

**Thinking Small:
Toward a Missiology of Interruptions**

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Introduction: In missions, as with any other sphere of knowledge, the circumference of ignorance is in direct proportion to the diameter of knowledge. The more one learns, the less one knows, quite literally. As one who has spent most of his life, including childhood and adolescence, in mission circles, I am increasingly aware of my limitations. Today I want to tell you several stories, and then use them to illustrate my theme of this lecture.

Story #1: Robert Arthington (1823–1900)

In that part of my cognitive domain reserved for mission organizations and personalities, there is a small nook occupied by an eccentric whose gravestone in a Teignmouth cemetery in the UK bears the following inscription:

Robert Arthington. Born at Leeds, May 20th, 1823. Died at Teignmouth, Oct. 9th, 1900. His life and his wealth were devoted to the Spread of the Gospel among the Heathen. ¹

The highly eccentric Robert Arthington, Jr., was a bachelor whose devout Quaker father was made rich by his brewery. Although conversion to strict temperance principles in 1846 obliged him to eschew the business, the paternal Arthington left his son a modest fortune of £200,000 pounds when he died in 1864. Robert Arthington never engaged in business himself, but spent the rest of his life maximizing his inheritance through judicious investments in British and American railroads. By the time he died in 1900, his personal fortune had grown to nearly one million pounds.

Arthington lived as hermit-like an existence as was possible for someone in the suburbs of a large city. The extent of his idiosyncrasy may be deduced from the lengthy obituary published in his memory the year after his death:

“Visitors to his house had to knock with their knuckles at the front door, the bell being broken: after waiting some time, they would hear a voice from inside inquiring who was there. Many of those who came were simply requested to go away; with some he conversed through the partially opened door, the chain being meanwhile kept fastened; and a few were admitted into the outside porch, where the master of the house kept his small stock of coals, Robert Arthington himself standing, but bringing a chair for his friend. It was only on rare occasions and to intimate friends that the privilege was accorded to enter his living room, where the dust [chars?] had accumulated; but, when the visitor once got in, it was sometimes almost as difficult to get away, for Robert Arthington had so much to say, and sometimes of so interesting a character, that those who had come with an object in view found it no easy matter to reach it, while the host talked on, apparently oblivious of the fact that food was needed both for himself and for his guests. His mind was of a litigious type; he was quick to see the point of an argument, and difficulties which would not have occurred to other people obtained large proportions in his estimation. His views were generally enforced with considerable detail. In that one room, summer and winter, year in and year out, day and night, Robert Arthington lived....”

“Though parsimonious to others, and in the last degree to himself, he was liberal in some ways. He once told the writer that he believed he took in a larger

variety of missionary periodicals than anyone else in Leeds. In this statement he was probably correct. He was a most diligent student of geography; he knew all about the physical geography of China, Mongolia, and Tartary; could define the position of even the smaller towns of India, and was well acquainted with the Soudan and the interior of Africa....”

“He passed away peacefully and without pain; as the end drew near, he asked to have read to him the whole of the Sermon on the Mount and the 72nd Psalm, listening attentively to all. He then remarked: ‘Yes, it is *all* there—*all!*’”²

In the annals of nineteenth century missionary endeavor Arthington is noteworthy because of the scale of his benevolence. In the words of Baptist historian Brian Stanley of Edinburgh University, “his funding of the missionary movement was the product of an obsessive dedication to the cause of world evangelism rather than one expression of a broader philanthropic patronage”³ As a dogmatic and highly informed benefactor, Arthington influenced the theory and practice of the London Missionary Society, the Wesleyan Methodist Missionary Society, and the Baptist Missionary Society—the most important evangelical agencies of his day. His strong belief in the imminent return of the Lord manifested itself in a marked preference for peripatetic itinerant evangelism into pioneer territory.

“It seems strange,” mused his friend and first biographer, Samuel Southall, “that a man like Robert Arthington, who placed such a high value on money, did not know how rich he had become [until] the fact was explained to him by others. As soon as he realized the full extent of his possessions, he formed the resolution to become his own executor, but this was taken too late. His heart softened toward every kind of suffering. Within the last few months of his life

he distributed between fifty and sixty thousand pounds to various philanthropic and religious objects, including charities in the city of Leeds and the famine sufferers in India.”⁴

“It is to be hoped that the large sums of money which our late friend was able to bequeath will be a stimulus to the cause of foreign missions in the twentieth century,” concluded Southall. A postscript to the obituary provides a clue as to how this hope would in fact be realized: “The late R. Arthington’s property amounted to nearly a million sterling. Of this, five-tenths and four-tenths are willed respectively to committees to be appointed by the Baptist and London Missionary Societies; such moneys to be dispensed by them in conjunction with the executors of the estate, with the understanding, although not with the express condition, that they be applied to the opening-up of work in as yet untrodden mission fields.”⁵

Because Arthington’s will was so poorly drafted, the High Court of Chancery was obliged to advise his executor on how to administer the estate. It was 1905 before a portion of the bequest was made available for mission use. The competing claims of relatives resulted in a further delay of five years, so that it was 1910 before the distribution of the estate was finalized. By that time, its value had grown to £1,273,849. The 1905 plan—presumably because of Arthington’s imminent return eschatology—stipulated that the entire bequest be spent within a period of 25 years.

Just how this huge windfall—worth approximately £88 million sterling or \$140 million US in purchasing power by today’s standards, when adjusted for inflation⁶—influenced the course of twentieth century mission is the story of A. M. Chirgwin’s 1936 report, *Arthington’s Million*.⁷ His dream of establishing a chain of mission stations across Africa, from the Indian Ocean on the east to the Atlantic Ocean on the West, had been largely

realized within thirty years of his death, thanks to his legacy. His idea, formulated in 1875, had been for the London Missionary Society to advance from the West, for the British Missionary Society to advance from the East, and for the Church Missionary Society to advance from the South, until they converged somewhere in the vicinity of Lake Tanganyika.⁸

