

Footprints



CHRISTIAN RESOURCES

HISTORY OF MISSIONS PART 3

THE HISTORY OF MISSIONS IN THE 20TH CENTURY



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Footprints into Africa

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A. THE SHIFT TOWARDS NATIONALIZATION

1. After World War 1 the political superpowers of the West “retreated” and the under-developed nations (long ruled by colonial powers) suddenly captured the world’s attention e.g. Third World countries like Africa, Asia, South America.
 - a) through revolutionary movements, petty dictators, etc
 - b) oil became the world’s most coveted raw material
 - c) proliferation of nuclear weapons
2. America no longer the peacekeeper of the world - learnt to deal with other nations not through its superiority, but on the basis of equality.
3. Foreign missionary movement also influenced:
 - a) 1960’s - increased attacks against missionaries by leftist revolutionaries.
 - b) Third World Christians no longer willing to submit to Western Christians - wanted leadership and control of their own affairs (which had been encouraged by Christian missions in the past - 85% of African schools were started by missionaries)
 - c) Nationals showed greater interest in cross-cultural evangelism - 1000’s of Third World missionaries commissioned to serve abroad.
4. Expanded Christian education
 - a) Training of national pastors and evangelists.
 - i) through courses like TEE - Theological Education by Extension
 - ii) By mid-1970’s some 50,000 men and women in more than 70 countries were receiving advanced Bible training this way.
 - b) Increased involvement in world evangelism
 - i) one third of 2,500 delegates at Lausanne Congress on World Evangelism (1974) were Third World.
 - ii) 150 countries represented.
 - iii) Resulted in a large number of outstanding national leaders all over the world.
 - iv) other meetings: in Pattaya, Thailand (1980); the World Consultation on Frontier Missions in Edinburgh (1980)
 - v) Meanwhile, older denominations in Europe and America continued to decline.
 - c) Evangelicalism
 - i) Tremendous growth in America in 1970’s
 - ii) Especially Pentecostals and Charismatics
E.g. Assemblies of God - increase in missions, especially Chile, Brazil, South Africa.
 - iii) Conservatives - growth in 1970’s by 40% (more than 32,000 missionaries)

5. Today

- a) The movement still vibrates with life and action -
 - i) **“There are more missionaries in more countries of the world than ever before in the history of the Christian church” (Kane)**
 - ii) 1982 - more volunteers for missionary work among Muslims than ever before.
 - iii) Many short-term missionary organizations e.g. Operation Mobilization, Youth with a Mission, International Crusades.
 - iv) Non-professional missionaries (“tentmakers”) - the wave of the future. Trained by organizations like campus Crusade, the Navigators.
- b) The people are more open and receptive than ever before.
- c) The need.
 - i) There are still close to 17,000 unreached peoples (80% of world’s non-Christians)
 - ii) these people will still need cross-cultural evangelism - i.e. of pioneer long-term missionaries

B. TWENTIETH CENTURY MARTYRS

1. Crisis.

- a) Boxer Rebellion in China - political turbulence led to a blood bath in which more Protestant missionaries died than ever before in history (e.g. Chang Sen - died to save 50 Christians)
- b) This was the beginning for many Christian martyrdoms.
- c) Independence movements, revolutions emerged - to throw off the shackles of foreign (i.e. American and European) domination (all whites viewed as oppressors).
- d) Leftist movements - generated hostile mobs, guerilla warfare, terrorist attacks (Asia, Africa, Latin America)
- e) Missionaries:
 - i) represented the views of the free world
 - ii) vehemently opposed Marxist ideology of liberation movements.
- f) Targets - national Christians (who had been associated with foreign missionaries) - seen as a threat to nationalism/independence.
- g) World War 11 - sparked many violent attacks against Missionaries e.g. Hopevale (1943) on Panay, Philippians.
- h) Temporary lull in persecutions after the war (except for Soviet Union and Eastern Europe.
- i) Despite political violence, the church continues to grow

