism: Social, Political, and Cultural Struggle in Russia*; W. Sawatsky, *Soviet Evangelicals Since World War II*.

Congress on the Church's Worldwide Mission (Wheaton Congress, 1966). With the merger of the INTERNATIONAL MISSIONARY COUNCIL into the WORLD COUNCIL OF CHURCHES in 1961, conservative American mission executives, missionaries, and missiologists perceived a need for a distinctly evangelical congress to address ongoing issues of theological and practical concern. Jointly sponsored by the EFMA and IFMA, the congress was held in Wheaton, Illinois, in April of 1966. The seven-day congress comprised five missions-oriented biblical expositions, ten major study papers (on topics like SYNCRETISM, UNIVERSALISM, evangelical unity, PROSELYTISM, changes in the Catholic Church), and area reports. The 938 registered delegates represented some 258 mission boards and agencies, interest groups, and educational institutions from 71 countries in every part of the world.

The conference was framed to respond to the challenges of the conciliar movement by reaffirming fundamental convictions in an atmosphere of evangelical ecumenicity. The pre-congress statement noted that there was greater missionary strength in the IFMA-EFMA affiliation than in the WCC. Thus it was felt that the time had come for this segment of the total mission force to clearly state its own convictions.

Among the papers that emerged from the congress was the Wheaton Declaration. Initially drafted by ARTHUR GLASSER, it was revised in several committees and finally adopted by the delegates. The declaration begins by affirming the need for certainty, commitment, discernment, hope, and confidence in the midst of the hardening social, religious, and political climates of the times. It confesses the failures of evangelical missions in the light of scriptural standards, and presents an evangelical consensus on the authority of the Bible and the central concern of evangelism in mission. Finally, it addresses selected

Contextualization

crucial issues of the day (the issues studied in the major papers).

The Wheaton Congress garnered enough attention to merit the publication of the declaration in *IRM*, though there was relatively little impact in ecumenical circles. Even so, the Wheaton Congress stands as an important evangelical milestone in that it was one of the definitive steps that eventually resulted in the LAUSANNE MOVEMENT.

A. SCOTT MOREAU

Bibliography. H. Lindsell, ed., *The Church's World-wide Mission*.

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 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 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 MISSION). 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

Bibliography. S. B. Bevans, *Models of Contextual Theology*; D. S. Gilliland, *The Word Among Us: Contextualizing Theology for Mission Today*; D. J. Hesselgrave and E. Rommen, *Contextualization: Meaning and Methods*; W. A. Dyrness, *Learning About Theology from the Third World*; R. J. Schreiter, *Constructing Local Theologies*.

Costas, Orlando E. (1942–87). Puerto Rican churchman, missiologist, and missionary to Costa Rica. Converted at the 1969 Billy Graham Crusade in New York City, Costas obtained his doctorate in missiology under JOHANNES VERKUYL at the Free University of Amsterdam.

Ordained by the American Baptist Convention, Costas pastored congregations in Puerto Rico and Milwaukee prior to missionary service, first with the Latin America Mission, and later with the United Church Board for World Ministries. Assigned to Costa Rica, he served with the Institute of In-Depth Evangelization and the Latin American Biblical Seminary. He founded and directed the Latin American Evangelical Center for Pastoral Studies, and promoted the Latin American Theological Fraternity. He returned to the United States in 1979 to Eastern Baptist Theological Seminary. In 1984, he moved to Andover Newton Theological Seminary, occupying the Adoniram Judson Chair of Missiology.

Active in denominational life and ecumenical circles, Costas made significant contributions to missiological literature. He wrote over a hundred books and articles and contributed to more than thirty volumes edited by others. A radical evangelical, Costas advocated a holistic gospel of the kingdom, yet emphasized the unique role of the church. Although he moved beyond the separatist fundamentalism of his youth, Costas retained his evangelical identity as he interacted extensively with conciliar and liberation theologies.

KEN MULHOLLAND

Bibliography. O. E. Costas, *The Church and Its Mission: A Shattering Critique from the Third World*; idem, *The Integrity of Mission*; idem, *Christ Outside the Gate*:

Mission beyond Christendom; idem, *Liberating News: A Theology of Contextual Evangelization*.

Crowther, Samuel Adjai (c. 1808–91). Nigerian explorer and missionary statesman. The son of a royal Yoruba family in what is now Nigeria, Crowther was taken as a slave when a youth. Freed by the British, he was settled in Sierra Leone and learned Christianity from the missionaries there.

After studies in England, Crowther was among the first to enroll at and graduate from Fourah Bay College in Freetown. He was ordained in the Anglican Church in 1843.

Crowther's name is intimately associated with the Niger River, first as an explorer and then as leader of the mission efforts of the CHURCH MISSIONARY SOCIETY (CMS). He represented the CMS on three expeditions up the Niger sponsored by the British.

It soon became clear that the Niger River was deadly for Europeans, who were not resistant to tropical diseases. Thus, HENRY VENN sponsored the idea of an all-African team of missionaries to work in the Niger River area.

Crowther was installed as bishop of the Niger territories and sent on his way together with assistants from Sierra Leone. The initial work was slow and difficult because of poor communication, pagan persecution, incompetent assistants, and the criticisms of ethnocentric missionaries from England. But Crowther was a man of sterling character who continued the work until he died in his early eighties. His career is a lasting reminder of what Africans accomplished for God during the nineteenth century.

TIMOTHY MONSMA

Bibliography. J. Du Plessis, *The Evangelization of Pagan Africa*; P. Falk, *The Growth of the Church in Africa*; S. C. Neill, *HCM*.

Crusade Evangelism. Modern crusade evangelism began in the eighteenth century when a mighty movement of God was birthed in North America and Europe. This movement in America, known as the GREAT AWAKENING, was the catalyst for thousands coming to a saving faith in Jesus Christ. The major personalities of this time were GEORGE WHITEFIELD in North America and JOHN WESLEY in England. Their dynamic preaching attracted some of the largest crowds ever to hear the gospel.

Whitefield developed the practice of preaching in the open fields in England when he was not allowed to preach in many of the English pulpits. From this practice an evangelistic ministry surfaced that took Whitefield across the face of England and up the Atlantic Coast in America. A process was begun in which masses of people would gather to hear the Bible preached and

seek spiritual renewal. This planned process of revivalism became a major evangelistic tool for reaching the lost.

Wesley soon joined Whitefield in his practice of open-air preaching. Crowds of over thirty thousand flocked to hear Wesley preach. Receiving great opposition from the clergy, he declared that the world was his parish. As the demand for preaching grew, Wesley began to appoint laity to preach. He soon developed routes for his circuit preaching evangelists to travel. Wesley spent the rest of his life organizing the converts into Methodist societies.

The First Great Awakening set the stage for the planned revivalism of the nineteenth century. During the Second Great Awakening, frontier camp meetings were held in which thousands of people, of many different denominations, would come to hear gospel preaching. The camp meetings came to be held annually and took the form of protracted meetings. A starting date was planned but no conclusion.

Many notable evangelists arose during the nineteenth century. The first evangelist of great significance was CHARLES FINNEY (1792–1875). Finney instituted innovative methods called New Measures, which encouraged persons under conviction to come forward and seek salvation. Finney's New Measures included anxious meetings in which the anxious could come to a reserved section and be led immediately to Christ. Finney is remembered as the "Father of Modern Evangelism."

The year 1875 marked the last year of Finney's ministry and the first major American evangelistic campaign of D. L. MOODY (1835–99). Moody and his musician, Ira Sankey, led major crusades in England and America. Moody concentrated his efforts in the cities, believing that if he could reach the cities, he could better impact the country. He repeatedly filled the auditoriums of America's largest cities, regularly preaching to crowds up to 15,000. Moody traveled over one million miles and spoke to over one hundred million people.

A contemporary of Moody was Sam Jones (1847–1906). Whereas Moody focused on regeneration, Jones focused on reformation. He maintained a close connection between conversion and moral issues. He averaged nearly two thousand conversions per crusade, recorded over five hundred thousand professions of faith, and spoke to well over twenty-five million people.

R. A. TORREY (1856–1928) was one of the great early evangelists of the twentieth century. Torrey and his music assistant Charles Alexander were welcomed as Moody and Sankey's successors. Torrey believed that he was the divinely appointed successor to Moody and prayed that the Lord would send him around the world with the message of salvation. He held crusades across

the world with notable crusades in Australia, India, and a four-year campaign in Britain, which claimed over one hundred thousand converts. His American crusades were highly successful as he gained notoriety for challenging atheists and was successful in refuting prominent Universalists and Unitarians.

D. L. Moody referred to J. WILBUR CHAPMAN (1859–1918) as the greatest evangelist in the country. Chapman became widely known for his use of the simultaneous crusade. He would divide cities into districts; evangelists would hold meetings that preceded the main crusade. He also utilized various specialists whom he believed would appeal to specific groups. His specialists included social activists, athletes, representatives of the various denominations, children's specialists, and reformed alcoholics and gamblers.

Wilbur Chapman left evangelism in 1895 for the pastorate and was succeeded by his crusade director BILLY SUNDAY (1862–1935). Sunday was a former professional baseball player for the Chicago White Stockings. His preaching style was dramatic and included acrobatics and theatrics. Sunday erected giant wooden tabernacles, some holding up to twenty-five thousand, to accommodate the crowds. Those who responded to Sunday's invitation were called "trail hitters," reflecting Sunday's key phrase in the invitation to "hit the sawdust trail." In all, Sunday preached to over one hundred million people and led over a million persons to faith in Christ.

During the twentieth century many notable crusade evangelists engaged successfully in crusade evangelistic efforts around the world. Prominent Africa-American crusade evangelists include Howard Jones and Ralph Bell. American Pentecostals who conducted massive healing crusades include Oral Roberts, Kathryn Kuhlman, and Benny Hinn. In Latin American contexts LUIS PALAU and Carlos Anacondia stand out. In Africa, Nigerian Benson Idahosa, Ugandan FESTO KIVENGERE, and Zambian Nevers Mumba are well known. Additionally, Pentecostals such as American T. L. Osborne and German Reinhard Bonnke have conducted large-scale crusades across the continent. Prominent Asian crusade evangelists include Indians Abdiyah Akbar Abdul-Haqq, Robert Cunville, and Ravi Zacharias as well as Sri Lankan Ajith Fernando. In the South Pacific, Australian Bill Newman is well known.

Perhaps no evangelist of any century, however, has had the impact of BILLY GRAHAM. Born in 1918, Graham was converted under the preaching of Evangelist Mordecai Ham. As a young minister, Graham received much notoriety as the key speaker for Youth for Christ in rallies across the country. However, it was his 1949 crusade in Los Angeles that launched his ministry into the

greatest crusade ministry in revival history. Like many great evangelists before him, Graham preached numerous crusades overseas, including major efforts in Australia, England, China, Eastern Europe, and the former Soviet Union.

Over the years crusade evangelistic efforts have had their share of detractors. Controversies over excessive lifestyles and integrity issues have exposed those who have engaged in crusade ministry for personal gain. They have also resulted in better accountability structures among those who might be tempted to move in such a direction. In any event, however, there is no doubt that the varied forms of crusade evangelism have played, and will continue to play, a vital role in mission and world evangelization.

FRANK HARBER

Bibliography. E. E. Cairns, *An Endless Line of Splendor: Revivals and Their Leaders from the Great Awakening to the Present*; S. Huston, *Crusade Evangelism and the Local Church*; B. R. Lacy, Jr., *Revivals in the Midst of the Years*; W. L. Muncy, Jr., *History of Evangelism in the United States*; P. Scharff, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the United States of America*; M. Taylor, *Exploring Evangelism: History, Methods, Theology*.

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, initially 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

Dialogue. The subject of vigorous discussion, dialogue seems to defy definition. Most agree, however, that dialogue includes face-to-face conversations involving persons who have fundamentally different religious convictions for the purpose of understanding and growth. In the debate on religious PLURALISM and dialogue, convictions on its nature and use appear to settle into three positions. The position held by pluralists rejects traditional views on biblical revelation, proclaiming interreligious dialogue as a new epistemology; extreme conservatism calls for the rejection of dialogue in favor of proclamation; a more centrist view affirms dialogue as a means of understanding and communication without rejecting biblical revelation.

Ontological and epistemological relativism form the basis for pluralist dialogue. Within this framework, dialogue is seen as a primary avenue toward universal religious truth. Through interfaith discussion under an attitude of equal respect for person and faith, dialogue may reveal supreme truth that transcends various religious traditions: the ultimate truth behind all cultural expressions of religious experience, whether that experience finds expression through Hinduism, Islam, Buddhism, or Christianity. Important aspects include entering dialogue with little or no predetermined expectations, complete honesty, openness, and willingness to change, even concerning important theological issues. Thus, through interfaith dialogue, the Christian may convert from Christianity, the non-Christian may convert to Christianity, or both may become agnostic. Adherents to this position include John Hick, Paul F. Knitter, John R. Cobb, Raimundo Panikkar, and Leonard Swidler.

This position, however, views RELATIVISM as a universally accepted paradigm, possibly creating a naiveté concerning the willingness of other parties to agree to the relativistic preconditions and the possibility that such dialogues become limited to other pluralists from various faiths. This position also evidences a lack of attention to smaller religious movements in the pluralist literature. Little space is given to dialogue between Christians (even liberal) and Satanists, to give an extreme example.

The opposite view may be called the antidiologue position; it is held by D. Martyn Lloyd-Jones, among others. Drawing presuppositions from conservative Christian tradition and nineteenth-century positivism, this position assumes an absolute, complete, and accurate comprehension of biblical truth as expressed in evangelical orthodoxy, forming "an exact correspondence between theology and Scripture" (Hiebert, 1985, 7). Any dialogue that contains the possibility for theological change is often perceived as a threat. Accordingly, as JOHN STOTT points out, proclamation commands the central element of this position. Careful attention is given to the presentation of the message in monologue form with less attention to surrounding beliefs or circumstances. Dialogue with non-Christians is often considered to involve compromise with anti-Christian forces, violating 2 John 7-11. Preaching in monologue style seeks to accurately communicate propositional truth, thus safeguarding the purity and integrity of the biblical message.

Weaknesses include substantial evidence of cultural and subjective bias in biblical interpretation, undermining the presupposition of exact correspondence. Accordingly, adherents may experience difficulty discerning and respecting differences in conservative biblical interpretation

Diaspora(s)

that stem from divergent worldviews. In addition, greater possibilities exist for insensitive presentations that can hinder comprehension of central biblical issues. For example, cultures that value relationships and conversation more than preaching may find difficulty in responding to the message.

The third position seeks to affirm both the understanding and communication aspects of dialogue without surrendering biblical absolutes, the latter being a crucial distinction from the pluralist definition of dialogue. This position, combining critical realism with theological conservatism, is held by (among others) Stott, E. STANLEY JONES, KENNETH CRAGG, Carl F. H. Henry, and Bishop STEPHEN NEILL. Through interpersonal dialogue, one listens and learns as well as shares scriptural truth. Biblical evidence for this position includes examples from the ministry of Christ (John 3–4; Luke 18:18–29), the ministry of Peter (Acts 10:27–48), Paul (Acts 13:8–18; 17:16–34; 19:8–10; 20:6–7), and the common sense of Proverbs 18:13. Stott summarizes his argument by stating that true biblical dialogue reflects authenticity, humility, integrity, and sensitivity—all without relinquishing essential biblical mandates for salvation. The position calls for careful discernment between people who are valued by Christ and religious systems that oppose him, and it is the position generally practiced by evangelical missionaries.

The weaknesses of this position include possible difficulties in maintaining a balance among interpersonal relationships, biblical truth, and resulting psychological equilibrium. Additionally, losing biblical perspective may also lead toward SYNCRETISM. However, the strengths of this approach far outweigh the weaknesses.

STEVEN J. PIERSON

Bibliography. P. J. Griffiths, *An Apology for Apologetics*; J. Hick and P. F. Knitter, eds., *The Myth of Christian Uniqueness*; P. Hiebert, *Theological Students Fellowship Bulletin* 8 (1985): 5–10; P. F. Knitter, *No Other Name?*; D. M. Lloyd-Jones, *Preaching and Preachers*; T. C. Muck, *JETS* 36 (1993): 517–29; H. A. Netland, *Dissonant Voices: Religious Pluralism and the Question of Truth*; E. Rommen and H. Netland, eds., *Christianity and the Religions: A Biblical Theology of World Religions*; J. R. W. Stott, *Christian Mission in the Modern World*; L. Swidler, *After the Absolute: The Dialogical Future of Religious Reflection*.

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 mis-

sions. Like the first cross-cultural Christian missionaries who were Hellenistic Jews at home in two languages and cultures, bicultural Christians today, Koreans, and others, have great potential for missions.

PAUL E. PIERSON

Bibliography. R. DeRidder, *Discipling the Nations*; F. Gibson, ed., *You Are My Witnesses, The Waldensians across 800 Years*; W. Shenk, ed., *Anabaptists and Mission*.

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 missionaries, 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 home-

land 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 denomina-

Ecumenical Movement

tional 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 Movement. The word “ecumenical” comes from the New Testament word *oikoumenē*, which meant either the whole world or the Roman Empire. In the fourth century the term was used to describe the whole church, and referred to those church councils recognized as authoritative by the undivided church. Thus the first seven councils, called to resolve doctrinal issues mainly concerning Christology (see also CHRISTOLOGICAL CONTROVERSIES), are called the ecumenical councils. They took place before the division of the Eastern and Western churches and so included all Christians. The final division of the Roman Catholic and Eastern Orthodox churches in 1054 created the ecumenical problem for all churches, which, up to that point, had understood the church as one.

The Protestant Reformation exacerbated the problem. Even though Luther wished only to reform the Western church with no thought of establishing a different church, the sixteenth century saw massive fragmentation of the Body of Christ in the West, leaving groups ranging from Roman Catholic to Anglican, Lutheran, Reformed, and various Anabaptist communities. Despite the ecumenism of Calvin, Bucer, and others, who longed for the unity of Protestants, most were denouncing each other as apostates by the seventeenth century.

While it is clear in the New Testament that there is only one church and that the unity of all believers is an objective fact based on the work of Christ, the modern ecumenical movement finds its major biblical basis in John 17, where Jesus prayed that all who believed in him would be one so that the world might believe. Thus unity would be linked to mission. And in fact the historical roots of ecumenism are found in movements of renewal and mission beginning with PIETISM and Moravianism in the eighteenth century (see MORAVIAN MISSIONS). An example was the correspondence among Francke, the Lutheran Pietist in Germany; Mather, the Congregationalist in New England; Chamberlyne and Newman, the secretaries of the Society for the Propagation of Christian Knowledge; Boehm, the court chaplain at St. James Chapel; and ZIEGENBALG, the Lutheran missionary in India in which they sought greater unity in order to carry

out the missionary task. Later, Anglicans cooperated with Lutherans in the mission in India. And because of his desire to work for renewal, unity, and mission together, ZINDZENDORF would be called an “ecumenical pioneer.”

The revivals on both sides of the Atlantic brought other manifestations of ecumenism. In North America, GEORGE WHITEFIELD, an Anglican; JONATHAN EDWARDS, a Congregationalist; and Gilbert Tennent, a Presbyterian, cooperated in the first GREAT AWAKENING. And in England the revival saw cooperation among Anglicans and dissenters. Members of different denominations corresponded, encouraged each other, and read each other’s works. Carey would be partly motivated in his missionary vocation through reading DAVID BRAINERD and the Moravians. The modern Protestant missionary movement, which stemmed from the revivals, saw further steps in cooperation. Most of the early missionaries of the Anglican CHURCH MISSIONARY SOCIETY were German Lutherans, influenced by pietism. The LONDON MISSIONARY SOCIETY included Congregationalists, Presbyterians, and Anglicans, while the British and Foreign Bible Society and the Religious Tract Society found support among all evangelical groups. In an early and visionary attempt at greater unity, Carey proposed “a general association of all denominations of Christians, from the four quarters of the world,” to be held in Capetown in 1810 or 1812, “to enter into one another’s views.”

While Carey’s dream would not become a reality until a century later, missionaries of various denominations began to meet in 1825 in Bombay to promote Christian fellowship and exchange ideas. At a similar meeting in 1858 an Anglican stated that while denominational controversies may elicit truth in the West, elsewhere they produce nothing but evil, adding his hope that God would produce a church in India different in many aspects from those in Europe or America. Western denominational divisions seemed to make no sense in Asia or Africa and were often a scandal. They seemed to deny a basic aspect of the faith. In December 1862, another conference prefaced its report with the prayer, “that they all may be one,” and discerned a pattern of “the united action of Christian men who pray, confer, and work together, in order to advance the interests of their Master’s kingdom.” In the same meeting, Anglicans, Presbyterians, Methodists, and Baptists took Communion together. Similar conferences took place in Japan, China, Africa, Latin America, and the Muslim world.

The most prominent focus in these conferences was UNITY, which was a result of both the common commitment to mission and the experience of working and praying together. Many recognized that their unity was much deeper than

differences in CHURCH POLITY or style of worship, and was based on a common devotion to Christ and his mission. But not all took part. The High Church Anglicans at one extreme, and some FAITH MISSIONS on the other, stayed away. But at this point there was still a broad consensus among the great majority about the nature and purpose of mission.

An additional and related factor was the Evangelical Alliance, formed in 1846. It sought to unite in fellowship all who believed in the full authority of the Bible, the incarnation, atonement, salvation by faith, and the work of the Holy Spirit. Its monthly journal, *Evangelical Christendom*, brought news of missionary work all over the world, and was avidly read by missionaries as well as those at home. This strengthened the vision of missionary cooperation.

Missionary conferences overseas had their counterparts in Europe and North America. In 1854 ALEXANDER DUFF spoke in New York at a meeting open to friends of mission from "all evangelical denominations," to consider eight key questions about world evangelization. Many similar meetings were held during the last half of the century in various parts of Europe as well as the United States. A new and important step was ECUMENICAL MISSIONARY CONFERENCE held in New York in 1900. Nearly two hundred thousand people attended its various sessions, and it was opened with an address by President William McKinley. The word "ecumenical" was used in its title "because the plan of campaign which it proposes covers the whole area of the inhabited globe." Thus the original dimension was brought again to the meaning of the term. Now it referred, not only to the whole church and thus to unity and cooperation, but to the worldwide scope of the missionary task.

Along with the revivals and the missionary movement the nineteenth-century student movements formed a third stream contributing to the ecumenical movement. The Intercollegiate YMCA existed on 181 campuses by 1884, emphasizing Bible study, worship, and personal evangelism. In 1880 the Interseminary Missionary Alliance was formed by students from thirty-two seminaries to encourage focus on the missionary task. Through these two organizations mission became the primary feature of the student movement. The STUDENT VOLUNTEER MOVEMENT, formed in 1886, carried the emphasis further. Student Christian movements were organized in a number of countries, and these were brought together in the World Student Christian Federation in 1895 under the leadership of JOHN R. MOTT. Its founders saw the need for greater unity at home if their goal of world evangelization was to be realized. In England, for example, it brought together Free Church, Evangelical, and Anglo Catholic students to promote missionary

zeal. The Federation sought to promote the spirit of unity for which the Lord longed, and to emphasize the efficacy of prayer, the saving work of Christ, and the "energizing power of the Spirit and the Word of God."

These powerful streams came together in the Edinburgh MISSIONARY CONFERENCE in 1910. Many of those who planned it came from the Student Christian movement. A number of them would become leaders in the formation of the WORLD COUNCIL OF CHURCHES in midcentury. John R. Mott, the chairman, was the most visible leader of the SVM and probably the most important symbol of the growing ecumenical movement. Three topics of the conference were "Carrying the Gospel to all the World," "The Church on the Mission Field," and "Cooperation and the Promotion of Unity." However, in order to ensure the participation of the High Church Anglicans and continental Lutherans, the conference limited participants to those involved in mission to "non-Christians." Consequently those involved in mission to traditionally Roman Catholic Latin America were excluded. This would create barriers between Latin American evangelicals and the conciliar ecumenical movement later on. On the other hand, neither Roman Catholics nor Orthodox were invited.

Edinburgh's most important achievement was the formation, in 1921, of the INTERNATIONAL MISSIONARY COUNCIL (IMC) which promoted international missionary cooperation. However, it was also uniquely responsible for the formation of the World Council of Churches. It did so by bringing the younger churches into the thinking of the older churches, helping to recognize them as an essential part of the world Christian community. Even though the organizers had agreed not to discuss matters of theology and polity, some in attendance saw the need to do so and, as a result, the Faith and Order Movement was initiated in 1927. The influence of the Student Movement and Edinburgh was also important in the formation of the Universal Christian Council for Life and Work, established in 1925. Bishop Soderblom of Sweden who had been influenced by D. L. MOODY and Mott, established the council to seek cooperative action on common problems. Faith and Order and Life and Work would become the parent movements of the World Council of Churches (WCC), organized in 1948 (see AMSTERDAM ASSEMBLY). For the older denominations it has been the primary institutional expression of the ecumenical movement.

When the IMC became a part of the WCC in 1961 some hoped it would place mission at the heart of the Council. Others feared the move would result in a decline in mission. The latter proved to be right as a combination of theological liberalism, which seemed to doubt the importance of evangelism and maintained a primary

focus on social issues, led to a great decrease in missionary activity by most conciliar churches in Europe and North America. Thus the WCC has not succeeded in fulfilling the goal of its early proponents, unity so that the world might believe. Its member churches seem to be playing an ever decreasing role in world evangelism. This can be seen in statistics from the United States. In 1918, 82% of the missionary force came from the "mainline" churches, most likely to be members of the WCC today. In 1966, only 6% of American missionaries served under those boards.

Other manifestations of ecumenism are councils of churches in many countries and mergers of various denominational traditions in some nations. The United Church of Canada was formed in 1925 by Methodists, Congregationalists, and some Presbyterians with the hope of more effective outreach in the West. However, the result has been disappointing and decline rather than growth has been the result. The Church of Christ in China was formed in 1927 by Presbyterians, United Brethren, the United Church of Canada, and some Baptists and Congregationalists. Under the communist regime it became the parent body of the current "Three-Self Church," sanctioned by the government. The Church of South India was formed in 1947 and included Anglicans, the first time they had been drawn into communion with Presbyterians, Methodists, and others. In 1941 most Protestants in Japan, under government pressure, formed the Church of Christ in Japan, but Anglicans, Lutherans, and some others withdrew from it after the war. In 1948 the United Church of Christ in the Philippines was established. It appears that most of these united churches, with the exception of the Church in China, are not growing as rapidly as many of the newer groups.

The early ecumenical movement was based on a theological consensus which was solidly evangelical and breathed missionary passion. To the extent that agencies lost either or both of these, they declined. But after midcentury a new evangelical ecumenism arose. This is probably the most important manifestation of the ecumenical movement today. In the first half of this century fundamentalists and evangelicals tended to focus more on the issues which separated them from each other than on their common faith and task. But in 1966 the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION at Wheaton and the WORLD CONGRESS ON EVANGELISM in Berlin began to overcome the separatism. Those meetings were succeeded by the INTERNATIONAL CONGRESS ON WORLD EVANGELISM, held at Lausanne in 1974. The stature of BILLY GRAHAM helped greatly in bringing together men and women from diverse traditions and many nations, while the theological insights of JOHN STOTT contributed to the formulation of a

statement of faith that laid the foundation for a more adequate understanding of mission. The formation of the Lausanne Committee on World Evangelization (LCWE) worked to bring about greater cooperation in the evangelistic task in a number of areas. Those involved included a wider spectrum than ever before, ranging from Anglicans to Pentecostals. At the same time the insights and concerns of Christians from Asia, Africa, and Latin America contributed to deeper understanding of the Gospel and the missionary task by those in the West (see EVANGELICAL MOVEMENT).

The second congress of the LCWE, held in Manila in 1989, was probably the most inclusive Christian gathering in history up to that time (see LAUSANNE CONGRESS II). Four thousand evangelical Christians from 150 countries gathered for a week. They included over sixty from the former Soviet Union, while others came from obscure countries like Chad in Central Africa. The goal was that half the delegates come from Asia, Africa, and Latin America. Pentecostals were included among the speakers. So were women. Thus the whole church was represented to an extent not previously seen. The focus recaptured the ecumenical ideal: the whole church, taking the whole gospel, to the whole world. And while Manila did not contribute the kind of significant theological reformulation done at Lausanne, it seemed to provide additional impetus to the goals of cooperation in mission.

While the LCWE has been the most visible symbol of the new evangelical ecumenism, there are many others. The AD 2000 Movement, led, not by a European or North American, but by an Argentine, the GLOBAL CONSULTATION ON WORLD EVANGELIZATION held in Korea ('95) and South Africa ('97), the Latin American mission conferences (see COMIBAM) held in 1987 and 1997, and the internationalization of the missionary movement, are all aspects of ecumenism. While there is still much to be done, the evangelical movement is now more genuinely ecumenical than ever before, as men and women from many races, languages, cultures, and nations seek to discover how they can demonstrate our unity in Christ so that the world might believe.

PAUL E. PIERSON

Bibliography. J. Hoekstra, *The World Council of Churches and the Demise of Evangelism*; W. R. Hogg, *Ecumenical Foundations*; LCWE; The Lausanne Covenant; K. S. Latourette, *A History of Christianity*; S. Neill and R. Rouse, *A History of the Ecumenical Movement*.

Elliot, Elisabeth Howard (1926–). American lecturer, author, and missionary to Ecuador. Elliot was born of missionary parents in Brussels, Belgium. Her father, Philip E. Howard Jr., later became the editor of the *Sunday School Times*. She and her five siblings, all of whom entered

Christian ministry, were exposed regularly to missionary guests in their home.

After graduating from Wheaton College in 1948, Elliot went to Ecuador in 1952, working initially among the Colorado Indians. In 1953 she married JIM ELLIOT and joined him among the Quichua Indians. In 1956 Jim and four companions were speared to death in an attempt to reach Auca Indians.

In 1958 Elisabeth and her three-year-old daughter, Valerie, with Rachael Saint, went by invitation to live among the Aucas, where she learned the language and began translation work. In 1963 she returned to the United States.

She was married in 1969 to Addison Leitch, who died of cancer in 1973. She married again in 1977 to Lars Gren. A popular speaker to students, women, and others, she produces a daily radio broadcast, *Gateway to Joy*, heard nationwide and a bimonthly newsletter. She has written more than two dozen books, many of which have been best-sellers and have stimulated great interest in missions.

DAVID M. HOWARD

Bibliography. E. Elliot, *The Savage, My Kinsman*; idem, *Passion and Purity*; idem, *The Shaping of a Christian Family*.

Elliot, Philip James (1927–56). American missionary martyr in Ecuador. Elliot was born to godly parents in Portland, Oregon. He graduated from Wheaton College in 1949, having been a champion wrestler and campus leader as president of the Student Foreign Missions Fellowship. He began keeping a personal journal in 1948, parts of which have been widely quoted because of his keen spiritual insights.

Elliot went to Ecuador in 1952 to work among the Quichua Indians. In 1953 he married Elisabeth Howard in Quito.

Burdened for unreached tribes, he and companions Nate Saint and Ed McCully searched for the Aucas, which they discovered in September 1955. For three months they dropped gifts weekly from the air to the Aucas. In January 1956, with two more companions, Roger Youderian and Peter Fleming, the five established a beachhead on the Curaray River near the Auca territory. One friendly contact with three Aucas took place at their river encampment. Then on January 8, 1956, they were attacked and speared to death by the Aucas. The story of Jim Elliot and his companions has continued to motivate Christians all over the world for commitment to missionary service.

DAVID M. HOWARD

Bibliography. E. Elisabeth, *Through Gates of Splendor*; idem *Shadow of the Almighty*, idem (ed.), *The Journals of Jim Elliot*.

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 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

Bibliography. J. Murray, *Proclaim the Good News: A Short History of the Church Missionary Society*; B. Stanley, *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*; idem, *The History of the Baptist Missionary Society 1792–1992*; H. P. Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts 1701–1950*; B. Thorogood, ed., *Gales of Change: Responding to a Shifting Missionary Context. The Story of the London Missionary Society 1945–1977*; A. F. Walls, *DSCHT*, pp. 567–94.

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 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 sci-

ence 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 LATOURETTE 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 receive 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 *Communaute 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 Fellowship of Mission Agencies.

The Evangelical Fellowship of Mission Agencies (EFMA) is a voluntary association of more than one hundred missionary agencies. It is composed of both denominational and nondenominational missions from a wide variety of evangelical traditions.

History of the EFMA. The EFMA was formed in the 1940s as part of a larger evangelical resurgence in the United States. The advance of theological liberalism as represented in the old Federated Council of Churches (predecessor of the National Council of Churches) and its missions arm, the Division of Foreign Missions (predecessor of the Division of Overseas Ministries), had given rise to concerns for developing evangelical missions.

Efforts to present an evangelical voice were hampered by continued divisions in outlook and strategy. The moderate voice that developed was called the National Association of Evangelicals (1943), rallying around leaders such as Harold Ockenga and Clyde Taylor.

In 1945 Taylor issued a call for evangelical missions, both denominational and nondenominational, to come together under the aegis of the NAE to deal with missions-related problems. Fourteen of the missions agencies that gathered for this purpose became charter members and launched the EFMA. Taylor served as executive director of the EFMA until 1975. The organization was led by Wade Coggins from 1975 to 1990, and by Paul E. McKaughan from 1990. The EFMA broke new ground by pulling together evangelicals from various traditions, ranging from Baptist to Reformed, Mennonite, Holiness, and Pentecostal. As a variety of evangelical denominations, missions and service agencies, and

student ministries joined the association, the EFMA experienced rapid growth.

One of the first moves by the EFMA was to establish a presence in Washington, D.C., so as to represent the concerns connected with the surge in evangelical missionary activity following World War II. For example, the EFMA has intervened to enable evangelical missionaries to obtain passports more easily, and has worked with the U.S. Department of State and with foreign embassies in Washington to provide, where necessary, certification of the reliability of member missions agencies and churches. This has eased the process of obtaining visas for missionaries serving under organizations affiliated with the EFMA.

Already on the scene since 1917 was the INTER-DENOMINATIONAL FOREIGN MISSION ASSOCIATION (IFMA), which served non-Pentecostal missions groups including the historical "FAITH MISSIONS." In the early days of the EFMA, relations between the EFMA and the IFMA were tense, but by the 1960s an era of cooperation began. The two associations formed a joint Latin America Committee that continued until the 1990s. In 1964 they formed the Evangelical Missions Information Service (EMIS) and began publishing the *Evangelical Missions Quarterly* (EMQ). In the late 1950s Wade Coggins joined Clyde Taylor in the work of EFMA, and in the 1960s E. L. Frizen Jr. became the director of the IFMA. Coggins, Taylor, and Frizen were the architects of many cooperative efforts between the IFMA and the EFMA. At various times, as needed, there have been joint committees related to Africa, Latin America, Asia, Personnel, Publication, Church Growth, and Theological Education by Extension (TEE).

Through the 1950s the number of missionaries being sent out by the EFMA and the IFMA agencies increased while those related to the National Council of Churches of Christ (NCCC) declined. By 1960 it was noted by missiologists that the combined number of missionaries of EFMA and IFMA agencies was greater than those of the NCC-related groups.

One significant example of EFMA-IFMA cooperation was joint sponsorship in 1966 of the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION, which came to be known as "Wheaton '66." Meeting on the campus of Wheaton College, it gathered together hundreds of missions leaders to hear the challenge of reaching the world with the gospel of Jesus Christ. The Congress issued a statement called the WHEATON DECLARATION, which stated the continuing call to the church to acknowledge the lostness of humanity and the need to take the gospel to all the earth.

EFMA has been a major proponent and supporter of the WORLD EVANGELICAL FELLOWSHIP (WEF), an association of more than 120 national

organizations of evangelicals worldwide. These national units—variously known as evangelical fellowships, associations, federations, alliances, or councils—frequently have within their membership the churches that have grown out of the work of EFMA and IFMA missions.

EFMA Distinctives. The EFMA is a nonprofit membership organization that provides many services to its members and to the larger evangelical community. In many ways it parallels a trade or professional association. The EFMA concentrates on the needs of its members, seeking to enhance their work and to make the leadership of member organizations more effective in their respective tasks.

While retaining solid commitment on the evangelical theological essentials, member agencies represent a wide range of doctrinal distinctives within the broader evangelical family. Membership is divided almost evenly between denominational and nondenominational groups. They come from traditions including Wesleyan, Reformed, Pentecostal/Charismatic, Baptist, Presbyterian, Lutheran, Mennonite, and Brethren. While denominational groups provided important momentum for the EFMA, independent missions have also been a significant part of the association from the beginning. Missions with specialized ministries and service organizations are also an integral part of the EFMA.

The EFMA has maintained a fundamental commitment to cooperation, a stance that has characterized its philosophy and activity. It has sometimes found itself caught between the broader ecumenical movement and the more separatist evangelicals and fundamentalists. During the years of its ascendancy, the separatist American Council of Churches made vicious attacks on the NAE and EFMA because of their more moderate stance. In time, the EFMA became the largest association of missionary agencies.

Identification and authentication are very important components of EFMA's ministry. Through its membership standards it provides individuals and churches with a way to recognize missions agencies that conform to specific doctrinal and financial standards.

Strategic planning is another significant role, with the EFMA often serving as a kind of "think tank," providing opportunities for missions leaders to wrestle with ideas and strategies. Through such forums various missions strategists have launched major new missions concepts and initiatives.

An important channel of catalytic ministry was the formation and development, with the IFMA, of the EMIS. Under the leadership of James Reapsome, *EMQ* and *World Pulse* contribute significantly to the distribution of news and ideas about missions. The EMIS has also spon-

Evangelical Missions Conferences

sored significant strategy conferences and seminars.

As a cooperative effort with the IFMA, the annual Personnel Workshop has stimulated significant advances in how missions deal with personnel concerns. Subjects addressed by the workshop include recruitment of missionaries, orientation, training, evaluation, compensation, retirement, pensions, children's education, and pastoral and psychological care.

The CHURCH GROWTH MOVEMENT was given prominence as an academic discipline and missions strategy through EFMA-sponsored workshops by DONALD MCGAVRAN during the 1960s. Through the ministry of the EMIS, Church Growth seminars were conducted by international teams (often including McGavran) and local leaders worldwide. Having served as a catalyst in this area, the EFMA left the development of programs and training to others. The DISCIPLE A WHOLE NATION (DAWN) strategy, for example, has its roots in the Church Growth seminars held in the Philippines.

The EFMA also had a significant role in the development and dissemination of THEOLOGICAL EDUCATION BY EXTENSION (TEE). Through its joint (with IFMA) subsidiary Committee to Assist Ministry Education Overseas (CAMEO), EFMA supported seminars for missionaries in the preparation of TEE materials. In turn, TEE programs around the world have impacted thousands of lives and provided theological training for church leaders. CAMEO, led by Raymond Buker and later Lois McKinney, also gave important leadership in developing improved curricula for all levels of leadership training worldwide.

Focus/listening groups constitute another method of strategic planning. EFMA convenes such groups at various locations across the United States, bringing together people from the missions community such as missions executives, pastors, academic leaders, and specialized ministry representatives. Such gatherings provide opportunities for creative thinking and planning as issues and opportunities confronting missions in the coming decades are considered.

Although not without its problems, the EFMA has served a vital role in the task of world evangelization during the past half century. As the church moves into the twenty-first century it will confront an increasingly complex world with a fresh set of opportunities and challenges, and the EFMA can be expected to continue to provide leadership to member groups as they work together to make disciples of Jesus Christ among all nations.

WADE T. COGGINS

Bibliography. W. T. Coggins and E. L. Frizen, *EMQ* 20:2 (1984): 118–27.

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-

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

Evangelical Movement

Bibliography. J. D. Allan, *The Evangelicals: An Illustrated History*; J. D. Douglas, ed., *Let the Earth Hear His Voice: International Congress on World Evangelization, Lausanne, Switzerland*; idem, *Proclaim Christ Until He Comes: Lausanne II in Manila*; D. M. Howard, *Student Power in World Evangelization*; H. Lindsell, ed., *The Church's Worldwide Mission*; D. McGavran, ed., *The Conciliar-Evangelical Debate: The Crucial Documents 1964–1976*; J. M. Phillips, and R. T. Coote, eds., *Toward the 21st Century in Christian Mission*; J. Stott, ed., *Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974–1989*; T. Wang, ed., *Countdown to AD 2000: GCOWE in Singapore. The AD 2000 Movement*.