How “successful” was this strategy? While no one can really answer this question, we do know that among the most astonishing religious phenomena of the twentieth century has been the growth of Christianity in Africa, and that most of this growth has occurred after independence, as Western missionary numbers began to decline. As Lamin Sanneh recently pointed out, “Muslims in 1900 outnumbered Christians by a ratio of nearly 4:1, with some 34.5 million, or 32 percent of the population. In 1962 when Africa had largely slipped out of colonial control, there were about 60 million Christians, with Muslims at about 145 million. Of the Christians, 23 million were Protestants and 27 million were Catholics. The remaining 10 million were Coptic and Ethiopian Orthodox.”⁹ Forty years later, the number of Christians in Africa had multiplied by six to nearly 380 million, overtaking the Muslim population to comprise an estimated 48.37 percent of the approximately 800 million total population.¹⁰ As a part of this phenomenal growth, between 1900 and 2000, the Catholic population alone in Africa increased a phenomenal 6,708 percent, from 1,909,812 to 130,018,400. Catholic membership has increased 708 percent over the last fifty years.¹¹

While his legacy was not substantial enough to lever mission agencies into adopting his preferred *modus operandi*, his influence—extended through the support of scores of mission societies across Central and South America, East Asia and China, Macronesia and Micronesia—was considerable. In China and Japan, it was largely with Arthington money that mission societies acquired and operated the printing

presses that played such an integral role in discipling the nations. Without the “Miser of Headingly” would the numbers of Christians in the non-Western world today number Barrett’s estimated 1,268,298,000? It remains for some resourceful scholar to trace the impact of the Arthington Trust on the shape, dimensions, and dynamics of the global church today.¹²

Story #2: Mizoram

Arthington’s money also played a role in evangelizing what today is arguably the most mission-minded Christian population on our planet. Few Westerners have ever heard of Mizoram, a small state tucked into the northeast corner of India. Home to fewer than one million people, Mizoram is among the most Christian regions in the world, its population predominantly Presbyterian and Baptist.¹³

Mizoram means ‘Land of the highlanders’. Mizoram is the 23rd state of the Indian Union. Situated in the north eastern corner of the country, it is sandwiched between Myanmar on the east and south; Bangladesh on the west; and Assam and Manipur States of India on the north. Mizoram occupies 8,141 sq. miles with a population of less than one million. It has a pleasant moderate climate ranging from 20 to 31 degree Celsius. Two thirds of its boundaries are international,

Mizos were once famous for their savagery, regularly mounting head-hunting raids among their neighbors. In a head hunting expedition on 27th January 1871, they killed Dr. James Winchester, Manager of a Tea Garden at Alexandrapore in the Cachar District of Assam taking his five year old daughter, Mary as a captive. In response, the British Government sent its troops to rescue Mary, to suppress head-hunting and to establish British law and order in the land of the Mizos.

This British expeditions paved the way for the coming of Christian missionaries to Mizoram.

Rev. William Williams, a Welsh Presbyterian (then Welsh Calvinistic Methodist) was the first missionary to visit Mizoram, arriving there on March 20, 1891. He stayed for less than one month before returning to his base in the Khasi Hills in Assam.

Williams wrote to the Assembly of his church, recommending that Mizoram be adopted as a mission field, and volunteering to head up the work. The Assembly accepted his proposal and appointed him as their missionary. Unfortunately, Williams died before he could fulfill his calling, dying on April 21, 1892.

Remarkably, the eccentric millionaire in Leeds set about fulfilling Williams' vision by establishing the Arthington Aborigines Mission (AAM), with a focus on northeast India. Unaware that Mizoram had already been adopted by the Welsh church, the short-lived Arthington Aborigines Mission sent two of its Scottish Baptist missionaries—James H. Lorrain and Frederick W. Savidge—into this remote, landlocked, hilly and heavily forested area of Northeast India. They arrived in Aizawl on January 11, 1894. There they encountered an animistic people of Mongolian descent with no written language and with no knowledge of the Gospel. These remarkably industrious Scots reduced the Mizo language to written form, utilizing a Roman script. Within four years, they had not only translated two gospels (John and Luke) and the Acts of the Apostles, but had also produced a small catechism, a hymnbook, and a dictionary.¹⁴

In 1897 the Presbyterian Church of Wales appointed Rev. David Evans Jones to take the place of the deceased William Williams. He arrived in Mizoram on August 31, 1897, and stayed with the two Baptist missionaries (He would be joined later by Edwin Rowland.). Three months later, the Baptist missionaries were ordered to return home to Scotland. Arthington had decided to withdraw his support.

Arthington's instructions had been to keep on the move, proclaiming the Gospel, whereas Savidge and Lorrain had been somewhat sedentary, judging from their linguistic productivity. Their four years of effort at Arthington's expense had resulted in only a single convert. The entire enterprise must have seemed like a bad investment, from the philanthropist's point of view. Undaunted, the two missionaries would return several years later under the auspices of the Baptist Missionary Society and resume their work in southern Mizoram.

The Welsh Presbyterian missionaries, in the mean time, were hard at work in northern Mizoram. Jones and Rowlands devoted most of their time to itinerant preaching and teaching, hiking on foot through the heavily forested, mountainous terrain. They baptized their first two converts, Khuma and Duma, on June 25, 1899. Welsh Presbyterian missionaries in the north and the Scottish Baptist missionaries in the south worked together in harmony and within fifty years the Mizo people had embraced Christianity.

Today, ninety percent of the Mizo population is Christian, and they enjoy the second highest literacy rate among Indian states. Both the Baptist and the Presbyterian churches were swept by revivals in 1906, in 1913, in 1919, and in the 1930s. Revivalism continues to be an integral part of church life, with successive waves of renewal ensuring its continued spiritual vitality to this day.

In these highly-politically-charged times, it is instructive to note how church leaders and members reacted when, on February 20, 1987, following twenty years of rebellion spearheaded by the Mizo National Front (MLF), Mizoram was formally absorbed into greater India as the country's twenty third full fledged state. The story of the key role played by the churches in negotiating the eventual political settlement is instructive indeed, ensuring both the cultural integrity and the missionary dynamism of Mizo

churches. So thoroughly have the Mizo churches incarnated their Lord's missionary impulse that they have interpreted their political subservience to a predominantly Hindu nation as God's way of bringing the Gospel to India, since they now require neither passports nor visas to freely evangelize anywhere in the sub-continent.¹⁵ One can only imagine what would happen if the demons of nationalism to which we humans are so susceptible were displaced by such a missionary Spirit in all Christians!