2. Betty and John Stam (and China Martyrs)

- a) Great hostility and suspicion towards foreign missionaries after the Boxer Uprising - attacks and murders.
- b) Dr Eleanor Chestnut - to China 1893, built hospital with her own money. Returned to her post after the Rebellion, killed in an attack 1905
- c) Yet early years of 20th century were relatively peaceful, but in 1925 Mao Tse Tung took over leadership and later Chiang Kai Shek (1927) - killing thousands (missionaries ordered to leave, but left a skeleton crew to continue.
- d) At its worst in 1929, CIM sent for 200 more workers – among them Betty Scott and John Stam (from Moody Bible Institute). met again and married in China after a year in China.
- e) Within a month of arrival at their assigned station (Anhwei) with their little baby daughter they were attacked and later executed (baby Helen delivered to home of another missionary family, a 100 miles away)
- f) Result: Many young people were inspired by the Stam's sacrifice, dedicated their lives to missions.
- g) John Birch - began in Hangchow in 1940, showed great courage as he traveled about the war-torn countryside preaching. Later ambushed and murdered.
- h) Eric Liddell - Olympic athlete of 1924, returned 1925 to become a missionary in his "home" China. Evacuated his wife and two children to Canada, died 1945 (due to malnutrition, inadequate medical care) from massive haemorrhage on the brain caused by a tumour.

3. Paul Carlson (and the Congo Martyrs)

- a) Simba Rebellion in 1964/1965 claimed as many lives as in the Boxer Rebellion (1900) - 1000's dead (including 31 Protestant missionaries and 200 Catholic missionaries) and many left suffering from physical and emotional scars for the rest of their lives.
- b) Lives spared - Dr Helen Roseveare and Dr Carl Becker, but Dr Paul Carlson martyred (after only 2 years in Congo
- c) Born in California (1928), Christian upbringing (dedicated his life to foreign missions as a teenager!)
- d) Studied medicine but his fervour for medical missions disappeared until 1961 (letter from Christian Medical Society requesting doctors in Congo) - accepted the call for four months
- e) Congo politically highly volatile (independence from Belgium one year earlier) - government in chaos, bands of soldiers and teenage hooligans roamed around, causing fear among the people.
- f) Carlson saw critical need for medical missionaries - came back to God - gave up worldly comforts to return with his wife and two children in 1963 - under Evangelical Covenant Church of America.

- g) To Wasolo, Simba rebels infiltrated August 1964 - Paul evacuated wife and children to Central African Republic. Paul captured and tortured for three months before being killed.
- h) Others killed: Irene Ferred and Ruth Hege, Hector McMillan, Jay Tucker.

4. **Betty Olsen (and the Vietnam Martyrs)**

- a) Only in the twentieth Century did missionaries gain a permanent foothold in three small Buddhist countries (Indo-China): Vietnam, Laos and Cambodia - sent by Christian Missionary Alliance (until expelled in the 1970's)
- b) Years of persecution from the start (by French colonial regime). Missionaries held in internment camps during 2nd World War, thereafter divisions arose between North and South (much guerilla activity), eventually involving the Americans.
- c) American Missionaries in great danger - seen as part of capitalist/imperialist conspiracy to control Indo-China - the world shocked when three missionaries were captured (1962 - Dr Ardel Vietti, Archie Mitchell and Dan Gerber) and never heard of again.
- d) 1968 at Banmethuot - greatest loss of missionary lives (50) - Betty Olsen, Hank Blood and Mike Bengé later taken captive and tortured and humiliated before also being martyred.
- e) Betty Olsen - raised as a missionary kid in Africa, much turmoil, away from home much, loss of her mother - much insecurity. Trained as a nurse for missions. Never found real happiness - to Africa again to work as a nurse, but asked to leave the field.
- f) In Chicago (29 years old) totally defeated and depressed - a young man helped her deal with her basic problem (singleness), then off to Vietnam - prepared to withstand mental and physical torment at hands of her Viet Cong captors.
- g) Eight months on jungle trails, suffered from malnutrition, dysentery, eventually dying two days after her 35th birthday - Mike Bengé the only survivor.