Evangelical Movement. In the broadest sense, an “evangelical” movement comprises persons who believe in salvation by faith in Jesus Christ and present the gospel to others. In the context of North America, the term denotes a twentieth-century movement committed to the historic doctrines of the Christian faith, the supreme authority of Scripture in faith and practice, the need for personal conversion, and the imperative of world evangelization. In global Christianity, “evangelicalism” encompasses a broad scope of Christians, movements, and organizations which transcend confessional and ecclesiastical lines.

In the sixteenth century, an early evangelical movement appeared among Roman Catholics in Spain and Italy (e.g., Juan de Valdes) who wished to bring about reform in the institutional church through a more biblically based faith than that of the late medieval church. Much more prominently, however, “evangelical” described the faith of Martin Luther and his followers who initiated the Protestant Reformation. Along with justification by faith, he taught the priesthood of all believers, thereby replacing a sacred hierarchy with a community of faith in which all believers serve as priests before God. Gradually, the term embraced the “Reformed” churches originating with Huldrych Zwingli and John Calvin. It also described the faith of Mennonites and Swiss Brethren in the Radical Reformation, as well as English Separatists and Baptists. Beginning in the seventeenth century, renewal movements changed the landscape of Protestant Christianity. Puritanism, already a force for Reformed theology in the Church of England, sought to bring about the restoration of New Testament Christianity and a Christian society. Its influence extended to the pietist movement in Germany and the later evangelical revival in England. Celebrated Puritan leaders included Richard Baxter and John Owen; in America, Puritanism reached its peak in the spiritual and theological writings of JONATHAN EDWARDS.

In continental Europe, PIETISM emerged in the Lutheran and Reformed churches. Though faithful to Luther’s teaching on justification, it fo-

cused on the believer’s need of regeneration. Lutheran Pietists Philipp Jakob Spener and August Hermann Francke emphasized a “heartfelt” conversion, individual and family prayers, devotional study of the Bible with applications for the Christian life, hope for the world as expressed in Christian social action, and foreign missions. The movement soon spilled over into Mennonite, Brethren, and Quaker churches. Jansenism and quietism in the Roman Catholic Church were part of the larger spiritual awakening at the time associated with Pietism.

The mass evangelism of Charles and JOHN WESLEY and GEORGE WHITFIELD advanced the evangelical revival in eighteenth-century England. In 1738, at a Moravian meeting on Aldersgate Street in London, John Wesley found new meaning in the doctrine of justification by faith when he received personal assurance of his own salvation. While the “Methodists,” as their converts were called, eventually left the Church of England, Anglican evangelicalism continued, led in part by Charles Simeon and William Wilberforce. Across the Atlantic, stirred by revivalists like Jonathan Edwards and George Whitfield, the GREAT AWAKENING secured for evangelicals an important role in the development of the United States. In nineteenth-century America, evangelical Christianity reigned as the dominant faith and forged the nation’s values and religious consciousness. Revivalism, promoted by evangelists such as CHARLES G. FINNEY, offered hope for a spiritual awakening that would eliminate social evils and bring about the establishment of a Christian republic. African-American churches guided by leaders Richard Allen (African Methodist Episcopal Church), Thomas Paul (Baptist), and others, also taught evangelical doctrine. Social activists, represented by the later Ida B. Wells-Barnett (Methodist), found strength for their struggles for racial equality in a deep evangelical faith.

The Wesleyan holiness movement, fired by the teachings of John Fletcher, PHOEBE PALMER, and William Arthur, highlighted the postconversion experience of “entire sanctification” for the perfection of the believer and purification of society. Reformed revivalists DWIGHT L. MOODY, Hannah Whitall Smith, and speakers at the annual KESWICK CONVENTIONS in England viewed this second experience of grace as the beginning of the “Higher Life,” a fully consecrated life empowered for Christian service. Both holiness camps referred to this as baptism in the Holy Spirit.

From the holiness taproot grew the PENTECOSTAL MOVEMENT shortly after the turn of the twentieth century. It originated with a revival at Charles F. Parham’s Bethel Bible School in Topeka, Kansas, in 1901. The movement became worldwide several years later as a result of the interracial Azusa Street revival (1906–9) in Los Angeles, California, led by the African-American

William J. Seymour. With scores of succeeding revivals in North America and Europe, a new diaspora of missionaries left for the mission lands. Concurrent with the Azusa Street revival, a Pentecostal revival commenced in India in 1906.

Between the Civil War and World War I, the hegemony of evangelical Christianity declined due to rapid changes in the culture. Waves of immigration brought large numbers of Roman Catholics, Eastern Orthodox Christians, and Jews to the American shores that threatened evangelical dominance. Prompted by the religious skepticism of the ENLIGHTENMENT, Darwinian evolution, and the radical higher criticism of the Bible coming from German and English academic circles, questions arose about the ultimate claims of the Christian faith. These challenges appeared to undermine the historical integrity of Scripture, creationism, miracles, and the divinity and resurrection of Christ. Furthermore, the growing appeal of the social gospel convinced numerous evangelicals that social action was now replacing the priority of personal conversion in some church bodies. Many were influenced by dispensational PREMILLENNIALISM with its negative assessment of human progress and warning of the imminent return of Jesus Christ and impending judgment on the wicked. In response to these assaults on traditional Christian beliefs, conservatives in mainline churches sought to preserve theological orthodoxy by controlling denominational structures and seminaries. This agenda consequently led to the fundamentalist-modernist controversy that peaked in the 1920s. Modernists endeavored to reconcile Christian beliefs with scientific discoveries and higher criticism, and concentrated their energies on the social applications of the gospel. Some endorsed forms of religious PLURALISM. Fundamentalists, as the conservatives were called, coming largely from the Reformed sector of evangelicalism, denied the Enlightenment notion of the innate goodness of humankind and fought modernist tenets. Losing the battle in their denominations, fundamentalists like the New Testament scholar J. Gresham Machen, Carl T. McIntire, founder of the American Council of Christian Churches, and the Canadian Baptist T. T. Shields, encouraged conservatives to separate from them.

Fundamentalists resisted changes that imperiled their vision of a Christian society, the truth claims of non-Christian religions, scientific arguments against biblical teachings on the origins of life, as well as the ECUMENICAL MOVEMENT and the Pentecostal movement. After the famous "Monkey Trial" in 1925 at Dayton, Tennessee, in which John T. Scopes was convicted of illegally teaching evolutionary theory in a public school, the public viewed fundamentalism as antiscientific and obscurantist.

By the 1940s, conservatives J. Elwin Wright, Harold J. Ockenga, Carl F. H. Henry, BILLY GRAHAM, and others rejected the denominational separatism and intellectual and cultural isolationism of fundamentalism and became the spokesmen for the "New Evangelicals." The evangelistic crusades of Billy Graham, which first gained national attention in 1948, played a crucial part in the shaping of "neo-evangelicalism." Key institutions also served the new movement: among them, the National Association of Evangelicals (NAE [1943]), Wheaton College (1869), Fuller Theological Seminary (1947), and *Christianity Today* magazine (1956). These and similar institutions fostered a "renaissance" of evangelical biblical and theological scholarship beginning in the 1950s. The elections of evangelicals as presidents of the United States in recent decades has not only marked the resurgence of evangelicalism, but signaled widely different political orientations within.

The organization of the National Black Evangelical Association (1963), and to the north, the Evangelical Fellowship of Canada (1964), represented other notable milestones. While the NAE preempted the term "evangelical," many evangelicals remained within their denominations, most of which were constituent members of the National Council of Churches (NCC) and the World Council of Churches (WCC). Three large evangelical denominations—the Lutheran Church—Missouri Synod, Wisconsin Evangelical Lutheran Synod, and the Southern Baptist Convention—have chosen to remain outside conciliar bodies.

Modern evangelicalism now encompasses an almost unbridgeable diversity of Christians, all loyal to the gospel message, but with varying theological and spiritual orientations. Major groupings consist of Lutherans, Presbyterians, Anglicans, Pentecostals, Baptists, Wesleyans, Mennonites, Brethren, Churches of Christ, and others in the Restoration Movement. To these can be added Messianic Jews, nondenominational Christians, and constituents of parachurch agencies (e.g., Campus Crusade for Christ). Although controversial, some observers have listed Seventh-Day Adventists; and "Jesus Name" or Oneness Pentecostals belong.

THE CHARISMATIC MOVEMENT has magnified evangelical witness in the mainline denominations, highlighted the ministry of the Holy Spirit in the life of the believer, and notably influenced contemporary Christian music and worship styles across a wide range of churches. Noted leaders included Dennis Bennett (Episcopal Church), Larry Christenson (Evangelical Lutheran Church in America), Demos Shakarian (Full Gospel Business Men's Fellowship International), and David J. du Plessis (Assemblies of God). In a significant development, some charis-

Evangelical Movement

matics in the Roman Catholic Church have identified themselves as “evangelical Catholics.”

In England, the perceived new threat of Roman Catholicism and the decline of evangelical doctrine led to the founding of the Evangelical Alliance in 1846 to sponsor conferences and promote biblical Christianity, an international week of prayer, aid to Protestant minorities, and the evangelization of the world. A century later, it became a founding member of the WORLD EVANGELICAL FELLOWSHIP (1951). Anglican Evangelicalism advanced under the tutelage of JOHN R. W. STOTT, James I. Packer, and Anglicans in other countries such as FESTO KIVENGERE in Uganda and Leon Morris in Australia.

Protestant missions began as a result of renewal movements subsequent to the Reformation. While the Reformers exhibited little interest in evangelizing non-Christians (see REFORMATION AND MISSION), the rediscovering of the gospel and the value placed on the translation of the Scriptures into the vernacular languages made a profound impact on the course of the missions movement. Indicative of the complex origins of Protestant missions, early efforts varied from chaplains working for the Dutch East India Company, to Puritan missions to Native Americans in New England, and in England the founding of the Society for Promoting Christian Knowledge (1698–99) and the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (SPG) (1701). From Germany came the DANISH-HALLE MISSION (1705) and MORAVIAN MISSIONS (1732), the latter under the leadership of the pietist NIKOLAUS LUDWIG VON ZINZENDORF.

Missions gained more ground with the publication of WILLIAM CAREY's *Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen* and the organization of the BAPTIST MISSIONARY SOCIETY, both in 1792. Many more societies emerged, including the LONDON MISSIONARY SOCIETY (1795), the CHURCH MISSIONARY SOCIETY (1799), the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (1810), the Wesleyan Methodist Missionary Society (1813), African Baptist Missionary Society (1815), Presbyterian Board of Foreign Missions (1831), Woman's Union Missionary Society (1861), and the Woman's Foreign Missionary Society of the Methodist Episcopal Church (1869). The evangelical unity of these agencies and the several hundred mission societies that followed laid the theological basis for COMITY agreements in the nineteenth century and the international missionary conferences (e.g., CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD [LONDON MISSIONARY CONFERENCE, 1888]).

University and college students were inspired to dedicate their lives to foreign missions at Dwight L. Moody's Northfield Conference in Massachusetts in 1886. At the gathering, ARTHUR T.

PIERSON, an ardent evangelical and later editor of the *Missionary Review of the World*, challenged the students with the watchword, “The evangelization of the world in this generation.” From this event arose the STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS (SVM) and leaders such as JOHN R. MOTT (World Student Christian Federation) and Robert P. Wilder (SVM traveling secretary).

As the missions movement progressed, practices that centered on establishing schools and charitable institutions came under fire from critics who favored apostolic methods (e.g., Matt. 10:7–10). Usually impelled by premillennial eschatology and dissatisfied with the slow rate of conversions, independent FAITH MISSIONS (e.g., CHINA INLAND MISSION founded by J. Hudson Taylor in 1865) aimed their attention primarily at direct evangelism. Radical evangelicals like A. B. SIMPSON, founder of the CHRISTIAN AND MISSIONARY ALLIANCE (1881), anticipated that in the end-times the outpouring of the Holy Spirit (Joel 2:28–29) would bring miraculous SIGNS AND WONDERS (Acts 5:12) that would once more accompany gospel proclamation. A novel approach to training unfolded with “Bible institutes,” which prepared ministers and missionaries for the FAITH MISSIONS. Early schools included the Missionary Training Institute (Nyack College) founded by Simpson in 1882; Chicago Evangelization Society (Moody Bible Institute) by Dwight L. Moody in 1889; Boston Missionary Training Institute (Gordon College and Gordon-Conwell Theological Seminary) by A. J. GORDON in 1889; and Toronto Bible Training School (Tyndale College and Seminary) by Elmore Harris in 1894.

In the twentieth century, doubts about the need for sending missionaries took a heavy toll on Protestant missions and after midcentury, the number of missionaries in most of the older denominations declined. In contrast, the missions that remained conservative in theology grew. Networking among them resulted in the formation of the INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATION (1971) and the EVANGELICAL FELLOWSHIP OF MISSION AGENCIES (1945), an NAE affiliate. Subsequent efforts at cooperation have included the CONGRESS ON THE CHURCH'S WORLD-WIDE MISSION (WHEATON CONGRESS, 1966), WORLD CONGRESS ON EVANGELISM (BERLIN CONGRESS, 1966), LAUSANNE CONGRESS ON WORLD EVANGELISM (1974), and International Conference for Itinerant Evangelists (1983). Regional networks have been formed to further evangelism and achieve other objectives (e.g., theological education, social action, relief work).

In addition to nondenominational faith missions, a variety of parachurch organizations have extended vital services. Along with the contributions of the United Bible Societies (1946), WYCLIFFE BIBLE TRANSLATORS (1934) has trained workers to reduce languages to writing, produce

grammars, and translate the Scriptures. Continuing the tradition of the SVM, Inter-Varsity Christian Fellowship (1936) and its triennial URBANA MISSION CONFERENCES in the United States have inspired thousands of students to become missionaries. Youth With a Mission (YWAM [1960]) has created opportunities for youth to evangelize overseas. Mission Aviation Fellowship (1944) has provided air transport and communications assistance for missionaries. World Vision (1950) has focused on relief and development activities. Others have engaged in publishing ventures, and radio and television evangelism. The INTERNATIONAL COUNCIL FOR EVANGELICAL THEOLOGICAL EDUCATION (ICETE) (1980) has encouraged the upgrading of standards in Bible colleges and seminaries and promoted regional accrediting associations.

Pentecostalism ushered in a new pattern in missions, based on the radical expectancy of miracles in ministry (e.g., physical healings, deliverance from chemical addictions), glossolalia and the gifts of the Holy Spirit for spiritual empowerment, and the encouragement of INDIGENOUS CHURCHES. Embracing many of the same beliefs, the charismatic movement influenced missions in church bodies connected to NCC and WCC. Independent charismatics have found assistance for their missions in the Association of International Mission Services (1985). Believing that supernatural interventions and "power encounters" will help bring closure to the GREAT COMMISSION before the imminent return of Christ, "Third Wave" and "New Apostolic Reformation" mission endeavors have grown under the tutelage of John Wimber, Charles H. Kraft, and C. Peter Wagner (see also NEW APOSTOLIC REFORMATION MISSIONS).

Evangelical Christianity has grown significantly outside of North America and Europe in the last half-century. Major advances have taken place in Latin America, sub-Saharan Africa, Asia, and Oceania. Christians in these areas, the majority of whom now exhibit features of Pentecostal/charismatic spirituality and are vibrantly concerned for world evangelization. They have begun sending out their own missionaries in one of the momentous developments in modern Christianity (see also NON-WESTERN MISSION BOARDS AND SOCIETIES).

GARY B. MCGEE

Bibliography. D. W. Bebbington, *Evangelicalism in Modern Britain: A History for the 1730s to the 1980s*; D. G. Bloesch, *The Evangelical Renaissance*; J. A. Carpenter and W. R. Shenk, eds., *Earthen Vessels: American Evangelicals and Foreign Missions, 1880–1980*; M. Dieter, *The Holiness Movement of the Nineteenth Century*; K. A. Fournier with W. D. Watkins, *A House United? Evangelicals and Catholics Together*; R. A. N. Kydd, *Healing Through The Centuries: Models For Understanding*; G. M. Marsden, *Fundamentalism and*

American Culture; idem, *Reforming Fundamentalism*; G. A. Rawlyk, ed., *The Canadian Protestant Experience, 1760–1990*; G. A. Rawlyk and M. A. Noll, eds., *Amazing Grace: Evangelicalism in Australia, Britain, Canada, and the United States*; M. C. Sernett, *Black Religion and American Evangelicalism*; F. E. Stoeffler, ed., *Continental Pietism and Early American Christianity*; V. Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*.

Evangelism and Social Responsibility. Over the past two centuries the modern Protestant movement has planted vibrant churches around the world. Today, the center of Christianity is moving to these younger churches. But this growth is not without its problems. One area of deep concern in many evangelical circles is the division between evangelism and social concerns. Despite many efforts to present a whole gospel, the effects of this dualism in missions and churches are still apparent.

The roots of this division go back to medieval Europe, where churches and monasteries were centers of worship, evangelism, literacy, relief, medicine, and agriculture. The WORLDVIEW of the Middle Ages, rooted in biblical thought, divided reality between the Creator and the creation. In this view God was intimately involved in all of his creation, and all creation, including both heavenly and earthly concerns, was one. That same unity is evident in the ministry of Jesus, which reflects a wholism that does not seem natural today.

By the eighteenth century, the church felt called to worship and to mission, but education, medicine, and agriculture became the domains of science and the modern nation-state. The shift was due mainly to the rediscovery of Greek thought, especially Greek dualism, which separated spirit and matter, supernatural and natural, and heavenly and earthly affairs. The absorption of dualism theologically was formalized by Thomas Aquinas. The result was the increasingly sharp distinction between religion and science, or between eternal and earthly needs.

On the surface, the modern mission movement began in the nineteenth century with a whole gospel. Missionaries planted churches, and established schools, hospitals, handicraft projects, and agricultural centers. They cared for the starving during times of famine, and called for social justice. Underneath these activities, however, the dualistic perspective persisted. It did not help that missionaries often cooperated with the colonial agenda, the goal of which was "civilizing" their new territories. Evangelism and church planting were seen as the marks of Christianity. Education, medicine, and agriculture were signs of civilization. In many cases, however, people accepted science, technology, and other manifestations of modern rational thought

introduced by the missionaries, but rejected the gospel they proclaimed. That is why some observers conclude that Christian missionaries have unwittingly been a force for SECULARIZATION worldwide.

A second consequence of this dualism was that missions organized schools, hospitals, and agricultural projects based on Western models that did not fit local contexts. The operation of these institutions reflected the division between evangelism and social concern. Specialists provided services in a compartmentalized way that communicated something less than an integrated gospel. Furthermore, these institutions required large amounts of money and Western-style organizational skill, most of which had to be imported from outside. Later, when missions began handing over the administration of the institutions to local churches, local leaders often saw them as heavy burdens which their churches could not easily sustain.

The division between evangelism and social concern reached its peak in the early twentieth century in the battles between liberals and fundamentalists over the emerging Social Gospel movement. Liberal churches virtually abandoned aggressive evangelism in favor of relief and development ministries of all kinds. Conservative churches increasingly focused their attention on evangelism and church planting, and left relief and development tasks to parachurch agencies. That emphasis has created the impression in many parts of the world that the church deals with ultimate concerns, but has little to contribute to the urgent needs of the contemporary world.

In recent years there have been efforts in evangelical circles to restore a holistic understanding of the gospel. In 1966 the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION was held at Wheaton, Illinois, sponsored by the Evangelical Foreign Mission Association (now the EVANGELICAL FELLOWSHIP OF MISSION AGENCIES) and the INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATION, agencies that represented at that time 102 mission boards and 30,000 missionaries. The congress, which was comprised of nearly 1,000 delegates from 71 countries, wrote *The Wheaton Declaration*, in which they called on the church to address contemporary issues such as racism, war, the population explosion, poverty, and the disintegration of the family. This growing concern for a Christian response to social problems was due, in part, to the influence of the large number of participants from outside the United States whose churches could not ignore the social evils around them. Also in 1966, the WORLD CONGRESS ON EVANGELISM gathered in Berlin, sponsored by *Christianity Today*. That congress reaffirmed the importance of proclaiming the gospel, but in the closing statement condemned

racism and called for repentance and unity among Christians in addressing the world's desperate needs. In the regional congresses that followed (Singapore, Minneapolis, Bogota), the involvement of the church in social issues was a recurring theme. In 1973, the Workshop on Evangelicals and Social Concern drafted the *Chicago Declaration of Evangelical Social Concern* which represented another attempt to transcend the traditional dichotomy between evangelism and social responsibility.

The LAUSANNE CONGRESS ON WORLD EVANGELIZATION (1974) took a major step toward resolving the tension between these two concerns by affirming that both evangelism and social responsibility are essential to the mission of the church. The Lausanne Covenant stated that "The message of salvation also implies a message of judgment upon every form of alienation, oppression, and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist" (section 5). The plea to keep evangelism and social concerns together was strengthened by a statement of support that was signed by some five hundred Lausanne participants. This effort to bring evangelism and social responsibility together generated sharp criticisms on the part of some mission leaders in North America. But, particularly for those in the Two-Thirds World, it was an invitation to proclaim a whole gospel. That conviction was validated again at the All India Conference on Evangelical Social Action (1979), the Second Latin American Congress on Evangelism (1979), and the Consultation on Simple Lifestyle (1980) sponsored by the Lausanne Committee and the WORLD EVANGELICAL FELLOWSHIP. Although attempts were made at the WORLD CONSULTATION ON WORLD EVANGELIZATION (Pattaya, 1980) to focus exclusively on world evangelism, many delegates called for the inclusion of social issues in the conference statement.

The need to clarify the relationship between evangelism and social responsibility led to the CONSULTATION ON THE RELATIONSHIP BETWEEN EVANGELISM AND SOCIAL RESPONSIBILITY (Grand Rapids, 1982) sponsored by the Lausanne Committee for World Evangelization, and the CONSULTATION ON THE CHURCH IN RESPONSE TO HUMAN NEED (Wheaton, 1983) sponsored by the World Evangelical Fellowship. Both affirmed that evangelism cannot be divorced from meaningful involvement with people in all their needs. In recent years, Christian agencies such as World Vision International, Food for the Hungry, the Mennonite Central Committee, and the Adventist Development and Relief Agency have initiated theological and administrative reflections on how to implement the proclamation of the whole gospel (see also HOLISM, BIBLICAL).

It is clear that as long as evangelism and social concern are seen as two separate entities that need to be integrated, the dualism that has weakened missions will remain. Some will reduce one to the other: conservatives will see social ministries as means to evangelistic ends and liberals will see social ministries as ends in themselves. Others will try to balance the two by claiming that one is more important than the other, with many conservatives arguing that evangelism is the top priority while liberals counter that the church must concentrate on other, more pressing needs. Both approaches fail to integrate the different strands of the gospel into a single whole.

We will proclaim a whole gospel only when we reject the dualism between supernatural and natural realities, religion and science, and evangelism and social concerns. Many young churches in other cultures have taken a step in this direction by making no distinction between the spiritual and the material, or between supernatural and natural realms. Many of them model integrated ministries to whole persons and societies. Evangelical mission agencies and churches are catching on as well. In partnership with younger churches, they are beginning to focus on people more than tasks, on holistic development more than relief, on transformation more than the simple delivery of services (*see also* TRANSFORMATIONAL DEVELOPMENT), and on the formation of living communities of faith rather than bureaucratic institutions. Some agencies are backing away from the overspecialization that characterizes Western approaches to life and are offering a more generalized sort of training with holistic ministry in mind (*see also* HOLISTIC MISSION).

The push for holism draws strength from the rediscovery of the church as a healing community where Christians gather to WORSHIP, to bear WITNESS to the world, and to minister healing, in the fullest sense of the term, to people. It is also fueled by a renewed emphasis on a theology of the kingdom of God, within which evangelism, church, ministry, and prophetic witness are parts of the whole. This kingdom, however, cannot be defined by theories of modern utopias, as in Marxism and capitalism. It is defined by Christ, its King. He and his incarnation as a human unite God's concerns for all creation, now and for eternity. His salvation includes not only eternal life in the presence of God, but also a new earth characterized by righteousness, peace, justice, and fullness of life. In a word, Shalom is the ideal to which individual Christians as well as the corporate church aspires. As Dan Fountain points out, "God's plan for the world is this: that all persons everywhere, in every nation, know God's saving health and be delivered from dis-

obedience, disruption, despair, disease and all that would destroy our wholeness."

PAUL G. HIEBERT AND MONTE B. COX

Bibliography. B. Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom*; E. J. Elliston, ed., *Christian Relief and Development: Developing Workers for Effective Ministry*; R. Greenway, *Together Again!*; B. J. Nicholls, *Word and Deed: Evangelism and Social Responsibility*; C. R. Padilla, *Transformation* 2:3 (1985): 27–32; E. Ram, ed., *Transforming Health: Christian Approaches to Healing and Wholeness*; T. Sine, ed., *The Church in Response to Human Need*; C. Van Engen, *Mission on the Way*.

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 denomina-

tional 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.

RALPH R. COVELL

Bibliography. E. L. Frizen Jr., *75 Years of IFMA 1917-1992*; J. H. Kane, *A Concise History of the Christian World Mission*.

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

Frankfurt Declaration on the Fundamental Crisis in Christian Mission. Among evangelical efforts to redress the significant shifts in mission theology seen in the ECUMENICAL MOVEMENT was the Frankfurt Declaration. The flash point was the preconference document "Renewal in Mission," prepared for the WCC Uppsala Assembly in 1968. PETER BEYERHAUS felt that the document represented a serious disruption of the whole tradition of missiological thinking. DONALD MCGAVRAN's parallel response led to correspondence between the two in which McGavran urged Beyerhaus to pen a statement similar to the Wheaton Declaration (see CONGRESS ON THE CHURCH'S WORLDWIDE MISSION), but dealing with the recent WCC documents and thinking. The Theological Convention, a group of fifteen German theologians, echoed McGavran's urging. Beyerhaus drafted the declaration, and after discussion and revision the group signed it on March 4, 1970.

The single goal of the Frankfurt Declaration was to reaffirm the biblical basis of mission. Beyerhaus listed seven indispensable elements of mission, each of which specifically refuted a trend seen in the WCC: (1) the foundation for mission is found solely in the New Testament; (2) the primary goal is to glorify and proclaim God's name throughout the world; (3) Jesus alone is the basis, content, and authority of mission; (4) mission is the church's presentation of salvation appropriated through belief and baptism; (5) the primary visible task is to call out

from among all people those who are saved and to incorporate them into the church; (6) salvation is found only through faith in Christ; and (7) mission is God's decisive activity that will continue until the return of Christ.

Reaction among German scholars tended to be either strongly in favor of or strongly against the declaration. It received significant attention in American evangelical circles through the efforts of McGavran and Harold Lindsell, who published it in *Christianity Today*. Interestingly enough, ecumenical leadership publicly ignored it in spite of the fact that it received international acceptance within evangelicalism.

A. SCOTT MOREAU

Bibliography. P. Beyerhaus, *Shaken Foundations*; idem, *Missions: Which Way? Humanization or Redemption*; D. McGavran, *Eye of the Storm*.

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, refounded 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 missionaries 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 op-

erates 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.

MARC R. SPINDLER

Bibliography. P. King, ed., *French Christian Handbook*.

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 *Christentums-gesellschaft*, 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 German 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

Ghanaian Mission Boards and Societies. Ghanaians have been active in missionary work ever since PHILIP QUAQUE (c. 1741–1816) was first engaged by the Anglican Church to reach people from his own country. The Presbyterian Church of Ghana and the Evangelical Presbyterian Church in Ghana were planted by German mission agencies, and became the first self-governing non-Western churches in Ghana after World War I. By 1980, there were 23 active mission agencies in Ghana. In 1993 it was estimated that over 670 Ghana missionaries had been sent out by some 44 agencies. The Church of Pentecost has placed workers in several African countries as well as in Europe and North America. Christian Outreach Fellowship, founded by William Ofori Atta, deploys cross-cultural missionaries to unreached people groups. Pioneers Africa, headed by Solomon Aryeetey, works among Muslims in Mali and has focused on unreached peoples in Africa.

BIBLE TRANSLATION and Christian literature distribution have been important facets of Ghanaian

mission endeavor. The growth of Bible translation work in the local languages is closely related to the story of the growth of missions in Ghana. The work of the Ghana Institute of Linguistics, Literacy, and Bible Translation (GILLBT) is recognized by both the church and the state. The use of the JESUS FILM in local languages is helping Ghanians reach unreached peoples within Ghana's borders.

There are several parachurch organizations that actively utilize Ghanaian staff to reach Ghana and other countries for Christ. Gottfried Osei-Mensah was the first executive director of the Lausanne Committee for World Evangelization. Theophilus B. Dankwa headed IFES-Africa and Sam Atiemo Youth for Christ. Isaac Ababio pioneered the Hour of Visitation Evangelistic Association. Florence Yeboah's GHACOE Women's Ministry is engaged in holistic mission. Scripture Union (SU) had been active in Ghana since the early 1950s, and many of the current Ghanaian church leaders came to Christ through the SU efforts.

As a result of the Ghana Church Survey published by the Ghana Evangelism Committee in 1989 and a subsequent national mission consultation in 1993, Ghana's most neglected mission fields have become the target of pioneer outreaches by denominations, mission agencies, and individual churches; more cross-cultural missionaries have been sent out and an Association of Evangelical Missions has been formed.

Theological education and training for missions remains a challenge. Christian G. Baeta, Kwesi Dickson, and John Pobee have made significant contributions. Kwame Bediako and the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology are also making fresh strides in mission training and research.

Ghana has sent missionaries around the world. In the past twenty years, these have included a new wave of missionaries—"economic missionaries." They are comprised of committed believers who have been spread out from Ghana because of harsh national economic pressure on them at home. They mostly serve as professionals in their new host countries, but diligently work as members of God's kingdom on his business of telling others about Christ. They are on every continent and in every ideological and religious region around the world.

ROBERT ABOAGYE-MENSAH
AND JUDE HAMA

Global Consultation on World Evangelization (GCOWE '95). A global-strategy consultation held in Seoul, South Korea, on May 17–26, 1995. Sponsored by the AD 2000 and Beyond Movement, GCOWE '95 is believed to be the largest and most representative such gathering in his-

tory, with 4,000 delegates representing more than 180 nations.

GCOWE '95 focused on "an in-process review/assessment of the unfinished task of the GREAT COMMISSION," emphasizing UNREACHED PEOPLES, uncharted areas, and countries within the 10/40 WINDOW. Six notable marks of the consultation facilitated movement toward the stated goal of "a church for every people and the gospel for every person by the year 2000": prayer was frequent, both planned and spontaneous as the Spirit led; reconciliation and bonding occurred between individuals, ethnic groups, mission agencies, denominations, and countries; partnerships were formed as delegates shared mutual interests and discussed specific plans for world evangelization; strategic planning was pursued as conferees laid out agendas to reach their own countries and tried to cooperate in missionary-sending efforts targeting the 10/40 Window; empowerment developed as women delegates and representatives from traditional mission fields recognized their opportunity and responsibility for world evangelization; mobilization of both people and resources was identified as the next step, and an estimated 70,000 Korean young people dedicated their lives to world mission.

LUIS BUSH

Global Consultation on World Evangelization '97 (GCOWE II). A follow-up conference to GCOWE '95, the Global Consultation on World Evangelization '97, held June 30 to July 5, 1997, drew some 4,000 delegates from 133 countries to Pretoria, South Africa. Sponsored by the global AD 2000 and Beyond Movement, GCOWE II's main focus was on assessing how many of the movement's 1,739 designated "people groups" had been "adopted" for church-planting efforts by missions agencies and churches. After the conference, about 90 percent of the 1,739 groups in the "Joshua Project 2000" list were reported to have a church-planting "movement" (however large or small) or a commitment to mobilize a team of church starters.

As with GCOWE '95, less emphasis was placed on meeting AD 2000's goal of "a church for every people and the gospel for every person by the year 2000." The AD 2000 Movement was launched in 1989 at the Lausanne II conference in Manila. By 1997 many leaders were speaking of the year 2000 as a kind of springboard for a new century of outreach, rather than as a deadline to "finish the task" of world evangelization. In Pretoria missiologist RALPH WINTER urged that a more contextualized, de-Westernized gospel be presented to the huge and largely unreached blocs of Hindus, Muslims, and Buddhists.

Some observers said the movement was embracing a broader mission for the church beyond short-term evangelism and church planting. Ten

consultations were convened during GCOWE '97, including ones for business executives, African initiatives, local pastors, children's concerns, the poor, and the performing arts. Racial reconciliation, appropriate to the South African venue, was another major theme.

STANLEY M. GUTHRIE

Bibliography. B. Nickles, *Pulse*, August 1, 1997; P. Ulrey, *Pulse*, January 3, 1997; S. R. Sywulka, *Pulse*, July 7, 1995; J. Reapsome, *Pulse*, August 25, 1989.

Globalization. In the Bible God anticipated and commanded the globalization, or worldwide spread, of biblical faith. In the Old Testament, God blessed Abraham and promised that "all peoples on earth will be blessed through you" (Gen. 12:3). The people of God were told to "Declare his glory among the nations, his marvelous deeds among all peoples" (Ps. 96:3). The covenant community was open not just to Jews but to all who would follow Yahweh, such as Ruth of Moab. God's grace and compassion reached even the wicked people of Nineveh through Jonah and Naaman the Syrian. The Servant of the Lord, fully realized in Christ, was to be "a light for the Gentiles, that you may bring my salvation to the ends of the earth" (Isa. 49:6).

In the New Testament, Jesus Christ told the disciples, "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" (Matt. 24:14). After the resurrection, he commissioned them to reach beyond the Jews and "go and make disciples of all nations" (Matt. 28:19). Just before his ascension the Lord told them, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Acts chronicles the beginning of this expansion. The Bible assures us that at the end of history there will be "a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (Rev. 7:9).

Globalization of the Church. Christianity has advanced unevenly around the globe during most of its first twenty centuries, with the church often slow to remember its evangelistic mandate. Despite occasional periods of persecution, until A.D. 313, when Constantine issued the Edict of Milan, the church exploded across the Roman Empire. For the next three centuries, the Christian faith continued to spread via monks and bishops into Ethiopia, India, Ireland, Britain, and along the trade routes toward Central Asia.

The coming of Islam brought a series of reversals. Lost to the Muslim invaders were the holy lands, North Africa, Asia Minor, and Persia. The

church, however, continued to spread across Europe, to what are now Belgium, Germany, and the Netherlands. Russia also became Christianized. NESTORIAN Christianity made its way into China but did not last. Later, the Dominicans, Franciscans, and Jesuits brought Christianity into Central Asia, China, Africa, and Latin America.

Protestants, inspired by the example of DAVID BRAINERD among the Indians of the New World and the MORAVIANS of Germany, began to remember their missionary responsibilities. But not until 1792, with the spark provided by WILLIAM CAREY, did the Protestant Church begin large-scale outreach to other lands. The 1800s, sometimes called the GREAT CENTURY OF MISSIONS, saw the proliferation of missionary societies, aided by the expansion of the great colonial powers into India, China, and Africa.

The advance of the gospel has been remarkable in the twentieth century, particularly the latter half. In 1960, an estimated 58 percent of the world's Christians were Westerners; in 1990, only 38 percent were. Latin America's evangelical presence exploded from a mere 50,000 in 1900 to 40 million in 1990. Today, with about one-third of the earth's approximately 6 billion people, Christianity is present in every nation-state. Most of the growth has come in the former "mission fields" of Asia, Africa, and Latin America. From 1960 to 1990, the number of evangelicals in the West grew from 57.7 million to 95.9 million, while evangelicals outside the West multiplied from 29 million to 208 million. About three in four of the world's evangelicals are non-Westerners. However, despite this growth, many people in the world's vast Muslim, Hindu, and secularized blocs remain relatively untouched by the gospel.

Globalization of the Missionary Task. As Christians in the former missionary "receiving" countries have realized their responsibilities to be "senders," the globalization of the missionary enterprise has begun to track the globalization of the church. The number of Protestant missionaries from the United States and Canada has declined, from 50,500 in 1988 to 41,142 in 1992, according to the fifteenth edition of *Mission Handbook*. South Korea and India each boast 4,000 missionaries, and their numbers continue to grow. Nigeria's Evangelical Missionary Society sends about 950. While the precise figures are in dispute, the numbers of non-Western missionaries are certainly growing substantially faster than their Western counterparts (see NON-WESTERN MISSION BOARDS AND AGENCIES). Some experts believe that Western missionaries will be numerically eclipsed by the turn of the century.

With the shifting balance of missions power have come calls for Western churches to stop sending missionaries and instead—or predomi-

nantly—send money to support “native missionaries” (see FOREIGN FINANCING OF INDIGENOUS WORKERS). These are said to be cheaper and more effective than Westerners. Such calls have been especially attractive to Western Christians, who find themselves increasingly inward-looking and financially pressured. While applauding the energy, vision, and commitment of the younger missionary movement, missions experts caution against idealizing the non-Westerners as without problems. They acknowledge weaknesses in the non-Western sending, training, and shepherding bases as well as dangers in sending money only—both for recipients and for senders. Non-Western churches and mission agencies are sometimes better at sending people out than keeping them there, they say. Much effort is being expended to shore up the training of non-Westerners in order to keep them in their assignments.

Most of the discussion about the relationship of Western and non-Western missions focuses on discarding old roles and developing partnerships in the common task of world evangelization. While PARTNERSHIP most often refers to Western missionaries and non-Western “nationals” working one on one as equals, it can have a more structural meaning for missionary organizations. Agencies that cross ethnic or national lines to work together are said to be internationalized. Four types of internationalized organizations have been identified: cooperative (through informal sharing, such as the Missions Advanced Research and Communication Center), task-oriented partnerships (spearheaded by groups such as Gospel for Asia and Interdev that bring several organizations together), international agencies (such as WEC INTERNATIONAL and the SOCIETY FOR INTERNATIONAL MINISTRIES, which operate in many nations or have multinational leadership), and international movements in pursuit of a common goal or strategy. The AD 2000 and Beyond Movement, with its emphasis on “unreached peoples,” is an example of the latter. Such movements are effectively reaching across national, denominational, and ethnic boundaries and presenting a clearer picture of the globalization of missions at the dawn of the twenty-first century.

STANLEY M. GUTHRIE

Bibliography. D. Hicks, *Globalizing Missions*; L. Pate, *From Every People*; J. A. Siewert and J. A. Kenyon, eds., *Mission Handbook*; W. D. Taylor, ed., *Internationalizing Missionary Training*; R. D. Winter and S. C. Hawthorne, eds., *PWCM*; J. D. Woodbridge, ed., *AFC*.

Greene, Elizabeth “Betty” (1921–97). American missionary aviation pioneer. Born in 1921, she learned to fly at the age of sixteen. A member of the Women’s Air Forces Service Pilots during World War II, Greene performed high-altitude

test flights, towed targets for live-fire gunnery practice, and flew a number of military aircraft, including the four-engine B-17 Flying Fortress.

Greene opened the Christian Airmen’s Missionary Fellowship (CAMF) office in Los Angeles in 1944 as the designated secretary-treasurer. Co-laborer with Jim Truxton, she quickly became a major driving force behind the new organization. Greene worked with Truxton, Parrott, and Buyers on the incorporation papers for CAMF, which later became Mission Aviation Fellowship (MAF). She served both on the first board of directors and on the first executive committee. In 1946, Greene became CAMF’s first field pilot, flying a plane to SIL’s Jungle Camp in Mexico, MAF-US’s first foreign field. During her thirty-year career with MAF, Greene flew all over the globe, becoming the first woman to fly over the Andes. She also flew missionary tours in Nigeria, Sudan, Ethiopia, Uganda, Kenya, the Congo (Zaire), and Dutch New Guinea (Irian Jaya). On the forefront of promoting prayer for MAF, she launched a newsletter in 1945, “Wings of Praise and Prayer,” distinguishing herself as MAF’s prayer secretary.

GARY LAMB

Bibliography. D. G. Buss, and A. F. Glasser, *Giving Wings to the Gospel: The Remarkable Story of Mission Aviation Fellowship*; R. A. Tucker, *FJII*.

Harris, William Wade (1865–1929). Liberian evangelist and missionary in West Africa. Known as Prophet Harris, he was a Liberian (Grebo/Kru) Anglican catechist. Jailed twice in Liberia for anti-government activity, during his second imprisonment he had a vision of the angel Gabriel calling him to be “a prophet, to preach a gospel of repentance, to destroy ‘fetish’ worship, and to baptize those who obeyed.” In 1913, he began preaching in Côte d’Ivoire (Ivory Coast) and Gold Coast (Ghana) that Jesus Christ must reign, and that Harris was his prophet. He proclaimed a political vision that would bring all nations under the earthly rule of Jesus. Colonial authorities were condemned as “Satan.” Harris preached belief in one God, destruction of fetishes, observance of Sunday as a day of rest, and prohibition of adultery and alcohol. He stressed the “incomparable importance” of the Word of God.