From September 2004 until May 2005, OMSC was home to three Mizoram missionaries then serving with the Mizoram Presbyterian Synod Mission Board (SMB) of the 493,567-member-strong Mizoram Presbyterian Church.¹⁶

One of our residents, Mrs. Vanlal Thalmi, served as headmistress of the Mizoram Presbyterian synod's Karimganj mission high school in Assam for the children of middle-class Hindus and Muslims since 2000. Unabashedly Christian, each year the school features a Christmas pageant by the students. The event attracts parents and relatives of the performers, who gather to watch the re-enactment of the advent of our Lord.

In December 2003, more than 10,000 people attended the final night of the pageant, watching, spellbound, as their Hindu and Muslim children played out the drama of Mary, Joseph, the angels, the shepherds, and the wise men on a stage at the front of the huge circus tents that had been procured just for this occasion, the local civic center having several years ago become too small. Since seating had been provided for only 8,000 people, thousands had to stand. Following the play, Rev. D. K. Sarkar of Calcutta, a forceful Bengali-speaking evangelist, preached for almost an hour, concluding with an appeal to which more than 1,000 people responded by coming forward.¹⁷

Today the Mizoram Presbyterian Synod Mission Board supports more than 1,700 fulltime workers.¹⁸ Given the state's modest annual per capita income of approximately Rs. 18,904/- (\$400 U.S.), how can such a small, poor church provide for so many missionaries? The short answer is that the entire culture is missional, seeing "the task of proclaiming the Gospel as their responsibility as a nation."¹⁹ In 2007, Mizoram Presbyterians gave Rs.598,714,400/- (\$12,721,948.27 U.S.) to the church. Of this, Rs. 229,069,400/- (\$4.9 million U.S.) was devoted to world evangelization. As of this writing, Mizo missionaries are serving in India, Nepal, China, Taiwan, Myanmar, Kiribati, Samoa, American Samoa, Solomon Island, Madagascar, Wales, and North America.

Only the most extraordinarily focused sense of the primacy of evangelization can begin to account for this. Since 1913, in a practice known as "buhfai tham," mission-minded women set aside a handful of rice when they prepare morning and evening meals. This rice is regularly collected from each household and sold at an auction, with proceeds going to the Synod Mission Board. In 2007, the "handful of rice" offerings raised Rs.55,112,271/- (\$1,171,148 U.S.) for missions. Similarly, as children forage for firewood, sticks set aside from each load are contributed to the "mission firewood pile" on Sunday mornings.

Churches in rural areas frequently dedicate entire gardens, farms, and teak plantations to missions, while their urban counterparts open small shops and tea stalls. The human time and effort necessary to run such enterprises is provided by volunteers, with all profits going to support missions. Some churches construct buildings, with rental revenues going entirely to the mission fund. A high percentage of women practice imaginary field visits, praying and collecting the amount of money that it would take to actually travel to the selected mission field, with accumulated monies going to Synod Mission

Board mission funds. A significant number of churches have even sacrificed their lavish Christmas feasts, celebrating, rather, the joy of diverting the money towards missionary support. Some church members, especially women, miss one meal a week, donating the value of that meal to the mission fund. And, finally, church members practice tithing, giving a minimum of 10 percent of their monthly income to the church. Tithers designate their offerings for one of four options, two of which are mission-related.

Similar stories can be found around the world—in countries like Ethiopia, for example, or in Myanmar, where the centenary of the arrival of the gospel among the Kachins was celebrated with a special three-year evangelistic thrust. Drawing inspiration from the defeat of the mighty Midianites by Gideon and his elite band of 300 warriors (Judges 7), three hundred young missionaries devoted themselves to bringing the gospel to Kachin descendants scattered across northern Burma and into China. From among the many hundreds of volunteers, only three hundred were selected as “Brave and self-consecrated ... soldiers of Christ ...,”²⁰ serving with prayer support but no financial undergirding.

Preparations for the three year endeavor began with 40 days of intensive Bible training, followed by twenty-four hours of prayer throughout the entire Burma Baptist Convention. At a special commissioning service, spiritual power was then called down upon the band of missionaries. In the words of Md. Hkau Sau, “...the late onlookers ... saw to their joy and surprise that the Church as well as the heads of 3/300 Mission were brightly illumined with a spiritual light. The 3/300 [missionaries] were free from sadness, dissatisfaction and fright. They became bold and encouraged.”²¹

Thus commissioned and equipped, dressed in specially designed uniforms and carrying 3/300 identity cards, the mission was launched. Precise records were maintained, and the cumulative

results were—to the Western mind—astonishing. Rev. Md. Hkau Sau’s 130-page report is replete with vivid accounts of healing, exorcism, harrowing escapes, transforming conversions, and even a resurrection from the dead.

Story #3: Prem Pradhan, Bakht Singh, and John Hayward

Prem Pradhan (1924–1998). One afternoon in the fall of 1992, while working in my study at Providence Theological Seminary, I was introduced to a distinguished-looking gentleman of East-Indian descent who appeared to be in his early sixties and relied rather heavily on a cane. I learned that his name was Prem Pradhan,²² that he was from Nepal—where he had been engaged in missionary work since 1952—and that he was known there as the *Apostle to Nepal*.

The son of a medical doctor who became a widower when his first-born was barely three weeks old, Prem Pradhan was reared by his devoutly Hindu paternal grandparents. He was educated at the Ramakrishna [Hindu] Mission School through grade twelve, before being conscripted in 1942 to serve as a Hurricane fighter pilot in the Royal Air Force. During an engagement in the Middle East, his plane was shot down, and as he was parachuting to earth he was hit by ground fire. Although he was rescued and taken to a British hospital to convalesce, his hip was so badly injured that it was feared he might lose his leg. Praying earnestly to the “God in heaven” that he would be spared amputation, Pradhan spent thirty months convalescing in a military hospital. Although he did not lose his leg, he would always walk with a pronounced limp.

Following his 1947 discharge from the RAF and Indian independence in 1948, he enlisted in the Indian army, achieving the rank of Major and Commander of a tank regiment by 1951. It was on June 3 of that year, while on

leave in Darjeeling, that he attended a secret meeting where for the first time in his life he heard the Christian Gospel. Intrigued, he was converted the next night and baptized three weeks later. Army life became less and less satisfying for Pradhan, and in 1952 he resigned his military commission, convinced that God had called him to become the Apostle of Nepal.