5. **Chet Bitterman (and Latin American Martyrs)**

- a) 1970s – 1980s - missionaries accused of plotting to overthrow revolutionary governments and serving as informants for CIA - Therefore became targets for terrorist attacks.
- b) Not all religious martyrdoms instigated by leftists - sometimes missionaries associated with leftists, and murdered by right-wing factions - e.g. deaths of three American nuns (1980) - also Stanley Rother (Catholic priest), Chet Bitterman and John Troyer (all shot by terrorists)
- c) 1975 Wycliffe members told not to yield to terrorists demands (even when Chet Bitterman kidnapped in 1981)
- d) Bitterman arrived in Colombia (1979) with wife and children

- e) Born Pennsylvania, to Bible College (to specialize in linguistics) - married Brenda 1976. To Colombia to serve as linguists, slow progress, because ill, kidnapped while awaiting surgery in Bogotá.
- f) Terrorists demanded STL leave Colombia - shot 48 days later.
- g) More than 200 individuals volunteered to take his place - extreme compassion and sympathy by large spectrum of society.

C. THIRD WORLD MISSIONS

1. INTRODUCTION

- a) The task of world evangelism is being shouldered more and more by Christians from Third World countries (nationals reaching nationals)
 - i) By 1980 the Third World was sending out and supporting more than 10,000 cross-cultural missionaries.
 - ii) By 1982 - 15,000
 - iii) By 2000 - about 60% of the world's Christians will be from Third world (estimated)
- b) Missionaries depended heavily on nationals to conduct evangelism and pastoral work e.g. China (Pastor Hai), India (Ramabai), Argentina (Juan Crisostomo Varetto and his daughter Augustina).
- c) 19th and 20th century Christian nationals worked closely with Western missionaries - yet many wanted to be independent e.g. in Japan (Shimeta Niishima, Kanso Uchimura and the most vocal 19th century Christian leader, Masakisa Uemura - believed evangelization of Japan must develop from within - 1904 founded Independent Japanese Theological Seminary)
- d) National churches (e.g. Africa Inland Church) were independent but worked side by side with their missionary "parent: (AIM) - supported without any foreign help!
- e) Christian Nationals Evangelism Commission (CNEC) founded in 1943 - by 1982 it was assisting more than 1000 nationals in 36 countries,
- f) Anand Chaudhari
 - i) served in Rajasthan (no Christians there) - 1000's turned to Christ within 10 years
 - ii) founded Rajasthan Bible Institute
 - iii) Began weekly radio broadcasts to the whole of India.
 - iv) 1978 - sent team of 30 evangelists to spread literature over India
- g) Philippines Missionary Fellowship - sponsors more than 100 national missionaries (supported by CNEC)
- h) Other mission agencies refuse western help e.g. Friends Missionary Prayer Band of India, Evangelical Missionary Association to the Nations (Peru)

- i) This “independence” has led to Liberation Theology (Gustavo Gutierrez, Peruvian priest). Policy: “salvation is found in commitment to love one’s neighbour and to fight oppression, through revolution, if necessary”

2. Rochunga Pudaite

- a) Highly- respected, internationally- known and influential Third World missionary statesman
- b) Immense impact on bible translation and distribution - beginning with a concern for his own Hmar tribe and for world evangelism.
- c) From remote villages in North India to Wheaton (Illinois) where the headquarters for Bibles for the World were established.
- d) His father, Chawnga, converted through Welsh Missionary, then travelled 100 miles to come under his teaching (after the missionary had been ordered to leave)
- e) Spent next 50 years of his life evangelizing his own people - Hmar tribe (resulting in 80% becoming professing Christians.
- f) His dad told Ro of the great need for further education so that he (Ro) could translate the Bible into their own language - struggled and worked his way through Churachandpur Mission School.
- g) Began evangelizing neighbouring villages, but struggled with English language and translating it. Much discouragement in his studies, but persevered.
- h) Later he was offered the opportunity to study in England or Scotland (by Watkin Roberts, who had led his father to the Lord)
- i) After meeting Billy Graham, he went to Wheaton College (America) - met many influential leaders, who saw great potential in Ro.
- j) 1958 - completed his Hmar New Testament and installed as president of Indo-Burma Pioneer Mission. Within a year of returning to India, he set up 9 village schools and a Christian High School.
- k) To America to study further, but called back to lead the Hmar tribe in Parliament against Communist rebels.
- l) Later a burden for the whole world began to grow - sent “Living Bibles” (Kenneth Taylor) to most telephone subscribers (many influential people included).
- m) Bibles for the World established 1971. Began not only sending to subscribers in India, but beyond borders to Burma, Thailand, Sri Lanka and to the world’s 500 million subscribers.