Harris told those he baptized to build churches and wait for teachers who would come and give them fuller instruction. An estimated 100,000 Ivoirians believed before French authorities deported Harris in 1915.

In 1923, a missionary of the English Methodist Society found 45,000 people faithful to Harris’s teaching. In Ghana, Wesleyans increased seven-fold between 1912 and 1929, largely through

the preaching of Harris. He continued preaching in Liberia until his death in 1929.

DONALD K. SMITH

Bibliography. G. M. Haliburton, *The Prophet Harris*; D. Shank, *Prophet Harris, the 'Black Elijah' of West Africa*; S. S. Walker, *The Religious Revolution in the Ivory Coast: The Prophet Harris and the Harrist Church*.

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 unhin-

dered 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 mis-

representation. 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.

The conversion of the emperor Constantine dramatically changed the picture for the develop-

ing 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 nominal. 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 theological 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 Christians like you I will become one myself." The

History of Missions

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, Isabelle, 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.

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 reconversion 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 of 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 absurd 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 discovered that the use of Arabic script was reinforcing the Tartars' allegiance to Islam rather than in-

structing 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.

History of Missions

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 great work was in translation. In thirty years, six whole Bibles, twenty-three complete New Testa-

ments, 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. However, Gützlaff’s work was not in vain as he made the outside world aware of the provinces. An-

other 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.

JAMES J. STAMMOOLIS

Bibliography. J. Beeching, *An Open Path: Christian Missionaries 1515–1914*; S. Bolshakoff, *The Foreign Missions of The Russian Orthodox Church*; A. J. Broomhall, *Hudson Taylor and China's Open Century*; J. Du Plessis, *A History of Christian Missions in South Africa*; F. Dvornik, *Byzantine Missions Among The Slavs*; H. M. Goodpasture, *Cross and Sword: An Eyewitness History of Christianity in Latin America*; C. P. Groves, *The Planting of Christianity in Africa*; M. Jarrett-Kerr, *Patterns of Christian Acceptance: Individual Response to the Missionary Impact 1550–1950*; S. Neill, *Colonialism and Christian Missions*; idem, *A History of Christian Missions*; K. S. Latourette, *A History of the Expansion of Christianity*; idem, *Christianity in a Revolutionary Age: The 19th and 20th Centuries*; S. H. Moffett, *A History of Christianity in Asia*; D. Roberts, *American Women in Mission*; E. Smirnoff, *A Short Account of The Historical Development And Present Position of Russian Orthodox Missions*; B. Stanley, *The Bible And The Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*; R. A. Tucker, *FJII*; idem, *GGC*; A. F. Walls, *The Missionary Movement in Christian History*; M. Warren, *The Missionary Movement from Britain in Modern History*.

Hodges, Melvin Lyle (1909–88). American missionary to Nicaragua and El Salvador. Hodges' name is synonymous with missiology done from a Pentecostal perspective. His classic work, *The Indigenous Church*, published in 1953, was the first booklength volume on missiology published by a Pentecostal.

Hodges received missionary appointment as an Assemblies of God missionary in 1935. He spent his missionary career in Central America

Indian Mission Boards and Agencies

working primarily in Nicaragua and El Salvador. *The Indigenous Church* is a clear missiological reflection deeply influenced by the writings of ROLAND ALLEN and clearly Pentecostal in its understanding of the role of the Holy Spirit and missionary activity. The significant growth of Pentecostals in Central America during the last decades of the twentieth century must acknowledge Hodges' efforts to champion strong evangelistic churches whose capability to indigenize their Pentecostal faith has been central to their vitality and continued growth.

Recognition of Hodges' missiological contribution by those outside Pentecostal ranks was exemplified in a 1963 invitation by DONALD McGAVRAN to be part of the first Church Growth lectures sponsored by the Institute of Church Growth.

Retiring from full-time missionary service in 1973, Hodges became professor of missions at the Assemblies of God Theological Seminary where he served until 1986.

BYRON D. KLAUS

Bibliography. G. B. McGee, *BDCM*, p. 296.

Indian Mission Boards and Agencies. Thousands of Indian missionaries are presently serving under some two hundred indigenous mission organizations. Indigenous Christian missions are not new to the Indian context. Early indigenous agencies still active include the Mar Thoma Syrian Evangelistic Association (organized in 1888), the Indian Missionary Society of Tirunelveli (1903), and the National Missionary Society (1906). The India Missions Association (IMA), created in 1977 to coordinate the activities of the various indigenous missions, in 1994 claimed 75 member mission agencies having about 9,000 missionaries. In 1996 this had increased to 87 members and 14,000 Indian missionaries. The Indian Evangelical Team (IET) was the largest, with 1,032 pioneer missionaries in fourteen states. Many other mission organizations are not members of IMA. It is difficult to ascertain the number. A 1992 study identified 275 agencies engaged in cross-cultural and other direct missionary activity. An index included 103 agencies, 76 of which listed pioneer evangelism. Tamil Nadu has the largest number of mission headquarters, followed by Kerala and Andhra, Pradesh.

What precisely is an indigenous Indian mission? Definitions vary, but Indian mission boards and agencies may be delineated in terms of missionary work that is rooted in the Indian churches and has an Indian identity. They are not a copy or continuation of the foreign missions that worked in India over the past two centuries, but are a genuine expression of the missionary spirit of Indian churches and Christians.

India has two main types of mission boards. One is church-based and denominational. Examples include the Mission Board of the Presbyterian Church of North East India, the Zoram Baptist Mission of Mizoram, the Nagaland Missionary Movement, the Mar Thoma Syrian Evangelistic Association, and the various diocesan mission boards. This pattern prevails in northeast India. The other is the nondenominational or interdenominational mission. Examples include the National Missionary Society, INDIAN EVANGELICAL MISSION, FRIENDS MISSIONARY PRAYER BAND, and various independent agencies. This pattern predominates in the south. Yet this is only part of the picture.

Mission is not the exclusive domain of the mission societies. Churches and denominations themselves are also vehicles for missionary outreach. This is especially true of the rapidly expanding Pentecostal movement in India. At Madras the New Life Assembly of God sends and supports its own missionaries to other parts of India. In another instance an entire new field has been opened by missionaries sent from one local congregation at Chrompet, Madras, which also functions as a mission society (GEMS—Gospel Echoing Missionary Society). Further, independent workers have had an important role in penetrating new areas and establishing Pentecostal churches and agencies.

Roman Catholic missionary orders have not been included in most studies of indigenous missions, probably because little distinction is made between indigenous orders and those of non-Indian origins. The latter are thoroughly indigenized in personnel and management. The Catholic contribution is in fact enormous.

Indianized international Protestant agencies include Inter-Serve (India), Operation Mobilization, and Youth With a Mission. Various specialized social ministries—drug rehabilitation, education, literature, medicine, projects with youth, the poor, the destitute, and slums—also form part of the missionary edge of the Indian churches.

ROGER E. HEDLUND

Bibliography. R. E. Hedlund and F. Hrangkhuma, eds., *Indigenous Missions of India*; Indian Missions Association, *Languages of India: Present Status of Christian Work in Every Indian Language*; L. J. Joshi, *Evaluation of Indigenous Missions of India*; S. Lazarus, ed., *Proclaiming Christ: A Handbook of Indigenous Mission in India*; L. D. Pate, *From Every People: A Handbook of Two-Thirds World Missions*.

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 indige-

nous 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 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

Interagency Cooperation

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. Tippetts 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.

Tippetts 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 Tippetts'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.

JOHN MARK TERRY

Bibliography. R. Pierce Beaver, ed., *To Advance the Gospel: Selections from the Writings of Rufus Anderson*; M. L. Hodges, *The Indigenous Church*; J. L. Nevius, *Planting and Development of Missionary Churches*; A. Tippetts, *Verdict Theology in Missionary Theory*; M. Warren, ed., *To Apply the Gospel: Selections from the Writings of Henry Venn*.

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 partici-

pants, thereby glorifying the creative God behind them.

TOM A. STEFFEN

Bibliography. L. Bush and L. Lutz, *Partnering in Ministry; The Direction of World Evangelism*, *IJFM* 11:1 (1994); J. H. Kraakevik and D. Welliver, eds., *Partners in the Gospel: The Strategic Role of Partnership in World*; W. Sandy, *Forging the Productivity Partnership*; W. D. Taylor, ed., *Kingdom Partnerships for Synergy in Missions*.

Interdenominational Foreign Mission Association of North America (IFMA). In March of 1917, Paul Groef, a Wall Street broker and member of the board of the South Africa General Mission, called together leaders of key faith missions for the purpose of strengthening effectiveness and outreach. Representatives of the South Africa General Mission (now AFRICA EVANGELICAL FELLOWSHIP), The China Inland Mission (now OVERSEAS MISSIONARY FELLOWSHIP or OMF International), the Central American Mission (CAM International), and the AFRICA INLAND MISSION organized the Interdenominational Foreign Mission Association (IFMA) to enable missions leaders to get together for prayer, fellowship, and the exchange of ideas and information. The other charter members were the Sudan Interior Mission (now the SOCIETY FOR INTERNATIONAL MINISTRIES), the Inland South America Missionary Union (South America Indian Mission), and the Women's Union Missionary Society of America.

From the 1920s to the 1950s, roughly ten new agencies were added to the IFMA each decade. From the 1950s to the 1980s, the number increased to fifteen per decade. From 1981 to 1991, the number jumped by thirty-five members. Current membership comprises over one hundred agencies, representing over ten thousand missionaries sent from North America. Another five thousand from other countries are affiliated with the member agencies.

Mission agencies can maintain one of four levels of relationship with the IFMA: (1) *Association* is reserved for member agencies, with membership requirements including agreement with the basic historical fundamentals of conservative evangelical Christianity and with the IFMA Confession of Faith. Additionally, member agencies are expected to maintain a noncharismatic orientation. (2) *Cooperation* is the level of relationship for all nonmember groups which share the IFMA doctrinal and operational commitment. (3) *Fellowship* is maintained with evangelical groups whose doctrinal or operational stances make cooperation difficult. (4) *Communication* is maintained with groups whose doctrinal stances (such as the inclusivism of the WORLD COUNCIL OF CHURCHES) make fellowship impossible.

Nondenominational, interdenominational, or independent missions have been popularly called FAITH MISSIONS because their financial structures are based on prayer and trust in God to supply financial needs. There is no guaranteed salary for missionaries in faith missions. Most member missions have adopted the principle of "full information without solicitation." While some IFMA members do solicit funds, the IFMA requires of them active faith in God for the provision of needs without strong fund solicitation.

The primary concern of the original founding members of IFMA (e.g., SUD, AIM, CIM) was the unreached inland peoples. Throughout IFMA history, member agencies have been innovative in their efforts to evangelize the HIDDEN PEOPLES of the world; they have pioneered and specialized in such ministries as education, medicine, radio and television, gospel recording, Bible translation, and aviation. The IFMA has focused internally on the need for closer cooperation of the nondenominational mission agencies in these endeavors and externally on presenting a unified front against the encroachment of various forms of theological liberalism.

The first full-time executive officer of IFMA, John Percy, was elected to the office of general secretary in 1956. He was succeeded by Edwin Frizen Jr. in 1963, who was in turn succeeded by John Orme in 1991. The official board has no administrative authority over member missions, but does elect fifteen board members for the purposes of accreditation, networking for special projects, and coordination between churches, schools, and mission agencies.

Among member agencies, the direction of the work in the field is done from the field, not by home directorates or executive staff. Thus individual missionaries have not only a voice, but also a vote in the organization and conduct of mission affairs. In some agencies the missionaries themselves elect the general director and other officers. In others, the board of directors elects the general director.

Nondenominational missions characteristically have been open to cooperation with like-minded evangelical missions. In a number of instances, cooperation has led to mergers. Every three years the IFMA meets with the EVANGELICAL FELLOWSHIP OF MISSION AGENCIES (EFMA) in a joint leadership gathering. The two associations jointly sponsor the annual IFMA/EFMA Personnel Seminar. From 1964 to 1997, the two associations cosponsored the *Evangelical Missions Quarterly* and *Pulse*. In 1966, they cosponsored the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION. Through the executive director of IFMA, communication and relationships are also maintained with the National Association of Evangelicals (NAE), the WORLD EVANGELICAL FELLOWSHIP

(WEF), and other major entities working in world evangelization.

Through their history, the IFMA members have considered both husband and wife as full missionaries. This is in contrast with some boards that have appointed only the husband as a missionary. Among IFMA mission agencies, single women have pioneered in many ministries, including EVANGELISM and CHURCH PLANTING.

Headquartered in Wheaton, Illinois, the IFMA supplies personnel staffs with the know-how for missionary recruitment, selection, and professional development, and business and financial staffs with refresher seminars in management, taxes, and accounting. Other offerings include conferences and small group seminars that enhance leadership and management skills as well as forums enabling mission leadership to stay abreast of world issues and current theological and missiological trends.

JOHN ORME

Bibliography. E. L. Frizen Jr., *75 Years of IFMA: 1917–1992*; J. H. Kane, *Faith Mighty Faith: A Handbook of the Interdenominational Foreign Mission Association*; M. Rupert, *The Emergence of the Independent Missionary Agency as an American Institution, 1860–1917*.

International Conferences for Itinerant Evangelists (Amsterdam 1983, 1086). An amazing step of faith on the part of BILLY GRAHAM, the conference for itinerant evangelists was fully sponsored and well organized by hundreds within the circle of the evangelistic association that bears his name. Graham, however, was not at all sure of the outcome of a conference designed solely to minister to the coming generation of itinerant evangelists worldwide. When it was first conceived, no one was even certain of their numbers, much less how to contact them. Werner Burklin, the German executive of Youth for Christ, was assigned the task of tracking them down by visiting numerous countries and interviewing all sorts of church leaders—always with the request for information on promising young evangelists, women as well as men, who would be most likely to profit from such a gathering. At first, the response was slow, but it gathered momentum and in the end 3,827 came from 133 countries, largely (70 percent) from the non-Western world. More than half were without formal training, and for the majority the conference was their first exposure to evangelists from other countries. It was later discovered that there were at least 10,000 such itinerant workers serving throughout the world.

At the opening session Graham, while promising to avoid heavy theology, set forth four specific goals for the individual conferees: (1) maintenance of the purity of the gospel; (2) adherence to biblical ethics in home life, personal morality,

and financial accounting; (3) cooperation with local churches; and (4) effectiveness in giving evangelistic invitations. From July 12 to 21, 1983, there were two plenary sessions daily, and a myriad of workshops. One warning was blunt: "Avoid being self-appointed gurus, sent by nobody and accountable to nobody." Since the sixth Assembly of the WORLD COUNCIL OF CHURCHES was meeting almost concurrently in Vancouver, Graham's closing address pointedly called on WCC leaders to renew their commitment to biblical evangelism and world mission. Then he turned to the Amsterdam delegates and stressed the indispensables to effective evangelism: a robust prayer life and an unrelenting devotion to Bible study. He confessed that the greatest failure in his life was that he had "spoken too much, studied too little." Hardly had the conference ended when the full-time convention staff began interviewing delegates to conserve the evident gains of this costly venture (\$8.7 million). Many called for a repeat in the near future, and a second conference was convened in 1986.

Having been forced to turn away some 6,000 possible participants at Amsterdam '83, the capacity for Amsterdam '86 was expanded to include 8,160 evangelists and 2,000 other participants. They came from 173 countries, more than any other conference in history at that time. Simultaneous translation was made available in 25 languages, enabled by a team of 112 translators. The primary purpose of Amsterdam '86 was "to encourage, to equip, and to motivate the evangelists of the world" (CT, 1986, 41). In light of the goal, it was appropriate that 78 percent of the participants came from Two-Thirds World countries. The total conference cost was \$21 million, paid for by contributions raised through the Billy Graham Evangelistic Association. In the late 1990s, the BGEA began planning for a final Amsterdam Conference to take place in August of 2000 with an estimated budget of some \$35 million.

ARTHUR F. GLASSER

Bibliography. *Christianity Today* 27 (June 17, 1983): 46–47; (Sept. 2): 28–31, 42–46; 30 (Sept. 5, 1986): 41–43; D. Foster: *Billy Graham, A Vision Imparted: Amsterdam 83, A Pictorial Report*.

International Council for Evangelical Theological Education (ICETE). In a little noticed phenomenon of modern global Christianity, in most parts of the Two-Thirds World the evangelical theological schools have taken the initiative to link themselves in vigorous indigenously directed alliances. Such alliances first began to emerge in the 1960s and early 1970s. In 1980 these continental movements organized themselves into a global federation, now known as the International Council for Evangelical Theologi-

cal Education (ICETE, formerly ICAA). ICETE functions under the auspices of the WORLD EVANGELICAL FELLOWSHIP (WEF). Its constituency includes continental alliances of theological institutions representing all major regions of the world.

In response to the strongly felt needs of their constituencies, most ICETE associations began with, or early developed, accreditation schemes to facilitate academic recognition for their member schools. Most also developed a range of support services, and promoted contact and cooperation among member schools. Most ICETE associations have also embraced nonformal and extension theological education. ICETE itself adopted the "Manifesto on the Renewal of Evangelical Theological Education" (1983, 1990) to encourage fresh approaches. A principal achievement of ICETE since its inception has been the lively intercontinental dialogue fostered through a sequence of international consultations: Hoddesdon, England (1980); Chongoni, Malawi (1981); Seoul (1982); Wheaton (1983); Katydata, Cyprus (1984); Unterweissbach, Germany (1987); Wheaton (1989); London (1991); Bangkok (1993); and Sopley, England (1996). The papers of several of these gatherings are published in an ICETE monograph series, *Evangelical Theological Education Today*.

Evangelical schools in Africa first established an alliance in 1966 under the acronym AEBICAM. In 1970 the Asia Theological Association was formed, and in 1973 what is now the Caribbean Evangelical Theological Association was founded. In 1976 AEBICAM was superseded by the Accrediting Council for Theological Education in Africa (ACTEA), and in 1979 the European Evangelical Accrediting Association was established. In March 1980 these bodies joined with the older (1947) Accrediting Association of Bible Colleges (North America) to form ICETE. Subsequently ICETE has been joined by the South Pacific Association of Bible Colleges (founded 1969) and the Association for Evangelical Theological Education in Latin America (AETAL; founded in 1992 as the successor to AETTE, which was founded in 1968). The first general secretary of ICETE was Paul Bowers from ACTEA. He was succeeded by Robert Youngblood, who was in turn followed by Roger Kemp of Australia.

PAUL BOWERS

Bibliography. W. P. Bowers, ed., *Evangelical Theological Education: An International Agenda*, 2nd ed.; R. Kemp, *ERT* 19:3 (July 1995): 314–15; idem, ed., *Text and Context in Theological Education*.

International Missionary Council (IMC). The International Missionary Council was an outgrowth of the WORLD MISSION CONFERENCE at Ed-

inburgh in 1910. Organized in 1921 under the leadership of JOHN R. MOTT, JOSEPH H. OLDHAM, and A. L. Warnshuis, its purpose was to encourage and assist churches and mission societies in their missionary task, understood as sharing with people everywhere the transforming power of the gospel of Jesus Christ. It hoped to bring about united efforts wherever possible.

Its membership consisted mainly of national and regional interdenominational mission organizations, such as the Committee of German Evangelical Missions and the Foreign Mission Conference of North America. It encouraged the development of national Christian councils in Asia, Africa, and Latin America, in which the churches eventually played a stronger role than the mission organizations. Thus the churches became the centers for planning, rather than the mission structures. It eventually grew to include thirty-eight such councils. The IMC saw itself as a center of information and consultation, thought, and study, holding conferences where the results of research could be shared. It also published the *International Review of Missions*.

At its first meeting in JERUSALEM in 1928, half of the 231 delegates came from Asia, Africa, and Latin America. Some called it the first truly global meeting in history. Its message was basically optimistic despite growing secularism. Theological divergence was evident as the concern for social issues caused some anxiety among conservatives, but its final word was "Our message is Jesus Christ. He is the revelation of what God is and what man through Him may become. In Him we find God incarnate." Seeking to move beyond paternalism, Jerusalem recognized the equality of the "younger churches," a term then coming into use. It also established an international committee on the Christian approach to the Jews.

The 1938 meeting brought 471 delegates, including 77 women, from 70 nations, to TAMBARAM, India, near Madras. A major issue was the relationship of Christianity to non-Christian religions. HENDRIK KRAEMER wrote his preparatory volume, *The Christian Message in a Non-Christian World*, stressing discontinuity between Christianity and other faiths against those who saw value in non-Christian religions as a preparation for the gospel. Resisting some calls for SYNCRETISM, the council reaffirmed the authority of Scripture and the truth and grace of God in Jesus Christ. Other issues addressed were the need to improve the preparation of leadership for the younger churches, and the challenges of communism, nationalism, and secularism. During World War II, the IMC did a magnificent job of gathering resources to care for orphaned European missions in various parts of Asia and Africa, cut off from their homelands and support, making possible their continued

ministry. The WHITBY, Ontario meeting in 1947 was an opportunity for the renewal of fellowship after the war and called all churches to rediscover the nature of their obedience in proclaiming the gospel to a broken and revolutionary world. The slogan "Partners in Obedience" was adopted; it was intended to symbolize the full equality of older and younger churches, to overcome paternalism and dependency, and stress unity.

At WILLINGEN, Germany, in 1952, new theological winds were blowing amidst growing pessimism about the church and its mission in a revolutionary age. The question was asked, What was to be the nature of the missionary obligation of the church as many traditional mission fields were closing and the churches in the West were increasingly aware of the role of churches in mission?

At the 1958 GHANA meeting the Theological Education Fund was launched to upgrade institutions in Asia, Africa, and Latin America. But the most important issue was the decision to merge with the WORLD COUNCIL OF CHURCHES (WCC). JOHN MACKAY and others believed the merger would put mission at the very heart of the WCC. Others, especially MAX WARREN of the CHURCH MISSION SOCIETY, spoke strongly against it. He said that while mission calls for almost infinite flexibility and a readiness to take initiative, official bodies have great hesitation about taking risks. Thus he predicted that the voluntary principle that was so important in missions would be lost with the merger. But WCC leaders promised that mission and evangelism would be central to its life and work. Consequently, in 1961 the IMC became the COMMISSION ON WORLD MISSION AND EVANGELISM (CWME) of the World Council of Churches. Its stated purpose was "to further the proclamation to the whole world of the gospel of Jesus Christ to the end that all men may believe and be saved."

However, for reasons having to do both with structure and theology, the CWME disappeared in the 1990s, becoming a subunit in Programme Unit No. 2 (Churches in Mission, Health, Education, and Witness) of the WCC. The CWME, the successor to the IMC, no longer exists as a separate entity.

PAUL E. PIERSON

Bibliography. H. Hoekstra, *The World Council of Churches and the Demise of Evangelism*; R. W. Hogg, *Ecumenical Foundations*; S. Neill, and R. Rouse, eds., *A History of the Ecumenical Movement*; R. K. Orchard, ed., *The Ghana Assembly of the IMC, 1957–58*; C. W. Ranson, *Renewal and Advance*.

Japanese Mission Boards and Societies. Japan's Christian missionary outreach—surprisingly substantial for a country whose Christian population remains at about 1 percent of the total—can

be connected to its historical position in relation to other countries. In the pre-World War II period Japanese Christian missionaries went out to various colonies within the expanding Japanese Empire (e.g., Taiwan) after its 1894–95 victorious war with China, to Korea after its annexation in 1910, then to protectorates granted by the League of Nations after World War I (e.g., parts of Micronesia). In other words, Japanese churches sent missionaries to work within Japanese-controlled domains.

The current period of missionary outreach is very much associated with Japan's postwar economic growth, beginning in the 1960s. The United Church, Overseas Medical Co-operative Service, Holiness Church, and Evangelical Missionary Society spearheaded the earlier postwar efforts. Much of this outreach was to Japanese people living abroad. Currently there is more of an international quality to the missions movement, in terms both of the sending-equipping agencies in Japan and of the places in which the 269 (1993) missionaries from Japan are working. Various international mission boards and societies have offices in Japan (e.g., Wycliffe) for raising up personnel, finances, and prayer support. There are organizations for coordinating communication between mission agencies and throughout the Christian community in Japan. There are interdenominational missionary training centers (e.g., Immanuel Bible Training College in Yokohama), at least one of which is associated with an accredited university (Tokyo Christian University in Chiba). Some boards and societies partner with churches in specific areas (e.g., Africa, the Philippines, Australia). Some focus on ecumenical partnership, while others emphasize social issues such as peace and hunger.

J. NELSON JENNINGS

Bibliography. L. M. Douglas, ed., *World Christianity: Oceania*; OW; J. H. Kane, *A Global View of Christian Missions: From Pentecost to the Present*; R. V. J. Windsor, ed., *World Dictionary of Missionary Training Programs*, 2d ed.

Jones, Eli Stanley (1884–1973). American missionary to India. Born in Maryland, Jones went to India under the Methodist Missionary Board in 1907. By 1930 his appointment was expanded to "evangelist-at-large for India and the world." Following his initial service as pastor of an English-speaking congregation in Lucknow and then work among the outcastes, Jones changed his focus to evangelizing the upper-caste intellectuals. It was in this context that he emerged as a leading advocate of indigenizing, or Indianizing, the gospel message. For Jones this involved both de-Westernizing the gospel and immersing it in Indian cultural and philosophical forms and structures. He drew a sharp distinc-

tion in his view of evangelism between the message of Christ and the Western institutional church. His first book, *The Christ of the Indian Road* (1925), expounded the need to present Christ in an Indian setting—to give Christ to India and India to Christ. Two of his notable adaptations for indigenized evangelism were the Round Table philosophical discussions with Indian intellectuals and the establishment of Christian ashrams (adapted from the Hindu communities or “families”). During his missionary career, Jones’ view of evangelism evolved from the individualistic-conversion emphasis of his Wesleyan-Holiness heritage to a blend of individual conversion and the redemption of social, economic, and political structures. Thus, E. Stanley Jones’ missionary legacy is that of an ardent evangelist, a protoliberationist, a vocal ecumenist, and an innovative indigenizer.

DONALD R. DUNAVANT

Bibliography. E. S. Jones, *The Christ of the Indian Road*; idem, *Christ at the Round Table*; R. W. Taylor, *The Contribution of E. Stanley Jones*.

Kane, J. Herbert (1910–92). American missiologist and missionary to China. Born in Canada and later naturalized as an American citizen, Herbert Kane graduated from Moody Bible Institute in 1935. He and his wife Winifred went to China in 1935 with the CHINA INLAND MISSION (CIM). After language study, the Kanes were assigned to Fouyang in Anhui province where they spent most of their missionary career. Under Kane and his missionary and Chinese colleagues Fouyang became one of the most spiritually productive areas of the CIM work. The Kanes remained in China during much of the Japanese occupation, but were finally evacuated in 1945. They returned to China in 1946, but again needed to evacuate in 1950 after nineteen months under communist domination.

After his return from China, Kane received further education (B.A. Barrington College; M.A. Brown University) and then began a career teaching missiology at Barrington College (1951–63), Lancaster Bible College (1963–67), and Trinity Evangelical Divinity School (1967–80). Barrington College conferred the honorary degree of Doctor of Humane Letters on him in 1971.

Kane served as president of the AMERICAN SOCIETY OF MISSIOLOGY (1976) and authored over ten books on missions, the most noted being *Understanding Christian Missions*. These activities and his teaching expertise led his colleagues to describe him as having “an encyclopedic knowledge of missions.”

RALPH R. COVELL

Bibliography. J. H. Kane, *IBMR* 11:3 (July 1987): 129–32; idem, *Twofold Growth*.

Kimbangu, Simon, (1889–1951). Zairian Independent church founder. The Church of Jesus Christ on Earth though the Prophet Simon Kimbangu (EJCSK), largest of the several thousand AFRICAN INITIATED CHURCHES, is the result of only three months of public ministry by Simon Kimbangu. A Baptist catechist and evangelist when God called him to a healing ministry, Kimbangu initially resisted and fled from his home to Kinshasa. Through circumstances God drew Kimbangu back to his home area, and in 1921 again called him to heal. This time Kimbangu responded, and was promptly accused of being a sorcerer by a woman he had healed. Changing her mind after hearing his explanation of what had happened, she helped spread the news of what God had done. Within two months people were coming by the thousands, leaving jobs, emptying hospitals, and even bringing bodies of the dead to be raised.

While missionaries on the scene reported few genuine healings, within three months of the initial healing the Belgian authorities were so worried about the crowds that they issued a warrant for Kimbangu’s arrest. Kimbangu eluded them for three months before giving himself up. His initial death sentence was commuted to life imprisonment in part at the urging of missionaries. Kimbangu spent the rest of his life as a model prisoner, dying in 1951. The EJCSK, not officially recognized until 1959, is estimated to be over 5 million strong. It is led by Kimbangu’s youngest son, and is an example of a contextualized denominational framework that missionaries would do well to study.

A. SCOTT MOREAU

Bibliography. M. L. Martin, *Kimbangu: An African Prophet and His Church*; G. Molyneux, *African Christian Theology: The Quest for Selfhood*.

Korean Mission Boards and Societies. The story of church growth in Korea has been well known throughout the world, but its missionary work has not been as widely reported. From the beginning, the Korean church has been a missionary church, particularly since the Presbyterian Church in Korea was set up as a self-governing, independent church in 1907. As of March 1998, there were over 5,800 Korean missionaries in 152 countries (Kim, 1988, 6).

Rise of the Missionary Movement in the Korean Church. In 1907, during the culmination of Korea’s first great awakening, seven men were ordained by the first Presbyterian Church in Korea and one of them, Ki-Poong Yi, was sent as a missionary to the Island of Quelpart (Chaejudo) in 1907. In 1909, Suk-Jin Han was sent to Japan, and three ordained missionaries were sent to Shantung, China in 1913 (Rhodes, 1934, 392–95): Tai-Ro Park, Pyung-Soon Sa, and Young-Hoon

Kim. Also, the Korean church did the work of missions in such places as Siberia, Hawaii, Mexico, Mongolia, Manchuria, and America, working with both the Korean diaspora and the nationals, in spite of losing their sovereignty, language, and names and suffering severe persecution under Japanese Colonial Rule (1907–45). From 1902 to 1945, the Korean church sent a total of 120 missionaries.

The contemporary face of the Korean church and its involvement in missions has gone through a drastic change from those early days. The Korean War (1950–53) divided Korea and the strength of Korean Christianity moved from North to South. Samuel I. Kim has noted that from 1953 to 1976 there were a total of 234 missionaries sent from South Korea, working in Thailand, Taiwan, Japan, Vietnam, Hong Kong, Indonesia, Pakistan, Nepal, Ethiopia, Okinawa, Brazil, Mexico, Argentina, Brunei, and America (1976, 124). But it was not until the early 1980s that there was an explosive increase in the number of Korean Christians sent as missionaries. The *Antioch News* documents the explosion of numerical growth of Korean missionaries sent by denominations, local churches, and para-church and mission organizations (excluding those sent to America; Kim, 1998, 6). The numbers increased from 323 in 1982, to 1,645 in 1990, 3,272 in 1994, and 5,804 in 1998.

With this rapid growth has come the dilemma of how Koreans can most effectively be trained and enabled to work with other missionaries for the kingdom and the task of world evangelization.

Issues of Concern and the Korean Missionary Effort. There is no doubt that Korean Christians have a strong evangelistic spirit. They want to plant churches and do missions. But too often their understanding of missions is limited to “soul saving” and the ministry of the Word. Korean missionaries need a better balance of both the ministries of the word and deed, without making a sharp separation between the two. But to do this requires that Koreans think again about the place of God in missions, or the theology of missions.

Second, with the explosion of growth in numbers of Korean missionaries since the early 1980s, too many missionaries have been sent without being properly selected or trained. There is an urgent need to give immediate attention to this deficiency in working with missionary candidates, moving them from their monocultural background to being cross-cultural people.

Third, it is sad to see how the abundance of finances has kept many Korean Christians from a childlike dependence on God in their ministry and from cooperating with other missionaries,

denominations, and churches in their missionary efforts. Korean missionaries tend to use their finances to recruit nationals and new converts to work together in evangelizing and planting churches. However, they may do so at the cost of corrupting these “innocent” people, a reality observed earlier by JOHN L. NEVIUS in China and more recently seen in the Philippines.

Finally, the early Korean missionaries cooperated and worked together with the Western missionaries and the host churches as partners. Presently, however, there are a growing number of Korean missionaries who work independently with little or no consultation with other missionaries and national churches in their location of ministry. Missionaries of all nations need each other, and Korean missionaries in particular must learn (or perhaps relearn) to partner and to work cooperatively for the kingdom.

The Korean church, as a missionary church, can make great and unique contributions to the missionary movement of the church in the twenty-first century if it can solve these dilemmas.

TIMOTHY KIHU PARK

Bibliography. C. K. Kim, ed., *Antioch News*, 3:22 (March 1988); S. I. Kim, *New Forces in Missions*, pp. 121–30; H. A. Rhodes, ed., *History of the Korea Mission: Presbyterian Church U.S.A. 1884–1934*.

Kraemer, Hendrik (1888–1965). Dutch ecumenical leader, missiologist, and missionary to Indonesia. Born in the Netherlands, Kraemer lost both parents by the age of twelve and was raised in an orphanage. Through independent Bible study he experienced a personal conversion to Christ, and at sixteen decided to become a missionary. After study in Egypt, he served with the Dutch Bible Society in Indonesia.

Kraemer returned to accept a position at the University of Leiden (1937–47). During this period he was very active in Dutch church life, to the point of being a hostage under the Nazi occupation. Later he became the first director of the Ecumenical Institute in Bossey (near Geneva). After his retirement he was guest lecturer at Union Theological Seminary in New York for a year (1956–57).

Kraemer is remembered both as a pioneer with a vision and as a scholar. His book *Christian Message in a Non-Christian World* had profound influence on twentieth-century missiology. Although he was a true scholar in the fields of Eastern languages, Islam, and the history of religions, his legacy is as a missionary and a missionary theologian whose awareness of the problematic nature of present and future Christian missions and interfaith dialogue was sharper and far more advanced than that of his contemporaries.

STEPHEN HOKE

Bibliography. L. A. Hoedemaker, *ML*, pp. 508–15; H. Kraemer, *From Missionfield to Independent Church*; *Ecumenical Review* 18 (Jan. 1966): 96–99.

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 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 continent. 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 ex-

tend 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-worshipping 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 inter-

faced 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. 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 Asuza 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 “Protestant” 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 transcendental 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 celebra-

tion 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 manifested 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 *hispani-*

dad (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.

WILLIAM DAVID TAYLOR

Bibliography. M. Berg and P. Pretiz, *Spontaneous Combustion: Grass-Roots Christianity Latin American Style*; E. L. Cleary, and H. Stewart-Gambino, eds., *Conflict and Competition: The Latin American Church in a Changing Environment*; E. Dussell, ed., *The Church in Latin America, 1492–1992*; The Economist Intelligence Unit, *Economist Country Profiles*; G. Gustavo, *A Theology of Liberation: History, Politics and Salvation*; rev. ed. P. Johnstone, OW; D. Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America*; E. A. Núñez and W. D. Taylor, *Crisis and Hope in Latin America: An Evangelical Perspective*, rev. ed.; D. Stoll, and V. Barrard-Burnett, eds., *Rethinking Protestantism in Latin America*.

Latin American Mission Boards and Societies.

Very early after the arrival of evangelicals in Latin America a missionary impulse among Latin Americans took them as missionaries to remote areas of their countries as well as to other countries and continents. The roots of missionary work in pietist and revivalist movements emphasized the priesthood of all believers and created structures that facilitated it, in open contrast to the priest-centered life of predominant Roman Catholicism. There are records of spontaneous missionary activity of Chileans from the Methodist Pentecostal revival of 1911, going as missionaries to Argentina beginning in 1925. Argentinean Baptists sent Maximino Fernández as a missionary to start work in Paraguay in 1919. Puerto Rican Baptists sent Santiago Soto-Fontánez as a missionary to El Salvador, and Eduardo Carlos Pereyra from Brazil crusaded for the cause of missions among Presbyterians in his country. These cases are examples of two missionary patterns that originated in Latin America. First, the migration pattern to and from neighboring countries became a vehicle used by tentmakers as a way of carrying on missionary work. This has developed significantly in recent years, when for political or economic reasons thousands of Latin Americans have emigrated to North America, Europe, and Australia, or have gone as technicians and professionals to work in the Muslim world. There are thousands of evangelicals from Latin America working in Japan, many of whom get involved as missionary volunteers in that country. Second, organized denominational mission boards following the model of North American missions developed especially in Argentina, Puerto Rico, Mexico, and Brazil. Mainly denominations that were financially strong and well organized have managed to continue this model.

After World War II, a large number of conservative evangelical faith missions came to Latin

America and some of them created a third pattern for the channeling of missionary vocations among Latin Americans. Organizations such as the Latin America Mission, Wycliffe Bible Translators, Operation Mobilization, and Youth with a Mission incorporated Latin Americans into their international mission force, generally relying on North American or European funds and leadership. Student movements associated with the International Fellowship of Evangelical Students (IFES) pioneered missionary conventions to challenge students to become involved in missions in their own countries or abroad. The First Latin American Missionary Congress gathered five hundred university students and graduates from all over Latin America in Curitiba, Brazil, in January 1976. Sponsored by the IFES related *Alianza Bíblica Universitaria do Brasil* (Inter Varsity of Brazil), this congress produced the “*Declaração de Curitiba*” (a missiological manifesto) and several of the participants volunteered for missionary service in rural Latin America, Angola, and Italy. Operation Mobilization was also active in providing vision and missionary education to Latin American young people, recruiting selected volunteers for work and travel in the ships *Doulos* and *Logos*. Mexican university graduates related to these movements started “*Proyecto Magreb*,” later on “PM International,” to reach the Muslim world from a base in Spain. In July 1987, several organizations and individuals sponsored COMIBAM in São Paulo, Brazil. COMIBAM and the Latin American Theological Fraternity are working successfully to bring missiological components into theological education. Even churches and countries that went through critical days because of political violence have been the source of a missionary thrust such as AMEN (Evangelical Association for Mission to the Nations) in Peru, an indigenous faith mission that sent missionaries to England and France in the 1970s and used “Kerygma”—a folk music team—to generate interest and funds for their venture. Indigenous sending agencies have also developed in Costa Rica and Guatemala. In this fourth pattern, leadership, funding, and management is entirely in Latin American hands though funds may also be raised from churches planted by its missionaries in North America and Europe. There are an increasing number of Latin American missionaries going to Spain either to work there or to use it as a base and training ground to prepare missionaries to Muslim countries of North Africa and Central Asia. Research completed in late 1977 shows a total of four hundred Latin American mission sending agencies and approximately four thousand missionaries.

In recent years Roman Catholics have intensified the promotion of missionary vocations through Missionary Congresses that meet every

other year. This has been coordinated by DEMIS, the Missions Department of the Conference of Latin American Bishops (CELAM). Among Catholic missiologists there is concern because while almost 50 percent of the Catholics of the world live in Latin America, only 2 percent of their total missionary force comes from that region. The Comboni order from Italy has been the most active in missionary education and promotion. Some of the problems of channeling missionary fervor into action that Protestants face are solved among Catholics through the traditional missionary orders such as Jesuits, Franciscans, and Dominicans. These are truly international in membership, leadership, and fund raising, and facilitate the inclusion of Latin Americans in their ranks, in order to do missionary work in other parts of the world.

SAMUEL ESCOBAR

Bibliography. W. D. Taylor, ed., *Internationalizing Missionary Training*; J. D. Woodberry, C. Van Engen, and E. J. Elliston, eds., *Missiological Education for the 21st Century*.

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 invalided 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

Bibliography. W. R. Hogg, *ML*, pp. 416–27; K. S. Latourette, *The History of Christian Missions in China*;

idem, *History of the Expansion of Christianity*, 7 vols.; idem, *Beyond the Ranges: An Autobiography*.

Lausanne Congress II on World Evangelization (Manila, 1989). Three thousand five hundred and eighty-six church and mission leaders from 190 countries gathered in Manila, the Philippines, in July 1989, for Lausanne II, the second International Congress on World Evangelization convened by the Lausanne Committee for World Evangelization. Compared to Lausanne I, participants at Manila tended to be younger (over half were under forty-five years of age) and included more women (25 percent). For most participants, it was their first international congress.