In 1952, there were no known Christians in Nepal—the only Hindu Kingdom in the world—and changing one’s religion was strictly prohibited by law. The penalty for religious conversion was a mandatory internment of one-year, while a successful proselytizer could expect six years in prison. Between 1952 and 1960, Pradhan traversed the country on foot, enduring great hardship and developing a reputation as a sadhu. There were few roads in Nepal at that time, but Pradhan was indomitable, convinced that God had called him to preach the Gospel, heal the sick, and cast out demons. By 1960, he could credit his efforts with fifty-four converts in seven different locations.²³

It was in Palpa (West Nepal) that the breakthrough really began. Spending one night in a home occupied by four women, five men, and an assortment of children, Pradhan was invited to pray for a crippled woman. When she got up and began to walk, the entire household immediately converted to the sadhu’s religion. Their refusal to return to the Hindu fold resulted in their arrest, and all nine of them, accompanied by their small children, received one year prison sentences. Pradhan, whose sentence was for six years, used that first year to teach Bible to the nine. This was the first one year Bible school program in Nepal.

Descriptions of conditions where that little group spent their first year as Christians are difficult to comprehend. Referred to as the “Dungeon of Death,” the prison was an unheated, unventilated, vermin infested hell, with no cooking, sleeping, or toilet facilities. Each cell was occupied by twenty-five to thirty prisoners.

The stench was so overwhelming that new prisoners would sometimes faint.

Following the release of his nine companions²⁴ and their children in 1961, Pradhan continued in active ministry in obedience to a vision reminiscent of the Apostle Paul’s, in which he was commissioned to preach the gospel to the prison population. As prisoners became believers, refusing to recant even in the face of severe punishment, Pradhan was sentenced to solitary confinement in a cell normally reserved for the corpses of deceased prisoners awaiting removal by family members. Stripped of most of his clothing, Pradhan spent three months in this small, unlit cubicle, manacled hand and foot, louse-infested and covered with sores. He testified that God gave him a vision of the New Testament in his mind and that he was able to preserve his sanity through the “reading” of Scripture and through prayer.

Pradhan’s harrowing experiences during this period of his life are not without relief—sometimes comic. Overheard as he was praying, Pradhan was asked by a newly assigned prison guard who he was talking to. “I am speaking to Jesus,” he replied. “How did he get in there?” asked the incredulous guard, “I have been on duty and have seen no one enter.” The guard’s confusion is not the end of the story. By the time Pradhan was released four of his guards had become Christians. Pradhan served the five remaining years in his sentence being shifted from prison to prison. By the time he was released in 1966, some 500 Nepalese across Nepal had become Christians through his preaching and teaching.

Between 1966 and 1993, Pradhan was continually harassed, spending a total of ten years in fourteen different prisons throughout Nepal. Many prisoners were converted. It was also during this time that Pradhan began to adopt orphaned Nepalese—some three hundred in total—since it was not against the law for

children to adopt their parents' religion. His early attempts to provide educational opportunities for these children evolved to the point where by 1990 some 1,200 children from kindergarten through grade twelve were enrolled in his schools. He also established a theological training school in Darjeeling, in which a steady stream of Christians from Nepal, Tibet, Bhutan, and Sikkim continue to receive training.

Pradhan was last sentenced in 1994, to 54 years in prison, but the sentence was commuted, due in part to the fact that in 1986 the King of Nepal had awarded him the country's highest recognition, the Social Service Medal of Honor, in acknowledgement of his humanitarian and educational work.²⁵ By conservative estimates, the church in Nepal now numbers almost half-a-million adherents,²⁶ representing thirty-one of thirty-six known people groups.²⁷

While visiting his orphanage on November 15, 1998, Prem Pradhan collapsed and died, ending forty-four years of extraordinarily fruitful service.²⁸ I said nothing about the man through whose teaching that June 3, 1959, evening in Darjeeling Pradhan was converted—Bakht Singh.

Bakht Singh (1903–2000).²⁹ Bakht Singh was born in the Punjab to Hindu parents who named and reared him as a Sikh. Following graduation from the government college in Lahore, he enrolled in King's College, London in 1926, later attending the Universities of Manitoba and Saskatchewan (Canada), respectively, earning degrees in Mechanical and Agricultural Engineering.

Having lost all interest in religion during his student years in London, it was while en route to Canada in 1928 that, out of simple curiosity, Bakht Singh attended Anglican religious services on board the British ship. Kneeling between two Christian devotees, Singh was suddenly gripped by a violent shaking and found himself driven to

blurt out the words, "Lord Jesus, blessed be thy name!"³⁰

Understandably mystified and somewhat unnerved by this experience, on his return to England three months later Singh made it his practice to spend Sunday mornings observing the faces of people as they emerged from their worship services, concluding that Christian worship must be, on the whole, a rather formidable ordeal.

In December of 1929, on his second visit to Canada, he was struck by the tranquility that seemed to mark the face of the gentleman with whom he was sharing the shower room at the Winnipeg YMCA. He introduced himself to John Hayward, who told him that his peace derived from "Christ in the heart."³¹ Hayward gave Singh a New Testament, and invited him to his home for Christmas. As Singh eagerly read the New Testament, he was for some reason struck by Jesus' words in John 3:3, "Verily, verily, I say unto thee..." and became profoundly convinced that Jesus spoke with divine authority.

The next morning, longing for salvation, Singh heard Jesus speaking to him audibly, "This is my body which is broken for you; this is my blood shed for the remission of your sins." Singh traced his conversion to that moment. "A great burden fell from me," he would relate; "it was as if a log of wood, heavily weighted with iron and gradually sinking, suddenly slipped from under the weight and rose to the surface, leaving the iron to sink into the depths."³²

Bakht Singh lost interest in engineering and devoted himself to intensive study of the Bible until his return to India. In April of 1933, he began his work among the sweepers and lepers of Karachi and traveled throughout the Punjab and Sind as an itinerant Anglican evangelist. He played a key role in the 1937 revival that swept the Martinbur United Presbyterian Church, inaugurating one of the most notable movements

in the history of the church in the Indian sub-continent.