3. Festo Kivengera

- a) One of the most well-known Africans to take leadership role in world evangelism (Anglican Bishop from Uganda)
- b) A produce of the great East African revival (1930’s) - one of the great movings of the Holy Spirit in the 20th century! - continued for more than 40 years.

- c) Born in Uganda, worshipped tribal gods during childhood. First heard of Christ when 10 years old, and years later while attending boarding school, was converted.
- d) Became part of evangelical outreach (as a layman) - taught school for 5 years in his home village, later called to Tanzania.
- e) Late 1950's preaching tour to Australia, spent time as interpreter for Billy Graham, travelled around world meeting religious leaders, influential figure behind African Enterprise - yet not accepted by fellow churchmen (Anglicans) in Uganda.
- f) Consecrated an Anglican bishop in 1976, by which time 85% of Anglican clergymen were converted.
- g) 1971 - Idi Amin became Uganda's president (through military coup) - atmosphere of fear and terror (political turmoil and atrocities), but this led many to put their trust in God - expansion of East African revival
- h) Festo spoke out against the atrocities (at the risk of "disappearing" from society!) - which led to the arrest of his immediate superior, Archbishop Janani Luwum - accused of subversion activities, tortured to death.
- i) Festo and family fled to Rwanda in 1977 - became country's most prominent exile (for two years, then he returned)
- j) Result: whole country economically, spiritually, and morally drained - enormous task of re-building (worked closely with Africa Enterprise.
- k) Devoted his ministry mainly to the spiritual welfare of his country, saying "The church is the only institution which has come out of the Amin era strengthened and fortified rather than weakened ... a key factor in reconstruction and rehabilitation of the nation as a whole"

4. Luis Palau

- a) Most effective missionary-evangelist in the world today. Native of Argentina, has preached to about 300 million people in about 40 different countries (the "Billy Graham of Latin America") - against the powerful Roman Catholic influence of these parts of the world.
- b) Born in Argentina 1924, Christian parents (converted through Brethren missionary Charles Rogers) - missions an important part of his home.
- c) Total commitment 1951 - given opportunities to preach in Brethren church. Began evangelism with group of 12 year olds (2 converted!) - decided this was his life's work.
- d) Death of father resulted in him having to work in a bank, evangelism on part time basis - big tent meetings.
- e) Spent much time in prayer - strong differences between him and Brethren arose over mass evangelism and altar calls.
- f) Met representatives of Overseas Crusade, left the bank, Invited 1960 to come to USA for Bible training - realized it was God who wanted to work through him, not the other way round.

- g) Married an American, two months with Billy Graham crusade, his wife to a language school, and in 1964 to Colombia as missionaries with Overseas Crusade - 1965 his first evangelistic campaign in a tiny Presbyterian church.
- h) Started T.V. counseling ministry from HCJB in - Quito (Ecuador) - his dream though was to become a full-time evangelist reaching Latin America's masses.
- i) 1966 a large crusade in Bogotá, 1968 to Mexico (14 crusades) - then on to other countries like El Salvador, Peru, Venezuela, etc - church planting remained the objective.
- j) 1970's - his ministry expanded, 1976 – 78 - president of Overseas Crusade. 1978 - set up own Luis Palau Evangelistic Team (worldwide crusade ministry - to Glasgow (Scotland), Madison (Wisconsin), etc.