However, many of the fundamental issues discussed at Lausanne I were also discussed at Lausanne II. For example, reaching the poor; internationalization of cross-cultural ministries; universalism in a pluralistic society; the nature of the gospel and social concern.

Lausanne II was strongly influenced by politics in China and Russia in ways that were not present at Lausanne I. Seventy Russians and other leaders from Central Europe were full of optimism about the work of the gospel in their countries. On the other hand, the Chinese delegates were represented by a section of empty chairs. At the last minute, China had refused papers for 300 pastors to visit Manila. Lausanne II produced a declaration on the "Beijing Massacre."

Another strong emphasis at Lausanne II was the presence of the "AD 2000 Movement," leaders of which predicted that 50 national "AD 2000 Plans" would emerge from the congress, and 100 such plans by 1995. At the same time, congress participants discussed the hurdles standing in the way of world evangelization: lack of workers, lack of prayer, government pressures, war, suffering, poverty, traditional religions, illiteracy, and animism.

There were 53 major speeches and 450 workshops on the program, plus countless video presentations. In addition to plenary sessions, there were 90 special interest tracks, plus country and regional meetings. Participants were asked to sign "The Manila Manifesto" at the conclusion of the congress. This document largely reflected the earlier Lausanne I document, "The Lausanne Covenant."

JIM REAPSOME

Lausanne Congress on World Evangelization (1974). The First International Congress on World Evangelization convened in Lausanne, Switzerland, in July 1974. For ten days, 2,430 participants and 570 observers from 150 countries studied, discussed, and fellowshiped around the church's evangelistic and missionary mandate. Invitations were extended on the basis of

Lausanne Movement

seven for every one million Protestants in the country, plus two for every ten million unreached people in the country. For example, India received seventy invitations in the first category and 150 in the second. The United States had by far the largest representation (more than 500), plus innumerable American missionaries representing countries where they worked.

The Congress Convening Committee included 168 men and 5 women from 70 countries. Each country had its own national advisory committee to select participants. They were approved by the Congress Planning Committee, made up of 28 men and one woman from 17 countries (10 of them from the U.S.). Officially invited visitors included some Roman Catholics and administrators from the WORLD COUNCIL OF CHURCHES. The congress operated on a \$3.3 million budget. Evangelist BILLY GRAHAM put his prestige, influence, and organization behind the congress.

Participation began months before the congress convened. Eleven major papers were circulated in advance and comments solicited. Those who gave papers responded in their presentations. Small group discussions were organized under four major divisions: (1) national strategy groups; (2) demonstrations of evangelistic methods; (3) specialized evangelistic strategy groups; and (4) theology of evangelization groups.

The plenary program was built on seven "Biblical Foundation Papers" and five "Issue Strategy Papers." There were seven other major addresses, three panels, two special multimedia programs, and a closing communion service. Among the major speakers were Billy Graham, JOHN R. W. STOTT, Susumu Uda, DONALD MCGAVRAN, Harold Lindsell, RENÉ PADILLA, Michael Green, GEORGE PETERS, RALPH WINTER, Gottfried Osei-Mensah, PETER BEYERHAUS, Samuel Escobar, Malcolm Muggeridge, FRANCIS SCHAEFFER, Henri Blocher, and E. V. Hill.

Participants were asked to sign a 3,000-word document, "The Lausanne Covenant." Early on, it had been submitted in draft form and revisions requested. Hundreds of submissions were made by individuals and delegations. By adjournment, 2,200 participants had signed it. A poll of participants showed that 86 percent of the 1,140 who responded favored post-congress fellowship, and 79 percent favored the appointment of a "continuation committee" of 25 people. This committee evolved into The Lausanne Committee for World Evangelization.

JIM REAPSOME

Lausanne Movement. The Lausanne Committee for World Evangelization (LCWE) was organized following the LAUSANNE CONGRESS ON WORLD EVANGELIZATION in Lausanne, Switzerland, in 1974. It is an international movement committed to encouraging Christians and

churches everywhere to pray, study, plan, and work together for the evangelization of the world.

The congress in Lausanne was called by American evangelist BILLY GRAHAM. Some 2,300 Christian leaders from 150 nations, representing a wide cross-section of denominational affiliations, attended the congress. The congress produced an influential document, "The Lausanne Covenant," and authorized the Lausanne Continuation Committee to continue the work begun at the congress. This committee became the Lausanne Committee for World Evangelization. Subsequently, LCWE convened another consultation in Pattaya, Thailand, in 1980, and held "Lausanne II" in Manila in 1989.

LCWE believes that: (1) cooperation and sharing are better than competition; (2) the whole gospel includes demonstration by deeds as well as proclamation by words; (3) biblical theology and mission strategy must be consistent; (4) its own neutrality creates space for all evangelicals to work together, regardless of their church or faith tradition.

LCWE is a volunteer network of individuals and groups that affirm "The Lausanne Covenant," and are committed to support the work of world evangelization, wherever it is done in a way that is true to the Bible. Its network includes some thirty committees in different countries and regions of the world. It is supported financially by people in its network, and by the gifts of those who believe in its work.

LCWE organizes small international consultations on subjects that are critical to completing the task of world evangelization. More than thirty such consultations have brought together key people to achieve an approach that is both biblical and strategic. More than fifty regional, national, and international conferences have been held in response to expressed needs.

Publications have included a number of papers and books on subjects pertinent to world evangelization, as well as a quarterly magazine, *World Evangelization* (now discontinued), which includes news and analyses of current issues arising for those who want to make Christ known to the world. *Making Christ Known. Historic Mission Documents from the Lausanne Movement, 1974-1989*, edited by JOHN STOTT, was published in 1997.

More recently, LCWE sees itself as the "Barnabas factor" in the church. As such, it encourages churches to (1) trust new and younger leaders; (2) undertake work among people different from themselves; and (3) stay with people who have different ideas until they find each other in a new way.

The long-term staying factor in the movement has been "The Lausanne Covenant." It has been translated into more than twenty languages. It

has been adopted by hundreds of churches and parachurch agencies as their basis of operations and cooperation. It has led to the formation of a number of national and regional movements in Europe, Asia, Australia, Africa, North America, and Latin America. It has stimulated many cooperative movements, mostly ad hoc, short-term, and noncompetitive. It has spun off related movements such as the Lausanne Consultation on Jewish Evangelism and the Chinese Coordinating Committee for World Evangelization. It has been the basis for a variety of consultations, the findings of which have been published as "Lausanne Occasional Papers."

The issues addressed by the covenant in 1974 are still very much alive in the world of church and missions at the end of the century. For example: (1) the relationship of evangelism and social concern; (2) unity, diversity, and cooperation among Christians; (3) the uniqueness of Christ; (4) the validity of missions; (5) the work of the Holy Spirit in evangelism; (6) religious liberty and human rights; (7) the relationship of the gospel to culture.

LCWE's organizational structure is made up of what it calls "the current partners of the Lausanne Movement." This international grassroots committee includes members from Argentina, Asia, Australia, Bulgaria, Canada, Denmark, England, Estonia, Europe, Finland, France, Germany, Ireland, Italy, Kenya, Korea, the Netherlands, Nigeria, Norway, Scotland, Spain, Sweden, the United States, and Wales.

International structures include the Chinese Coordinating Committee for World Evangelization, the Health and Healing Network, the Jewish Committee, and the Tentmakers Exchange. Special interest members include the Intercession Working group, the Theology and Strategy Working Group, and groups focusing on disabled people, women, strategic evangelism partnerships, research, tentmakers, and information technology (www.lausanne.org).

JIM REAPSOME

Liberation Theologies. Any attempt to provide an overview of liberationist missiology must recognize the variety of movements labeled under that rubric. Each broad category of liberation "theology"—Latin American, African, Asian, or North American Black, Hispanic, or Feminist—also manifests internal diversity among its leading exponents and practitioners and has its own history of development. In addition, different movements of liberation theology have been openly critical of one another, pointing to perceived limited perspectives and commitments. The questioning of Latin American and Black liberation theology's sensitivity to gender issues by feminist and womanist theologians is an example of this mutual challenging. This diversity

does not negate, however, the reality of a significant degree of commonality among liberation theologies (Hennelly). The following discussion will focus primarily on Latin American liberation theology as representative to some degree of the larger concerns of these several movements.

Fundamental Commitments. To comprehend the particular orientation and contributions of liberationist missiology requires an appreciation of its fundamental commitments. Above all else, liberation theologies highlight systemic issues of injustice and attempt to speak for the oppressed within a given context. The particular issues and groups, of course, are defined by the brand of liberation theology under discussion; accordingly, concern can center on socio-economic class, race, and/or gender. In Latin America, special attention has been given to the first of these.

The serious consideration of the Latin American social context for missiological reflection and action has sought to provide a comprehensive framework from which to define and evaluate the mission of the church. For example, the histories of the Roman Catholic Church and Protestant denominations and missions are located within the economic and political trajectories of Latin America in order to discover either complicity and oppressive regimes and systems or the models of service to the masses of the poor (Dussel; *see* POVERTY). The social sciences (including diverse elements of certain types of MARXISM) assume an important role in the analysis of the Latin American context and in the articulation of visions of an alternative social and ecclesiastical reality. In contrast to more traditional approaches, the doing of liberation theology begins from the perspective of the weak. This starting point from the "underside of history" and the "preferential OPTION FOR THE POOR" determines how the mission of the people of God is subsequently defined and evaluated (Ellacuria and Sobrino).

Key Themes. A particular interpretation of the concept of the KINGDOM OF GOD is foundational to liberationist missiology. The kingdom is an eschatological hope of total liberation that is realized in part today within history, wherever some sort of freedom from oppression is concretely achieved. The interpretation of other theological and biblical items coheres with this point of view. The historical Jesus is the basis of the PRAXIS of mission: his preaching of the kingdom of God, his earthly ministry to the marginalized (*see* MARGINAL, MARGINALIZATION), his death and resurrection are pointers to the virtue of self-sacrifice and the divine vindication of his solidarity with the poor. The mission of the church, then, has the example of Jesus to follow in its own striving to proclaim and incarnate the good news of God's commitment to the poor. The church, although it is not itself the kingdom, must be

both the place where the reign of God is visible, as well as an active participant with other human beings in the partial realization of that kingdom in the here and now. In other words, the church is to be both its sign and servant.

The concentration on the context has not meant an abandonment of the mystical elements of Christian faith or of the issue of the eternal fate of the human soul. Yet, these topics are redefined in line with liberation theology's social and ecumenical orientation. Evangelization is linked to the sharing of the liberating word and life of God's kingdom of justice.

The Scope of Mission. According to liberation theology, the mission of the people of God must begin within the church. The church needs to be evangelized by the poor in the sense that it should judge whether its ethos, message, liturgy, and structures reflect the divine obligation to society's exploited. In Latin America, especially in Roman Catholic circles, this liberationist concept of the nature of the church generated a new formulation of Christian communion, the base ecclesial communities. This way of being the church was to be the catalyst for fulfilling the calling to be the instrument of the kingdom of God within the world (Boff; Cook, 150–56). Mission, therefore, is all-encompassing. The church is to reshape itself even as it reaches into the surrounding society.

The Future of Liberation Theologies. Much has changed in Latin America over the last decade, causing liberation theologians to reassess their understanding of the context and the church's mission. The failure of the Sandinistas to rebuild Nicaragua, the inability of the continent's other revolutions to establish a different socio-economic reality, and the global collapse of Marxism are among a number of factors that have forced liberationists to reconsider the church's task in the world.

On the one hand, some liberationists claim that the emerging capitalist hegemony underscores even more the themes that liberation theology has always championed, even if socialism no longer appears to be a viable option (*see also* ECONOMICS). The poor are becoming poorer, and the powerful nations continue to take advantage of the less fortunate. In addition, these circumstances provide the opportunity to probe other dimensions of mission (such as popular or FOLK RELIGION, ECOLOGY, and indigenous rights), as well as to join with other groups who are being pushed to the periphery in the global economy (Cook, 245–76; Irarrazaval).

Nevertheless, others are less sanguine about the future. Berryman details how liberation hopes in Central America broke down. He discloses how insignificant were the numbers of those actually involved in the base communities and admits that this minority voice, though im-

portant, tended to be elitist and idealistic and misread the heart of the poor. What remains for mission in the new situation are more limited pastoral projects of solidarity among those who suffer (Berryman, 1994). At the same time, Berryman studies the phenomenon of the burgeoning evangelical presence in Latin America. While critical of some of what he sees, Berryman recognizes that evangelicalism has been able to tap into the deeply felt needs of the masses and sometimes exhibits some of the same social concerns as liberation theology, even if these are manifested differently. Any rethinking of liberationist missiology cannot ignore this evangelical component of Latin American religious life (Berryman, 1994, 145–218; 1996).

M. DANIEL CARROLL R.

Bibliography. P. Berryman, *Stubborn Hope: Religion, Politics, and Revolution in Central America*; idem, *Religion in the Megacity: Catholic and Protestant Portraits from Latin America*; L. Boff, *Church: Charism and Power—Liberation Theology and the Institutional Church*; G. Cook, ed., *New Face of the Church in Latin America: Between Tradition and Change*; E. Dussel, ed., *The Church in Latin America, 1492–1992*; S. Escobar, *Themelios* 19:3 (1994): 15–17; I. Ellauria and J. Sobrino, eds., *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*; A. T. Hennelly, *Liberation Theologies: The Global Pursuit of Justice*; D. Irarrazaval, *Missiology* 25:1 (1997): 61–68.

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 (*martyros*). 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 *martyreo*. 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."

J. RAY TALLMAN

Bibliography. R. Daniel, *This Holy Seed*; S. Bergman, *Martyrs: Contemporary Writers on Modern Lives of*

Faith; J. Hefley and M. Hefley, *By Their Blood: Christian Martyrs of the Twentieth Century*; WCE.

McGavran, Donald A. (1897–1991). American missionary to India and founder of the CHURCH GROWTH MOVEMENT. McGavran was born in India of missionary parents. Influenced by the STUDENT VOLUNTEER MOVEMENT, he returned to India in 1924 to serve with the Disciples of Christ in a variety of missionary capacities: educator, field executive, hospital administrator, evangelist, Bible translator, church planter, and researcher. Passionately interested in the causes of church growth, McGavran studied this issue first in India, then in a variety of other places.

Returning to the United States in 1957, McGavran established the Institute of Church Growth in Eugene, Oregon, where he was joined by Australian anthropologist ALAN TIPPETT. From 1964 to 1980, he published his ideas in the *Church Growth Bulletin*, which he founded. In 1965, he became founding dean of the School of World Mission of Fuller Theological Seminary, which provided a forum to popularize his ideas. McGavran advocated a return to classical mission with its stress on evangelism and church planting. He underscored the importance of employing the social and behavioral sciences as missiological instruments. Many of the theses written by his students were published and disseminated widely among the mission community.

In his writings, McGavran sought to identify the factors that facilitate and those that impede church growth. Investigating various PEOPLE MOVEMENTS within society, he used his findings to identify principles for church growth. McGavran also emphasized the importance of allowing persons to become Christian without forcing them to cross cultural barriers (see HOMOGENEOUS UNIT PRINCIPLE). He was committed to the establishment of a church movement within every segment of the human mosaic.

McGavran was also instrumental in restructuring the EVANGELICAL MISSIOLOGICAL SOCIETY. He continued to teach on a reduced schedule and to write extensively until the end of his life.

KEN MULHOLLAND

Bibliography. D. A. McGavran, *The Bridges of God*; idem, *Why Churches Grow*; idem, *Understanding Church Growth*, 3rd ed.

Melanesia. Melanesia, MICRONESIA, and POLYNESIA 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 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.

DOUGLAS MCCONNELL

Bibliography. C. W. Foreman, *The Island Churches of the South Pacific*; D. Hilliard, *God's Gentlemen: A History of the Melanesian Mission, 1849-1942*; K. S. Latourette, *A History of the Expansion of Christianity*, vol. 5; Melanesian Institute, *Point*; G. W. Trompf, *Melanesian Religion*; C. J. Upton, *EB*, 5:864-70; D. L. Whiteman, *Melanesians and Missionaries*.

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 American 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'is 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 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 politi-

cal 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 Castillian 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 example 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 re-

gretfully 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 Jerusalem 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 BAHÁ'Í 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

Bibliography. Y. Ben-Arieh, *The Rediscovery of the Holy Land in the Nineteenth Century*; R. B. Betts, *Christians in the Arab East. A Political Study*; S. P. Colbi, *A History of the Christian Presence in the Holy Land*; J. S. Conway, *Holocaust and Genocide Studies* 1 (1986): 127-46; K. Cragg, *The Arab Christian. A History in the Middle East*; R. T. Handy, ed., *The Holy Land in American Protestant Life 1800-1948. A Documentary History*; N. A. Horner, *A Guide to Christian Churches in the Middle East*; S. M. Jack, *Journal of Religious History* 19 (December 1995): 181-203; S. H. Moffett, *A History of Christianity in Asia*.

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 Silvano 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 pow-

erless 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.

EBBIE C. SMITH

Bibliography. C. E. Arnold, *Ephesians: Power and Magic*; idem, *Powers of Darkness*; D. Bridge, *Signs and Wonders Today*; J. Dawson, *Taking Our Cities for God*; N. Geisler, *Signs and Wonders*; P. G. Hiebert, *Anthropo-*

logical Reflections on Missiological Issues; D. Powlison, *Power Encounters*; E. Rommen, ed., *Spiritual Power and Missions*; T. M. Warner, *Spiritual Warfare*; C. P. Wagner, *Engaging the Enemy*; C. P. Wagner, and F. D. Pennoyer, eds., *Wrestling with Dark Angels*.

Mission on Six Continents. The COMMISSION ON WORLD MISSION AND EVANGELISM (CWME) of the WORLD COUNCIL OF CHURCHES held its first world conference at MEXICO CITY in December 1963. It affirmed that the old unidirectional model of Westerners sending and non-Westerners receiving missionaries was past. Disavowing the antiquated paternalistic structures, the CWME declared under the caption "mission in six continents," that the emphasis should be that God's mission could now originate from every part of the world. Every part of the world had been implanted with the church and therefore was capable of sending mission agents to any other part of the world. Mission belonged to the essence of the church, and the paganism (or neo-paganism) of the West constituted as much a mission challenge as the paganism of countries far away from the West ever did. Indeed, the Western world now needed to realize what non-Western Christians could do to help its people find meaningful faith in God.

The new theological emphasis alerted the church in every continent to recognize its missionary calling within its own environment. It challenged the traditional one-way traffic in mission and denied that Westerners were the most authentic representatives of Christian belief, life, and practice. As JOHANNES VERKUYL pointed out, it discarded the distinction between mission (in distant lands) and evangelism (in one's own land) and challenged churches everywhere to focus on the one world, which is in need of the gospel. An assumption here was that PARTNERSHIPS and reciprocity are to characterize relationships between Christians from all parts of the world.

The slogan was a milestone of twentieth-century mission theology. It maintained currency for a few decades in ecumenical circles.

A. CHRISTOPHER SMITH

Bibliography. R. K. Orchard, ed., *Witness in Six Continents: Records of the CWME of the WCC Mexico City 1963*; J. Verkuyl, *Contemporary Missiology: An Introduction*.

Moratorium. Since the mid-nineteenth century, a number of international Christian leaders became very concerned about paternalistic and authoritarian mission practices and the need for new churches in the southern continents to determine their own courses of action. One hundred years later, HENDRIK KRAEMER, MAX WARREN, and James A. Scherer argued that mission business should not continue "as usual." Patron-

izing missions from the West needed to be dismantled in favor of a new order of relationships. Reflecting this, Bishop Federico Pagura of Central America wrote a pithy challenge in 1964 entitled "Missionary, Go Home . . . Or Stay."

After appeals in 1971 from John Gatu of Kenya and Emerito Nacpil of the Philippines, a heated debate developed over the need for "mission," but not for Western missionaries. This occurred both in print and especially at international conferences in Bangkok (1973), Lusaka (1974), Lausanne (1974), and Nairobi (1975). Calls were issued by some for a transfer of "the massive expenditure on expatriate personnel in the churches in Africa [for example] to programme activities manned by Africans themselves."

In 1974, GERALD H. ANDERSON argued that while there were "situations in which the withdrawal of missionaries would be in the best interests of the Christian mission," such a general policy for all situations was "neither biblically sound nor in the best interests of the churches" anywhere. Instead, he urged the development of "mutuality in mission." Similarly, STEPHEN NEILL observed that different churches held rather divergent views on the "moratorium" issue, reflecting the fact that many of them were at different stages in life.

During the 1990s, questions were raised in evangelical circles on questions such as: "Are American [or Western] missionaries still needed overseas?" Alternatives have been suggested by mission organizations acting on the premise that twenty-five or more local believers (who are far more effective evangelists than are expatriates) can be supported for the cost of maintaining one American missionary overseas (K. P. Yohannan).

A. CHRISTOPHER SMITH

Bibliography. G. H. Anderson, *Mission Trends*, No. 1, pp. 133-41; idem, *DEM*, pp. 702-3; E. Castro, *IRM*, 64:254 (April 1975), pp. 117-217; F. Pagura, *Mission Trends*, No. 1, pp. 115-16; K. P. Yohannan, *Revolution in World Missions*.

Mother Teresa (1910-97). Yugoslavian social worker and missionary in India. Mother Teresa has become one of the most accepted and celebrated missionaries in the modern world, having been honored with the inaugural John XIII Peace Prize (1971), the inaugural Templeton Prize (1973), and the Nobel Peace Prize (1979).

Born in Skopje, Yugoslavia, as Agnes Gonxha Bojaxhiu in 1910 into an Albanian peasant family, at eighteen she joined Loreto Nuns. She came to Calcutta, where she taught at Loreto Convent High School for seventeen years. God called her as she was traveling by train to a Himalayan retreat in 1946 to give up everything and follow him to the slums to serve him among the poorest of the poor. Two years later she left the convent and started the Missionary of Charity Order,

which began its first children's home in 1955 and its first leprosarium in 1957. The ministry now includes schools, food distribution centers, and AIDS hospices worldwide.

By the 1960s, nine foundations were established in other countries, and by 1975 there were more than a thousand sisters spread out all over the world. After an interview with Malcolm Muggeridge for British Broadcasting, she became an international celebrity. In recent years Missionaries of Charity has grown to over three thousand sisters and four hundred brothers.

Mother Teresa is a true model of Christian love in action. She was well accepted by all religious and political groups. She did not make an issue about people getting converted, but she shared Christ through her life and mission. Her life and work was her testimony for Christ. After her death, she was honored by an Indian state funeral with dignitaries from around the world present.

SAKHI ATHYAL

Bibliography. J. L. Gonzalez-Balado and J. N. Playfoot, *My Life for the Poor*; E. LeJoly, *Mother Teresa of Calcutta: A Biography*; R. Serrou, *Teresa of Calcutta: A Pictorial Biography*.

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

Bibliography. B. Mathews, *John R. Mott, World Citizen*; C. H. Hopkins, *John R. Mott, 1865–1955: A Biography*.

Myanmar Mission Boards and Agencies.

There are two major streams of Protestant missionary efforts in Myanmar. The first is that of conciliar mission work, which is a joint effort of eleven mainline Protestant churches united in the Myanmar Council of Churches related to the WORLD COUNCIL OF CHURCHES. The Regional Council for Burma was formed in 1914, and renamed the Burma Christian Council in 1949 and the Burma Council of Churches in 1975. Today, Myanmar Baptist Convention, Methodists, and Presbyterians, through their mission boards and societies, are sending missionaries to the unreached areas. Evangelistic efforts since the 1970s, such as "Chins for Christ in One Century" and "Kachin Gideon Band-3/330," have been the most dynamic. The Conciliar mission stream emphasizes ecumenicity, development, and theological education.

Under the Evangelical-Pentecostal stream are seventeen denominations and some parachurch movements, ranging in persuasion from fundamentalistic to charismatic. The Myanmar Evangelical Christian Fellowship was organized in 1984. Assemblies of God, the fastest growing and third largest denomination in the country with a membership of 67,648, began in 1930 and is a strong mission church. The other denominations in this stream have come into existence as the result of renewal, evangelism, and church planting. The renewal movement among the Zomi Chin during the past three decades has resulted in mission across cultures. Also, parachurch movements such as Campus Crusade, Witnessing for Christ, Every Home for Christ, God's Trio Partners, Gospel for the Nation, and Myanmar Church Planting Mission all help fulfill the evangelistic mandate. The churches in this stream emphasize evangelism, renewal, church planting, and theological education in their missionary efforts.

In addition to these streams, the Myanmar Bible Society, Christian Literature Society, and Myanmar Blind Mission Fellowship all work independently with their own mission boards.

CHIN KHUA KHAI

Bibliography. D. Barrett, WCE; W. C. B. Purser, *Christian Missions in Burma; Statistics of Churches in*

Myanmar (1995–1996); M. Shwe Wa, *Burma Baptist Chronicle*; S. Tin, *Statistical Year Book of Myanmar*.

Nee, Watchman (Ni Tuo-sheng) (1903–72). Chinese preacher and author. Born in Swatow, China, Nee was converted while a student at Trinity College, Fuzhou. He was influenced by missionary Margaret Barber, and the writings of Jeanne de la Motte Guyon (1648–1717), G. M. Pember, Robert Govett, D. M. Pantton, and Jessie Penn-Lewis. From 1926 to 1928 Nee wrote *The Spiritual Man*, a spiritual compendium based on the trichotomous view of man as body, soul, and spirit. In 1928 he moved to Shanghai, and there edited *The Revival*, *The Bible Record*, and in 1930, *The Little Flock Hymnal*. In 1933 the “London Group” Brethren invited Nee to visit Britain, but broke fellowship with him because Nee attempted to visit T. Austin-Sparks (who deeply influenced his theology) while in London. Nee built his movement of “Assembly Hall” congregations and evangelistic efforts known as “the work,” which grew rapidly in the 1930s and 1940s. In 1938 he preached in Europe; his messages in Helsingor, Denmark, were later transcribed as *The Normal Christian Life*. His theology is characterized by a heavy emphasis on man as body, soul, and spirit; he calls Christians to be broken in spirit so that the Spirit of God may be released in them. He taught that there should be one church per location; denominational connections are antibiblical. He was later imprisoned by the communist government. He deeply influenced the life and witness of the house churches in mainland China, and numerous Christians outside China. One of his followers, Witness Lee, developed his thought further into the aberration known as the “Local Church Movement,” based in the United States.

SAMUEL LING

Bibliography. B. V. James, *TCDCB*, p. 273; A. I. Kinnear, *Against the Tide: The Story of Watchman Nee*.

New Apostolic Reformation Missions. The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years, Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but with roots going back for almost a century, new forms and operational procedures are now emerging in areas such as local church government, interchurch relationships, financing, evangelism, missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are being seen within denominations

themselves, but for the most part they are taking the form of loosely structured apostolic networks. In virtually every region of the world, these new apostolic churches constitute the fastest growing segment of Christianity.

One of the strong characteristics of the new apostolic churches is the conscious desire to reinstate the ministry and office of apostle, whether the term itself is used or not. Churches which characterize themselves as apostolic in nature have outreach built into their very fabric. This includes outreach and church planting in their own surroundings and social ministries as well as foreign missions. The strong desire to be directly involved in taking the gospel to the nations of the world is reminiscent of the upsurge of world missions among traditional evangelical churches after World War II.

During the last quarter of the twentieth century the more traditional Western missionary agencies have been in notable decline, while Third World-based missionary agencies have been strongly increasing (see NON-WESTERN MISSION BOARDS AND SOCIETIES). Many of these Third World agencies have emerged from the new apostolic churches in their midst. An important part of their methodology is to recognize apostolic leaders in foreign nations, build personal relationships with them, and encourage the formation and multiplication of apostolic networks which relate to each other in non-bureaucratic, non-controlling ways. The local congregation frequently becomes the principal launching pad for overseas missions, somewhat to the dismay of traditional mission agencies, both denominational and interdenominational. Ted Haggard, pastor of new Life Church of Colorado Springs, said this at a National Symposium on the Post-denominational Church held at Fuller Seminary in 1996: “[The New Apostolic Reformation] is the ‘black market’ of Christian ministry. Because the lost of the world are demanding prayer and the message of the Gospel, the demand is forcing us to work outside normally accepted missions methods to satisfy the cry for eternal life in the hearts of people.”

A common characteristic of new apostolic churches is for the senior pastor to lead teams of lay people on at least one, and more frequently two or three, mission trips to different nations each year. These are usually facilitated through personal relationships with apostolic figures in the nations visited, and they last for a week or two. Stated immediate objectives of these trips vary greatly from supporting the preaching and teaching ministry of the senior pastor to undertaking a construction project, to street evangelism, to prayer journeys to social service projects to literature distribution to other similar activities. However, a more fundamental reason for this kind of an ongoing program is the benefit of a

New Delhi Assembly

constantly increasing level of missions interest and commitment throughout the local church. Almost invariably the individuals who take these trips return as transformed persons. Missions is no longer peripheral to them, but an essential part of their personalities. And this permeates through their respective spheres of influence in the church. How much can one local church be involved in missions? A new apostolic church of 2,500 in Anaheim, California, Grace Korean Church, pastored by Kim Kwang Shin, has an annual church budget of \$6.5 million, of which \$5 million is spent on foreign missions in East Africa, Russia, mainland China, Vietnam, and other places.

David Shibley of Global Advance, one of the foremost trainers of new apostolic missionaries, lists six reasons why new apostolic churches are making such a significant contribution to world evangelization: (1) less bureaucracy; (2) a high view of Scripture; (3) the expression of signs and wonders for the verification of the gospel; (4) strategic-level spiritual warfare and advanced intercession; (5) advanced praise and worship; and (6) apostolic networking (*Ministry Advan-tage*, July–August 1996, p. 8).

C. PETER WAGNER

New Delhi Assembly (1961). The Third Assembly of the WORLD COUNCIL OF CHURCHES (WCC) met in New Delhi, India, in November 1961. Unlike the two previous assemblies (AMSTERDAM, 1948; Evanston, 1954), New Delhi was precisely planned, crisply administered, and pragmatically efficient. The location in India was in sharp contrast to the western cities of Amsterdam and Chicago. The assembly was composed of 577 voting members, with a total of 1,006 persons participating.

New Delhi avoided the speculative theological themes addressed earlier, and prepared reports on witness, service, and unity. Four developments give New Delhi its significance in ecumenical history.

First, the enlargement of membership was dramatic. Twenty-three different communions joined the Council. The Russian Orthodox Church, with its satellites from Bulgaria, Romania, and Poland, joined, making the Orthodox tradition the largest communion of the WCC. Two large denominations of Pentecostals from Chile also became members.

Next, the Roman Catholic Church sent five official observers, giving New Delhi a status that had never been achieved previously by an assembly of the WCC.

Third, the confessional basis of the WCC was theologically reinforced, emphasizing the deity of Christ and the authority of the Bible. The trinitarian and biblical aspects of the basis were

strengthened, which pleased the evangelicals and the orthodox.

Fourth, ecumenical history was made by the merger of the INTERNATIONAL MISSIONARY COUNCIL (IMC) with the WCC. Although the merger had been discussed during the formative years of the WCC, the IMC had decided to maintain its separate identity. After 1958, however, negotiations with the ecumenical councils, and tremendous pressure from the WCC, led to the incorporation of the IMC into the WCC. The work of the IMC consequently became the responsibility of the newly created COMMISSION ON WORLD MISSION AND EVANGELISM of the WCC. New Delhi marked the end of one era and the beginning of another in ecumenical missions history.

JUSTICE C. ANDERSON

Bibliography. N. Goodall, *The Ecumenical Movement*; W. A. Visser 't Hooft, *New Delhi Speaks*; R. Rouse and S. Neill, *HEM*.

New Zealand Mission Boards and Societies.

Anglican CMS, Wesleyan Methodist, and French Catholic Missions predate the annexation of New Zealand by Britain and the signing of the Treaty of Waitangi in 1840. The involvement of missionaries in the negotiations contributed to Maori acceptance of the treaty and to Christian concern about the abuse of Maori rights by the British settlers and government. Christianity developed in distinct settler and Maori streams, but sensitivity to issues of mission at home such as these increasingly informed convictions about Christian mission overseas.

In 1841 an error in Bishop Selwyn's letters of appointment gave him jurisdiction in the Pacific and led to the formation of the Melanesian mission. Interest in Chinese in the Otago gold fields from the 1860s led to Presbyterian mission in Canton. Presbyterians were also involved in Vanuatu and later in India and Southeast Asia, particularly in medicine and theological education. The New Zealand Baptist Missionary Society began in Dunedin in 1885 and still maintains work in Bangladesh. The Church Missionary Society of New Zealand was founded in 1892 and by 1992 had sent out 280 missionaries to 24 countries. Open Brethren missions began in Argentina in 1896. By 1996 some 800 Brethren missionaries had gone to over 50 countries. In 1922 the interdenominational Bible Training Institute was founded with an emphasis on missionary training. The period after World War II initially saw growth in overseas involvement, but over time there was a reduction in length of service, a tapering off of denominational missions, and the multiplication of evangelical agencies, many linked to international groups based in North America and Britain. Founded in 1982, Servants to Asia's Urban Poor provides a contrasting

model of holistic mission as a New Zealand initiative.

New Zealand churches have shared in worldwide moves toward ecumenism and the realization that Christianity is now a global, multicultural religion without a dominant culture defining its theology. While older denominational boards have often been sensitive to the realities of a postcolonial world, including the complex demands of genuine PARTNERSHIP, some appear weaker in their commitment to evangelism. Many, but not all, evangelical societies have a commitment to social ministries, though few are comfortable with political issues.

Mission boards and societies generally no longer have a monopoly on firsthand stories about social need and religious change in remote societies. In an electronic age the power that such information gave has gone forever. Not surprisingly supporters of mission have a wide range of perceptions of the needs of the world.

Historically women have served in large numbers as missionaries, and as supporters through denominational groups such as the Presbyterian Women's Missionary Union. Today feminist concerns seek to redress the lack of recognition for women's contribution to world mission, and reject models which still reflect values of patriarchy and dominance.

In 1997 there were some seventy mission agencies involved in supporting Christian mission outside New Zealand, about ten of which were denominational. Roman Catholics participate internationally through missionary orders. New Zealand Pentecostals share in the spontaneous commitment of the worldwide movement. Anglican Partnership-in-Mission structures provide for diocese to diocese links throughout the world. The contribution of migrant Polynesian and Asian Christianity to mission from New Zealand is likely to prove important. New Zealand's role as a place of international theological and mission education is still developing. Influence is impossible to quantify, but anecdotal evidence points to greater awareness of what can be done with modest resources, a distrust of ideologies, a somewhat pragmatic theology still finding its own roots, an eclectic spirituality and a willingness to relate across boundaries which the New Zealand Christian experience regards as unimportant.

JOHN ROXBOROUGH

Bibliography. A. K. Davidson, 'With All Humility and Gentleness': *Essays on Mission in Honor of Francis Foulkes*, pp. 41–50; S. L. Edgar and M. J. Eade, *Toward the Sunrise. The Centenary History of the New Zealand Baptist Missionary Society*; R. Glen, *Mission and Moko. Aspects of the Work of the Church Missionary Society in New Zealand, 1814–82*; *Mission Internet (NZ) Directory of Mission and Training Agencies*; G. Trew, ed., *Looking Back/Forging Ahead. A Century of Participation In Overseas Mission by New Zealand Brethren Assemblies*.

Newbigin, (James Edward) Lesslie (1909–98). British churchman, culture scholar, and missionary to India. Lesslie Newbigin's work and accomplishments demonstrate leadership in mission theology and the ECUMENICAL MOVEMENT. After ordination and commissioning as a missionary in 1936 by the Church of Scotland (though English by birth and education), he served for almost four decades in India. An architect of the church union that resulted in the Church of South India (CSI), he became one of its initial bishops (1947). In 1959 he took the assignment to be the general secretary of the INTERNATIONAL MISSIONARY COUNCIL at the time it was heading toward integration into the WORLD COUNCIL OF CHURCHES. Upon integration in 1961 at New Delhi, he became associate general secretary of the WCC and director of the newly established Division (later Commission) of World Mission and Evangelism, serving, in that capacity, as the editor of the *International Review of Missions*. In 1965 he returned to India and served as the (CSI) bishop of Madras. In 1974, he returned to England to teach mission theology at Selly Oak Colleges in Birmingham until 1979, during which time he wrote his major work on mission theology, *The Open Secret*. Thereafter he fostered in the churches of the West a sense of the missionary encounter of the gospel with their own culture.

A prodigious author, Newbigin published numerous articles and more than thirty books. Half of the latter deal explicitly with his own engagements with the two primary mission contexts of his life, India and the West. The rest are critical reflections on the missional issues facing all churches. His major contribution was to articulate a rationale for mission in the culturally and religiously plural world of the late twentieth century. Grounding his reasoning in the biblical account of the character, actions, and purposes of God, he has been an apologist both for the gospel, defending belief within a postmodern context, and for the Christian mission, providing confidence to those who give witness to the unique revelation of God in Christ.

GEORGE R. HUNSBERGER

Bibliography. L. Newbigin, *The Household of God*; idem, *Unfinished Agenda: An Autobiography*; idem, *Foolishness to the Greeks: The Gospel and Western Culture*.

Nigerian Mission Boards and Societies. In 1842 Protestant missions came to what was to become Nigeria. From the beginning, it was recognized that most of the work would have to be done by Africans. The Anglican CHURCH MISSIONARY SOCIETY (CMS) got many workers from among the rescued slaves settled in Sierra Leone. The Methodists used Ghanaians, and the Presbyterians had West Indian missionaries. As local converts were won, most foreign missions trained

Non-Church Movement (Japan)

and sent out local evangelists as quickly as possible. Many of these worked in cultures not their own.

Most notable among the early African missionaries working with the CMS was SAMUEL ADJAI CROWTHER. He set up and supervised the Niger Mission, which worked along the Niger River from the delta to the confluence with the Benue River, ministering to at least five language groups. He recruited rescued Africans from Sierra Leone as staff. Crowther worked within the framework of the CMS, and the Niger Mission developed into regular Anglican dioceses. Today the Anglican Church in Nigeria has its own mission-sending structure.

In 1949 the Sudan Interior Mission, now the SOCIETY FOR INTERNATIONAL MINISTRIES, helped the churches they had founded to set up their own missionary-sending body, the African Missionary Society. Its name was changed to the Evangelical Missionary Society (EMS) upon the organization of the Evangelical Churches of West Africa in 1953. The oldest and largest Nigerian mission agency, the EMS has over a thousand workers in several African countries, Britain, and the United States.

The Nigerian Baptists have been sending missionaries to Sierra Leone for many years. They have also worked in the less-reached areas of Nigeria. Other notable denominational missions are the mission departments of the Church of Christ in Nigeria, Assemblies of God, Gospel Faith Mission, and Deeper Life Bible Church. Deeper Life had seventy-two missionaries in thirty-two nations in 1992.

Campus revivals in the 1960s and 1970s led to the founding of Nigeria's first nondenominational mission societies. Calvary Ministries started with educated young people in Zaire in 1975. By 1996 they had over two hundred workers serving in nineteen Nigerian ethnic groups and ten other African countries. The Christian Missionary Foundation started in Ibadan in 1982, and by 1992 had fifty-five missionaries in at least eight Nigerian tribes and nine other countries. Many smaller mission agencies continue to be formed.

In 1982, nine Nigerian mission organizations banded together to form the Nigeria Evangelical Missions Association (NEMA). Their joint projects include raising mission awareness, research, and missionary training. There were over thirty-five agencies in NEMA by 1996. Members include independent agencies, denominational agencies, support agencies, and specialized ministries (e.g., children's and student work).

Today many of the independent agencies run their own missionary training programs. The larger denominations have tried to incorporate missionary training into their existing theological education.

The number of Nigerian missionaries continues to grow. In 1992 there were 2,873 missionaries from Nigeria, of whom 1,259 were doing cross-cultural work. Most Nigerian cross-cultural missionaries work in less-reached Nigerian tribes, though there are about 250 working in other countries.

The Roman Catholics have a college for training Nigerian missionary priests. Some of the less orthodox African Independent Churches of Nigeria send missionaries to the Nigerian communities in Western lands and some to non-Christian Nigerian peoples.

Nigeria has 50 percent of the population of West Africa and 85 percent of the region's evangelicals. This makes it a strategic sending nation for the evangelization of West Africa.