During the summer of 1941 in Madras he established Jehovah Shammah,³³ a local church modeled as he thought on strictly New Testament—as distinct from denominational—principles,³⁴ thereby initiating the immensely successful indigenous movement which now numbers over five hundred congregations in India, some two hundred congregations in Pakistan, as well as a number in Europe and in North America.³⁵

Western Missions, Big Plans, and the Shape of Christian Missions in the Twenty-first Century

Throughout the William Carey Era, the Western missionary enterprise has been marked by prodigious and impressive efforts to account for all the peoples of the world, locating, registering, and classifying them in its missiological ledgers.³⁶ Late in 2001, the long awaited *World Christian Trends AD 30–AD 2200: Interpreting the Annual Christian Megacensus* made its debut.³⁷ Without doubt one of the most extraordinary reference works to be published in the last decade, this impressive supplement to the second edition of the *World Christian Encyclopedia*—10 inches wide, 12 inches tall, and 2 inches thick—is comprised of 934 dense, three-column pages of statistics, analyses, speculation, and maps. Included is a 59-page overview of “1,500 global plans to evangelize the world.”³⁸ In addition to much useful information, the authors have indulged in some highly imaginative futurism in the “Cosmochronology” section of the volume.³⁹

- Future scenarios include a nuclear holocaust in 2010 that ushers in a period of relative peace, when human beings migrate into space, and astroculture begins. But all is well not with the church. In 2013 the “Church of the Absolutely Poor (260 million Christians in South

Asia) finally revolts against all other churches.” The revolt includes blackmail, hostages taken, forced reparations, arson, seizure of properties and money, thefts, violence, mass arming of members with weapons, sackings of mission stations and churches, massacres of missionaries and affluent Christians, huge armies on the rampage across continent; ditto on all other impoverished continents.”⁴⁰ By 2050, 34.4% of the world population is Christian, with Scripture available in 13,000 languages. The world is 80% evangelized. Then in 2101 a new dark ages begins, with still only 35.4% of the population Christian.

Concepts in keeping with such broad-brush thinking have been a mainstay of Western missiology, and have included such ambitious enterprises as the “DAWN 2000” strategy,⁴¹ the “AD 2000 and Beyond Movement,”⁴² and “Adopt-A-People Clearinghouse,”⁴³ with an appropriate lexicon replete with such terms as “10/40 Window” or “Unreached peoples.”⁴⁴ Some ten years before the publication of their magnum opus, as one volume of the impressive ‘AD 2000 series’, Barrett and Johnson oversaw production of a 136-page volume, “the brainchild of a team of 26 missiologists and researchers comprising the Global Statistics Task Force” by graphic means of diagrams, charts and statistics laying out “the hard data [needed to set mission strategies] for the nineties.”⁴⁵

Such studies represent the modus operandi of the powerful Western church, and they complement global church growth figures that are astounding. According to figures appearing in the January 2010 issue of the *International Bulletin of Missionary Research*, between 1900 and 2010 the number of self-confessed Christians increased from 558,131,000 to 2,292,454,000. Of these, “Great Commission Christians” (defined as “active church members of all traditions who take

Christ’s Great Commission seriously”) increased from 77,918,000 to 706,806,000.⁴⁶

As impressive as such studies and figures are, however, and despite the prodigious efforts of tens of thousands of Christian missionaries over the past two centuries, the expansion of the Church is not even keeping pace with population growth. Whereas in 1900 Christians represented 34.5 percent of the total population, by 2010 their proportion had slipped to 33.2 percent. While global annual population growth is projected at 1.23 percent, annual growth trends for Christianity are projected to be a paltry 0.08 percent. More encouragingly, Pentecostal-Charismatic numbers are growing at 2.24 percent, while “Great Commission Christian” numbers are increasing at 1.14 percent. There is, clearly, much work to be done.

The one irreducible element found in all three stories is the absolute conviction that the Gospel is true—that *God so loved the world that he sent his only begotten son that whosoever believes in him will not perish, but have everlasting life*—and that this good news is worth one’s whole life. Living in different times and places, the cultural and material circumstances of the individuals varied widely, directly affecting the way in which their sanctified ingenuity expressed itself.

Arthington—a rich eccentric whose life was in many ways not worthy of emulation—could not be deflected from a vision that envisaged the return of the Lord once everyone had heard the gospel. Armchair theoreticians with money, we learn from this eccentric benefactor, *can* influence mission theory and practice, for good or for ill. In his assessment of Robert Arthington, Bishop Stephen Neill points out that although his “one attempt to found and direct his own mission—the Arthington Aborigines Mission, for work among the unreached tribes in the north-east of India—was not successful, and the work soon passed to other hands.... the

constant pressure of his ideas, expressed through an immense correspondence, understandably kept awake the idea of Christian witness ‘on the frontiers’, in a period during which there was a danger of the stagnation of the missionary enterprise within the frontiers of its own successes.”⁴⁷

And what can be learned from **Mizoram**? Through Christian conversion, the Mizos’ strongly homogenous but threatened culture was revitalized and infused with fresh coherence. Ongoing revival spared it from the idolatrous self-absorptions of nationalism to which we humans are so susceptible, generating in its place a deep passion to proclaim the Good News.

Finally, **John and Edith Hayward** could not have imagined the global, eternal repercussions of welcoming a dusky stranger into their home, and their story shows that the Christian “three mile an hour God”⁴⁸—consistent with an evident and persistent bias throughout recorded human history—continues to work quite apart from the grand schemes generated by the world’s ecclesiastically and economically powerful.

The main lesson of the stories of Prem Pradhan and Bakht Singh, then, is found in John and Edith Hayward’s hospitality to a dusky stranger back in 1929. The Haywards professed no great love for the masses, nor did they devise even a single ingenious scheme for evangelizing the world. They *did* love one stranger.⁴⁹ What the church in India, Nepal, Sikhim, and Bhutan would look like today had the Haywards not welcomed Bakht Singh into their home is a matter of speculation. The fact is that without their hospitality two of the most significant movements in twentieth-century Asian church history probably would not have occurred.⁵⁰

However troubling the larger contexts within which missionaries will find themselves in the century ahead:

- the demographic shifts affecting Muslim-Christian proportionality in Europe and the United Kingdom;
- the population implosions in aging affluent nations, and the countervailing population explosions in the poorer nations of the world;
- the widening economic gap between the rich and the poor, both internationally and intra-nationally;
- the dwindling resources of a planet whose populations are being enculturated to ever higher levels of entitlement and consumption;
- the burgeoning growth of urban slums whose populations are largely outside the control of any state, and whose youth increasingly derive both life-meaning and livelihood from crime or radical militancy;⁵¹
- the HIV/AIDS pandemic in Africa and Asia that is decimating entire populations;
- American military, economic, and political hegemony, and its inevitable impact, for good or for ill, on Western missionary activities, both actual and perceived;
- the close association of Christian America with a relentlessly self-serving political, military, and economic might that places its own interests above all other considerations, contrary to the spirit of Christ;
- anticipated and unanticipated natural disasters and their complex ripple effects; the list could go on and on;⁵²