5. Philip Teng.

- a) Thousands of Western missionaries had died prematurely over the centuries (through martyrdom or disease) in China. Government closed doors to missionaries in 1950.
- b) By 1970's (against all expectation) Chinese church larger and healthier than before - 40 -50,000 house churches. By 1980 an estimated 5 million Christians
- c) Philip Teng in Hong Kong (pastor and educator) - convinced that evangelization belongs to Chinese themselves.
- d) When missionaries were leaving China, he was already well-known in Christian circles in Hong Kong - son of Presbyterian minister, graduate of Edinburgh, popular Bible teacher in 300 Hong Kong churches, weekdays taught at two Bible Colleges
- e) Accepted call to small and young North Point Alliance Church (starting on the 6th floor of an apartment building). - rapid growth, and in 1968 (ten years later) moved to 700-seat sanctuary.
- f) Much travelling on evangelistic missions in SE Asia - challenged by need for Asians to take up burden of foreign missions. - During next 20 years 75 foreign missionaries sent out from Alliance churches in Hong Kong to 12 different countries.
- g) 1977 - himself became a missionary for a year in Southern Borneo, stimulating other Christians to serve there as missionaries when he returned
- h) Became President of Alliance Bible Seminary and Alliance Church Union, and began worldwide ministry (carrying his message of missions and evangelism to five different countries.
- i) 1979 - President of Alliance World Fellowship - a testimony of the Western church's growing confidence in Third World leadership.

6. Paul Yonggi Cho

- a) Evangelical church in Korea - fastest growing religious movement in the world today - its goal was to launch out 10,000 cross-cultural missionaries by the end of the 1980's - estimated 1 million people converted each year.
- b) Protestant missionary work in Korea began in the 1880's - affirmed Korean belief in "Hananim"(God)
- c) Arrival in 1890 of John L. Nevius (1890) began mission strategy (Nevius Method) - self propagating, self-supporting and self-propagating" - promoting indigenous Christianity, free from outside influences.
- d) Two largest Protestant churches in the world - in Seoul, Paul Yonggi Cho pastors the larger Full Gospel Central Church (congregation of over 270,000)
- e) Started in a ragged tent - now it employs over 300 pastors, 7 services each Sunday - World-evangelism his goal.
- f) Born into a Buddhist family (1936) during long and cruel Japanese occupation of Korea - sickly with TB. Converted through witness of young Christian girl.
- g) 1958 after graduating from Bible School, began a tent-church on the outskirts of Seoul - some 2000 members within 6 years. Physically and mentally exhausted (collapsed 1964)
- h) During convalescence, divided church into small cell groups led by competent laypersons - resulting in rapid growth.
- i) Membership a privilege, not given out freely - 3 months trial period (only for 12-month period, then re-evaluated). Inactive members removed from roles.
- j) Since 1982 more than 100 daughter churches. (1972) Central Church sent out its first missionaries, and within 10 years, more than 100 full-time seminary-trained missionaries" to North and South America, Europe and Asia. Bible schools established to train new converts in these countries.
- k) His strategy of church growth disseminated through Church growth international - travelled extensively, promoting his principles.
- l) 1981 Cho accused of heresy by Korean Assemblies of God (KAG), members, asked to resign over the issue of "honouring the dead" which they had carried over from past customs.
- m) Felt you needed to reach the common people
- n) Another Korean with great influence, Pastor David Cho works with Korean International Mission and the Asia Missions Association - author of "New forces in Asian Missions", one of Asia's leading missiologists.

D. NEW METHODS AND STRATEGY

1. INTRODUCTION

- a) The new missionary
 - i) In many ways much more sophisticated and professional.
 - ii) more concerned with methodology and principles of mission strategy.

- iii) more aware of population growth and other relevant statistics.
 - iv) More eager to use the latest technology
 - v) more careful to avoid any tactics that would associate them with Western imperialism.
 - vi) more likely than ever to seek to preserve colourful cultural traditions (that were once viewed as unchristian)
 - vii) significant advance in the field of Missiology professional specialists involved in developing more effective mission strategies e.g. C Peter Wagner
- b) Most striking characteristic of foreign missions is the diversity of methodology and philosophy e. g:
- i) Straight forward evangelistic approach.
 - ii) Humanitarian effort.
 - iii) Covert smuggling operation.
 - iv) "Hidden peoples" concept.