LOIS FULLER

Bibliography. L. D. Pate, *From Every People: A Handbook of Two-Thirds World Missions*.

Non-Church Movement (Japan). One of the distinctly indigenous expressions of Protestant Christianity in Japan today is the Mukyokai or "non-church" movement. It was founded by KANZO UCHIMURA (1861–1930), a devoted follower of Jesus who was at the same time intensely Japanese in his loyalties. Inevitably he became a vocal critic of Western denominationalism because of what he regarded as its unwarranted elevation of human leaders, its promotion of factionalism, and its penchant for superimposing Western values on Japanese Christians. Uchimura was a Luther-like apologist for the biblical faith and a genuine promoter of social righteousness. Although his spiritual experience began within Western denominationalism, its sectarian and ecclesiastical rigidities soon drew him to possible association with Quaker simplicity and its non-sacramental view of church ordinances. This led him to abhor both congregational organization and formalism in liturgy and polity, creeds and dogmas. Eventually the Mukyokai movement emerged. It is significant that no form of Christianity has been more prolific in its literature and more relevant to the educated elite in urban Japan. It is devoid of anything approximating a local or national federation of assemblies. No Sunday schools or systematic instruction of youth are permitted, no offerings are taken, and no sacraments are administered. All public witnessing by an ordained or professional clergy is eschewed. The Mukyokai movement is devoid even of church buildings. Despite this, Uchimura produced a religion of the spirit that is distinctly Japanese through and through. In the mid-1950s Emil Brunner reported that he felt that the non-church movement represented the "cream of Japanese Christianity, vital and biblical in the very best sense." The movement has pla-

teaued of late, and tends to be currently regarded as just another Christian sect.

ARTHUR F. GLASSER

Bibliography. W. H. H. Norman, *IRM* 46 (1957): 380-93.

Non-Western Mission Boards and Societies.

As people in countries around the world were evangelized and incorporated into a worshipping group of believers by missionaries, one of the natural results was the development of missionary outreach from these newer churches. Similar to their counterparts in Europe and North America, believers in Africa, Asia, Latin America, and Oceania developed their own missionary-sending vision and efforts. Like those of the Western countries, these efforts required missionary-sending organizations with explicit policies and procedures.

Terms. There have been several labels for this development. The phrase "Third World Missions" was borrowed from political economics (see *THIRD WORLD*). Many from Africa, Asia, Latin America, and Oceania felt, however, that "Third World Missions" implied third-class missions. As this was not the intention, "Non-Western Missions" was suggested, a particularly good replacement to describe those in Asia, since most of their cultures are non-Western. However, the peoples in Latin America consider themselves just as Western as those of North America, so this term also had its deficiencies.

"Emerging Missions" was used to describe the arising army of new missionaries from countries that traditionally had received missionaries, yet now sent workers as well. The term was not meant to imply that the emerging movement was completely new. For records as early as the 1820s tell of missionaries like Joshua Mateinaniu, who planted churches by traveling from one Pacific island to another. What the term actually intended to convey was that this phenomenon had recently become better documented and in this sense was emerging.

The current term is "Two-Thirds World Missions," a more accurate representation of the resource God is now mobilizing for his kingdom; the countries of Africa, Asia, Latin America, and Oceania constitute nearly two-thirds of the world's inhabited land mass and at least that fraction (if not more) of the world's population (see *TWO-THIRDS WORLD*). Although "Two-Thirds World Missions" is the more popular term today, the other labels continue to have some use in describing this extremely significant development.

Growth. In 1972, the first year the worldwide activity of the emerging missions was reviewed, there were an estimated 2,951 missionaries sent out by 368 agencies and organizations. Similar systematic research was carried out in 1980 and

1988 and coupled with various regional studies. The results indicated that non-Western missions and agencies were growing more than five times faster than their counterparts in the West. By the mid-1990s, there were an estimated 88,000 cross-cultural workers sent out by approximately 1,600 non-Western agencies or organizations in Africa, Asia, Latin America, and Oceania. This growth has continued, while in the West missionary recruitment and deployment have either plateaued or declined.

Types of Agencies. The missionary activities of the Two-Thirds World can be classified as structured or unstructured. The unstructured groups consist of believers who spontaneously proclaim the good news of Christ's love without any formal organization to define and direct their activity. The Quechua Movement for Christ in Bolivia, the Tzeltal Christians and Chol Indian Church of Mexico, the Apostolic Church of Ghana, and the Chinese Christians in Burma are examples of effective unstructured missionary endeavors. Receiving encouragement from colleagues and church leadership, those members of the group who have an evangelistic vision reach out spontaneously, often to a neighboring village or town of another culture. Finances come from friends or tentmaking activities; training and pastoral supervision are often minimal.

Within the Two-Thirds World, however, most of the missionary activity is structured. There are national officers or directors, a system for raising and maintaining financial support, and methods to coordinate the evangelistic outreach of workers hundreds of miles from the central office. The agencies vary greatly in character, but are united by the fact that they are formally organized. They are usually led by a charismatic communicator, while the vast majority of workers are from the ethnic group or nation conducting the outreach.

There are large denominational agencies, like the Burma Baptist Convention and the Diocesan Missionary Association of the Church of the Province of Kenya (Anglican). On the other hand, there are large nondenominational agencies, like the Friends Missionary Prayer Band in India and Mission Amen in Peru. There are agencies that maintain their main office close to the field of service rather than in the home country, for purposes of recruitment and fund raising, for instance, Project Magreb, a Latin American agency located in Spain. And there are hundreds of smaller agencies that operate along family lines: employees at the home office are family members, and the missionaries are either friends of the family or relatives.

Problems. In the Two-Thirds World, mission agency problems are virtually the same as those anywhere. Funding the work and adequately training workers remain critical concerns for

prayer and resolve. One of the ways in which newer agencies have learned to handle some of these difficulties has been to participate in continent-wide or international conferences on global missions. Another way they have learned about mission structure and administration has been from nationalized structures that are related to international agencies. Youth with a Mission, Operation Mobilization, New Tribes, Wycliffe, and a host of other agencies of European or North American origin have been sources of encouragement and education for newer groups.

The future of global missions clearly lies with the Two-Thirds World agencies and missionaries. Like those that preceded them, they are not always without cultural bias and limitations. Yet if the gospel message is to continue to move into all nations, it will in large measure be the work of very committed missionaries from the churches and agencies of the Two-Thirds World.

LARRY E. KEYES

Bibliography. D. J. Cho, *New Forces in Missions*; D. E. Clark, *The Third World and Mission*; M. L. Nelson, *The How and Why of Third World Missions: An Asian Case Study*; idem, *Readings in Third World Missions: A Collection of Essential Documents*; L. D. Pate, *From Every People: A Handbook of Two-Thirds World Missions*; idem, *The Last Age of Missions: A Study of Third World Mission Societies*; J. Richard, *Asian Church Leaders*; T. Williams, *World Missions—Building Bridges or Barriers*; J. Wong, P. Larsen, and E. C. Pentecost, *Missions from the Third World: A World Survey of Non-Western Missions in Asia, Africa and Latin America*.

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 planta-

tion 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 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 protec-

torate 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. Tippet), 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

Oceanic Mission Boards and Societies

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.

ROGER SCHROEDER

Bibliography. J. A. Boutilier, D. T. Hughes, and S. W. Tiffany, eds., *Mission, Church and Sect in Oceania*; L. M. Douglas, ed., *World Christianity: Oceania*; M. Ernst, *Winds of Change: Rapidly Growing Religious Groups in the Pacific Islands*; C. W. Forman, *The Island Churches of the South Pacific: Emergence in the Twentieth Century*; J. Garrett, *To Live among the Stars: Christian Origins in Oceania*; idem, *Footsteps in the Sea: Christianity in Oceania to World War II*; N. Gunson, *Messengers of Grace: Evangelical Missionaries in the South Seas, 1797–1860*; C. Miller, ed., *Missions and Missionaries in the Pacific*; A. R. Tippet, *The Deep Sea Canoe: The Story of Third World Missionaries in the South Pacific*; D. L. Whiteman, *Melanesians and Missionaries: An Ethnohistorical Study of Social and Religious Change in the Southwest Pacific*.

Oceanic Mission Boards and Societies. The island regions of the Pacific, or Oceania, can be divided into three general areas: Melanesia, Micronesia, and Polynesia. Over the past two centuries, the Christian faith has spread throughout these approximately 25,000 islands to make Oceania one of the most Christianized areas in the world. Indigenous missionaries have played an important role in the spread of the gospel throughout the Pacific, and more recently are contributing to worldwide gospel outreach as well.

Spanish Catholic missionaries saw a small measure of success in the seventeenth century. However, it was not until well after British, Protestant missions—such as the LONDON MISSIONARY SOCIETY (LMS), the CHURCH MISSIONARY SOCIETY (CMS), and the Wesleyan Methodist Missionary Society—started arriving around 1800 that Catholicism (increasingly French) started to grow significantly. Moreover, it has been primarily Protestant or independent efforts that have included the work of indigenous missionaries. For example, Tahitian missionaries first took Christianity to Fiji under the LMS; a missionary from

Kiribati named Tabuia independently evangelized Nauru between 1888 and 1899; and, after a Samoan convert from Tonga had brought Christianity to Samoa in 1828, a Samoan missionary named Paulo helped lead two hundred to three hundred Niueans to faith by 1852. Other groups not long in coming to Oceania included the Presbyterians, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, the Seventh-Day Adventists, and the Liebenzell Mission.

A further illustration of the connection between Protestant (especially the LMS) and indigenous mission efforts was the Cook Islands Christian Church, begun by the LMS in the 1820s, which sent about seventy missionaries to Papua New Guinea between 1872 and 1896. Also, an LMS seminary established in 1844 trained numerous Samoans for evangelistic outreach. After Tahitians had helped evangelize Samoa in the 1830s, an LMS missionary named Murray trained Samoans in Tutuila, who in turn spread the gospel eastward to Manua.

Tahitian missionaries indeed have gone out all over the Pacific, as have Samoans: by 1972, over 210 Samoan Congregationalists had served as missionaries, introducing Christianity to Tokelau, Niue, the Gilbert and Ellis Islands (now Kiribati and Tuvalu), and Vanuatu. Moreover, new missionaries continue to be sent out throughout the Pacific and around the world. The Fijian church has been sending overseas missionaries for over one hundred years, and Tongan missionaries have gone out throughout the Pacific (e.g., to Samoa and Fiji in the nineteenth century), including Australia, Hawaii, and California.

Naming all of the missions and similar organizations operating in Oceania today would make a rather extensive list. Some of them are as follows, listed (where applicable) with their dates of establishment and grouped into identifiable categories: ecumenical agencies: Pacific Conference of Churches (PCC, 1966); Council for World Mission (formerly LMS, 1977); parachurch agencies for literature distribution: The Bible Society of the South Pacific, Lotu Pasifika Productions (1973); educational institutions: Pacific Theological College (associated with the PCC, 1965), Pacific Regional Seminary (Catholic, 1972), Christian Leaders Training Colleges; research and training organizations: The Micronesian Seminar, Pacific Churches Research Center (1976); student fellowships: Campus Crusade for Christ, Pacific Students for Christ; women's groups: YWCA (1974), The Girls' Brigade Asia-Pacific. The continuing presence of ex-patriate missionaries in leadership roles is perhaps best exemplified in the work of WYCLIFFE BIBLE TRANSLATORS, Mission Aviation Fellowship, and Christian Radio Missionary Fellowship in Papua New Guinea. Overall, however, the international missionary community in PNG and throughout Oce-

ania works largely in supporting and cooperating roles with indigenous churches and missions in seeking to reach out to as yet unreached groups, as well as to countries throughout the world.

J. NELSON JENNINGS

Bibliography. L. M. Douglas, ed., *World Christianity: Oceania*; J. H. Kane, *A Global View of Christian Missions: From Pentecost to the Present*; K. Cragg, *CDCWM*, pp. 459–65.

Panama Congress (1916). A watershed event in the life of the evangelical Protestant church, the Panama Congress drew attention to Latin America as a mission field and gave fresh impetus to the continent's small and struggling Protestant churches. The Congress came about largely as a reaction to the WORLD MISSIONARY CONFERENCE in Edinburgh six years earlier, where the organizers had excluded Latin America from the agenda. Considering it already Christian because of its Roman Catholic heritage, Edinburgh focused instead on "pagan" nations. During the Edinburgh conference, however, North American delegates laid plans for a special meeting to consider the unique missionary problems in Latin America.

The Panama Congress had a strong North American flavor, with representatives from several dozen agencies from the United States. World War I limited European representation. The proceedings were conducted in English, with ROBERT SPEER presiding at business sessions and Samuel G. Inman as executive secretary. Of the 304 participants, only 21 were native-born Latin Americans.

Nonetheless, the Panama Congress made a lasting impact on Latin Protestantism. It produced the first serious study of Protestant work on the continent. It also gave a sense of identity and solidarity to the small and struggling Protestant church, then numbered at 126,000 members, up from 50,000 in 1900. After the congress, Latin Protestants reportedly began identifying themselves as "evangelicals," since they were not "protesting" anything. The Panama Congress also gave rise to a series of follow-up regional conferences (Lima, Santiago, Rio de Janeiro, and San Juan), thus promoting efforts of evangelization.

JOHN D. MAUST

Bibliography. H. A. Johnson, V. M. Monterroso, and W. R. Read, *Latin American Church Growth*; E. A. Núñez and W. D. Taylor, *Crisis in Latin America*.

Pentecostal Missions. A twentieth-century missions movement noted for its emphases on Spirit baptism, expectation of miraculous "signs and wonders" in gospel proclamation, utilization of indigenous church principles, pragmatism in communications and technology, and spectacular church growth.

Radical evangelicals on the fringe of the nineteenth-century missions movement anticipated the premillennial return of Jesus Christ and the outpouring of the Holy Spirit in the last days to spiritually equip believers with apostolic power for the world evangelization (Joel 2:28–29). Accordingly, miracles would witness to the power of the gospel as they had in the expansion of the Early Church. A. B. SIMPSON and A. J. GORDON, among others, believed that prayer for the sick and power encounters (exorcisms, etc.) would attract non-Christians to the gospel.

As the century drew to a close and statistics revealed the slow pace of conversions on the mission fields, some believed that God might also bestow xenolalic tongues (known human languages) on Spirit-baptized missionaries as happened on the Day of Pentecost (Acts 2:4). Hence, they could bypass lengthy language study and immediately begin preaching to bring swift closure to the GREAT COMMISSION. In varying degrees, Simpson, Gordon, and C. T. STUDD, with others such as W. B. Godbey, Frank W. Sandford, and the Kansas holiness preacher, Charles F. Parham, considered this possibility.

Parham concluded that speaking in tongues constituted the "Bible evidence" of Spirit baptism: he and most of his students at Bethel Bible School in Topeka, Kansas, experienced the phenomenon in January 1901. This event and particularly news of the later Welsh Revival (1904–5) prompted the Azusa Street Revival in Los Angeles, California, under the leadership of the African-American William J. Seymour. It became the most influential revival of the century in global perspective and marked the beginning of Pentecostal missions. Similar revivals followed in the wake of Topeka and Azusa Street including ones at Zion and Chicago, Ill.; Dunn, N.C.; Nyack, N.Y.; Winnipeg and Toronto, Canada; Sunderland, England; Oslo, Norway; and Stockholm, Sweden. From these arose a new diaspora of missionaries, reaching upwards of two hundred by 1910. In India, however, influenced in part by the Welsh Revival and the ministry of Minnie F. Abrams, the Pentecostal revival began autonomously in 1906.

Although robust in their faith, the early missionaries were often ill-prepared, traveling without salary or pledged support, and without cross-cultural preparation. Before 1908, most of them expected to preach with "missionary tongues," but subsequently understood them to be glossolalia or unknown tongues for prayer in the Spirit (1 Cor. 13:1; 14:2). Whereas in India, a significant contingent of veteran missionaries (e.g., CHRISTIAN AND MISSIONARY ALLIANCE [CMA], Methodists) became Pentecostal. Beginning in the 1920s, Bible institute graduates, particularly from North America and the United Kingdom, became the backbone for much of the mission enterprise.

Apart from glossolalia and belief that all of the gifts of the Spirit (1 Cor. 12:7–11) had been restored, Pentecostal missionaries initially differed little from their CMA and holiness contemporaries. As time passed, however, they continued to highlight miraculous signs and wonders more than their Wesleyan–holiness and Reformed revivalist brothers and sisters. Other evangelical missionaries virtually dismissed the notion of miracles. Nonetheless, because of their focus on the Spirit's work in mission, Pentecostals have willingly addressed the dark side of spirituality: Satanic power. This has helped them to effectively relate the gospel to peoples with non-Western worldviews. Because the Spirit's outpouring empowers seekers with spiritual gifts and for SPIRITUAL WARFARE (Eph. 6:12), Pentecostalism quickly becomes indigenous.

With ever-increasing numbers of missionaries, farsighted leaders recognized the need for organization. The earliest and most successful European mission agencies were in the United Kingdom the Pentecostal Missionary Union of Great Britain and Ireland (1909), Zaire Evangelistic Mission (1919); in Netherlands, the Pentecostal Mission Alliance (1920); and in Scandinavia, Missionaries sent out from Swedish and Norwegian Pentecostal congregations. In South Africa, the Apostolic Faith Mission (1913) sent missionaries to various people groups in that region.

North American agencies included the Pentecostal Mission in South and Central Africa (1910), Assemblies of God (1914), Pentecostal Assemblies of Canada (1922), Russian and Eastern European Mission (1927), Pentecostal Holiness Church (1911), and Church of God (Cleveland, Tenn.) (1902). Following the trinitarian dispute in the Assemblies of God (1913–16), many "Oneness" or "Jesus Name" missionaries joined organizations that eventually merged to form the United Pentecostal Church (1945). Still, a large number of independent missionaries served abroad, preferring the personal guidance of the Holy Spirit in their activities over the directives of mission boards.

With the delay in Christ's return, Pentecostals frequently borrowed the paternalistic practices of their Protestant counterparts to give permanence to their efforts. However, ALICE E. LUCE, formerly with the CHURCH MISSIONARY SOCIETY in India, influenced Pentecostal missions through her adaptation of ROLAND ALLEN's teachings on the INDIGENOUS CHURCH in his *Missionary Methods: St. Paul's or Ours?* (1912) with Pentecostal distinctives. Reflecting the influence of Allen and Luce, Assemblies of God missiologist MELVIN L. HODGES penned his best-seller, *The Indigenous Church* (1953).

Growth in many countries accelerated after mid-century when missionaries, especially those from the Assemblies of God (U.S.A.) and the

Pentecostal Assemblies of Canada, began moving away from paternal control to partnership with national church leaders. Scandinavian missionaries, rejecting any authority or agency above the local congregation, naturally supported indigenous church principles. Their successes in Brazil (and developments in Chile) first signaled the international progress of the movement. The unique combination of Pentecostal spirituality with the application of these principles accounts for the rapid growth. The Church of God (Cleveland, Tenn.) has also seen success but without formally embracing indigenous church principles; growth has also come in part through amalgamation with existing Pentecostal church bodies overseas. In recent years, mission churches have themselves begun sending out thousands of their own missionaries (e.g., Yoido Full Gospel Church in Seoul, Korea, pastored by David [formerly Paul] Yonggi Cho; Congregaça Cristã do Brazil in São Paulo, Brazil, founded by Luigi Francescon; Calvary Charismatic Center in Singapore, pastored by Rick Seaward).

Since Pentecostals have always been more interested in the "doing" than "theorizing" of mission, they have produced few theologies of mission. The exceptions include: *The Baptism of the Holy Ghost & Fire*, 2d ed. (1906) by MINNIE F. ABRAMS, the first Pentecostal theology of mission; *Our Foreign Missions: A Biblical Guideline* (Vår Yttre Mission: Några Bibliska Riklinjer) ([Stockholm] 1937) by David Landin; *A Theology of the Church and Its Mission* (1977) by Melvin L. Hodges; *The Third Force in Missions* (1985) by Paul A. Pomerville; *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (1993) by Eldin Villafañe; and *Not By Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America* (1996) by Douglas Petersen. In discussions on the mission of the Church (1990–95), Pentecostal scholars presented major papers on vital aspects of missiology at meetings of the fifth quinquennium of the international Roman Catholic and Classical Pentecostal Dialogue.

The emergence of Pentecostal missions represented a vibrant new thrust in evangelism at a time when the older missionary movement had begun to decline due in part to questions raised about the ultimate claims of the Christian faith. Without such hesitations, Pentecostal missionaries have changed the landscape of Christianity in the twentieth century through their accent on the role of the Holy Spirit in the Christian world mission. Although contemporary statistics of worldwide church growth appear inflated, Pentecostals now represent one of the largest families of Christians. Pentecostalism has proven to be the most dynamic force of the century for Christian expansion.

GARY B. MCGEE

Bibliography. A. L. Clanton, *United We Stand: A History of Oneness Organizations*; E. L. Cleary and H. W. Stewart-Gambino, eds., *Power, Politics, and Pentecostals in Latin America*; M. W. Dempster, B. D. Klaus, D. Petersen, eds., *Called & Empowered: Global Mission in Pentecostal Perspective*; W. J. Hollenweger, *The Pentecostals*; J. A. B. Jongeneel, ed., *Pentecost, Mission and Ecumenism*; W. Ma and R. P. Menzies, eds., *Pentecostalism in Context*; L. G. McClung, Jr., ed., *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century*; G. B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions*, 2 vols.; idem, "The Radical Strategy: The Linkage Between Paranormal Phenomena and Evangelism in Modern Christian Missions," in *The Holy Spirit and Mission Dynamics*, ed., C. D. McConnell; R. P. Spittler, Jr., "Implicit Values in Pentecostal Missions," *Missionology: An International Review* 16 (October 1988): 409–24; L. S. Vaccaro de Petrella, "The Tension Between Evangelism and Social Action in the Pentecostal Movement," *IRM* 75 (January 1986): 34–38; C. P. Wagner, *Spiritual Power and Church Growth*.

Pentecostal Movement. A restorationist and millenarian movement highlighting the baptism and gifts of the Holy Spirit that emerged from the broader holiness movement beginning in 1901. Branches of modern Pentecostalism include "Classical" (denominational) Pentecostals, "Neo-Pentecostals" (charismatics), and so-called "Third Wave" evangelicals who view "signs and wonders" as essential for successful ministry (Acts 5:12).

Throughout the nineteenth century, Protestants from a broad spectrum of churches prayed for the outpouring of the Spirit (Joel 2:28–29) to divinely enable them to bring about moral and social reform and to evangelize the world. Among them, Wesleyan holiness advocates encouraged believers to seek for a postconversion experience of grace that would immediately bring "entire sanctification." Reflecting the influence of JOHN WESLEY, and more directly that of his associate John Fletcher, this experience became known as the "second blessing," the "double cure," or "eradication" of the sinful nature, and increasingly as the "baptism in the Holy Spirit." Writers such as PHOEBE PALMER and William Arthur taught that it would rid believers of the moral flaw in human nature. Late in the century, Benjamin H. Irwin's theology, which proposed a third work of grace—"fire baptism" for empowerment—played a crucial role in the development of Pentecostalism. Separating sanctification from Spirit baptism, however, generated questions about what distinguished them from each other. It was but a short step to arguing that speaking in tongues as found in the "pattern" of Spirit baptisms in the book of Acts (2, 8 [implied], 10, 19) provided definite evidence of the third work.

Reformed revivalists like CHARLES G. FINNEY, DWIGHT L. MOODY, A. B. SIMPSON, and REUBEN A.

TORREY, as well as speakers at the annual Keswick conferences in England (see KESWICK CONVENTION), rejected the sinless perfection of the Wesleyans and taught that the second work brought the "fullness" of the Holy Spirit. Not only would it enhance personal holiness, but more importantly it would invigorate Christians for evangelism. In addition to the growing popularity of the doctrine of divine healing based on the atoning work of Christ (Isa. 53:5; James 5:13–15) and the dispensational premillennialism of the Plymouth Brethren, these beliefs crystallized together as the "full" or "fourfold gospel": Jesus Christ as Savior, Sanctifier (Baptizer in the Spirit), Healer, and Coming King.

Radical evangelicals from the holiness ranks wondered aloud with other premillennialists how humanity could be evangelized in the "last days" (Acts 2:17) before the imminent return of Christ. With a pessimistic appraisal of the future course of human history and discouraged by the slow pace of conversions in the mission lands, they prayed for the restoration of apostolic power. This "radical strategy" anticipated supernatural interventions of the Spirit's power in SIGNS AND WONDERS to reach every tribe and nation with the message of salvation (Matt. 24:14). For some, this meant praying for the sick and exorcising demons, but others pondered the idea that God might restore the gift of tongues—"languages" (xenolalia). Through bypassing time-consuming language study, Spirit-baptized missionaries could expedite world evangelization by immediately preaching to their hearers. By 1890, this short-cut to cross-cultural evangelism had gathered considerable interest.

To prepare a special contingent of end-times missionaries, the Kansas holiness preacher Charles F. Parham opened Bethel Bible School in Topeka in the fall of 1900. Influenced by Irwin and convinced that tongues-speech represented the "Bible evidence" of Spirit baptism and afforded linguistic ability for gospel proclamation, he and his students prayed in early January 1901 to receive the gift and consequently testified to speaking in various languages. The "Apostolic Faith movement," as Parham called it, had begun and his insistence on tongues became the hallmark of Pentecostal doctrine.

In 1905, Parham started another Bible school in Houston, Texas. It was there that William J. Seymour, an African-American holiness preacher, met Parham and accepted his teachings. Leaving Houston in early 1906 and arriving in Los Angeles, he became the foremost leader of the Azusa Street revival (1906–9). The impact of this event brought global dimensions to the movement through the following revivals and others that it sparked: Toronto, Canada (1906); Oslo, Norway (1906); Dunn, North Carolina (1907); Memphis, Tennessee (1907); Nyack, New

Pentecostal Movement

York (1907); Sunderland, England (1907); Stockholm, Sweden (1907); Calcutta, India (1907); South Africa (1908); Chile (1909); and Brazil (1910).

Yet among early Pentecostal revivals, Azusa Street was unique for its accent on racial reconciliation and the outpouring of the Spirit on the poor. Thus, while it shared the same concern for missions that marked Topeka, other aspects of the Spirit's work flowered, especially the fruit of the Spirit in human relationships as in the case of blacks, Hispanics, and whites in attendance. In addition to Seymour, prominent African-American leaders included Charles H. Mason (Church of God in Christ), Garfield T. Haywood (Pentecostal Assemblies of the World), L. M. Mason (United Holy Church of America), and Ida Robinson (Mount Sinai Holy Church of America). Pentecostal awakenings amid oppressed peoples (e.g., the victims of apartheid in South Africa) took inspiration from Azusa as a model of true Pentecostal blessing and liberation—the conferral of dignity and the Spirit's gifts upon the poor and oppressed.

News of the outpouring of the Holy Spirit spread through persons traveling from Los Angeles, in addition to printed reports in periodicals such as the *Apostolic Faith* (Los Angeles), published by the Azusa leaders. At the same time, believers schooled in holiness teachings in India began speaking in tongues in July 1906, though unaware of events in the United States and Parham's teaching on the evidential nature of tongues.

While there is little doubt that Pentecostalism attracted the poor and marginalized elements in society, this perception has also created an inaccurate stereotype. Recent research shows that while many Pentecostals came from the ranks of blue-collar workers; indeed, there were even some wealthy Pentecostals. In regard to their role in society and due to their biblicism and expectation of Christ's return, many were pacifists. As a result, some were jailed or ordered to do alternative service during World War I. As for women's involvement in ministry, many Pentecostals, like their holiness forebears, found justification for this in the Spirit's outpouring on women as well as men (Acts 2:17). Women, therefore, have made significant contributions as evangelists, missionaries, pastors, and Bible school administrators. Most notable among them were Anna Larssen Bjourner, Christine A. Gibson, AIMEE SEMPLE McPHERSON, LILLIAN TRASHER, and Maria B. Woodworth-Etter.

Pentecostal dynamics in worship have included encouraging everyone to become involved in singing, giving testimonies to answers to prayer, playing musical instruments, clapping and raising hands in prayer, manifesting the gifts of the Spirit (1 Cor. 12:8–10), and praying for the sick,

along with the preaching of the Word. The accent on the immanent presence of the Holy Spirit became the chief distinctive of their corporate worship.

Between 1906 and 1916, Pentecostals divided over three doctrinal issues. Beginning in late 1906, the first centered on the indispensable need of speaking in tongues as “initial evidence” of Spirit baptism. As the belief in “missionary tongues” failed, they increasingly considered speaking in “unknown” tongues (*glossolalia*) as prayer in the Spirit and the source of empowerment. Some emphasized tongues, but without insisting on them for Spirit baptism. However, the emerging Pentecostal denominations generally saw this as the entry into the Spirit-filled life.

The second division over the “Finished Work of Calvary” arose in 1910 when Pentecostals with Reformed backgrounds challenged the Wesleyan holiness notion of sanctification. The most prominent leader of the opposition, Chicago pastor William H. Durham, contended that Jesus finished the work of salvation and sanctification on the cross. The legacy of this controversy continues with the Wesleyan view retained by several “holiness-Pentecostal” organizations including the Church of God in Christ, Church of God (Cleveland, Tenn.), and International Pentecostal Holiness Church. The Assemblies of God, Pentecostal Assemblies of Canada, International Church of the Foursquare Gospel, Pentecostal Church of God, and United Pentecostal Church International (UPCI) represent “finished work” bodies.

The third division began in 1913 when a relatively small contingent of Pentecostals started teaching that water baptism in the name of Jesus Christ according to Acts 2:38 had precedence over the baptismal formula of Matthew 28:19. The restoration of another “pattern” in the book of Acts led Frank J. Ewart, Howard A. Goss, and others to replace the historic doctrine of the Trinity with a radical “Jesus-centrism.” Dividing the Assemblies of God in 1916, “Jesus Name,” “Apostolic,” or “Oneness” Pentecostals left with many of them later joining together to form the UPCI in 1945.

Pentecostals have remained evangelical in doctrine, confessing belief in the Trinity (the large majority), the inspiration and infallibility of Scripture, justification by faith, substitutionary atonement of Christ, and other historic doctrines of the Christian faith. Nevertheless, they have differed on several vital points: the ordinances of the church, function of tongues in Spirit baptism, role of the Christian in society, attitudes toward women in ministry, and church polity.

Traditional Episcopal, Presbyterian, and Congregational polities are utilized with some Pentecostals claiming that the offices of apostle and

prophet have been restored. Episcopal polity is evident in the Church of God (Cleveland, Tenn.), and even in circles that ostensibly appear Congregational (e.g., David Yonggi Cho's Yoido Full Gospel Church in Seoul, Korea). Hybrid Congregational/Presbyterian forms appear in such denominations as the Assemblies of God and Open Bible Standard Churches. Congregational polity dominates the continental European scene, Brazil, and many other sectors of the movement.

Evangelical recognition of American Pentecostals came with an invitation to several denominations to join the National Association of Evangelicals (NAE) at its founding in 1942. This close identification with the NAE and participation in its member agencies has led to a gradual "evangelicalization" of Pentecostalism, an adoption of issues and perspectives germane to the largely Reformed member organizations. NAE conferences also kindled interest in Pentecostal unity that led to the founding of the Pentecostal Fellowship of North America (1948), recently reorganized as the Pentecostal/Charismatic Churches of North America (1994). Concern for unity among Spirit-baptized believers had led earlier to the four meetings of the International Pentecostal Council in Europe prior to World War I. In 1939, the European Pentecostal Conference in Stockholm, Sweden, helped lay the basis for the founding of the Pentecostal World Conference in 1947. Pentecostal church bodies have also joined the WORLD EVANGELICAL FELLOWSHIP, Lausanne Committee for World Evangelization, and WORLD COUNCIL OF CHURCHES.

Beginning with the charismatic renewal in the 1960s (see also CHARISMATIC MOVEMENT), "neo-Pentecostals" or "charismatics" appeared in the mainline Protestant churches, the Roman Catholic Church, and several of the Orthodox churches. This had actually begun in the Protestant churches in the 1950s and gained national press coverage in 1960 when Dennis Bennett, rector of St. Mark's Episcopal Church in Van Nuys, California, announced to his parishioners that he had been baptized in the Spirit and spoken in tongues. Several factors account for the renewal, including believers in the historic churches searching for a deeper work of the Spirit, the influence of the postwar faith healing movement, and the activities of the Full Gospel Business Men's Fellowship International.

The appearance of Pentecostal phenomena among Episcopalians, Presbyterians, Reformed, Mennonites, Methodists, Messianic Jews, Disciples of Christ, Baptists, Lutherans, and others prompted vigorous debate, but for the most part charismatics gained approval within their respective denominations. Official Catholic and Protestant doctrinal statements on the renewal can be found in *Presence, Power, and Praise* (1980) edited by Kilian McDonnell, O.S.B. In regard to theolog-

ical reflection, Pentecostal and charismatic scholars have made important contributions in part through the conferences and journals of the Society for Pentecostal Studies and the European Pentecostal Theological Association.

The SECOND VATICAN COUNCIL (1962–65) laid the theological groundwork for the Catholic charismatic renewal, the largest of all the renewal movements. Beginning with the famous "Duquesne Weekend" retreat in the Pittsburgh, Pennsylvania, area in 1976, interest in the outpouring of the Spirit grew quickly, especially through the ministry of the Word of God community in Ann Arbor, Michigan, and major conferences at Notre Dame University in South Bend, Indiana. Leading figures have included Stephen Clark, Ralph Keifer, Ralph Martin, Edward D. O'Connor, C.S.C., Kevin and Dorothy Ranaghan, and Leon-Joseph Cardinal Suenens, the latter given oversight of the movement by Pope Paul VI.

David J. Du Plessis, a key leader in charismatic circles and sometime secretary of the Pentecostal World Conference, uniquely served as a bridge between classical Pentecostals and Protestant and Catholic charismatics. In response to the Catholic charismatic renewal and because of Pentecostal church growth in historically Roman Catholic countries, Du Plessis and McDonnell were instrumental in founding the Roman Catholic and Classical Pentecostal Dialogue that began in 1972.

Another path in the broader Pentecostal tradition came with the emergence of the "Third Wave" of the Holy Spirit by the early 1980s. According to this definition, the Pentecostal and charismatic movements represent the first and second waves of the Spirit in the twentieth century. Focusing their attention on prayer for the sick, exorcisms, and other spiritual manifestations, key proponents like C. PETER WAGNER and Charles H. Kraft have encouraged evangelicals to seek for supernatural power in ministry. Particularly influential has been John Wimber and the Vineyard movement. Speaking in tongues, however, has not been at the forefront of their thinking or deemed as a validation of Spirit baptism.

More recent developments have also impacted the world church, especially those at the Toronto Airport Vineyard in Canada beginning in 1994 and at Brownsville Assembly of God in Pensacola, Florida, a year later. Although not without controversy, these and continuing revivals in various parts of the world (e.g., Brazil, Argentina, Burkina Faso, Korea) have been influential in encouraging evangelism and revival elsewhere.

Classical Pentecostals alone constitute one of the largest families of Christians in the world today and along with charismatics and others in the Pentecostal/charismatic tradition enjoy an unusual grassroots ecumenicity in the Spirit rising above conciliar and creedal boundaries. To-

Philippine Mission Boards and Societies

gether, they represent the single most dynamic development in twentieth-century Christianity.

GARY B. MCGEE

Bibliography. R. M. Anderson, *Vision of the Disinherited: The Making of American Pentecostalism*; S. M. Burgess, G. B. McGee, P. H. Alexander, eds., *DPCM*; E. L. Cleary and H. W. Stewart-Gambino, eds., *Power, Politics, and Pentecostalism in Latin America*; D. W. Dayton, *Theological Roots of Pentecostalism*; W. C. Fletcher, *Soviet Charismatics: The Pentecostals in the USSR*; D. E. Harrell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America*; P. Hocken, *The Glory and the Shame: Reflections on the 20th Century Outpouring of the Holy Spirit*; C. E. Jones, *Guide to the Study of the Pentecostal Movement*, 2 vols.; idem, *The Charismatic Movement*, 2 vols.; J. A. B. Jongeneel, ed., *Pentecost, Mission and Ecumenism*; R. Laurentin, *Catholic Charismatics*; K. Poewe, ed., *Charismatic Christianity as a Global Culture*; R. Quebedeaux, *The New Charismatics II*; J. L. Sandridge, *Roman Catholic/Pentecostal Dialogue (1977-82): A Study in Developing Ecumenism*; V. Synan, *The Holiness-Pentecostal Tradition*; G. Wacker, *Journal of Ecclesiastical History* 47 (July 1996): 505-28; C. P. Wagner, *The Third Wave of the Holy Spirit*.

Philippine Mission Boards and Societies.

Evangelical churches in the Philippines have been sending missionaries to peoples of other cultures since the beginning of the twentieth century. This movement may be due in part to the influence and example of the Western missionary movement. Perhaps a more significant reason, however, is the cultural diversity of the Philippine Islands. It is not uncommon for Filipinos to speak two or more languages. In one sense, one can say that cross-cultural communication is something Filipinos do as a matter of course in their daily lives. It is therefore not surprising, given the large Christian population and wide cultural diversity, that a strong indigenous missionary movement has grown and matured over the years. Generally, this movement focused at first primarily on CHURCH PLANTING and EVANGELISM within the Philippine Islands. Some worked cross-culturally while others called themselves missionaries as they worked among their own people group. Nevertheless, Tagalogs worked among the Samal and Badjao in the southern Philippines or among the Ifugao or Kalinga people of the north.

Two studies done in 1986 revealed that two-thirds of the mission agencies active at that time were founded in the 1970s and the first half of the 1980s, when Filipino missionaries could be found in Indonesia, Hong Kong, Singapore, the Middle East, Latin America, and Africa. Therefore, while the sending of missionaries is not a new phenomenon, the number of new mission agencies has grown significantly during the past two decades.

In 1986, Filipino national leaders, while considering how to evangelize their home country, set a goal of sending two thousand new Filipino missionaries by the year 2000. They further subdivided this goal by projecting that one thousand of these missionaries would be sent to minister cross-culturally within the Philippines and one thousand would be sent outside of the country.

Various modes of support for these missionaries have been used in their cross-cultural environments. Some Filipino missionaries have been sponsored by Western denominations. Others have served in TENT-MAKING MISSION, working as domestic or manual laborers, while serving Christ and giving witness to their faith in their newfound cultural contexts. Still others have been sent by local churches and supported through the sacrificial giving of the local church as full-time Christian missionaries. Those in this category have found missionary work difficult financially because the economic base for sending and supporting from the Philippines has not been strong enough to support the Western model. Also, it has been difficult to send local currencies abroad due to local government restrictions. Finally, several indigenous mission agencies are closely connected with Western or international mission agencies. The OMF Home Council is responsible for Filipino missionaries serving with Overseas Missionary Fellowship. New Tribes, Philippines, is also working closely with the New Tribes Mission of North America. Many agencies are beginning to develop their own international contacts without the benefit of Western involvement. This has been facilitated by the networking activity of the Missions Committee of the Evangelical Fellowship of Asia.

Three cooperative organizations are worthy of mention. AMNET, directed by Chito Navarro, is a loose association of independent churches which are cooperating to reach unreached peoples in the 10/40 WINDOW. In 1998, they were using one member mission agency, the Tribes and Nations Outreach, as their sending agency. But they have been effectively promoting a missions vision among their constituent churches. Another organization is a cooperative project of the Overseas Missionary Fellowship, SEND International, World Team, and the Alliance of Bible Christian Communities Philippines. They have called it the Global Alliance Philippines Ministries, Inc., or GAP. This new organization will be the sending agency for Filipino missionaries working with any of the participating international missions. They are currently considering the expansion of GAP to accommodate other mission agencies which can incorporate Filipino missionaries on their international missionary teams. Finally, there is the Philippine Missionary Society, which seeks to establish links between Filipino missionaries and local churches or de-

nominations in other countries. For example, a local church in Guatemala may need a Christian worker for church planting or evangelism. PMA seeks to raise funds for travel and other costs for the Filipino missionary while the church in Guatemala takes on the support of that missionary when she or he arrives.

The growing number of mission agencies is an indication of a developing missions movement in the Philippines. Interest in serving in missions is high among university students and young professionals, but local churches are still reluctant to make the financial commitment to send. As this changes, further growth in number of mission agencies and the expansion of existing agencies can be expected.