Conclusion: Truly *Christian* mission is never ethereal or speculative. It is always incarnational, addressing *real* human beings at the point of their *personal* circumstances, whatever the larger context over which neither we nor they have any control. Effective mission can never be merely

the byproduct of corporate strategizing and action, but has always and will always be carried out by passionate believers, *who cannot help but speak those things they have seen and heard.*

Allow me to reflect briefly on the central act of the cosmic drama in which Christian missions play a part: the birth, life, death, and resurrection of One who, against the backdrop of his contemporary Roman Empire movers and shakers 2000 years ago, seemed utterly insignificant.

Put yourself at the corporate board table where the Creator/Chairman announces that he wants to save a world that slipped out of his grasp when the crown of his creation, human beings, chose to alienate themselves from their creator. The Creator/CEO so loves those whom he has created in his own image that he is not willing for any of them to perish. Those who bear his image, who are infused with his very DNA, are in desperate need of redemption, but they are scattered across five continents. Fortunately, the Creator/CEO has a few advantages: he is omnipresent, omniscient, and omnipotent! Communication will be no problem for the Omnipresent One; a workable strategy should be simplicity itself for the Omniscient One; and command of the methods and resources requisite to the task can hardly be insurmountable for One who is Omnipotent.

So what does God do? Overriding all common sense and good advice, he sends his only begotten son into the world as an illegitimate child, born out of wedlock to a peasant mother and a carpenter stepfather, in an occupied back-eddy of a relentlessly powerful and brutal empire. The details of his birth are not very clear, except that he arrived not in the maternity ward of the best medical facility that the power of his day could provide, but in a stable, in the presence of an assortment of common barnyard animals.

These doubtful witnesses were joined in attesting to his birth by shepherds, so notoriously unreliable that their word was deemed legally unacceptable as testimony. The child was born outside the power and privilege structures of the day. No newsmen were present, and no cameras were on hand to capture on film the central act of the long drama of our moral universe. Later, Eastern seers—astrologers, really, given to elaborately fantastic speculations about the future—not only acknowledged him as a promised king but unwittingly jeopardized his life, forcing his parents to become refugees before the child was two years old. These seers, one can say with some certainty, would not be given the time of day in most contemporary evangelical churches.

As he grew and developed, we are told that he had to learn obedience, just like any other child. We know almost nothing about his early years, except that his parents had to flee with him to Egypt to escape Herod. Once again, as in the highly inconvenient circumstances surrounding his birth, a powerful political entity, claiming the proprietary right to self-serving violence that is always the prerogative of the powerful, seemed to have the upper hand over the Son of God. What Jesus and his parents did when they finally returned to Nazareth we do not know. Joseph and Mary continued to have children—step brothers and step sisters to whom Jesus was the eldest brother. Presumably Joseph and his sons worked as carpenters. They were devout, and no doubt attended the synagogue and made an annual trip to the Temple in Jerusalem.

Aside from his seemingly thoughtless adolescent behavior when he remained in the temple debating and caused his frantic parents no end of worry concerning his whereabouts, we learn only that “Jesus grew in wisdom and stature, and in favor with God and men” (Luke 2:52). Other than this, of Jesus’ formative years we know nothing.

Even for the last three, eventful years of his life, gospel accounts provide only fragmentary information on what he did and how he busied himself in accomplishing his Father’s plans for the world. A careful reading of the four gospels tells us mostly about pesky interruptions. With a mandate to save the world, Jesus seems to be constantly dragged into the petty but time-consuming, schedule-interrupting agendas of persons from the lowest strata of society: blind beggars, cripples, sick children, anxious parents, diseased lepers, the psychologically deranged, and so on. He was often attacked by devoutly orthodox, Bible believing leaders of his time, because of his radical, at times blasphemous, reinterpretation of the sacred text. He was particularly tactless in his encounters with these very people whose good will he should have carefully cultivated. These God-fearers are greatly relieved when, after immense and prolonged effort, they manage to get rid of this dangerous troublemaker, watching him die on a Roman cross between two thieves. “Thank God,” they whisper. “If you are the son of God, come down off the cross,” they jeer, unaware that had he done so, they and we would have been eternally doomed.

Today, of course, it is Jesus, rather than Caesar, who is remembered and who continues to wield influence. For us North American Christians whose material privilege and its concomitant power and prestige exceeds that of 90 percent of this planet’s inhabitants, it is important to remember that God has not changed his ways and continues to prefer astoundingly anti-intuitive ways in accomplishing his purposes. Because we inhabit *his* moral universe, close association with brute power, vast organizations, skillful administrations, and large sums of money are not *the* key or even *a* key to God’s eternal purposes for humankind.

Christian mission in the Twenty-first century will continue to be done by God’s people, in God’s way, since this is God’s world. And God

has always used “ordinary” individuals whose identification with Christ makes it impossible for them to remain silent or to sit still within contexts over which neither they nor their listeners have any control.

These men and women are among us today. They are gripped by what they have witnessed and therefore believe with all their hearts, and they cannot help but speak. And they are turning the world upside down.

ENDNOTES

¹ Samuel Southall, “An Uncommon Life,” *Friends Quarterly Examiner: A Religious, Social, and Miscellaneous Review, Conducted by Members of the Society of Friends*, XXXV (London: West, Newman & Co., 1901), pp. 277–86.

² Samuel Southall, “An Uncommon Life,” pp. 281–85, *passim*.

³ Brian Stanley, “‘The Miser of Headingly’: Robert Arthington and the Baptist Missionary Society, 1877–1900,” in W. J. Sheils and Diana Wood, eds, *The Church and Wealth: Papers Read at the 1986 Summer Meeting and the 1987 Winter Meeting of the Ecclesiastical History Society* (Oxford: Published for the Ecclesiastical History Society by Basil Blackwell, 1987), p. 371.

⁴ Samuel Southall, “An Uncommon Life,” p. 285.