2. R. Kenneth Strachan

- a) He developed "Evangelism in Depth" – a revolution in missions!
- b) Basic premise: that the growth of any movement is in direct proportion to its ability to mobilize its entire membership for continuous evangelism.
- c) Born and raised in Latin America (his parents co-founders of Latin America Mission) - mother had oversight of LAM headquarters, while father (Harry) went on evangelistic tours - Ken ended up with an inferiority complex
- d) Father died 1945, Ken suddenly thrust into position of leadership (co-director with his mother, till she died 1950)
- e) His leadership qualities blossomed - mission expanded its radio, literature, educational and medical services - by 1960 missionary force had grown by 82% .
- f) "Latinized" the mission (against separation of the Fundamentalists) - i. e. made the mission policy in line with Latin culture and thinking; made Spanish the main language.
- g) Earlier he had renounced any association with groups tied to WCC: but by the 1960's his position softened toward WCC and RC's (ministry of "reconciliation") - isolating LAM more and more from many other evangelical missions.
- h) Climax of evangelistic crusade ministry - 1958 following Billy Graham's Caribbean crusade - led him to believe that the church, rather than a visiting evangelistic team was central to God's programme of outreach - aimed for total mobilization of the Church.
- i) Led to Evangelism-in-Depth "experiment" in Nicaragua (7 months) and Costa Rica (5 months) – yet the lasting tangible effect on local churches was less than expected, incurring many debts much discouragement.
- j) Went ahead with outreach to Guatemala (1962 - shaken spiritually)

- k) Ken's health deteriorated and he died 1965

3. **Bob Pierce and World Vision**

- a) Reached out in a humanitarian effort to demonstrate the reality of Christianity - through love and compassion. His motto, "Let my heart be broken with the things that break the heart of God". (yet he was unable to sustain the most intimate bonds of love with his own family!)
- b) Born 1914 in Iowa, moved to California at 10 years, to Bible College after high school, married. Economic pressures of Depression years put great strain on their marriage (job to job).
- c) Worked 4 years alongside father-in-law at Los Angeles Evangelistic Centre, but resigned, sued his wife for divorce, then withdrew it and worked 2 more years at Centre.
- d) Jointed Youth for Christ - 1947 to China to conduct youth campaigns - saw crying needs for humanity as he travelled, felt need to alleviate pain and suffering among world's neediest people.
- e) Later in Korea, which inspired the incorporation of World Vision International - meeting needs for more than 200,000 orphans.
- f) Pierce became a legend in the Far East - raised huge amounts of money for orphanages, hospitals, and evangelistic ministries.
- g) His home-life battled with all his travelling, he resented having to account for his expenses to the Board of Directors (World Vision) resigned in 1967 in rage.
- h) His daughter committed suicide, Bob treated for severe physical and mental exhaustion - further alienated from family.
- i) Several years later he began traveling again, founding Samaritan's Purse (provided assistance to missionaries in Asia) - developed Leukaemia and died 1978.
- j) World Vision associated with a number of outstanding Christians from the Third World e.g. Dr. Samuel Kamaleson, Stanley Mooneyham.
- k) Self-help programmes have been vastly expanded - "Give a man a fish and you feed him for a day; teach him to fish and he will feed himself for a lifetime.

4. **Brother Andrew and Open Doors.**

- a) Author of "God's Smuggler" - un-ordained Dutchman.
- b) His mission field extends from Eastern Europe to Far East - anywhere in the world where freedom of worship is denied/curtailed - and making Bibles available to the people in these countries.
- c) Open Doors has reputation of confrontational approach - defying government laws and authorities ("far better to obey God than man")
- d) Born into Protestant family who suffered much during Nazi occupation - joined the army, served in Indonesia (fought to maintain Dutch rule) - crazy bravado attitude. Converted in 1950 after a war injury,

- e) Challenged to become a missionary, to London (to learn English) and Glasgow to study at WEC Training School (Worldwide Evangelization Crusade) - graduated 1955.
- f) Trips to Warsaw, Czechoslovakia, and Yugoslavia - saw great need for Bibles - smuggled them in for 15 years.
- g) After publication of "God's smuggler", contributions to the work dramatically increased - but he became a marked man by the communists
- h) On the day the Russians moved into Czechoslovakia he took a station wagon load of Bibles across the border and distributed them in the confusion
- i) 1960's his attention on Far East (1965 to mainland China. Most publicized and controversial operation "Operation Pearl" in 1981
- j) These smuggling operations have provided millions of people the world over with the opportunity to read the Bible for themselves.