ERIC D. SMITH, DEAN WIEBRACHT,
AND THOMAS N. WISELY

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 Binghampton 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 lecturing 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*.

WALTER A. ELWELL

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

Pluralism. Christianity exists and has always existed in the context of a plurality of competing and contrasting religions, but whereas in the past some Christians had an intellectual knowledge of those religions and fewer still an experiential encounter with them, today most Christians have both intellectual and experiential knowledge at least of the major non-Christian religions. This knowledge in turn tends to expel the merely prejudiced view of other religions as primitive and ignorant, with their adherents dissatisfied with their religions and open to conversion.

The question for mission is twofold: first the question of the salvific validity of other religions and second the question of the origins of those religions. The answer to this second question was in the past simplistic: they came from the devil. Study of the histories of the religions, however, produces a different picture: Gautama in an earnest search for an explanation of human suffering, Muhammad in the cave Hira pondering the absurdities of Arab polytheism, even Marx, in the Reading Room of the British Museum, researching the causes of the miseries of the 'toiling masses' and some possible solution for them. There is today a general recognition that religions represent on the one hand a perverse human rejection of revelation (Karl Barth's 'principal preoccupation of godless humanity') and on the other hand a search, in the absence of revelation, for some understanding of the apparent meaninglessness of the human experience.

As to the salvific validity of other religions, there has been a spectrum of responses, ranging from the naive view that 'sincerity' in any religion is salvific to the denial that 'religion' can play any part at all in the process of salvation. This latter view is made untenable by the plethora of examples of those who have found the Traditional Religions, or Islam or Hinduism gateways to Christian faith. Broadly speaking four distinct views may be identified. There is the *inclusivist* view, that finds salvation somewhere in each religion, the *pluralist* view that the common root to all religions is precisely the salvific root, the *exclusivist* view that salvation is to be found in Christ alone or, more rigorously, that salvation depends on an overt acknowledgment of Christ as Lord, a view usually associated with HENDRIK KRAEMER, and the view that while salvation is necessarily based on Christ's Passion, an overt knowledge of Christ is not essential to salvation.

Each view has its own problems: John Hick's attempts to produce a Copernican Revolution, replacing Christianity as the center of the uni-

verse of religions by God, or the Absolute, or "the Real," adding epicycles to cycles, has served primarily to demonstrate the absence of a common center applicable to all religions, and the inevitability in any such exercise of the abandoning of core Christian theology, particularly incarnational theology. Karl Rahner's creation of Anonymous Christianity, which purported salvifically to identify sincere religionists as *de facto* Christians was crushingly labeled religious imperialism. As LESSLIE NEWBIGIN commented, the scheme was "vulnerable at many points." It must be said, however, that Rahner's view closely resembles the Constitutive Christocentrism of the SECOND VATICAN COUNCIL, with its generally positive stance respecting the universe of religions. However, Roman Catholic thinking has moved on, and Pope John Paul II in his 1995 *Crossing the Threshold of Hope* has gone some way toward restoring the 1442 Council of Florence Exclusive Ecclesiocentrism.

The traditional evangelical view has its own difficulty. The vast majority of humankind, through no fault of its own, never heard of Christ, and appears to be condemned for its sin, which (as a consequence of the fall), it could not resist and for which it had no remedy. The academic theologian has found this no particular problem, where the missiologist, with one foot firmly in the real world, most especially in the TWO-THIRDS WORLD, is, perhaps, touched with a greater compassion.

But the fourth view also is not without its difficulties, primarily because of the generally negative soteriological tenor of Bible texts such as Acts 17:24–28 and Romans 1:18–23 which speak of GENERAL REVELATION but apply it as a foundation for God's judgment while not explicitly discounting its salvific potential. It has been repeatedly suggested that any relaxing of the traditional exclusivist position must inevitably weaken missionary motivation. To this two replies must be made. First, that we seek and then follow biblical theology wherever it may lead us, and second, that the Christian mission is not merely response to command or obligation but is, or at least should be, ontological. The biblical imperative for mission is, of course, entirely clear. If the church is to be properly apostolic it must also be praxeologically apostolic, it must engage in mission. But to be effective in its praxis the church as a whole (not only its missionary representatives) must engage the religions by which it is confronted with a confident yet compassionate insistence on Jesus as the Way, the Truth, and the Life.

PETER COTTERELL

Bibliography. K. Barth, *Christianity and Other Religions*, pp. 32–51; D. A. Carson, *The Gagging of God*; P. Cotterell, *Mission and Meaninglessness*; G. D'Costa, *Christian Uniqueness Reconsidered: The Myth of a Plu-*

ralist Theology of Religions; B. Demarest, *General Revelation*; M. Erickson, *How Shall They Be Saved?*; P. F. Knitter, *No Other Name?*; J. Sanders, *No Other Name*.

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 Marquee-

sas. 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 emphasised 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 theological 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 Fakafitiniu, 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 acceptance 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 Mameia 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 significant 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.

ALLAN K. DAVIDSON

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*.

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 Tippet 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 Tippet'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 Tippet 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 demonstrating 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.

CHARLES H. KRAFT

Bibliography. C. H. Kraft, *Christianity With Power*; M. G. Kraft, *Understanding Spiritual Power*; A. R. Tippet, *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).

C. PETER WAGNER

Radio Mission Work. Radio is used extensively in mission. The first wireless broadcast sent out to the world was an informal Christian program on Christmas Eve, 1906. The program included a solo, "O Holy Night," as well as a reading of the Christmas story from the Gospel of Luke. Christian radio broadcasting as such began on January 2, 1921, when a church service was broadcast in Pittsburgh.

The first missionary station, HCJB, "The Voice of the Andes," began broadcasting in 1931 from Ecuador. The Far East Broadcasting Company (FEBC) was founded in 1946, to be followed by Trans World Radio (TWR), Radio ELWA, and others. Today powerful Christian shortwave radio stations cover the world, broadcasting in numerous languages. There are also a few powerful medium-wave international stations, including TWR broadcasting from Monte Carlo in Southern Europe and FEBC from a powerful

medium wave station covering a large section of China.

There are numerous local Christian stations, broadcasting on FM or medium wave to a single city or community. Some are commercial stations with professional staff, others are small and simple stations that depend on volunteers. For all, a high level of commitment is required.

Christian radio broadcasters are today on the air in some 200 different languages with 1,000 hours of transmitter time per week from major international broadcasters alone. This does not include local in-country stations, commercial time, and public broadcast time. The English (34%), Spanish (22%), Mandarin (8.6%), and Russian (6.4%) languages dominate on the international broadcasts; with the remaining 190 languages and dialects accounting for only 29% of the total. For example, there are eleven million English speakers in India, and a total of more than 102 hours of broadcasting each week is in English, but the fifty million Marathi speakers only get three hours a week, and the thirty-three million Urdu speakers get less than four hours per week.

In the hands of Christian communicators with the knowledge, means, and courage to use it creatively, radio has proven to be a powerful and effective tool in the task of world evangelization. Programs such as *The Old-Fashioned Revival Hour*, *Back to the Bible*, and others have made a significant contribution to the religious life of America. It is estimated that CHARLES E. FULLER had twenty million listeners a week up until his retirement in 1967.

In the international context, most of Southeast Asia's mountain-dwelling Hmong people have been almost completely cut off from any direct cross-cultural contact. Yet, on rare occasions when outsiders were able to visit, some reported strong indications of thousands of Hmong conversions to Christianity. In the early 1990s, the Vietnamese government conceded (somewhat regretfully) that hundreds of thousands of Hmong had become Christians. Far East Broadcasting Company's radio programs in the Hmong language offered the only available means by which most of these Hmong converts could have possibly heard the gospel. Indeed, in 1995 when two Hmong expatriates were able to conduct an extraordinary journey to several Hmong villages in northern Vietnam, they were greeted by multitudes of Hmong believers who welcomed them to impromptu open-air worship services which included original Christian songs exclusively featured on FEBC's Hmong broadcasts. Most had never met a Christian from outside their village, yet many were quite familiar with the Hmong songs heard only in FEBC's broadcasts.

In 1985, mindful of radio's potential impact among many of the world's hardest-to-reach peoples, the leaders of HCJB World Radio, Far East

Broadcasting Company, Trans World Radio, and SIM (operator of radio station of ELWA in Liberia) launched the cooperative World by 2000 initiative to provide every man, woman, and child on earth the opportunity to hear Christian radio broadcasts in a language each can understand. Soon thereafter, broadcasters FEBA Radio and Words of Hope became active partners in the World by 2000 effort, which fostered an unprecedented level of cooperation among the various partner organizations.

The World by 2000 strategically targeted large language groups which had not been previously served by daily missionary radio broadcasts. These groups included many of the world's least evangelized peoples. By 1997, the World by 2000's list of megalanguages (each spoken by at least one million people) covered by Christian broadcasting increased by 80—raising up new groups of believers and planting new churches among many of these previously unreached peoples.

Because little or no broadcast media of any kind had been available in many of these languages, the sheer novelty factor of these newly launched programs attracts positive attention almost immediately. Although many of these peoples are relatively media-poor, the advent of regular radio broadcasts in their language has attracted considerable interest. Early on, listening among such media-starved peoples has tended to be avid, regular, and often a group experience. In northern Mozambique, for example, clusters of Lomwe listeners gather each night around one of the few radios to be found in their village. As the gospel message is thus regularly heard in a group setting, listeners often linger to discuss the program content after the conclusion of each Lomwe broadcast. In time, such a listening group can naturally become the nucleus for a new Christian congregation. As the Holy Spirit enables such newly formed fellowships to expand, each may blossom into a larger church, and/or start a daughter congregation. Evidence abounds that during the first seven years of Lomwe broadcasting from Trans World Radio/Swaziland to northern Mozambique, over 300 new churches were thus started by listeners. Church planting progress has since been reported among other Mozambican peoples who began receiving first-ever gospel broadcasts during the 1990s, including the Makhuwa, Makonde, and Sena.

Similarly, new churches have sprung up among listeners to many of the other pioneering radio broadcasts launched through the World by 2000 effort. The Banjaras of India, the Gypsies of central Europe, the Bariba of Benin, and the Chuvash of central Asia are just some of the notable examples. Although daily gospel broadcasts are still needed for dozens of megalanguage groups who remain unreached by Christian radio, steady progress continues to be made toward the World

by 2000 goal. The accompanying examples of churches planted bear witness to the reliability of the Lord's promise that his Word will never return void. In addition, recent political developments such as the fall of communist regimes in Europe and the end of apartheid in South Africa have led to the added availability of many powerful international radio transmitters which had previously been used exclusively for the broadcasting of political propaganda. As a result, transmitters in Russia, Albania, Armenia, Poland, and South Africa have been added to the available inventory of super-powered international transmitters which are available for missionary broadcasting.

Radio can readily adapt to changing social and cultural conditions, and it has several advantages for Christian mission. It requires listening only, making it possible to reach all, including the more than one billion nonliterates. Radio uses sound only, which makes programming fairly inexpensive. It has wide coverage and can reach most people through the estimated 1.2 billion radio sets in use around the world. It crosses religious and political barriers. Furthermore, radio can handle a variety of program formats, limited only by the creativity of the producer.

Most Christian broadcasters ask for letter response from the listeners; in 1988, FEBC alone received approximately 615,000 letters from listeners. Unfortunately, most Christian radio ministries have not developed feedback systems that do not require mail, and thus non- and semi-literates are excluded.

VIGGO SØGAARD AND LEE DEYOUNG

Bibliography. E. G. Bowman with S. F. Titus, *Eyes beyond the Horizon*; F. A. Gray, *Radio in Mission*.

Ramabai, Pandita (1858–1922). Indian pioneer in educational and medical missions. Ramabai was one of the most popular native missionaries in India, an excellent example of indigenous mission to women in the Two-Thirds World. Having spent her early life in teaching pilgrimages with her family, once her parents and sister died, she and her brother continued their pilgrimages. She was called “Pandita” because of her knowledge in the Hindu scripture.

Married to a lower caste lawyer and widowed in her early twenties, she experienced the grief and agony of women in India. She went to England in 1883 to learn how to educate Hindu women and there came to know Christ as her Savior.

Ramabai was involved in evangelism, education, Scripture translation, literature and social work, founding a mission, and organizing medical work. She ministered to women who were outcasts in society, giving them not only food and shelter, but also training for jobs and spiritual guidance. In addition to translating the Bible, she developed a Marathi concordance and lexicon and wrote many books. She was also

deeply concerned to contextualize the gospel. For example, she utilized ideas from Hindu scriptures to communicate biblical truths, as well as Indian music and Indian forms of worship to make worship relevant to Hindu converts. In all of these ways God used Ramabai to bring many women of India from physical, emotional, mental and spiritual bondage into Christian freedom.

SAKHI ATHYAL

Bibliography. S. M. Adhav, *Panditha Ramabai*; C. Butler, *Panditha Ramabai Saraswathi: Pioneer in the Movement for the Education of the Child-widows of India*; H. S. Dyer, *Panditha Ramabai: The Story of Her Life*.

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 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 awakening.

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

Roman Catholic Missions

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, worshipping 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 conditions 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.

TIMOTHY K. BEOUGHER

Bibliography. E. E. Cairns, *An Endless Line of Splendor: Revivals and Their Leaders from the Great Awakening to the Present*; R. E. Coleman, *The Coming World Revival*; W. Duesel, *Revival Fire*; R. H. Glover, *The Progress of World-Wide Missions*; K. J. Hardman, *Seasons of Refreshing: Evangelism and Revivals in America*; I. Murray, *Revival and Revivalism: The Making and Marring of American Evangelicalism, 1750–1858*; J. E. Orr, *The Event of the Century: The 1857–58 Awakening*; R. O. Roberts, *Revival!*

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 de-

scribe 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 education, 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

Roman Catholic Missions

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 Seumoïs, 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 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 accommodated 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 integ-

rity 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.

Saturation Church Planting

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, RELATIVISM, 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 signifi-

cantly from the theological and biblical disciplines.

STEVEN B. BEVANS AND JOHN NYQUIST

Bibliography. W. M. Abbott, ed., *The Documents of Vatican II*; W. R. Burrows, *Redemption and Dialogue: Reading "Redemptoris Missio" and "Dialogue and Proclamation"*; C. Carlen, ed., *The Papal Encyclicals, 1939–1958*; C. Colson and R. J. Neuhaus, eds., *Evangelicals and Catholics Together: Towards a Common Mission*; W. Jenkinson and H. O'Sullivan, eds., *Trends in Mission. Toward The 3rd Millennium: Essays in Celebration of Twenty-Five Years of SEDOS*; R. Latourelle, *Vatican II: Assessment and Perspectives 25 Years After (1962–1987)*, 3 vols.; B. Meeking and J. Stott, eds., *The Evangelical-Roman Catholic Dialogue on Mission, (1977–1984)*; K. Muller, *Mission Theology: An Introduction*; J. A. Scherer and S. B. Bevans, eds., *New Directions in Mission and Evangelization I: Basic Statements (1974–1991)*.

Saturation Church Planting. Saturation church planting methodology takes seriously the GREAT COMMISSION's injunction to make disciples of all nations (Matt. 28:18–20). It adopts the strategy of mobilizing the entire body of Christ in whole countries in the effort to reach the goal of the Great Commission in each country by providing an evangelical congregation for every village, neighborhood, and kind and condition of people in the population.

The strategy recognizes that world evangelization can never be attained apart from providing viable congregations of redeemed people among every PEOPLE GROUP in the world. Saturation church planting recognizes that no single type of church can provide the needed resources for evangelizing an entire population. Jim Montgomery calls for a comprehensive, systematic plan in each country to mobilize the church to push toward the goal of evangelizing whole nations.

Saturation church planting also takes seriously the truth that every population, even in organized states, actually represents what Donald McGavran termed a "vast mosaic" of different groups of people, each with a different worldview and culture. Indonesia, for example, has some 360 distinct people groups among its millions of people. Even these groups can easily be subdivided.

To reach the people in all the groups demands a vast diversity of churches to match the vast diversity of peoples. Saturation church planting provides the strategy for providing this needed diversity.

The methodology understands that the evangelization of whole nations is rooted in the comprehensive purpose of God. This plan is seen in the Old Testament (Gen. 18:18; 22:17–18; 26:4; 1 Kings 8:43; Ps. 102:15; Isa. 45:22) as well as in the New Testament (Matt. 28:18–20; Acts 26:16–18; Rom. 16:26; 2 Peter 3:9; Rev. 15:4). Saturation

church planting takes seriously this plan for discipling whole nations and all nations.

The method is enunciated most thoroughly in Jim Montgomery's plan of DAWN (DISCIPLING A WHOLE NATION). This strategy calls for 7 million churches by A.D. 2000. If this goal is to be reached, the important place of house churches and unpaid workers must be stressed.

To evangelize the nations demands such a strategy as envisioned in DAWN and a commitment to a church among every people in order to bring whole nations to Christ. Every other strategy should be judged in relation to how it contributes to the goal of discipling whole nations and all nations.

EBBIE C. SMITH

Bibliography. B. Fitts, *Saturation Church Planting: Multiplying Congregations Through House Churches*; J. Montgomery, *DAWN 2000: 7 Million Churches to Go*; D. A. McGavran, *Understanding Church Growth*; E. C. Smith, *Balanced Church Growth*; C. P. Wagner, *Church Planting for a Greater Harvest*.

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 Milner 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 As-

sembly 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

Second Vatican Council

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

Bibliography. E. G. K. Hewat, *Vision and Achievement 1796–1956. A History of the Foreign Missions of the Churches United in the Church of Scotland*; D. MacKichan, *The Missionary Ideal in the Scottish Churches*; S. Piggin and J. Roxborough, *The St. Andrews Seven*; A. F. Walls, *DSCHT*, pp. 567–94.

Second Vatican Council (1962–65). When in 1959 Pope John XXIII made the unexpected announcement of an ecumenical council, he called the leaders of the global Roman Catholic Church together for the first time since Vatican I, almost a hundred years earlier. His convocation of this council reflected his genuine desire to update and renew church life, and in particular to raise the question of the central mission of the Church. The Church needed to look outside as well as inside, attempting to come to terms with a world which had undergone deep and significant changes since the last council. Previous popes had addressed various problems facing the Church, but when Pope John called bishops from Africa, Asia, Latin America, and even from countries under the grip of totalitarian political systems, he was taking an unprecedented step. From the Catholic perspective, this would be the first truly ecumenical council.

The council's four sessions included two-month convocations in the Vatican with more than 2,500 bishops participating. Endless committees and subsequent reports stretched the hearts, minds, and bodies of the participants, and many of the documents reflect a sometimes rough summary of the attempt to blend the reports with finished papers. And although few of the bishops understood the impact those documents would have, we now have a much clearer picture of the ways and means of the Catholic Church. Not least in the catalogue of images was the understanding of the Catholic Church regarding world mission and evangelization.

Sixteen documents of uneven significance emerged from the council and a wide consensus of observers and interpreters recognizes six of those in a special way. Perhaps the most helpful observation of the council at this point in his-

tory—more than thirty-five years later—is to understand the tension during the council between theological conservatives and progressives. Changes are never easy and when one considers the nature of the Roman Catholic Church, the task of renewal might seem almost impossible. But when some of the bishops prevailed in their attempts to prod the church into engaging the modern world, the outcomes were less than predictable. And these winds of change were most obvious in the dialogue among the bishops relative to the meaning of the church and the gospel mandate “to make disciples of all nations.”

The six documents which relate directly to world mission are as follows:

1. *Lumen Gentium* (“The Light of the Nations”), The Dogmatic Constitution of the Church;
2. *Dei Verbum* (“The Word of God”), The Dogmatic Constitution on Divine Revelation;
3. *Guadium et Spes* (“The Joys and Hopes”). The Pastoral Constitution on the Church in the Modern World;
4. *Ad Gentes* (“To All Nations”), The Decree on the Missionary Activity of the Church;
5. *Unitatis Redintegratio* (“Restoration of Unity”), The Decree on Ecumenism; and
6. *Nostra Aetate* (“In Our Times”), The Declaration on the Relationship of the Church to Non-Christian Religions. A seventh document on religious freedom (*Dignitatis Humanae*) is also significant but due to space limitations is omitted in this discussion.

Lumen Gentium (“The Light of the Nations”) is a magisterial document which reflects an orthodox Catholic theology on the nature of the Church as well as the implications of these reflections for the Church's central mission. Essentially the CHURCH is pictured by the images of mystery, the People of God, and a hierarchical structure, displaying again the distinctives of both conservative and progressive ecclesiologies. Articles 13–17 represent the core of Catholic reflection on the universal nature of the Church's mission as it relates to its own, to non-Catholics, and to non-Christians. The ambiguities so characteristic of this document raise concerns about UNIVERSALISM and the nature of the gospel itself. Many Scriptures are brought to bear on the text and the GREAT COMMISSION passages are in abundance. Evangelicals would have welcomed even more reflection on the biblical texts, with more than what in many cases appear to be merely parenthetical references to texts.

Dei Verbum ("The Word of God") is an important document for evangelicals to study for several reasons, not least the obvious awareness of the evangelical tradition of biblical scholarship and church practice. The Scriptures are given prominence in this document, particularly in reference to the proclamation of the gospel. But it is unfortunate that some of the positive contributions of a fresh approach to the Bible are blunted by the traditional teaching of interpretations being subject to the magisterial office. Evangelicals can be encouraged to find the exhortation to the pastors of the Church to give much more attention to Bible study and sermon preparation, making the Scriptures more accessible to the entire Church universally. In the end, the traditional two-source theory of revelation prevails, even though it has been recast with God being the original source and Church tradition and Holy Scripture standing equally in the life of the Church.

Gaudium et Spes ("The Joys and Hopes") is the lengthiest of the sixteen documents, and although there is some ponderous repetition, the document itself bears a sympathetic reading. The culture of modernity is addressed and the document demonstrates the desire on the part of progressive Church leaders to interact with the secular and material world. This pastoral constitution is unique in that the discussion surrounding it arose during the council itself without following the protocol of pre-council preparations and paperwork. In the present situation where the Western church is struggling with its relationship with its own cultural developments, *Gaudium et Spes* pioneers in certain areas where the Church has avoided interaction with those outside the Church and perhaps even critical of it. The Preface, in fact, makes it clear: "... the Church now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity."

Ad Gentes ("To All Nations") is the most "evangelical" document in the way it addresses itself to the understanding of the Great Commission and the strategic implications in the life of the Church, locally and globally. The most quoted sentence in the entire document is the first of the doctrinal principles: "The pilgrim Church is missionary by her very nature" which represents a clear reflection of *Lumen Gentium* in the way that missionary activity was located within the center of the Church's life instead of on its periphery. It is also important to note that this document on missions is the final product of a long and arduous process that extended throughout most of the four years of the council. The several principles stated in *Ad Gentes* stem from a clear biblical understanding of the necessity of explicit gospel proclamation as the hallmark of missionary activity, incorporating those who respond into the local body, the church. Furthermore,

this missionary effort pertains to the whole church, and not just the clergy or those orders of missionaries exclusively set aside for such ministry. It should not be forgotten that ten years after the conclusion of Vatican II, Pope Paul VI called another synod of bishops, after which he issued an even more carefully worded (and one might say "powerfully worded") statement, the Apostolic Exhortation, *Evangelii Nuntiandi* (Evangelization in the Modern World). This document, read alongside *Ad Gentes*, provides solid biblical and theological insights for missiologists and missionaries alike.

Unitatis Redintegratio ("Restoration of Unity") breaks new ground in the Roman Catholic understanding of its role in Christian dialogue with Protestants. Reflecting on the ECUMENICAL MOVEMENT begun earlier in the twentieth century, the bishops took some steps to recover lost ground since the schisms of the eleventh and sixteenth centuries. Vatican II began calling Orthodox and Protestant Christians "separated brethren" and looked for openings for bilateral discussions with various denominations. Four notable points can be observed which will highlight the contours of the document: (1) The Church's willingness to share blame for separations in past centuries; (2) the Church's affirmation of genuine Christianity as consisting in "all those justified by faith through baptism (being) incorporated into Christ"; (3) the calling attention to "an order of 'hierarchy' of truths (which) vary in their relationship to the foundation of the Christian Faith"; (4) the encouragement which the Catholic Church takes from their observation of the "love, veneration, and near cult of the sacred Scriptures (which) lead our brethren to a constant and expert study of the sacred text." These are significant movements which bear even more reflection for future conversations.

Nostra Aetate ("In Our Times") represents the shortest and, in the minds of many, the most controversial document. In our day of RELIGIOUS PLURALISM and political correctness, the "Declaration on the Relationship of the Church to Non-Christian Religions" makes an uncertain sound, particularly in the light of the high theology of *Ad Gentes*. The document places Hinduism, Buddhism, and Islam in the best possible light, mixing Scripture quotations in almost syncretistic fashion. There are two positive aspects of *Nostra Aetate*: (1) the lengthy section on the Jews addresses issues especially significant in light of World War II and correctly sees the strong biblical connection between Judaism and Christianity; (2) toward the conclusion of the document, the centrality of the cross of Christ for salvation is brought into focus, restating the necessity of the Church's preaching in proclaiming the "cross of Christ."

Secularist, Secularism

It is no exaggeration to say that when Pope John XXIII called for “a new Pentecost,” few realized what kind of “depth charges” would be set off. It could also be said that Catholics living in the period even ten years prior to the council might not recognize the Church today. But in the end, the emphasis on proclamation to those who have not heard the gospel is biblical, and theological reflection is always required when attempting to carry out the Great Commission in the way the Lord of the Church, Jesus Christ, intended.

JOHN W. NYQUIST

Bibliography. W. M. Abbott, ed., *The Documents of Vatican II*; D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*; C. Butler, *The Theology of Vatican II*; H. Gensichen, *IRM* 56 (July 1967): 291–309; A. Glasser and D. A. McGavran, *Contemporary Theologies of Mission*; W. R. Hogg, *IRM* 56:223 (July 1967): 281–90.

Secularist, Secularism. A secularist is a person who has been secularized or who embraces secularism as a WORLDVIEW. The term “secular” is from the Latin *saeculum*, meaning “generation” or “age,” signifying “belonging to this age or the world” rather than to a transcendent religious order. Secularism is a worldview which finds little if any place for the supernatural and the transcendent. It is often linked with philosophical naturalism, which holds that this world of matter and energy is all that exists. Secularism as a worldview must be distinguished from SECULARIZATION as an historical process in which religious beliefs, values, and institutions are increasingly marginalized and lose their plausibility and power. Secularization may result in the elimination of religion entirely, as in atheistic and agnostic societies. Or it may simply transform the nature and place of religion within society, resulting in “this worldly” secularized forms of religion. Secularization is often linked to modernization, so that as societies become increasingly modernized they also tend to become secularized.

In the West secularism has become identified with movement and ideology of secular humanism. The ideology of secular humanism is expressed in the “Secular Humanist Declaration” (1981), which affirms ten points: free inquiry, separation of church and state, freedom, critical intelligence, moral education, religious skepticism, knowledge through reason, science and technology, evolution, and education. Underlying these points is a commitment to an agenda which will reduce the influence of religion in society and elevate the authority of a rationalism based upon reason and science.

As the world increasingly is influenced by modernization and secularization, missionaries in both the West and non-Western cultures will need to deal with secularists who have little interest in religion. Effective ministry will involve not

only proclamation of the gospel but also exposing the inadequacies of secularism as a worldview.

WILLIAM H. BAKER

Bibliography. S. Bruce, ed., *Religion and Modernization: Sociologists and Historians Debate the Secularization Thesis*; P. Sampson et al., eds., *Faith and Modernity*; R. Webber, *Secular Humanism: Threat and Challenge*.

Signs and Wonders. Biblical expression that refers to God’s powerful and miraculous interventions in creation. In Scripture, these acts were performed by God through his servants and included miraculous healings, demonic expulsions, control over natural phenomena, and POWER ENCOUNTERS. Signs and wonders usually occurred in conjunction with the proclamation of God’s message in the Old Testament or with proclamation of the KINGDOM OF GOD in the New Testament. The purpose of the signs and wonders was to reveal the glory of God and his grace and power, to authenticate God’s message and messenger, to confirm Jesus Christ as the promised Messiah, and to usher in the kingdom of God. The healings and demonic deliverances of Jesus and the disciples were considered part of the gospel itself. In the Book of Acts, signs and wonders followed the apostles and accompanied the verbal proclamation of the gospel. There is a pattern of growth and expansion of the church that followed these recorded miracles in Scripture. In many cases PERSECUTION followed the period of growth.

Records and references to different types of signs and wonders were prevalent in the writings of the early church fathers. From the fifth century until the twentieth century, reports of miracles, however, decreased, although there are numerous accounts of miracles and power encounters in conjunction with frontier missions. For example, power encounters, demonic deliverance, and healings are attributed to missionaries such as BONIFACE (680–754) and ULFILAS (c. 311–383).

In the nineteenth and twentieth centuries, the scientific, rational, Western WORLDVIEW shaped the missionary perspective of supernatural phenomena (see also ENLIGHTENMENT). Emphasis was placed on verbal proclamation without any distinctive manifestations of God’s supernatural power, and supernatural phenomena were explained in nonsupernatural terms. Recently, however, many missionaries have found the need to combine the preaching of the gospel with some form of power manifestation to reach the people (see also POWER MISSION and POWERS, THE). This is most prominent in areas and cultures that adhere to some form of supernatural worldview. In many cases, these signs and wonders are fol-

lowed by conversions and explosive church growth.

A renewed emphasis on signs and wonders brought forth by the charismatic and Third Wave movements has reestablished the need and place of signs and wonders in the evangelism process. This topic has become widely debated among theologians and missiologists. The two main questions in the discussion are: Do signs and wonders still exist today as they did in biblical times? What part should they play in evangelism and missions today?

On one end of the spectrum is the cessationist view that signs and wonders ceased with the age of the apostles since their purpose was to confirm the message preached by the apostles. Signs and wonders may occur today at the initiative of God in areas where the gospel is introduced for the first time. However, such occurrences are very rare. Generally it is assumed that healings and other signs and wonders are no longer seen today and that verbal proclamation of the gospel is sufficient.

On the other end of the spectrum is the Pentecostal view that every Christian and church should experience and minister with signs and wonders. Healings, deliverance, and power encounters are part of the gospel message. Effective evangelism occurs where the gospel is proclaimed with power, and the signs and wonders that accompany such evangelism are the same as those in the New Testament. John Wimber popularized one expression of this position and played a key role in the increased use of signs and wonders among Western missionaries.

A third view affirms the presence of signs and wonders as important tools of evangelism and church growth, yet does not see them as normative. Proponents of this view affirm the need for signs and wonders in mission, but caution against an overemphasis and unbalanced view. They caution that in practice, signs and wonders have often taken center stage, at the expense of the verbal gospel message. Furthermore, they warn that it is easy to fall into a formula approach, an evangelical form of magic. Finally there is the concern that often miracles are reported and claimed where there are none. Signs and wonders are affirmed, but there is a need for an overall balance in the reliance on the miraculous in evangelism.

The debate remains as to the nature and place of signs and wonders in evangelism and mission. The conclusion of these questions is based primarily on the paradigm from which these issues are addressed. The evidence shows that many of those ministering with signs and wonders have and are experiencing conversion growth. This is especially the case among resistant peoples. The proclamation of the gospel in conjunction with

signs and wonders has been the deciding factor for the conversion of many.

MARK WAGNER

Bibliography. G. S. Grieg and K. N. Springer, eds., *The Kingdom and the Power*; E. N. Gross, *Miracles, Demons, and Spiritual Warfare: An Urgent Call for Discernment*; P. G. Hiebert, *Anthropological Reflections on Missiological Issues*; C. P. Wagner, comp., *Signs and Wonders Today*; V. J. Sterk, *Missiology* 20 (July 1992): 371–84; D. Williams, *Signs, Wonders, and the Kingdom of God*; J. Wimber, *Power Evangelism*.

Spiritual Warfare. Spiritual warfare is the Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called demons or evil spirits (see *DEMON, DEMONS*). The original battle was between Satan and God, but on the level of the heavenlies, the war has been won decisively by God (Col. 2:15; 1 John 3:8). On earth the battles continue, but the issue is to determine not who will win but whether God's people will appropriate the victory won for them by the cross and the resurrection.

The conflict began in the Garden of Eden as recorded in Genesis 3 and will continue until the fulfillment of the events predicted in Revelation 20. Scripture makes it clear that Satan leads the anti-God and anti-Christian forces as "the prince of this world" (John 12:31; 14:30; 16:11) or "the god of this world" (2 Cor. 4:4) and as a leader of the fallen angels (Matt. 25:41). It is also clear, however, that although Satan gained some measure of control through the events in the garden, God retains ultimate sovereignty over his creation. God's people are assured of victory in the battle when they engage the enemy on the basis of faith and obedience—the conditions set by God in his covenant with Israel and the implications of submitting to God in James 4:7.

Every battle Israel fought in the conquest of Canaan was won or lost on spiritual considerations. When Israel obeyed God's commands and acted on the basis of faith, God gave them victory no matter what the military situation. The battle was ultimately between God and the gods. While idols are treated in the Old Testament with contempt as utterly devoid of spiritual power (Ps. 114:4–8; Isa. 40:18–20; 44:9–20; Jer. 10:3ff.), the god or spirit behind the idol was treated as real (cf. Deut. 32:17; Ps. 106:37; 1 Cor. 10:18–20). Yahweh was often compared to the gods (1 Kings 8:23; 1 Chron. 16:25; Pss. 86:8; 96:4; 135:5). That was not a comparison with nothing. It was the sovereign God compared to the angels who were in rebellion against him.

This battle is portrayed in the Gospels and in the rest of the New Testament. Paul states clearly that "our struggle is . . . against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12). These

Spiritual Warfare

are real enemies, and resistance against them will involve spiritual warfare. While we are assured of victory in the battle, we are never assured that we will not have to fight in the battle.

The influence of the ENLIGHTENMENT and later the evolutionary hypothesis began a process which has resulted in the secularization of the Western worldview. As a result, biblical references to the role of spirit beings in the realm of the created world are often misinterpreted or ignored in dealing with the text, and many missionaries have gone to the field with a defective worldview, resulting in serious flaws in their approach to animistic belief systems.

At the other end of the spectrum, there is a tendency to overemphasize the role of spirits which produces a Christian SYNCRETISM with ANIMISM. People use the Bible as a good luck charm to protect one from evil spirits, prescribe certain words or expressions to be used in dealing with demons, or assume that knowing the name of a demon gives more power over it. People coming from animistic backgrounds also fall into syncretism, but that is usually because the Christians who introduce them to Christ do not help them understand the Christian worldview as it relates to issues of spiritual power.

Much of this confusion stems from the fact that Satan's primary tactic is deception. That does not mean that everything a demon says is a lie. Deception gains its power by concealing the lie in surrounding truth. What is needed is discernment, not simply in responding to what a demon may say but in dealing with the deceiving spirits that are constantly trying to confuse our belief system (Rev. 12:9; 1 Tim. 4:1).

The primary issue in deception is always truth, and Satan deceives especially concerning the source of power and of knowledge. God has provided all the power and knowledge we need to live as "more than conquerors" in Christ; but ever since the Garden of Eden, Satan has been trying to cause us not to trust God to provide the power we need and to doubt our ability to know God and to trust the Word of God.

Satan uses his power to cause us to fear him. For Christians to fear Satan they must first doubt the power and provision of God for victory over Satan. Thus he accomplishes two goals: to cause Christians to doubt God and to gain some measure of control over them through fear.

But Satan will also seek to entice people—believers or unbelievers—to take power from him rather than from God. He comes as an angel of light and makes his power seem desirable. This brings one into contact with a long list of occult practices such as fortune telling, magic, sorcery, and witchcraft. Satan has enough power to produce some striking results—"counterfeit miracles, signs and wonders" (2 Thess. 2:10). Some people only ask, "Does it work?" rather than "Is

it from God; is it true?" Many people end up with a spiritual stronghold in their lives because they have fallen for Satan's deceptive use of power.

Ultimately spiritual warfare is the battle for the mind. Satan knows that people will always live what they really believe, even if they do not live what they profess to believe. Since one's belief about God is foundational to all other beliefs, Satan will almost always begin by trying to pervert one's belief about the character of God. It happened in Eden. Satan said that God's statement about dying if people ate of the fruit was a lie and that God could therefore not be trusted. He also implied that God could not love them and withhold that beautiful, desirable fruit from them. Once they began to question the integrity of God, they came under Satan's control.

It appears that Satan's great desire is to be God (Luke 4:5-7; 2 Thess. 2:3, 4). This is also seen in the Old Testament in the conflict between God and the gods. As noted above, the real power behind the "gods" in the Old Testament is Satan and his host of evil spirits. This same principle applies to all religious systems which set forth a god other than the Yahweh of Scripture. So the battle is still in process. Unfortunately, many missionaries have failed to help their converts make a thorough worldview change from an animistic view in which the spirit world is manipulable to a Christian view in which a sovereign God is in control. Not only can God not be manipulated by us, there is absolutely nothing we can do to commend ourselves to God. We are utterly dependent on his grace as a means of dealing with our sin and relating to him on a daily basis. The very definition of sin is dependent on one's view of the holiness and sovereignty of God. A low view of sin stems from a low view of God.

Thus winning in spiritual warfare always needs to begin with a right view of God and with a right view of what it means to be a child of God. If we say that we are children of God by faith but believe that we have to earn our daily standing with God, we become the victims of an impossible situation. By grace God makes us "co-heirs with Christ" (Rom. 8:17)—a standing which we could never earn by our own efforts. Believing that this is indeed our position "in Christ" provides the only viable position from which to resist the enemy. The battle looks very different from the vantage point of the throne of God than it does from the context of the circumstances of our lives on earth.

In missionary ministry this battle may well be more like a POWER ENCOUNTER than the battle for the mind which underlies it. Paul says that his call was "to open their eyes, to bring them from darkness to light, and from the power of Satan to God" (Acts 26:18). Thus evangelism is a kind of power encounter, and converts need to under-

stand clearly that they are moving from one realm of spiritual power to another.

Often associated with conversion is the destruction of objects used in non-Christian religious practices. This is a visible renunciation of the old ways and old worldview, but it is also a challenge to the “gods” behind the objects to defend themselves if they are able.

Missionaries may well see overt demonic activity (see POSSESSION PHENOMENA), and they need to know how to minister with confidence in such a situation. Many places have been opened to the gospel through seeing a person set free from evil spirits. Spiritual practitioners in other religions may challenge Christians to demonstrate their power in a variety of ways. The missionary needs to be prepared to respond appropriately. Ultimately prayer may be the most important weapon in the Christian’s arsenal against the enemy.

TIMOTHY M. WARNER

Bibliography. N. Anderson, *How to Help Others Find Freedom in Christ*; M. Kraft, *Understanding Spiritual Power*; A. S. Moreau, *The Essentials of Spiritual Warfare*; E. Murphy, *The Handbook for Spiritual Warfare*; T. Warner, *Spiritual Warfare*.

Strachen R. Kenneth (1910–65). American missionary to Costa Rica and founder of Evangelism-in-Depth. Born in Argentina, Strachan grew up in Costa Rica in the family that had founded the Latin America Mission, of which he became president when his father Harry died in 1945. He was thoroughly familiar with evangelistic crusades in many cities. But he felt something was missing: the involvement of lay people in prayer, door-to-door witnessing, and bringing people to hear the evangelists. He made a profound impact on the world of missions by applying the theory of total church mobilization to countrywide evangelism in Central America, South America, and the Caribbean. He coined the phrase “Evangelism-in-Depth” for this movement, which was used in eight countries. His plan called for all evangelical churches and missions to combine their efforts for nationwide campaigns that included a number of regional campaigns leading to one in the capital city. Strachan taught this concept widely and motivated many national church leaders to adopt it. Not all churches and agencies cooperated, and he was criticized by some. Strachan believed in using national evangelists as well. Thousands of Christians were trained and revitalized. Evangelical unity was demonstrated. More than one hundred thousand people were converted to Christ, in spite of opposition from Roman Catholic priests in many places.

JIM REAPSOME

Bibliography. E. Elliot, *Who Shall Ascend: The Life of R. Kenneth Strachan of Costa Rica*; W. D. Roberts, *Revolution in Evangelism: The Story of Evangelism-in-Depth*.

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 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 per-

son 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

Bibliography. T. Beougher and L. Dorsett, *Accounts of a Campus Revival*; R. Coleman, *The Coming World Revival*; D. Howard, *Student Power in World Evangelism*; D. McKenna, *The Coming Great Awakening*.