⁵ Samuel Southall, “An Uncommon Life,” p. 286. See Brian Stanley, “The Legacy of Robert Arthington,” *International Bulletin of Missionary Research*, 22, 4 (October 1998):167.

⁶ The periodic table below, showing the value of the Sterling pound from 1761–2001 can be found at the British Parliament Website: <http://www.parliament.uk/commons/lib/research/rp2002/rp02-044.pdf>

VI Table 2 Purchasing power of the pound 1761–2001 (pence)
Year in which value equals 100 pence

	1761	1781	1801	1821	1841	1861	1881	1901	1921	1941	1961	1981	2001
1761	100	124	285	194	205	180	175	174	436	427	916	5,218	12,092
1781	81	100	230	157	165	145	141	141	352	345	740	4,215	9,769
1801	35	43	100	68	72	63	61	61	153	150	321	1,830	4,240
1821	52	64	147	100	106	93	90	90	225	220	473	2,692	6,239
1841	49	61	139	95	100	88	85	85	213	209	448	2,551	5,911
1861	56	69	159	108	114	100	97	97	242	237	509	2,900	6,721
1881	57	71	163	111	117	103	100	100	250	244	525	2,989	6,927
1901	57	71	164	111	117	103	100	100	250	245	525	2,993	6,937
1921	23	28	65	44	47	41	40	40	100	98	210	1,197	2,775
1941	23	29	67	45	48	42	41	41	102	100	215	1,223	2,834
1961	11	14	31	21	22	20	19	19	48	47	100	570	1,320
1981	2	2	5	4	4	3	3	3	8	8	18	100	232
2001	1	1	2	2	2	1	1	1	4	4	8	43	100

⁷ A. M. Chirgwin, *Arthington's Million: The Romance of the Arthington Trust* (London: The Livingstone Press, [1936]). At that time, the Baptist Missionary Society (founded in 1792) had an annual income of £95,575 (from home and foreign sources), supporting the work of 347 missionaries, in addition to 66 unmarried women and 769 unordained native preachers, teachers, Bible women, and helpers. The London Missionary Society (founded in 1795) had an annual income of £148,930 (from home and foreign sources), supporting the work of 436 missionaries, in addition to 890 ordained natives and 4303 unordained native preachers, teachers, Bible women, and helpers. This information is provided by James S. Dennis, *Centennial Survey of Foreign Missions: A Statistical Supplement to "Christian Missions and Social Progress," being a Conspectus of the Achievements and Results of Evangelical Missions in all Lands at the Close of the Nineteenth Century* (New York: Fleming H. Revell Company, 1902), p. 22. Dennis calculated the total number of foreign missionaries to be 18,682 (p. 263).

⁸ A. M. Chirgwin, *Arthington's Million*, p. 44.

⁹ Lamin Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids: Eerdmans 2003), p. 16.

¹⁰ Patrick Johnstone and Jason Mandryk with Robyn Johnstone, *Operation World: Twenty-first Century Edition* (Carlisle: Paternoster Lifestyle, 2001), pp. 20-21. According to *Operation World* figures, Muslims constituted 41.32 percent of Africa's population in 2001. Annual growth rates for Christians and Muslims in Africa are estimated to be 2.83 percent and 2.53 percent respectively.

¹¹ Bryan T. Froehle and Mary L. Gautier, *Global Catholicism: Portrait of a World Church* (Maryknoll: Orbis Books, 2003), p. 5.

¹² Brian Stanley's, "The Legacy of Robert Arthington," *International Bulletin of Missionary Research*, 22, 4 (October 1998): 166–71 is the only recent attempt to assess Arthington's impact on missions in the twentieth century and the church in the twenty-first century. See also F. Beckwith, "The Headingly Miser," *University of Leeds Review*, 4 (1964).

¹³ For the story of Christianity in Mizoram, see Chhange Lal Hminga, *The Life and Witness of the Churches in Mizoram* (Serkawn, Mizoram: The Literature Committee, Baptist Church of Mizoram, 1987); [Lalngurauna Ralte], *The Presbyterian Church of Mizoram: The Testimony of a Self-Supporting, Self-governing, and Self-propagating Church* (Geneva: World Alliance of Reformed Churches, 1989); and Zari Malsawma, "The Mizos of Northeast India: Proclaiming the Gospel to their neighbors near and far," in *Mission Frontiers: The Bulletin of the U. S. Center for World Mission* (November–December, 1994).

¹⁴ See Zari Malsawma, "The Mizos of Northeast India," and Lalngurauna Ralte, *The Presbyterian Church of Mizoram*, p. 7.

¹⁵ A summary of the role played by the Presbyterian Church is provided by Lalngurauna Ralte in his chapter, "The Church and Political Developments in Mizoram," on pp. 33–39 of *The Presbyterian Church of Mizoram*.

¹⁶ The 2003 report of the Mizoram Presbyterian Church Synod Mission Board is available on CD-ROM from Rev. Zosangliana Colney, Secretary, Synod Mission Board, Synod Office, Aizawl, Mizoram 796001. Email:

smbhq@sancharnet.in or zosangc@yahoo.com or zosangc@hotmail.com. Updated statistics (2007) were provided for me by Rev. Zosangliana Colney in January 2009. Total mission board workers had increased to 1,712, supported by a total membership of 493,567—49.9% of the population. Mission giving had increased to Rs. 229,069,400/ (US \$4.9 million), 38% of the total amount given to the church—Rs. 598,714,400 (US \$12.7 million).

¹⁷ The pageant is performed three nights in a row, December 22, 23, and 24. During the day, teams of Christian evangelists and musicians fan out into the villages and countryside, singing and preaching and inviting people to the event. In 2004, the final night of the Christmas pageant attracted more than 12,000 attendees. The speaker was an even more famous Bengali-

speaking evangelist, Rev. Uphadya, whose invitation elicited a similarly massive response. This information was provided for me by Mrs. Vanlalthawmi, who showed us a video of the event.

¹⁸ These 2007 statistics were provided by Rev. Zosangliana Colney, Secretary, Synod Mission Board, Synod Office, Aizawl, Mizoram 796001, in an email to me dated October 3, 2008.

¹⁹ [Ralte, Lalngurauva]. *The Presbyterian Church of Mizoram: The Testimony of a Self-supporting, Self-governing, and Self-Propagating Church*. Studies from the World Alliance of Reformed Churches, No. 16. (Geneva: World Alliance of Reformed Churches, 1989), p. 7. Zari Malsawma, “The Mizos of Northeast India,” p. 3.