5. Donald McGavran

- a) One of the world's foremost contemporary missiologists - a dynamic Missionary activist, vitally involved in cross-cultural evangelism (not content with old "mission-station" approach.
- b) Born in India in 1897, son and grandson of missionaries. Not interested in missions until his conversion after college - to Yale Divinity College, married, back to India - life filled with adventure and productivity.
- c) Began as superintendent of mission school in Harda (under United Christian Missionary Society) - later in other areas of education and medical services, translation and evangelistic work, PHD, from Columbia University in 1930's
- d) 1950's his mission began to use him in broader activities - developed new concepts of mission strategy, teaching on missions at various Christian Institutions. 1961 founded Institute of Church Growth.
- e) Developed "Evangelism-in-depth" - felt most important factor was incorporating converts into the church - did lots of research
- f) Findings:
 - i) traditional methods of mass evangelism contributed little to real church growth
 - ii) felt missionary thrust of 19th and 20th century had been misdirected (mission station approach!).
 - iii) Had not fostered the kind of spontaneous expansion that so characterized the early church - rather Christianity had focused around the mission station, fellowship only with other mission station Christians.
 - iv) Local converts felt superior to unconverted relatives, limiting their evangelistic influence.
- g) His answer
 - i) People Movements, movements of whole tribes (Homogenous Unit Principle) towards Christianity.

- ii) Felt that becoming free of racial prejudice could not be made a prerequisite to becoming a Christian (could only be eradicated once a person was converted!)
- h) Critics - oppose “segregated” churches; feel it opposed New Testament teaching of unity of men in the body of Christ - very controversial.

6. Ralph and Robert Winter

- a) A world missionary statesman - strategist, organizer, innovator, motivator and enthusiast - the most innovative and visionary person in mission today!
- b) Born Los Angeles 1924. Parents leaders in local Presbyterian Church, yet strongly influenced by International Society of Christian Endeavour (largest Christian Youth Movement in the world.)
- c) Studied engineering, Ph.D. plus degree in theology from Theological Seminary - married nurse, Roberta - became partnership of equals - to one of Mayan Indian groups in Guatemala (10 years).
- d) Joined Fuller School of World Mission, teaching seasoned missionaries. Left 10 years later (1976) to found the US Centre for World Mission (USCWM) - a co-operative “think tank” to which mission agencies assign people to work together in the research and mobilization necessary to reach “hidden peoples”
- e) “.....the place where visions can be born, where fragile dreams can become reality, where battle plans can be laid for great battles ahead, and faith renewed in ultimate, inevitable success”
- f) Winter also founded William Carey Library, the American Society of Missiology, Theological Education by Extension, Frontier Fellowship and William Carey International University.
- g) Supported by his wife and 4 daughters and their husbands - live very simply

7. Don Richardson

- a) One of most intriguing and practical mission theorists in West. Author of “Peace child” and “Lords of the Earth” (concern communicating the gospel cross-culturally)
- b) Principle of Redemptive Analogy - “the application to local custom of spiritual truth”
- c) Called to missions (with his wife-to-be) at 20 years old (1955) to head hunting tribes of Netherlands New Guinea.
- d) To New Guinea 1962. Assigned their own tribe, the Sawi (Cannibals and heat hunters, idealizing treachery) - very difficult language, but became proficient communicators.
- e) Developed the Sawi concept of the Peace Child - “if a man would actually give his own son to his enemies, that man could be trusted” - used this analogy to point the Sawi to God and the Father’s sacrifice of His Son.

- f) Carol acted as nurse, helped Don with translation, much change after ten years of ministry (by 1972) - built a "Sawidome" in 1972 (seating 1000 people, house of peace in which former enemies could sit down together at the Lord's table etc.)
- g) After translating the New Testament they moved on to another tribe Auyy. Don began teaching at US Centre of World Mission (Pasadena). In 1976 - became Director of Tribal Peoples Studies - emphasized "Redemptive Analogies" (especially in book "Lords of the Earth" concerning the Yali tribe.
- h) Also wrote Eternity in their Hearts (dealing with Peoples' Movements to Christianity - 95% of folk religions in world acknowledge "one great spirit" as creator (**Acts 14:16-17**))
- i) Feels missionaries must relate Christianity to the peoples own concept of a creator God.