Swedish Mission Boards and Societies. Sweden, the most populous of the Scandinavian countries, has also made by far the largest contribution to the worldwide mission of the church. Like the others, at least 90 percent of its people are (for the most part nominally) related to the national Lutheran Church. But whereas in Denmark there are seven times as many parishes of the national church as in all other Protestant denominations combined, and in Norway and Finland the parishes greatly outnumber the total of free churches, in Sweden the situation is reversed. There are over twice as many free church congregations as parishes of the national church. Moreover, unlike in many countries, the free churches have been concerned almost since their beginnings not only with national revival but also with worldwide mission. However, it is now widely recognized that the pervasive SECULARIZATION of Sweden is affecting not only the domi-

nant church (where attendance rarely reaches 5 percent of the membership), but even the free churches which, whether Pentecostal or not, have also been declining lately in active participants. The implications for future missionary effort are therefore ominous unless this is reversed.

From the early 1970s into the 1990s, the number of foreign missionaries sent out through some thirty agencies has been about 1,800. Probably less than a fifth of these have been through either of the two larger and some smaller Lutheran agencies; about half of them have been Pentecostals. Since 1912, in the wake of the Edinburgh WORLD MISSIONARY CONFERENCE, there has been a national missions council, but the work is still basically carried on by the individual agencies and denominations.

Within the framework of the national church there are two main agencies, quite distinct in how they relate to it. The older is usually translated as the Evangelical National Missionary Society, founded in 1856. It is basically a voluntary and lay initiative to promote renewal within the church and so most of its efforts are within Sweden. However, it also sent its first foreign missionaries, in 1865, to Africa, and then in 1877 to India. In the 1960s it had 120 foreign workers, five-sixths of them in eastern Africa.

Unlike many national churches, in Sweden it was decided, through confessional pressure, to make missions an endeavor of the official structures of the whole body, and so in 1874 the Church of Sweden Mission was organized. An earlier initiative dating from 1835 was soon incorporated, but the intention of soon drawing in the above society was not achieved. In 1876, the church sent its first missionaries to South Africa and also to India. In 1918 it entered China. Missionaries spread elsewhere in Africa, especially in Tanzania after the Germans had to leave because of World War I. By the 1960s there were nearly two hundred missionaries, all but 15 percent in southern Africa.

Pentecostalism came to Sweden early in the twentieth century and by 1907 the first missionaries left for China. The key leader, Lewi Pethrus, not only built up the huge Philadelphia Church in Stockholm (which was expelled in 1912 from the Baptists), but also promoted foreign missions. In 1916 the first missionaries were officially sent out to Brazil, and this vast country has been a major and successful field for them ever since. In 1920, outreach was begun elsewhere in Europe. Pentecostal missions have been distinguished from the Lutheran and even some other free church missions by their eagerness to witness in Latin America and elsewhere in Europe. However, the more common areas of China and Africa were also entered. In the latter, a major field was the eastern Congo, from which

they spilled over into the deeply troubled countries of Burundi (where the Swedish Pentecostals built the largest Protestant denomination) and Rwanda (where they were second only to the Anglicans). A crucial feature of Swedish Pentecostalism, typically not shared by many other Pentecostal movements, is its strong congregational nature. Perhaps this is a reaction to the connectionalism of the state church. The coordination of the movement is maintained through conferences and voluntary cooperation and various specialized agencies. The mission agency, the Swedish Free Mission, upholds this pattern. For missions this has meant that a large degree of responsibility has been accepted by the individual congregations in sending out missionaries and a close personal attachment is felt toward them. The result was that by 1945 there were some three hundred Pentecostal missionaries with a 50 percent increase by 1960, and currently there are about three times as many as in 1945.

The smaller free churches have generally maintained more centralized structures than the Pentecostals. The older Baptist Union has had Congo as its main field, having entered in 1914, and had thirty-five workers there in the 1960s with only a few elsewhere. The Oerebro Mission goes back to the 1890s and a split with the Baptists that would now probably be called charismatic in nature. They are now roughly as large as the older Baptists in Sweden, and also seem to be much more foreign missions-minded (from which interesting conclusions are obvious). Their first missionaries went to India in 1908, to Brazil in 1912, and to Congo in 1914. By the mid-1960s they had at least 160 foreign workers divided fairly evenly over Brazil, Africa, and Asia. Like Oerebro, the Swedish Alliance Mission is also a denomination as well as a sending agency, though it apparently began in the last century just to be the latter. By the mid-1960s it had about eighty-five missionaries mostly in South Africa and Asia.

DONALD TINDER

Swiss Mission Boards and Societies. Swiss mission boards and societies take shape according to the complex linguistic and political divisions of the country. An authority of coordination is the Swiss Council of Evangelical Missions, which includes three categories of members, while being itself a corporate member of the World Council of Churches Unit on Mission and Evangelism.

The first category is the mission board of the established Reformed churches of French-speaking Swiss cantons. It is called *Département Missionnaire*, with headquarters in Lausanne. Half of its budget supports the Evangelical Community for Apostolic Action in Paris. Together with

other groups including evangelicals, it publishes a review of missiology, *Perspectives Missionnaires*.

The second category is the umbrella organization of German-speaking missions, known as KEM [*Kooperation Evangelischer Kirchen und Missionen*]. This council acts on behalf of several established churches and mission boards in sixteen Swiss cantons. Its most famous member is the BASEL MISSION, established in 1815 as a German-Swiss missionary society, presently in process of fundamental restructuring, aiming at sharing missionary power with its overseas partners. It publishes, together with the GERMAN SOCIETY OF MISSIOLOGY, a missiological quarterly, *Zeitschrift für Mission*. KEM includes other old missionary societies, like the Moravian Mission, the East-Asia Mission, the Evangelical Methodist Mission Board, the South-Africa Mission, the Nile Mission, and the Kwango Mission in Congo-Zaire.

The third category includes associated members without voting rights, belonging to non-denominational groups and evangelical free churches. Among them are the SALVATION ARMY, the Foundation for Church and Judaism, the Swiss Bible Society, the Blue Cross, the YMCA/YWCA, Scripture Union, the Evangelical Braille Mission, the International Missionary Alliance, and the Evangelical Missionary Service.

The last named is in itself a significant French-speaking network, acting on behalf of forty evangelical free church assemblies. It continues the Laos Mission founded in 1902, having a particular concern for Asian diasporas in Europe while accepting new partnerships in Asia and Africa. It is a member of the Federation of Francophone Evangelical Mission.

Well-known international missionary societies are represented in Switzerland: WYCLIFFE BIBLE TRANSLATORS, SOCIETY FOR INTERNATIONAL MINISTRIES, Sudan United Mission, OMF INTERNATIONAL, Open Doors, WEC INTERNATIONAL, TEMA [The European Missionary Association], CHRISTIAN AND MISSIONARY ALLIANCE, and Leprosy Mission International. Some coordination is provided in German-speaking Switzerland by the Working Group of Evangelical Missions, acting on behalf of 30 missions representing 900 missionaries.

Geneva is also the seat of the WORLD COUNCIL OF CHURCHES Unit on Mission and Evangelism, which implies significant interaction with Swiss missionary societies. It publishes the well-known *International Review of Mission*.

Roman Catholic missionary societies (except the Jesuits, prohibited until 1973) first worked for Catholic expansion in Switzerland, before joining fields overseas. The Bethlehem Foreign Missions is the only Swiss-founded society (1921). They publish the scholarly quarterly *Neue Zeitschrift für Missionswissenschaft/Nouvel*

Revue de Science Missionnaire. It is to be noted that the Orthodox Church with its center at Chambésy, near Geneva, is increasingly mission-oriented.

MARC R. SPINDLER

Syncretism. Blending of one idea, practice, or attitude with another. Traditionally among Christians it has been used of the replacement or dilution of the essential truths of the gospel through the incorporation of non-Christian elements. Examples range from Western materialism to Asian and African animistic beliefs incorporated into the church. Syncretism of some form has been seen everywhere the church has existed. We are naive to think that eliminating the negatives of syncretism is easily accomplished.

To examine practices for syncretistic tendencies, we must first use a phenomenological approach in which we simply uncover what is actually happening or being taught. Built on that, we use theological and cultural analysis to understand what is happening. Finally, we evaluate what we have discovered in light of biblical truth. As a replacement of essential elements of the gospel with alternative religious practices or understanding, syncretism must be exposed and challenged. The means by which this is done are critical, and must be culturally informed.

Biblical Discussion. Case studies of syncretism are found throughout the Bible. Israel, forsaking the command to love God alone (Deut. 5:1–6:5), borrowed from the Canaanites ideas such as idolatry (Judg. 2:19; Ps. 106:35–39), shrine prostitution (1 Kings 14:24), and witchcraft (2 Kings 17:16–17). The attitude of syncretism is captured in 2 Kings 17:41: “Even while these people were worshipping the LORD, they were serving their idols.” Old Testament exemplars who fought syncretism include the prophets as well as David, Hezekiah, Josiah, Nehemiah, and Ezra.

At the time of the New Testament, the domination of Rome intensified the possibilities of syncretism. Perhaps the most significant issue dealt with in the early church was that of the nature of Gentile inclusion in the Christian community (Acts 15; Gal. 2). The author of Hebrews wrote to Christians who were tempted to return to the Law (Heb. 5:11–6:12; 10:19–39). We also see warnings against syncretistic tendencies throughout the Epistles (e.g., 1 Cor. 10:20; 2 Cor. 11:13–15; Gal. 1:6–9; 3:1–6; Col. 2:8–23; 1 Tim. 1:3; 6:3; 2 Peter 2:1; 1 John 4:1–6).

Throughout the centuries since the New Testament era, the church has constantly wrestled over the issues of culture in relationship to Christian commitment (Visser ‘t Hooft).

Modern Discussion. Many scholars today challenge the need to define syncretism in its negative traditional sense. The meaning of the

term has broadened to a more neutral concept of interpenetration of two or more paradigms. In this sense, since all churches are culture-based, every church is syncretistic. Such a broad definition, however, results in a term that loses useful analytic meaning.

A second significant issue is that the person or people who define syncretism are those who are in power. Practices which are threatening may be labeled syncretistic simply because they threaten the established order. This highlights the need for hermeneutical communities comprised of people of various cultures who together examine the contemporary phenomena under question in light of the biblical worldview.

A final issue is that all churches *are* in some sense syncretistic. The human heart regularly manufactures idols which find homes in the churches of the people who generate them. No church in any culture is free of the accretions of culture, and none of us is as objective in seeing syncretism within our own culture as we would like to think we are.

Suggested Guidelines. While “syncretism” does not appear in the Bible, it expresses a biblical concept. The broadening of discussion on syncretism in scholarly discussion has resulted in some observing that the Bible itself is syncretistic. Such use of the term masks the biblical concept of gospel truth relevant to all cultures being normative for all Christians at all times.

Biblically speaking, syncretistic ideas and practices are wrong because they violate the first commandment. In saying this we are not ignoring the complexities raised by recent hermeneutical discussions. There are convoluted interpretive issues which the worldwide church must tackle, but we cannot do so if we turn from the normative nature of the Bible as the cornerstone for discussion of the faith.

Because of the convoluted nature of culture, the declaration of syncretism in a particular setting cannot be simply left in the hands of expatriate missionaries. The local community must be empowered to biblically evaluate their own practices and teachings. Missionaries must learn to trust that indigenous peoples are able to discern God’s leading and trust God to develop and maintain biblically founded and culturally relevant FAITH and PRAXIS in each local context. Finally, Christians of every culture must engage in genuine partnership with Christians of other cultures, since often the outsider’s help is needed to enable local believers, blinded by culture and familiarity, to see that which contravenes scriptural adherence to the first commandment.

A. SCOTT MOREAU

Bibliography. C. Colpe, *ER* 14:218–27; J. D. Gort, H. M. Vroom, R. Fernhout, A. Wessels, eds., *Dialogue and Syncretism: An Interdisciplinary Approach*; H. Kraemer, *Religion and the Christian Faith*; R. J. Schreiter,

IBMR 17:2 (1993): 50–53; W. A. Visser ‘t Hooft, *No Other Name*.

10/40 Window. The term “10/40 Window” has been used to describe a rectangular-shaped window 10 degrees by 40 degrees north of the equator spanning the globe from West Africa to Asia, including over 60 countries and more than 2 billion people. The majority of the unreached peoples of the world—those who have never heard the gospel and who are not within reach of churches of their own people—live within this window (see PEOPLES, PEOPLE GROUPS).

At the LAUSANNE CONGRESS ON WORLD EVANGELIZATION (1974), RALPH WINTER rocked the evangelical world with the challenge of unreached peoples. At the LAUSANNE CONGRESS II in Manila (1989), Luis Bush gave the ethnic orientation of unreached peoples a new geographical focus. There, during a plenary session of the congress, he presented the strategic concept of the 10/40 Window for the first time.

There are three major reasons for the dire spiritual state of the 10/40 Window. First of all, the 10/40 Window is the home of the world’s major non-Christian religions: Islam, Hinduism, and Buddhism. Over 1 billion Muslims, and more than 1 billion Hindus and almost 240 million Buddhists live in this region.

Second, the poorest of the poor live in the 10/40 Window. The remarkable overlap between the fifty poorest countries of the world and the least evangelized countries of the world is no coincidence. After observing that the majority of the unreached people live in the poorest countries of the world, Bryant Myers concludes, “the poor are lost and the lost are poor.”

Third, there has been a lack of missionaries serving among the peoples of the 10/40 Window. Only about 8 percent of the missionary force presently focuses on this needy and neglected area. Historically, the three religious blocs of this region (Muslim, Hindu, and Buddhist) have been considered resistant. But lack of fruit among these people may not be due to resistance so much as neglect. Generally, the church has made little effort to reach these peoples. The Bible is clear that little sowing leads to little reaping.

For these three reasons, the 10/40 Window represents what some missiologists describe as Satan’s stronghold. From a careful analysis of the 10/40 Window, it appears that Satan and his forces have established a unique territorial stronghold that has restrained the advance of the gospel into this area of the world. In this region of the world, Paul’s description of Satan as “the god of this age who has blinded the minds of unbelievers” (2 Cor. 4:4) can be clearly seen. Clearly the forces of darkness stand behind the overwhelming poverty and spiritual bondage of this region.

Territorial Spirits

Therefore, the 10/40 Window serves as an important and strategic tool for the completion of the GREAT COMMISSION. It helps the church visualize its greatest challenge and focuses the church on its final frontier. The 10/40 Window calls for a reevaluation of the church's priorities, a refocusing of its energies, and a redeployment of its missionaries. Luis Bush, the international director of the AD 2000 and Beyond Movement, sums it up well: "If we are to be faithful to Scripture, obedient to the mandate of Christ, and if we want to see the establishment of a mission-minded church planting movement within every unreached people and city . . . so that all peoples might have a valid opportunity to experience the love, truth and saving power of Jesus Christ, we must get down to the core of the unreached—the 10/40 Window."

RICHARD D. LOVE

Bibliography. C. P. Wagner, S. Peters, and M. Wilson; eds., *Praying through the 100 Gateway Cities of the 10/40 Window*; J. D. Douglas, ed., *Proclaim Christ Until He Comes: Lausanne II in Manila*, F. K. Jansen, ed., *Target Earth*.

Territorial Spirits. The Bible speaks of evil angels or spirits that exercise significant influence and control over people groups, empires, countries, and cities. These perverse powers not only work to bring harm and misery, but more importantly, they strive to keep people from coming to a knowledge of the one true God. Since the mid-1980s, some evangelists and missiologists have begun advocating an aggressive strategy for doing spiritual battle with these so-called territorial spirits as a means of more effective evangelism (see POWERS AND MISSION, THE).

Although there is not extensive information in the Bible about territorial spirits, there is sufficient discussion to affirm their reality and provide some insight into their nature and activities. In a passage that highlights God's sovereignty over the nations, God is said to have divided humanity "according to the number of the sons of Israel" or, as the Septuagint and a scroll of Deuteronomy from Qumran put it, "according to the number of the sons of God"—a reference to angels (Deut. 32:8). The passage thus appears to be teaching that the number of the nations of the earth is directly proportional to the number of angels. This passage was widely understood in Judaism to mean that certain angels are associated with particular countries and peoples.

Some of these angelic rulers evidently have rebelled against God. Rather than direct the people's worship to the one true God, they have sought veneration for themselves and have falsely presented themselves to the people as "gods" (Ps. 82:1–8). The prophet Isaiah foretells the future judgment of these patron angels of the

nations: "In that day the LORD will punish the powers in the heavens above and the kings on earth below" (Isa. 24:21).

These powers who have masqueraded as gods are, in reality, demonic spirits. The same chapter that reveals the allotments of humanity to angelic guardianship (Deut. 32:8) speaks of Israel provoking God to jealousy by embracing foreign gods (Deut. 32:16). Israel actually "sacrificed to demons" (Heb. = *shedim*; Greek = *daimonia*) (Deut. 32:17). They forsook the one true almighty God and gave their devotion to fallen angels, to demonic spirits. Of course they did not realize that they were worshiping evil spirits. These principalities and powers pulled off an effective hoax by deceiving people into thinking that they were the omnipotent rulers of heaven and earth.

The Septuagint version of Psalm 96:5 also unmasks the true identity of the various gods of the nations: "For all the gods of the nations are demons, but the LORD made the heavens." All of the rituals, prayers, sacrifices, and worship offered to the gods of other nations were not really offered to "gods" at all. They were accorded to angelic imposters usurping the rightful place of the one true God.

A particularly appalling aspect of this grand demonic deception is the horrific sacrifices that these rebellious angels demanded of the people as their "gods." They went so far as to elicit human sacrifice. The psalmist laments one of these sad chapters in the history of Israel: "They worshipped their idols which became a snare to them. They sacrificed their sons and their daughters to demons. They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was desecrated by their blood" (Ps. 96:36–38). The GODS AND GODDESSES of the Canaanites were, in reality, demonic spirits. They tempted the people of Israel and solicited their worship under the guise of local deities. They were what many are calling today "territorial spirits."

The most well known and illustrious passage about territorial spirits is Daniel 10. Since the text describes angelic powers that have specific connections to the successive empires of Persia and Greece, they might more appropriately be called "empire spirits." These evil angels are mentioned to Daniel by an interpreting angel, perhaps Gabriel (see Dan. 9:21), who came to explain a vision God had given to him. Gabriel reveals that there was a heavenly struggle that hindered his coming to Daniel for three weeks: "The prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia" (Dan. 10:13). Later, Gabriel informs Daniel that the heavenly warfare would continue, but would not include a struggle

with another angelic prince: "Soon I will return to fight against *the prince of Persia*, and when I go, *the prince of Greece* will come. . . . No one supports me against them except Michael, your prince" (Dan. 10:20–21). Both the prince of Persia and the prince of Greece in these passages are not references to the human rulers, but to angelic forces. There is a clear consensus among Bible scholars on this foundational point. This interpretation is strongly suggested by the fact that the archangel Michael is also referred to as a "prince." The Septuagint (Theodotian) translation of the Hebrew term *sar* is *archon*, a word that was used by Paul (see Eph. 2:2; 1 Cor. 2:6, 8), John (John 12:31), and other first-century and early Christian writers for angelic powers.

The New Testament gives us little direct teaching about angelic patrons over cities, territories, regions, or nations. Jesus says nothing about these higher-level spirits. Neither does the Book of Acts contain explicit teaching about them. Paul's references to the "principalities and powers" are not directed toward issues surrounding regional or city spirits. His teaching is focused on the variety of ways evil spirits directly oppose believers. Some interpreters have seen territorial dimensions in his list of principalities and powers in Ephesians 6:12, but the whole context of this passage has to do with the believers' daily direct struggle with the demonic (see SPIRITUAL WARFARE). Paul's most pertinent teaching is his comment in 1 Corinthians 10:20 that "the sacrifices of pagans are offered to demons, not to God." Here he reaffirms the Old Testament notion that idolatry and false religion are animated by the demonic as part of their attempt to subvert the plan of God and seek worship for themselves.

Throughout the Bible there is never any intimation that these powers rival God in any way or present a serious threat to the fulfillment of his plan and purposes. God is sovereign and is infinitely more powerful than any of the spirits or angels. The Father earnestly seeks the full devotion of his people. He wants believers to call directly on him for wisdom, strength, and help.

CLINTON E. ARNOLD

Bibliography. C. E. Arnold, *Three Crucial Questions About Spiritual Warfare*; S. Page, *Powers of Evil. A Biblical Study of Satan and Demons*; E. Rommen, ed., *Spiritual Power and Missions. Raising the Issues*; C. Wagner, *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare*; idem, *Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom*.

Terrorism. In the two years following June 1991, in the southern Philippines there were four missionaries killed, two raped, and six kidnapped. In addition, thirty-five were injured in a terrorist

bombing. This is but one example of the risks missionaries are confronting as they propagate the Christian message of peace in a world of violence. Other areas of ongoing instability include Colombia, Peru, Liberia, Sudan, and Afghanistan.

Two of the main sources of terroristic activity are fundamentalist Muslims and communist guerrillas. These fringe groups have no affinity with Christianity. Therefore, the foreign missionary becomes a high profile person through whom they may make a religious or political statement. Missionaries are also usually unarmed and thus totally vulnerable as a "soft target."

Evacuation of missionary personnel from areas of danger is an emotional topic in mission circles. One side holds to a "stay at all costs" position. They demand the right to make an individual decision on the field level without reference to home base directives or to local embassy advisories. The other extreme represents those who are ready to evacuate at the first sign of danger. Most missionaries would be positioned between these two extremes.

Nationals in Bangladesh, Liberia, and Ethiopia expressed serious reservation as to how the missionaries fled their countries in times of danger. The local people felt forsaken by their spiritual guides. It would seem imperative that major decisions regarding evacuation be taken in tandem with these national believers.

One of the few evangelical organizations that is working with mission boards in risk assessment as well as in assisting in the release of kidnapped missionaries is Contingency Preparation Consultants. This group has held seminars in a number of countries for mission leaders.

Biblically, one finds the apostle Paul enduring extreme hardships as well as purposefully walking into dangerous situations. However, on at least seven occasions he fled from those who threatened his life, almost always upon the advice of the local people. This subject remains one of the most difficult areas with which missionaries and missions boards have to deal.

PHIL PARSHALL

Bibliography. L. Accad, *EMQ* 28:1 (1992): 54–56; R. Klamser, *EMQ* 28:1 (1992): 48–52; P. Parshall, *EMQ* 30:2 (1994): 162–66.

Theological Education by Extension. Theological education by extension (TEE) is a term that describes a method and a movement that appeared in the missions world in the early 1960s. Responding to the rapidly changing patterns of the church, the ministry, and leadership training, TEE revolted against the residence type of theological education. It espoused a new form of education, "which yields to the life cycle of the stu-

dent, that does not destroy or prevent his productive relation to society, and does not make the student fit into the needs of a residential school." It was theological education *for* church growth.

Brief History of the Movement. TEE was born in Latin America, occasioned by the general needs of Latin American evangelicals, particularly by the Presbyterians in Guatemala in 1962. They had an excellent seminary of the traditional type in Guatemala City with a highly qualified faculty. But a survey revealed that in twenty-five years the seminary had prepared only ten pastors who were actively serving the denomination. At that time only six students were enrolled—hardly sufficient to serve two hundred rapidly growing churches in one of the most fertile fields of all Latin America. Something was radically wrong.

Provisionally, a trio of highly qualified, unusually creative, and evangelically concerned missionary professors made up their faculty. RALPH WINTER, Jim Emery, and Ross Kinsler all had multiple degrees in engineering, anthropology, and theology. They moved from the city to the rural area where most of the churches were, but this did not solve the problem. A radical change in structure was necessary.

The church leaders could not come for training if it required residence away from their homes. From this sprang the idea of a decentralized seminary. If the potential students could not come to the seminary, the seminary would go to them! Regional centers were established. Courses on three levels were adapted to the schedules of the students. Textbooks were put into programmed instruction. Care was taken to maintain academic excellence. Enrollment immediately increased from six to fifty students—and the TEE movement was born.

Five advantages of the new TEE program were noted by the missionaries. First, the door was opened for leaders who desired to reach a higher level of training. Second, the leaders could receive theological training in the context of their own subculture. Third, the system permitted those students who had low motivation to leave without losing face. Fourth, instead of lowering academic levels, the extension student learns better and develops better study habits in his or her home. Finally, extension is much more economical than the conventional seminary, and it saves much time for the professor.

Thus a radical new form of theological education arose in a tiny country of Central America. Soon it became more widely known and its leaders went on the road to respond to requests from other fields with the same problems. The new method spread to Bolivia, Colombia, Brazil, Mexico, and Argentina during the 1960s and into most Latin American countries in the 1970s.

From there it has spread to Asia and Africa, maintaining its basic principles while assuming different forms. TEE's adaptability has been one of its strong points. It targets established leaders instead of prospective leaders.

For almost a decade the TEE Movement met different degrees of opposition from traditional theological educators. This was due to some unmerited criticism of residential forms by TEE proponents. However, after realizing that TEE was not necessarily a substitute for, but a complement to, resident theological education, the two sides have gradually fused and see each other as mutually beneficial.

Methodology of the Movement. TEE can better be understood when one keeps in mind that it does not espouse the *extermination* of resident structures, but only their *extension*. TEE suggests that the seminary become student-centered instead of institution-centered. The seminary simply extends its theological education in several ways. Geographically, the seminary goes to the student in his or her natural habitat. Chronologically, the schedules of classes are drawn up *after* consulting the students. Seasonal classes and schedules must be considered. Culturally, the course material may be the same, but the Center adapts the content to the needs, customs, language, and thought patterns of the Center area. Academically, courses may have to be offered at several different levels, geared to the local environment. TEE is apt to reach people of different social and economic classes and prepare bivocational ministers. Finally, economically TEE avoids the enormous expense of maintaining institutional buildings and salaried faculties.

The TEE Movement has spread to all areas of the world of mission. Most missiologists agree that it is not a substitute for resident theological education, but a needed complement, especially in theological education on cross-cultural mission fields.

JUSTICE C. ANDERSON

Bibliography. R. Covell and P. Wagner, *An Extension Seminary Primer*; V. Gerber, ed., *Discipling Through Theological Education by Extension*; F. R. Kinsler, *The Extension Movement in Theological Education*; R. Winter, ed., *Theological Education by Extension*.

Theological Education in Non-Western Contexts. Theological education refers to the intentional and supervised equipping of the church's leadership. As such, theological education is and always has been an essential element of the task of missions. From the apostolic band of the New Testament age and the catechetical schools of the postapostolic period to graduate seminaries scattered throughout the contemporary world, theological education is the most compelling and

prominent form of EDUCATIONAL MISSION WORK. Nevertheless, Johnstone (1993) reports that an inadequate supply of trained leaders—a failure of theological education—hobbles the vitality and expansion of the church in nearly every nation of the world at the close of the twentieth century.

The present failure does not reflect a lack of attention or effort. As Roman Catholic missionaries of the sixteenth century followed the Conquistadors to the New World and beyond, they established universities for training indigenous priests on the model of those in Europe. Early Protestant missionaries took apprentices, whom they trained as “evangelists.” During the nineteenth and twentieth centuries, other missionaries founded hundreds of Bible schools in the non-Western world, beginning with Carey’s College of Serampore. Lacking the skills needed to design culturally appropriate educational programs, Protestant missionaries, like Catholics of an earlier era, replicated (with minimal adjustments) the Western schools in which they trained. The results of this effort are mixed. On the one hand, we observe the tragic lack of effective leadership that Johnstone reports. On the other hand, the vast majority of leaders in non-Western churches today are products of these schools.

The most concentrated modern effort to reshape theological education in the non-Western world was launched in 1958 by the Theological Education Fund (TEF), which came under the WORLD COUNCIL OF CHURCHES in 1961. In three “mandate periods,” stretching from 1958 to 1977, TEF channeled substantial resources from the West into theological education in the non-Western world. Twenty-seven theological schools in Africa, Asia, and Latin America received grants of \$100,000 or more, further grants were made to develop libraries at three hundred theological schools, and programs were established to write, translate, and publish theological texts. More than four hundred Third World nationals received scholarships for graduate and postgraduate theological studies in the West.

The impact of TEF on non-Western theological education was enormous. Unfortunately, sensitivity to contextual issues surfaced late, and even then the appropriateness of Western educational models went largely unchallenged. Since Third World educators received scholarships to liberal theological schools in the West, perhaps the TEF’s most enduring legacy is promotion of Western liberal and postliberal theology among Latin American, African, and Asian churches.

THEOLOGICAL EDUCATION BY EXTENSION (TEE) also has dramatically impacted the training of the church’s leadership in the non-Western world. In 1963, the faculty of a traditionally Western seminary in Guatemala faced the inef-

fectiveness of their training programs and determined to change. TEE emerged as an attempt to make ministry training accessible to functioning church leaders without disrupting their productive social, economic, and ministry relationships. This was achieved through self-instructional textbooks and frequent (often weekly) “seminars” led by a “center leader” or “tutor.”

Dialogue between TEE educators and faculty at “residential” schools sometimes has turned acrimonious. Nevertheless, TEE has brought significant benefits to theological schools and the churches they serve. Although no firm statistics exist, thousands—perhaps hundreds of thousands—of church leaders in Latin America, Africa, and Asia have received some biblical or ministry instruction through TEE and BEE (see BIBLICAL EDUCATION BY EXTENSION) which they could not have obtained otherwise. Furthermore, many theological educators in “residential schools” have been sensitized to educational issues and methods that challenge them to rethink their approach to ministry training.

As part of TEF’s Second Mandate, regional associations of Conciliar theological schools were organized to regulate academic standards. Evangelical educators founded the INTERNATIONAL COUNCIL OF ACCREDITING FOR EVANGELICAL THEOLOGICAL EDUCATION (ICAA—now ICETE) in 1980. Just as missionaries modeled schools on their alma matters in the West, so the regional accrediting agencies established during the 1960s and 1970s borrowed heavily—sometimes wholesale—from North American accrediting structures. Many theological schools have been challenged by ACCREDITATION to improve facilities and strengthen faculty qualifications and instructions. Nevertheless, assumptions underlying Western theological education and relationships between the theological school and its constituent church have all too often gone unexamined.

In 1983, ICAA adopted a “Manifesto on the Renewal of Evangelical Theological Education,” which pledged to “introduce and reinforce” twelve critical aspects of theological education. The stirring rhetoric of the ICAA “Manifesto” has been grist for faculty discussions in many theological schools, but educators must tap their own creativity to discern how advocated commitments can be implemented. As a result, in most nations theological schools and churches continue to await a renewal of ministry training that will yield an adequate supply of leaders equipped for effective ministry in church and society.

ROBERT W. FERRIS

Bibliography. P. Bowers and R. Kemp, eds., *ERT*, 19:3 (1995): 211–315; R. W. Ferris, *Renewal in Theological Education: Strategies for Change*; P. Johnstone, *OW*; C. Lienemann-Perrin, *Training for a Relevant Ministry: A Study of the Contribution of the Theological Education Fund*.

Third World Women. Wherever Christianity has spread women have been deeply involved in that spread in a variety of ways. In recent discussion, the term THIRD WORLD (or TWO-THIRDS WORLD) has been used to describe the non-Western population. The simple truth is that throughout the history of the church, everywhere the vast majority of the women involved have been marginalized socioeconomically and culturally.

Focusing on the more recent historical context, Western women were involved in educational, medical, and social ministries, many of these among Third World women themselves. Gradually the recipients have become partners in mission, even though they often lack access to the economic resources of their Western counterparts.

Often separated from men in their social life, Third World women typically focused their own mission work among other women. Examples of women from indigenous churches engaged in mission include the Mar Thoma Church of India, who deployed women missionaries in 1919.

Third World women have been engaged in a wide variety of missionary endeavors. Many evangelists serve as missionaries within their own borders. Aleyamma Ommen of India, for example, traveled to different parts of the country with a band of people singing and preaching. Medical work was also started among women in India, China, and Africa, where culture forbade women from having male doctors. Medical and nursing colleges were started and women were trained as doctors and nurses to meet this need. A similar situation evolved in social work. Missionary women wrote and fought against social injustices, including widow burning, temple prostitution, foot binding, and so-called female circumcision. By the 1950s, many Third World women had taken up the responsibility to engage in this work. In the late 1800s and early 1900s, PANDITA RAMABAI was a pioneer in social development for women. Many of the Third World churches followed the Western example of organizing women's auxiliaries and organizations. The Mar Thoma Church, for example, started a women's voluntary Evangelistic Society (*Sannadha Savika Sangam*) in 1919. Even though women's participation in official church leadership positions was limited, they were still vitally involved in witnessing, social work, raising funds for churches, and training women to be models in their Christian lifestyle.

Formal theological education for women in Third World settings started with the development of training centers. By the 1960s many such centers had developed into theological colleges. Though many women were trained, formal leadership positions in the church were often unobtainable. More recently, however, some of the mainline churches in India have begun ordain-

ing women. Generally most evangelical churches have not yet followed this practice, though many of them are debating the issue.

When we look at the missiological theories applied in mission work by Third World women, we can see several gradual changes taking place. Initially their work was confined to ministry among women and children. Later, in conciliar circles, Third World women were deeply involved in theological reflection and cooperation in different evangelical and non-evangelical organizations, including the WORLD COUNCIL OF CHURCHES (WCC), the Ecumenical Association of Third World Theologians (EATWAT), various National Christian Councils, the LAUSANNE MOVEMENT, and the WORLD EVANGELICAL FELLOWSHIP (WEF).

Slowly the emphasis has been changing to focus on both men and women in mission. Women's leadership in the churches became an important issue in the ECUMENICAL MOVEMENT of the 1970s, when the word "sexism" was used to describe gender discrimination. Throughout this time, Third World women maintained a strong biblical emphasis, rarely questioning the authority of the Bible. However, they were struggling to change some of the misunderstandings of the teachings of the Bible in relation to women's leadership. Many feel that unnecessary restrictions were put on women because of these misunderstandings. Following the UN "Decade of Women" (1976-85), on Easter Day in 1988 the WCC launched a decadal emphasis on the empowerment of women to participate in the decisions which affect them. Numerous activities promoting women's development and empowerment were organized in churches and church assemblies around the world.

Third World women have also become more actively involved among the evangelical organizations such as Lausanne Committee for World Evangelization, and the WEF. In 1980 only 9 percent of the participants were women, but by 1989 about 25 percent of the conferees at LAUSANNE CONGRESS II in Manila were women. Many of these were from the Third World and a few were involved as committee chairs and speakers, including Juliet Thomas and Sakhi Athyal. One result has been that women's role as leaders in the churches is increasingly discussed and accepted.

In their opportunity for mission women from the Third World have come a long way. But change is still needed in many areas. While the process of change has already started, it is important to recognize the possibilities of the critical importance of women as responsive entry points to resistant people groups in evangelism and community development. In China, the house church movement has grown largely through the ministry of women. Of the fifty

thousand prayer cells in Paul Cho's church in Korea only three thousand of the leaders are men. So in many countries women's leadership in mission is crucial. There is an urgent need to recruit, train, and support far more women if we are to reach the unreached. It is not a matter of competition between men and women, but of necessity of sharing the load together: men and women need to work together as a community of believers in the Third World for the purpose of God's mission and the church's commission.

SAKHI ATHYAL

Bibliography. S. Athyal, *Indian Women in Mission*; V. Febella M. M. and M. A. Oduyoye, eds., *With Passion and Compassion: Third-World Women Doing Theology*; J. S. Pobee and B. Von Wartenberg-Potter, *New Eyes for Reading: Biblical and Theological Reflections by Women from the Third World*; J. Webster and E. Webster, *The Church and Women in the Third-World*.

Three-Self Movement (China). After the People's Republic of China (PRC) was established (1949), a group of 40 Chinese Christian leaders met in Beijing in July 1950 to draft a manifesto calling for the end of all Chinese church ties with Western denominations and mission agencies. A year later (April 1951) about 150 representatives of China's larger denominations met in Beijing and formed the Chinese Christian Three-Self Reform Committee. The designation "Three-Self" was taken from RUFUS ANDERSON's definition of the aim of missions as "the planting of churches which would be self-governing, self-supporting, and self-propagating" (see *INDIGENOUS CHURCHES*). This committee was charged to replace the National Christian Council (formed in 1922) as the voice of Chinese Protestantism, since the council's "cultural imperialism" (Western ties) and theological liberalism (conservative churches refused to join) were regarded as unsuited to the new era. In 1954, with the official endorsement of the government the committee formed the Chinese Christian Three-Self Patriotic movement (TSPM) to represent Chinese Protestantism before the PRC authorities. By 1958 this organization had established branches in every province under the direct control of the national Religious Affairs Bureau. Separate Protestant denominations ceased altogether, and soon almost all churches in China closed down.

Then followed the Cultural Revolution; madness overtook the nation, and Christians suffered unbelievably. Fortunately, the coming of Deng Xiaoping to national leadership and his stress on "New Realism" eventually brought political relaxation. The TSPM reappeared and began to encourage and oversee the reopening of churches along with the restoration of their properties. By 1990 more than 6,000 churches were functioning, and over 15,000 other meeting points were registered for religious use. At least fourteen

TSPM seminaries reopened and renewed former patterns of pastoral and lay biblical training, although no deviation was permitted from a pro-government political posture. Even so, during those most difficult years, a growing "Christianity fever" throughout the countryside was widely admitted by both political and TSPM authorities. This brought into being a "house church" movement that functions beyond TSPM control (see *CHINESE HOUSE CHURCH MOVEMENT*). Christians are currently estimated at about 35 million. Whether all congregations will eventually register with the TSPM largely depends on the power struggle in Beijing between reactionaries and progressives.

ARTHUR F. GLASSER

Bibliography. D. H. Adeney, *China: The Church's Long March*; A. Hunter and K.-K. Chan, *Protestantism in Contemporary China*.

Tilak, Narayan Vaman (1862–1919). Indian poet, hymn writer, and contextualizer. Narayan Vaman Tilak was born in a Brahmin family in 1862 in a village in what is now Maharashtra state in western India. His mother and her father introduced him from infancy to the devotional (*bhakti*) piety of popular Hinduism. He was a gifted writer who is acknowledged as one of three poets responsible for a rebirth of Marathi poetry at the turn of the twentieth century.

Tilak was baptized in 1895 and his gifts were immediately employed for Christ; the many hymns he composed continue in wide use wherever Marathi is spoken. Some ten years after his baptism he intentionally adopted the poetic style (and even religious content to a large extent) of the Hindu *bhakti* poets, adding immensely to the power of his lyrics. He performed *kirtans* (recitation/song performances in traditional Hindu style) to present Christ appropriately to Hindus. He is most widely quoted for his claim to have come to Christ over Tukaram's bridge, Tukaram being generally acknowledged as the greatest of the medieval Marathi *bhakti* poets.

In the two years prior to his death, Tilak struggled toward a truly fresh expression of Christian faith that would impact the Hindu world. He concluded that he was called to be a Tukaram and a St. Paul combined in one, and began a brotherhood of both baptized and unbaptized disciples of Christ. His early death ended this striking effort, one of the few attempts in Protestant mission history to respond seriously to the demands of resistant Hindu contexts.

H. L. RICHARD

Bibliography. P. S. Jacob, *The Experiential Response of N. V. Tilak*; H. L. Richard, *Christ-Bhakti: Narayan Vaman Tilak and Christian Work among Hindus*; L. Tilak, *I Follow After An Autobiography*; idem, *From Brahma to Christ: The Story of Narayan Vaman Tilak*

Townsend, William Cameron

and Lakshmibai his Wife; J. C. Winslow, Narayan Vaman Tilak: *The Christian Poet of Maharashtra*.

Townsend, William Cameron (1896–1982). American missionary to Guatemala and founder of WYCLIFFE BIBLE TRANSLATORS.

“Uncle Cam” Townsend was born in southern California. He worked tirelessly to see the Bible translated into minority languages. He founded the Summer Institute of Linguistics (1936), the Wycliffe Bible Translators (1942), and JAARS (1948).

Townsend went to Guatemala in 1917 to sell Spanish-language Bibles. In 1919 he was challenged by the fact that the Indian population did not understand Spanish well enough to benefit from the Spanish translation of the Bible. With his wife, Elvira, he learned the complex Cakchiquel language. By 1931 the Cakchiquel New Testament was completed.

When Townsend returned to the United States, he decided to train others to translate Scriptures for indigenous groups of Latin America. In 1934 Townsend taught two students at what he called “Camp Wycliffe.” Townsend founded the Summer Institute of Linguistics in 1936 and the Wycliffe Bible Translators in 1942. In 1944 Townsend’s first wife died; he married Elaine Mielke in 1946.

Townsend was convinced that the heart language was the most effective tool for evangelism. He emphasized the use of linguistics and modern technologies such as airplanes and radios. He also promoted a nonsectarian strategy of service to all.

PETER JAMES SILZER

Bibliography. J. Hefley and M. Hefley, *Uncle Cam; H. Stevens, A Thousand Trails: Personal Journal of William Cameron Townsend 1917–1919*; idem, *Wycliffe in the Making: The Memoirs of W. Cameron Townsend 1920–1933*.

Uchimura, Kanzō (1861–1930). Japanese evangelist, Christian thinker, and social critic. Uchimura’s career can be summed up as an ellipse with the foci of “2 Js, Jesus and Japan.” Born in a warrior family and reared in Confucianism, he became a Christian while studying at the Sapporo Agricultural School. After briefly serving the Japanese State he left for the United States in 1884, and studied at Amherst College where he experienced conversion, but his short stay at seminary ended in disillusionment with institutional Christianity. His autobiographical account, “How I Became a Christian” (1855), detailed his life until his return to Japan in 1888. Two later incidents seemed to indicate that he was an outsider to both mainline Christianity and the State and foretold the unique development of his “Christ-nationalism.” One was his

resignation in 1888 from a mission-school over the issue of evaluating the Japanese (vis-à-vis Christian) virtues, and the other was his forced resignation from a public school when he questioned the Emperor’s divinity in 1891. Throughout his turbulent and prophet-like life, he was associated with such movements as weekly Bible lectures, adventism, and *Mukyokai* (NON-CHURCH MOVEMENT) as well as Christian pacifism and social reforms. The missiological question he posed, namely, relating Christianity and Japan, remains valid today.

TADATKA MARUYAMA

Bibliography. H. Miura, *The Life and Thought of Kanzo Uchimura, 1861–1930*.

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

Bibliography. B. L. Goddard, *The Encyclopedia of Modern Christian Missions*; D. J. Hesselgrave, *Today's Choices for Tomorrow's Mission*; D. M. Howard, *Student Power in World Missions*; G. B. McGee, *Called and Empowered*, pp. 203–24; D. L. Robert, *American Women in Mission*; J. A. Siewert and E. G. Valdez, eds., *Mission Handbook 1998–2000*; R. D. Winter, *Perspectives on the World Christian Movement*, pp. B33–B44.

Urbana Missions Conferences. In 1945 the InterVarsity Christian Fellowship (IVCF) and the Student Foreign Missions Fellowship (SFMF) merged, and SFMF became the missions department of IVCF. In the aftermath of World War II it was decided to experiment with a student missions conference. Thus in December 1946 IVCF/SFMF sponsored a conference at the University of Toronto that was attended by 575 students from across Canada and the United States. The response was overwhelmingly positive. So IVCF/SFMF decided to hold another convention in a more geographically central location.

In 1948 a second convention was held at the University of Illinois in the city of Urbana. This time nearly 1,300 students attended. It was so

successful that it was decided to give every college student at least one opportunity to attend. Thus conventions have been held triennially from December 27 to 31 at Urbana. At Urbana 1976 the capacity of 17,000 seats in Assembly Hall at the University of Illinois was reached, and IVCF had to turn away students for the first time. Since then, most of the conventions have been filled to capacity. Today IVCF accepts up to 19,000 students, using closed-circuit television in other campus locations.

The purposes of the convention traditionally have been fourfold: (1) to present the biblical basis of world missions, helping students to understand what the Bible says about God's concern and plan for the world; (2) to present the contemporary situation, exposing students to what God is doing in world missions and what remains to be done; (3) to challenge students to respond to God's claims on their lives, to commit themselves to whatever he wishes for them in fulfilling the GREAT COMMISSION; and (4) to challenge students to return to their campuses and share the vision for world missions that God has given to them. The focus of Urbana is the college and university world. While some high school seniors have usually been allowed to attend, the major purpose is to reach college students for missions. Missionaries, pastors, and college professors are also encouraged to attend, in order to be resource personnel to help the students. Mission agencies set up displays of their work, giving students opportunity to interact directly with mission representatives.

The program is very full. Students begin the day with small-group Bible studies in their dormitory. Plenary sessions in Assembly Hall occupy most of the morning. Afternoons are given to several hundred workshops or seminars from which students may choose; there is opportunity at this time for personal conversations with mission representatives at their display booths. Additional plenary sessions fill the evening. Music and prayer play a major role in these sessions as do speakers from many nations and cultures. The day closes with small prayer groups.

Decision cards give the students several options for responding to God's claims on their lives. Half the card is kept as a personal prayer reminder. The other half is turned in to IVCF, so that follow-up materials can be sent to help the student fulfill the commitment made. It is probably safe to say that in the second half of the twentieth century the Urbana conferences were the greatest single factor challenging students in North America to commit themselves to world missions.

DAVID M. HOWARD

Wheaton '83. Sponsored by the WORLD EVANGELICAL FELLOWSHIP and held as a continuation of the

work done in the WHEATON CONGRESS (1966), the BERLIN CONGRESS (1966), the LAUSANNE CONGRESS (1974), the PATTAYA CONSULTATION (1980), and the GRAND RAPIDS CONSULTATION (1982), Wheaton '83 gathered 336 participants from 59 nations, with 60 percent coming from the non-Western world. The Consultation's theme was "I will build my Church," with each element in the agenda stressing the role of the local church as the central expression of God's kingdom in the world. There were three tracks within the consultation, with the following foci: (1) the biblical nature of the church and its mission; (2) the nature and mission of the church in new frontiers; (3) the nature of mission as involving both evangelism and social concerns.

Wheaton '83 continued the discussion with evangelical ranks on the nature of mission and the roles of evangelism and discipleship within mission. Within that debate, the tenor at Wheaton '83 was the recognition that alleviating poverty, bringing justice and transforming people and societies are all part of *MISSIO DEI*.

A. SCOTT MOREAU

Bibliography. M. L. Branson, *Theological Students Fellowship Bulletin* 7:1 (Sept.-Oct. 1983): 11-26; R. Covell, *Missiology* 11:4 (1983): 531-33; A. F. Glasser, *IBMR* 9 (1985): 9-13; R. C. Padilla, *The Best in Theology*, 1:239-52; T. Sine, ed., *The Church in Response to Human Need*; P. Sookhdeo, *New Frontiers in Mission*; Wheaton '83, *Wheaton '83: An International Evangelical Conference on the Nature and Mission of the Church: June 20-July 1, 1983, Wheaton, Illinois*.

Winter, Ralph D. (1924-). American missiological thinker and missionary to Guatemala. One of the most innovative missiological thinkers of the twentieth century, Winter served from 1956 to 1966 as a Presbyterian missionary to the Mam Indians of Guatemala following the completion of his education at Cal Tech (B.S.), Columbia (M.A.), Cornell (Ph.D.), and Princeton (B.D.).

While in Guatemala, Winter was one of those instrumental in launching the THEOLOGICAL EDUCATION BY EXTENSION movement throughout Latin America. Traveling widely, he disseminated extension concepts and helped forge a continental network of extension educators. His work *Theological Education by Extension* provided historical perspective and practical guidelines for the movement.

Called to the School of World Mission of Fuller Theological Seminary, Winter taught in the areas of mission history and leadership training. In 1968, he and his wife Roberta founded the William Carey Library to publish missionary literature. In 1972, he helped establish the AMERICAN SOCIETY OF MISSIOLOGY and later the International Society of Frontier Missiology. His 1974 address to the LAUSANNE CONGRESS ON WORLD EVANGELIZATION helped awaken the global church

to the presence of people groups beyond the reach of established churches and mission efforts (see UNREACHED PEOPLES). In 1976, he and his wife founded the United States Center for World Mission and in 1977 the William Carey International University to provide for and coordinate thinking, training, and services needed to establish Christian movements among the remaining unreached people groups.

KEN MULHOLLAND

Bibliography. R. D. Winter, ed., *Theological Education by Extension*; R. D. Winter and S. C. Hawthorne, eds., *Perspectives on the World Christian Movement*, rev. ed.

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 Jerusa-

lem. 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.

Women in Mission

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 missionaries 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 en-

couraged 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). Summer 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 pur-

poses. Women therefore often took the lead in founding ecumenical mission organizations.

MARGUERITE KRAFT

Bibliography. M. Adeney, *Missiology* 15 (1987): 323–37; R. P. Beaver, *American Protestant Women in World Mission: A History of the First Feminist Movement in North America*; A. Glasser, *Women and the Ministries of Christ*, pp. 88–92; K. T. Malcolm, *Women at the Crossroads: A Path Beyond Feminism and Traditionalism*; D. L. Robert, *American Women in Mission: A Social History of Their Thought and Practice*; R. A. Tucker, *Guardians of the Great Commission: The Story of Women in Modern Missions*; R. A. Tucker and W. Liefeld, *Daughters of the Church: Women and Ministry from the New Testament Times to the Present*.

World Congress on Evangelism (Berlin, 1966). An international gathering of evangelicals to promote the cause of missions, the Berlin congress had its roots in a burden BILLY GRAHAM had over the worldwide lack of clarity and agreement on evangelism. It was the decision of the staff of *Christianity Today* to celebrate their tenth anniversary by dealing with this burden. They invited 1,200 delegates from virtually all Protestant denominations in a hundred countries, as well as Roman Catholic and Jewish observers, to participate in a ten-day congress under the rubric "One Race, One Gospel, One Task." The response was positive, and delegates came from the oldest Christian church (the first-century Mar Thoma Syrian of India) and from the beginnings of the Auca church whose members a few years before had participated in the slaying of evangelical missionaries in Ecuador. With the precedent of the 1910 WORLD MISSIONARY CONFERENCE at Edinburgh, where approximately the same number (1,206) of delegates pledged to carry to completion the evangelization of the world, the Berlin Congress called the leaders of the WORLD COUNCIL OF CHURCHES to rekindle the dynamic zeal for world evangelization that had characterized Edinburgh fifty-six years previously.

Plenary sessions were devoted to reaffirming the divine authority and theological justification for world evangelization as well as exposing the internal hindrances and external obstacles standing in the way of its achievement. Serious attention was also given to reviewing how the biblical methods of evangelism could be adapted to the various situations facing churches throughout the world. Finally, "acting voluntarily, personally, and in wholesome unity, without committing their churches," the delegates pledged "to bring the Word of Salvation to the human race in this generation, by every means God has given to the mind and will of men." There were complaints that the congress failed to arrive at consensus on crucial issues such as the relation of EVANGELISM AND SOCIAL RESPONSIBILITY. But it did define clearly the biblical nature of evangelism and was

World Consultation on World Evangelization (Pattaya 1980)

later seen as an essential step in the movement of evangelicals worldwide to the launching of the LAUSANNE CONGRESS FOR WORLD EVANGELIZATION in 1974.

ARTHUR F. GLASSER

Bibliography. C. F. H. Henry and W. S. Mooneyham, eds., *One Race, One Gospel, One Task: World Congress on Evangelism, Berlin 1966*, 2 vols.; *Christianity Today* 10 (Oct. 14, 1966): 34; (Oct. 28): 67–93, 96–97; (Nov. 11): 131–39, 142–58, 177–79; (Nov. 25): 24–25, 34–36.

World Consultation on World Evangelization (Pattaya 1980). Held June 16–27 in Pattaya, Thailand, this Lausanne Committee on World Evangelization sponsored consultation gathered almost nine hundred people from around the world to consider strategic issues of reaching the unreached. Chaired by Leighton Ford and directed by DAVID HOWARD, Pattaya's primary focus was the seventeen miniconsultations included within the conference. Pattaya's five goals included: "1) to seek fresh vision and power for the task Christ has given to his church until he comes; 2) to assess the state of world evangelization, its progress and hindrances; 3) to complete an extended study program on theological and strategic issues related to world evangelization and to share the results; 4) to develop specific evangelistic strategies related to different unreached people groups; and 5) to review the mandate of the LCWE" (Scott, 1981, 60–61). While a larger statement was produced ("The Thailand Statement"), most of the consultations produced more voluminous reports, which became Lausanne Occasional Papers and were published separately. Organized to advocate a people group approach to mission strategy (see PEOPLES, PEOPLE GROUPS), Pattaya exhibited the lack of unanimity over the concept of "people" found within evangelicalism at that time in that the consultations were focused on religious, ideological, or socioeconomic distinctions rather than ethnolinguistic ones.

While Pattaya did have good representation of non-Western participants, the lack of women in positions of prominence was evident and a point of contention for some in attendance (see Sand). Coming within a month of the WCC-sponsored MELBOURNE CONFERENCE (1980), if nothing else Pattaya highlighted the difference between the evangelical and the ecumenical orientation to the missionary task (see Bosch). Pattaya focused on evangelizing unreached peoples, while Melbourne focused on the establishment of the KINGDOM OF GOD through acts of justice and liberation.

A. SCOTT MOREAU

Bibliography. D. J. Bosch, *Journal of Theology for Southern Africa* 36 (1981): 43–63; *How Shall They Hear? Consultation on World Evangelization Official Reference Volume: Thailand Reports*; F. A. Sand, *Missi-*

ology 9:1 (1981): 93–98; W. Scott, *Missiology* 9:1 (1981): 57–76.

World Council of Churches (WCC). The rise of the WCC may be seen historically through the ecumenical conferences of the twentieth century. From the WORLD MISSIONARY CONFERENCE (Edinburgh, 1910) three streams of the ECUMENICAL MOVEMENT developed. The first stream, the INTERNATIONAL MISSIONARY COUNCIL (IMC), whose roots can be traced directly to Edinburgh, was officially formed in 1921. The second stream, the Faith and Order Movement, came from the vision of cooperation generated at Edinburgh and held its first conference at Lausanne in 1927. The third stream, the Life and Work Movement, came largely as a result of the work of the World Alliance for Promoting International Friendship and held its pioneering conference in Geneva in 1925. The last two streams merged when delegates from 147 churches and denominations constituted the WCC at the AMSTERDAM ASSEMBLY in 1948. After much debate during the 1950s, the IMC was merged into the WCC at the NEW DELHI ASSEMBLY in 1961.

The WCC is composed of over 330 member churches and denominations from more than 120 countries and a broad variety of ecclesiastical traditions. More than two-thirds of those members are from the non-Western world. Since its inception the WCC has convened world assemblies at intervals of roughly seven years (see WORLD COUNCIL OF CHURCHES ASSEMBLIES). In addition to the assemblies, the three streams of the ecumenical movement (and more recently their related WCC program units) have held numerous conferences (see also WORLD COUNCIL OF CHURCHES CONFERENCES).

All member churches agree to hold to the basics of the WCC: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God—Father, Son, and Holy Spirit." This statement is not intended to be a confession of faith, but a framework of convictions that all members share.

Over the years many evangelicals, a number of whom have been active within the WCC, have raised several issues of concern. The four most significant are (1) a perceived lack of commitment to full biblical authority, (2) an undue influence of PLURALISM, as seen in the implicit UNIVERSALISM and lack of commitment to the traditional understanding of evangelism, (3) social and political biases and agendas that have tended to exclude emphasis on personal salvation, and (4) linguistic imprecision in WCC documents, allowing an unacceptably broad range of interpretation. Accordingly, evangelical opinion has been

divided over cooperation with the WCC. Some people and organizations participate fully, hoping to steer it in a more biblical direction. Some organizations maintain a working relationship with the WCC but not official membership. Finally, many evangelical individuals and organizations advocate separation from the WCC altogether. Attempts have been made by both the WCC and a variety of evangelicals to find common ground, but the concerns run so deep that at present the prospect of widespread cooperation of evangelicals with the WCC remains remote.

A. SCOTT MOREAU

Bibliography. H. E. Fey, ed., *The Ecumenical Adventure: A History of the Ecumenical Movement*, vol. 2; A. Johnson, *The Battle for World Evangelism*; R. Rouse and S. C. Neill, *A History of the Ecumenical Movement*, vol. 1; M. Van Elderen, *Introducing the World Council of Churches*; N. Yri, *Quest for Authority*.

World Council of Churches Assemblies. At the AMSTERDAM ASSEMBLY in 1948 the WCC came into being as a nonlegislative fellowship of churches united by their commitment to a common confession of "our Lord Jesus Christ as God and Savior." The assembly itself is the WCC's principal authority; a central committee representing the member churches proportionately meets twice annually.

The theme selected for the First Assembly was "Man's Disorder and God's Design." Since this was directly related to the mission concern of the INTERNATIONAL MISSIONARY COUNCIL (IMC), many were encouraged that the WCC agreed that evangelism must be on the constant imperative for all Christians, and that the struggle to express the unity of Christians for the sake of effective witness must continue. It unconditionally affirmed: "All of our churches stand under the commission of our common Lord: 'Go ye into all the world and preach the gospel to every creature.'" Even so, two of Amsterdam's key perspectives aroused a measure of concern within IMC circles: (1) the older pattern of missionary activity identified with mission agencies was coming to an end; and (2) participating churches should awaken to their societal responsibilities and the ways in which lay ministries might be stimulated and augmented to this end.

The Second WCC Assembly was convened at Evanston, Illinois (1954), with the theme "Christ, the Hope of the World." The theme's eschatological implications stirred up a measure of public discussion, particularly among Jewish leaders who had earlier reacted against Amsterdam's call to the churches to engage in Jewish evangelism. The attention called to "the hope of Israel" (Rom. 9–11) provoked discord. In the end political as well as theological considerations forced the issue to be dropped. In addition, given the ferment generated at Amsterdam that the function of mission agencies should be carried out cen-

trally by the church in mission, at Evanston the legitimacy of the IMC was inevitably questioned. Should not the IMC with its regional church councils seek merger with the WCC? As for evangelism, Evanston enlarged the call to dialogue with people of other faiths. This was regarded as more congenial to the spirit of the age than was recourse to "outdated, conversionary forms of evangelistic mission."

The Third WCC Assembly took place in NEW DELHI (1961) with the theme "Jesus Christ, the Light of the World." Agreeing that the IMC had become redundant, WCC leaders welcomed the petition from the IMC ACCRA CONFERENCE (1958) seeking merger with the WCC. This request was heralded as the only way to bring the concerns of mission and unity to the heart of the ECUMENICAL MOVEMENT. Evangelicals reacted with much misgiving. They contended that the witness of church history is virtually unanimous in demonstrating that church leaders invariably were so preoccupied with maintaining present structures that they rarely had the interest, energy, and time to launch frontier mission efforts. Even so, the WCC-IMC merger was enthusiastically welcomed, though it marked the beginning of the eclipse of missionary outreach in the WCC.

New Delhi should be particularly remembered for adopting a solid biblical basis to define itself: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God—Father, Son, and Holy Spirit." This promotion of the Trinity coupled with the ferment generated by the view of Jesus as "the Light of the World" meant that henceforth the WCC would be caught up in exploring the implications of his uniqueness, especially as the ecumenical movement seemed to be entering ever more directly into the context of non-Christian religions. A hopeful addition to the growing WCC interest in the THEOLOGY OF MISSION was the call for a trinitarian basis that could be related to all aspects of the church's focus on mission, service, and unity. But there was a growing tendency to use "mission" to represent everything the churches were called upon to do in the world, a tendency promoted by the slogan "The Church Is Mission" (see also MISSION AND MISSIONS). The inevitable result was further devaluation of the traditional understanding of the specific evangelistic role of missionaries and mission societies.

The Fourth Assembly at Uppsala (1968) marked the beginning of widespread evangelical disenchantment with the direction of the WCC. Although the theme was eschatological, "Behold, I Make All Things New!" this dimension was not given primary focus. Actually, preassembly documents provoked such concern among evangeli-

cals that DONALD A. MCGAVRAN raised the question, "Will Uppsala Betray the Two Billion?" He reflected the heightened sense of impatience among many evangelicals over the efforts of some WCC leaders to reconceptualize the Christian mission. The evangelicals determined to defend mission as biblically defined. Two major conferences in 1966 (the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION in Wheaton and the WORLD CONGRESS ON EVANGELISM in Berlin) reflected their impatience and spelled out their concern. Both gatherings not only reflected the dramatic growth of evangelicals and charismatics throughout the postwar world, but produced documents marking the end of passivity regarding the WCC. Whereas they agreed that many of the concerns discussed at Uppsala were valid and worthy of serious attention, they were troubled when an undefined "Christian Presence" and interreligious dialogue, not gospel proclamation, were heralded as the means of lifting up "humanization" as the goal of mission. This imprecision of language and absence of biblical categories provoked concern as to the direction of the WCC. Its truncated call to social and political activism needed to be supplemented with the Berlin document "One Race, One Gospel, One Task" and with the biblical urgency behind Wheaton's reaffirmation of the watchword of the SVM.

The Fifth Assembly was convened at Nairobi in 1975 with the theme "Jesus Frees and Unites." The delegates had been greatly influenced by two conciliar gatherings of significance: the Geneva Conference on Church and Society (1966), which sought to define a "Christian response to the challenges of revolutionary changes in our time"; and the Commission on World Mission and Evangelism's BANGKOK CONFERENCE (1973), with its stress on celebrating salvation rather than seeking agreement on its meaning. The thesis that all peoples were already one in the cosmic Christ, thus denying any frontier between church and world—the frontier biblically crossed in mission—made mission redundant. Accordingly, WCC's emphasis on DIALOGUE with representatives of other living faiths was intensified. Although prominent evangelical leaders participated in Nairobi's discussions and their contributions were respected, Nairobi is remembered for its earnest call for the visible unity of all Christians, but provided no definition of the factors uniting them. It advanced two separate definitions of evangelism (biblical and existential), but seemed reluctant to grant Scripture the determinative role in defining the mission of God's people in the world. Nairobi divided evangelicals. Some (PETER BEYERHAUS) said that the parting of the ways had taken place with the conciliar movement. Others noted Nairobi's use of the covenant that arose from the LAUSANNE CONGRESS ON WORLD EVANGELISM (1974).

The many evangelicals who attended the Sixth WCC Assembly at Vancouver (1983) were filled with hope. This had been generated by the release in 1982 of the long-awaited "Mission and Evangelism—An Ecumenical Affirmation." Evangelical counsel had been widely sought in its preparation, and many expected it would be openly related to the assembly theme "Jesus Christ—the Life of the World." Strangely, no speaker referred to it. The focus was on the familiar issues of Christian unity, evangelism, and what was described as "world affairs in ecumenical perspective." WCC pronouncements on the Soviet invasion of Afghanistan and on Marxist oppression in Central America were so selective in their indignation that many voices in the religious and secular press were outraged. Was liberation theology still the council's reigning doctrine for church and society? Was the WCC controlled by the political and theological left? Despite these aberrations Vancouver gave evidence of vigorous evangelical currents within its worship and prayer, its biblical expositions, and trinitarian theology. The emphasis on sin as causing social alienation, was accompanied by emphasis on sin as spiritual alienation from God. During the assembly about two hundred evangelicals caucused from time to time and eventually produced a statement encouraging evangelicals worldwide to add their prayers and gifts to the process of working for the renewal of the people of God.

The Seventh WCC Assembly was convened at Canberra (1991) with a prayer as its theme: "Come, Holy Spirit—Renew the Whole Creation." This was appropriate. Many of the delegates feared that the war in the Persian Gulf would dominate discussion; others feared that the issue of the suffering people in the Middle East would not be adequately addressed. All agreed, however, to expressing the council's concern with a peace march through Canberra followed by a prayer vigil and liturgical celebration. Only then did the assembly feel free to deal with its crowded agenda. Unfortunately, not much time was given to serious discussion of the Baptism, Eucharist and Ministry document (BEM) that had been years in preparation as well as enthusiastically heralded at Vancouver as the greatest achievement of the Faith and Order Commission. Time also prevented reviewing in detail "Mission in Christ's Way," a document from the SAN ANTONIO Conference (1989).

The Gulf war did not dominate the assembly. Rather, the convention was unexpectedly set on fire by the issue of SYNCRETISM, given prominence by Chung Hyun Hyung of Ewha Women's University in Seoul. Reflecting Korean folk culture, she developed an innovative presentation with music, dance, and symbols, invoking the spirits of the dead in such a way as to magnify the spirit world

and largely ignore all biblical categories. The presentation drew both a standing ovation and severe condemnation of syncretism and paganism.

Needless to say, Canberra (1991) marked a decisive turning point in the history of the WCC and the ecumenical movement as a whole. In the years that followed, serious concern grew among orthodox churches as to whether further association would be congenial with their theological heritage. The desire of evangelicals to continue to serve began to diminish. Financial considerations forced drastic reduction in budget and staff. Questions were raised as to the future of the WCC. The adoption of the landmark document "Mission and Evangelism: An Ecumenical Affirmation" at the SALVADOR CONFERENCE (1996) demonstrated that mission, unity, and service continue to command WCC attention and response. But uncertainty surrounded prospects for future assemblies.

ARTHUR F. GLASSER

Bibliography. *A History of the Ecumenical Movement*, vol. 1, ed. R. Rouse and S. C. Neill, and vol. 2, ed. H. E. Fey; A. F. Glasser and D. A. McGavran, *Contemporary Theologies of Missions*; J. A. Scherer, *Gospel Church and Kingdom*; K. Raiser, *Ecumenism in Transition*; M. Reuver, et al., eds., *The Ecumenical Movement Tomorrow*; J. A. Scherer and S. B. Bevans, eds., *New Directions in Mission and Evangelization*, vols. 1–2.

World Council of Churches Conferences. The usual starting point in discussions of Conferences that played a critical part in the development of the ecumenical movement is the great Edinburgh WORLD MISSIONARY CONFERENCE of 1910, which revealed how closely related were the subjects of the mission and the unity (disunity) of the church. After Edinburgh there developed two principal strands in the ecumenical movement. Life and Work conferences were held at Stockholm (1925) and Oxford (1937), while Faith and Order conferences were held at Lausanne (1927) and Edinburgh (1937). A third strand was that of the INTERNATIONAL MISSIONARY COUNCIL, which was formally constituted in 1921 and held conferences at JERUSALEM (1928), TAMBARAM (1938), WHITBY (1947), WILLINGEN (1952), and ACCRA (1958).

All three streams continued to organize conferences after the founding of the World Council of Churches in 1948, and indeed other ecumenical focuses were added. A major methodology for advancing the concerns of this worldwide body has been the convoking of conferences that have proper representation by region, confession, and status. Prepared for by well-worked-out study programs, these conferences seek to produce consensus documents.

The Faith and Order conferences have searched for unity, though not uniformity, in church life. For example, in 1952 the so-called Lund principle

was accepted: the churches would seek to act together on all matters except those on which deep differences of conviction compelled them to act separately. At Louvain (1971), Accra (1974), and Bangalore (1978) the emphasis was not on analyzing past differences, but defining the hope at the center of Christian witness and discipleship. The Lima conference of 1982 addressed the relationship between the historic theologies of East and West and the newer contextual theologies of the south. It also sent to the churches the text *Baptism, Eucharist and Ministry* to find out how far they could make common affirmations in these areas. On the basis of an emerging consensus the conference also offered to the churches the "Lima liturgy," a eucharistic service for use by the churches as they wished, especially on ecumenical occasions. More recently Faith and Order conferences have been concerned with the interrelationship between ecclesiology and ethics (an attempt to bring together the old dichotomy between Faith and Order and Life and Work). The conference at Compostela in 1993 focused on *koinonia* as a gift and calling as a way of advancing unity.

The thrust of the conferences concerned with Inter-church Aid, Development, and Diakonia has been to eschew all forms of PATERNALISM in favor of developing genuine PARTNERSHIPS of mutual respect. Churches have also been encouraged to consider their responsibilities not simply in terms of relief, but increasingly in terms of nurturing and enabling DEVELOPMENT. The confidence of the 1960s that development was the solution to the economic problems of the TWO-THIRDS WORLD had become less certain by the 1980s. A conference at El Escorial in Spain in 1987 reinforced the need for the ecumenical sharing of resources, not simply in terms of economic wealth, but of spirituality, faith, and testimony to faithfulness in suffering.

The World Conference on Church and Society convoked in Geneva in 1966 provided the first opportunity for ecumenical leaders representing all the regions of the world to give comprehensive consideration to the social and political context of Christian witness. Because that context was in a state of dynamic flux, the subject of Christian attitudes to the ambiguities of revolution was placed on the ecumenical agenda. Following Geneva, conferences at Bucharest (1974) and the Massachusetts Institute of Technology (1979) considered the social significance of advancing scientific knowledge and technological competence, both of which were seen at that time as developments to be welcomed. There were, however, warnings that unequal access to technological power could be an instrument of injustice. Moreover, consumption of unrenewable resources, the pollution of seas and skies, and the creation of the greenhouse effect ap-

World Evangelical Fellowship (WEF)

peared to put ecology and life itself at risk. Hence the MIT theme "Faith, Science and the Future" in turn led the WCC to its emphasis upon "Justice, Peace and the Integrity of Creation." Behind this lies the belief that issues of justice, war and peace, especially in their nuclear dimension, and ecology all belong together. The interrelationship was most fully explored in the world convocation at Seoul in 1990.

JOHN H. Y. BRIGGS

Bibliography. H. E. Frey, ed., *The History of the Ecumenical Movement*, vol. 2, *The Ecumenical Advance, 1948-68*; J. H. Y. Briggs, M. A. Oduyoye, and G. Tsetsis, eds., *The History of the Ecumenical Movement*, vol. 3.

World Evangelical Fellowship (WEF). The first half of the nineteenth century saw a growing desire among evangelical Christians in Europe, North America, and elsewhere for some visible expression of unity within the body of Christ. During the 1840s several consultations were held, primarily in Great Britain, to consider how best to pursue this vision. As a result, in August 1846, eight hundred Christian leaders gathered in London and formed the Evangelical Alliance. The establishment of an organization for the purpose of expressing unity among Christians belonging to different churches was an innovation in church history. Its goal was to be worldwide in scope.

However, the worldwide vision foundered over the issue of slavery. England had abolished slavery following the noble work of evangelical statesmen such as William Wilberforce (see ABOLITION), so its delegates adamantly opposed admitting slaveholders to an evangelical alliance. Most North American delegates agreed. However, the social situation in the United States was such that some southern Christians still held slaves, and a few even tried to justify the practice on biblical grounds. Consequently, no consensus was reached for a worldwide fellowship. This would have to wait for another century. In the meantime evangelical alliances, loosely knit together in fellowship but with no organizational ties, were formed in many countries.

Following World War II a renewed desire for a visible expression of unity among evangelicals led again to a series of consultations both in Europe and in North America. In August 1951, leaders of the Evangelical Alliance of Great Britain and of the newly formed National Association of Evangelicals (U.S.) met with delegates from twenty-one countries near Zeist, Holland. After a week of fellowship, prayer, and careful consideration, they formed the World Evangelical Fellowship. Key leaders were Sir Arthur Smith, Roy Cattell, and A. J. Dain of the United Kingdom, and Harold J. Ockenga and J. Elwin Wright of the United States.

The purposes of the WEF were expressed in three phrases taken from Philipians 1: "fellowship in the gospel" (v. 5), "defense and confirmation of the gospel" (v. 7), and "furtherance of the gospel" (v. 12). The desire was to unite Christians around the world in true fellowship, in defending the gospel against constant attacks, and in mission outreach to those without the gospel. Following the example set since 1846 by the Evangelical Alliance of Great Britain, the WEF emphasized spiritual unity, an annual week of prayer, encouragement and help to Christians suffering persecution, and revival. A doctrinal statement was agreed upon, which has never been altered.

Gilbert Kirby of the United Kingdom, who was general secretary from 1966 to 1970, coined a phrase that expresses well the ministry of the WEF, "Spiritual Unity in Action." To implement this goal the WEF has formed various commissions composed of men and women from around the world: Theological Commission, Missions Commission, Communications Commission, Commission on Women's Concerns, Religious Liberties Commission, Youth Commission, Commission on Church Renewal, International Council for Evangelical Theological Education, and International Relief and Development Alliance. The WEF has also taken an active role in leadership training, especially in developing countries. Its Leadership Development Institute has held training sessions throughout the world.

The WEF has two types of membership. Full members are the regional and national evangelical fellowships or alliances from more than 115 countries of the world. They are composed of the local churches, denominations, and evangelical agencies in each country. Associate membership is open to denominations, mission agencies, and parachurch agencies. The WEF is governed by the International Council, which is composed of men and women representing each region of the world and elected by the General Assembly, which is held every four to six years. Delegates to the General Assembly are elected by the full members. The International Council appoints the international director.

From its founding in 1951 all of the international directors (previously called the general secretary or general director) of the WEF were from the United Kingdom, Canada, or the United States; likewise, the international office was located in Europe or the United States. But in 1987 the WEF took a major step by moving the international headquarters to Singapore. This move helped greatly to change the mistaken image that the WEF was a Western organization. In 1992 a further significant step was taken at the General Assembly in Manila, when Augustin (Jun) Vencer of the Philippines was installed as the first non-Western international director.

In its desire for Christian unity the WEF has attempted to work closely with other international evangelical movements. When the INTERNATIONAL CONSULTATION ON WORLD EVANGELIZATION was held in Lausanne in 1974, the WEF requested that, in the interests of evangelical unity, no new international body be formed, but that the WEF be made responsible for following up the vision of that conference. Although this request was not granted, the WEF has worked closely with the Lausanne Committee for World Evangelization that grew out of the 1974 meeting (see LAUSANNE MOVEMENT). The AD 2000 and Beyond Movement and DAWN (DISCIPLING A WHOLE NATION) are both associate members of the WEF.

The WEF has set a goal that an evangelical alliance or fellowship be formed in every country of the world and linked with other such bodies through membership in the WEF. This vision, first proposed in 1846 and renewed and expanded in 1951 is stronger today than ever before, as the WEF seeks to help the church reach the world for Jesus Christ.

DAVID M. HOWARD

Bibliography. H. Fuller, *People of the Mandate*; D. M. Howard, *The Dream That Would Not Die*.

World Missionary Conference (Edinburgh, 1910). The World Missionary Conference held in Edinburgh in 1910 was one of those pivotal events whose significance is more clearly seen in its impact on subsequent events. It was a watershed event, building on a long series of missionary antecedents, and it stimulated a confluence of influences that greatly affected Christian expansion and ecumenicity. It was the outgrowth of earlier gatherings through which Protestants had been uniting in their purpose to give the gospel to the world (New York, 1854; Liverpool, 1860; London, 1888; and New York, 1900). Its various movements—pietism, revivalism, volunteerism—came together and were given a fresh impetus.

Edinburgh became the capstone of previous missionary conferences, but also the foundation stone of the modern Protestant ecumenical movement. Here the INTERNATIONAL MISSIONARY COUNCIL (IMC) was born, and the movement which was to give birth to the WORLD COUNCIL OF CHURCHES was initiated.

The Conference was composed of official representatives of missionary societies and denominations. Not all missionary societies were invited; only those operating among non-Christian peoples. This brought an ecclesiastical comprehensiveness to the Conference. Earlier meetings had been made up of those groups from the Evangelical Awakenings who were emphatically

Protestant. Edinburgh, however, brought in the Anglo-Catholics as well.

Edinburgh was primarily a consultative assembly with a working agenda. Unlike other missionary conferences, it did not try to inform, impress, or educate the public. It aimed to analyze the Christian mission and to make plans to carry it to fruition by cooperation. The literature produced enhanced the growing field of missiology. The topics of the studies all treated the matter of Christian unity as a requirement for mission.

At Edinburgh 1910 the “younger churches” (today’s Third World churches) came into their own. Nationals from several churches, seventeen in number, were given prominent participation on the program. Some were named to the Continuation Committee.

Edinburgh 1910 was the training ground for many of the future leaders of the missionary-ecumenical movement. J. R. MOTT, Joseph Oldham, Charles Brent, and V. S. AZARIAH head a long list of outstanding churchmen, theologians, and lay leaders who continued the spirit of Edinburgh. J. R. Mott was made chairman of Edinburgh 1910’s Continuation Committee.

Three movements emanated from the work of the Continuation Committee of Edinburgh 1910. First and foremost was the organization of the INTERNATIONAL MISSIONARY COUNCIL (IMC) in 1921, which continued the original purpose of Edinburgh 1910. It sponsored significant missionary conferences in Jerusalem 1928, Madras 1938, Whitby 1947, Willingen 1952, and Ghana 1958, before becoming a department of the WCC in 1961.

The other two movements were the Life and Work Movement (Stockholm 1925) and the Faith and Order Movement (Lausanne 1927). Both held second conferences in 1937. After much discussion, both Conferences approved plans for the formation of a World Council of Churches (WCC), organized in Amsterdam in 1948. The central missionary motif of Edinburgh 1910 is seen today in a myriad of evangelical missions associations and movements, such as the WORLD EVANGELICAL FELLOWSHIP, the LAUSANNE MOVEMENT, and the EVANGELICAL FELLOWSHIP OF MISSION AGENCIES.

JUSTICE C. ANDERSON

Bibliography. W. R. Estep, *Baptists and Christian Unity*; N. Goodall, *The Ecumenical Movement*; R. Rouse and S. Neill, *HEM*.

Wycliffe Bible Translators, International. Founded in 1934 by L. L. Legters and WILLIAM CAMERON TOWNSEND, Wycliffe Bible Translators (WBT) is a multinational organization dedicated to enabling all of the world’s people to discover that God speaks their language. The founders envisioned making God’s Word available

through vernacular translations. WBT teams from over twenty nations have provided Scripture in over twelve hundred languages in seventy different nations.

Maintaining the founder's vision in the face of present-day sociopolitical and economic constraints has required new directions and strategies. Of central focus is the shift from serving as primary, pioneer translators to training national translators and consulting. Accordingly, the term "international" has been added to the organization's name (WBTI). Nationals trained in translation principles can build on their own linguistic and cultural heritage. Working in combination with consultants who have expertise in the source text enables them to provide Scripture for their own people. In partnership with missions, churches, and national entities, WBTI is continuing to adjust its training programs at all levels to meet field needs and to expand literacy and community-development projects. This has resulted in establishing national Bible translation organizations as well as mobilizing national churches to support and encourage translators. Once available, translations are used for evangelism and church growth.

To bring God's Word into the more than two thousand minority languages still in need of Scripture, Wycliffe, in conjunction with the Summer Institute of Linguistics (SIL), presently maintains training programs around the world. In cooperation with the Bible societies, missions and churches, increasing numbers of Wycliffe personnel are being assigned to work primarily in the areas of training and consultation. They assist missions and other translation organizations by providing a wealth of resources such as the *Ethnologue* (detailed linguistic, sociocultural, and spiritual data on each of the recorded languages of the world), *The Translator's Workplace* (a CD-ROM containing various translation materials and aids—journal articles, the biblical texts in Hebrew and Greek, and translations in twenty primary languages), *Lingua Links* (a computer database for anthropological, linguistic, and literacy research), and a plethora of technical, semitechnical, and popular books and articles. The development of aids for national translators is an increasing priority, as is partnership with col-

leges and seminaries that can help consultants to gain expertise in the source languages and biblical background. So while the founders' vision remains, the methods and means of realizing that vision have changed dramatically. WBTI continues to seek creative partnerships within the framework of their mission statement—communicating God's Word in "other words."

R. DANIEL SHAW

Bibliography. W. C. Townsend and R. S. Pittman, *Remember All the Way*.

Zwemer, Samuel Marinus (1867–1952). American missionary to the Middle East. Born in Michigan of Dutch immigrant parents, he graduated from Hope College and New Brunswick Seminary before ordination by the Reformed Church in America. In 1890 he launched with James Cantine the Arabian Mission, working in a number of locations in Iraq and the Arabian Peninsula. From 1912 to 1928 he was based in Cairo, traveling extensively throughout the entire Muslim world. From 1929 until his retirement at the age of seventy-one he served as professor of the history of religion and Christian mission at Princeton Seminary. He continued an active schedule of writing and speaking right up to his death at age eighty-four.

A man of remarkable range and energy, Zwemer contributed to the missionary effort among Muslims and the wider Protestant missionary movement. In addition to his pioneering work in Arabia he was both scholar and motivator. His writings on Islamics ranged from historical studies to anthropological fieldwork on popular Islam; he founded and edited for thirty-seven years the important journal, *The Moslem World*. Along with academic writing he produced a variety of evangelistic, theological, and devotional literature. He played a leading role in international conferences devoted to Muslim evangelization, gathering and disseminating information and encouraging workers to increased effort. He richly deserved the title attributed to him as the Apostle to Islam.

TIMOTHY WIARDA

Bibliography. A. Neely, *BDCM*, p. 763; J. C. Wilson, *Flaming Prophet*; idem, *IBMR* 10 (1986): 117–21.