²⁰ Md. Hkaw Sau, “3/300 Mission: The 1977–1981 Evangelism Outreach of The Kachin Baptist Association of Myanmar” (Myitkyina, Myanmar: Unpublished MSS prepared as a report for the Burma Baptist Convention, c. 1982.), p. 11.

²¹ *Ibid.*, p. 27.

²² The information on Prem Pradhan comes from my personal files as well as from a number of conversations with him. Christian Aid Mission in Charlottesville, N.C. has extensive information on his work.

²³ In “Nepal: A Hindu Case Study,” *The Evangelical Missions Quarterly* 33 (October 1997): 473 puts the number of baptized believers in Nepal in 1960 at twenty-five.

²⁴ One of the women gave birth to a daughter within weeks of her incarceration.

²⁵ John Lindner, “Prem Pradhan, 1924–1998,” *Christian Mission: A Journal of Foreign Missions* (Winter 1998-1999): 4–8.

²⁶ In Prem Pradhan’s obituary, John Lindner puts the figure at 500,000 (Lindner, “Prem Pradhan, 1924–1998,”: 5-8). According to the October 1997 issue of *Evangelical Missions Quarterly* cited earlier, estimates at that time ranged as high as 200,000. It is likely that while Lindner cites the number adherents, *EMQ* uses the formal church membership figure. This could explain the wide discrepancy.

²⁷ Patrick Johnstone and Jason Mandryk with Robyn Johnstone, *Operation World: Twenty-first Century Edition* (Carlisle, U.K.: Paternoster, 2001), p. 470.

²⁸ Bob Finley, “Prem Pradhan Demonstrated the Missionary Strategy of the New Testament,” *Christian Mission: A Journal of Foreign Missions* (Winter 1998–1999): 2–4.

²⁹ For personal details and sources relating to the subject, I am much indebted to Dr. T. E. Koshy of Syracuse University, Bakht Singh’s official biographer, who recently completed work on his biography, *Bakht Singh of India: The Incredible Account of a Modern-Day Apostle* (Colorado Springs, CO: Authentic Publishing, 2007). Bakht Singh’s publications, widely distributed in India, consist largely of his compiled sermons. Such scattered and fragmentary biographical information as exists may be found (in declining order of significance) in: Daniel Smith, 1957; T. E. Koshy, 1980; Eleanore Llewellyn, 1942; R. R. Rajamani, 1971; Norman Grubb, 1969; J. Edwin Orr, 1975; and F. E. Stock, 1975.

³⁰ Daniel Smith, *Bakht Singh of India: A Prophet of God* (Washington: International Students Press, 1959), p. 33.

³¹ Daniel Smith, *Bakht Singh of India*, p. 35.

³² Daniel Smith, *Bakht Singh of India*, p. 36.

³³ From Ezekiel 48:35, “The Lord is there.”

³⁴ Smith, *Bakht Singh of India*, pp. 55–69. Each church is the end result of an intensive open-air evangelistic campaign targeting a given village, town, or city. The result is an organized “assembly” of believers, what would now be called a house church. As the house church grows, successively larger houses are utilized. If the house and grounds are sufficiently extensive, it will become the venue for an annual “Holy Convocation.” In doctrine and practice, the churches seem reminiscent of the Plymouth Brethren. There is strong emphasis on the ordinances, believer’s baptism, and the Lord’s Table (observed weekly), and the spiritual gifts. There is never mention of money, nor is a public offering ever taken.

³⁵ Frequently charged with being anti-denominational and anti-foreign, Singh was in fact neither, emphasizing rather the establishment of thoroughly contextualized self-supporting, self-governing, and self-propagating congregations, and refusing to accept financial assistance from the West. While the Holy Convocations held annually in Hyderabad are perhaps the most striking facet of the movement associated with Bakht Singh, he was in great demand as a conference speaker throughout India and the West and was a plenary speaker at the first North American InterVarsity missions conference held in Toronto, Canada, precursor to the now famous triennial conferences held in Urbana, Illinois.

³⁶ William Carey’s *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens* (Leicester: Printed and fold by Ann Ireland, and the other booksellers in Leicester; J. Johnson, St. Paul’s Church Yard; T. Knott, Lombard Street; R. Dilly, in the Poultry, London; and Smith, at Sheffield, MDCCXCII) was the first of literally hundreds of subsequent attempts to provide statistical analyses of the state of Christianity around the world. David B. Barrett, with the publication of his *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, AD 1900–2000* (London: Oxford University Press, 1982), his dozen or so titles in the “Global Evangelization Movement: The AD 2000 Series” issued by New Hope (Birmingham, Alabama) under the auspices of the Foreign Mission Board of the Southern Baptist Convention, and his annual “Statistical Table on Global Missions” appearing in each January issue of the *International Bulletin of Missionary Research*, is the most prominent, though by no

means only, source of missiologically relevant statistical information. Other persons and organizations notable in this field include Patrick Johnstone of WEC, Ralph Winter of the U.S. Center for World Mission, Luis Bush of the AD 2000 Movement, World Vision’s Missions Advanced Research Center.

³⁷ David B. Barrett and Todd M. Johnson, with associate editors Christopher R. Guidry and Peter F. Crossing, *World Christian Trends AD 30 – AD 2200: Interpreting the annual Christian Megacensus* (Pasadena: William Carey Library, 2001). This volume is intended as a missiological supplement to the mammoth two-volume *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World*, Second Edition, compiled by David B. Barrett, George T. Kurian, and Todd M. Johnson (New York: Oxford University Press, 2001).

³⁸ *Ibid.*, pp. 779–838.

³⁹ Part 2 of *World Christian Trends*, titled “Cosmochronology,” provides “A Chronology of World Evangelization from Creation to New Creation.” It runs from page 93 to page 209. The World Christian Database (WCD) represents the core data from the *World Christian Encyclopedia* (WCE) and *World Christian Trends* (WCT). The WCD includes detailed information on 34,000 Christian denominations and on religions in every country of the world. Extensive data are available on 238 countries and 13,000 ethnolinguistic peoples, as well as data on 7,000 cities and 3,000 provinces. Statistics in the WCD represent a significant update of the data published in *WCE/WCT* in 2001. WCD is an initiative of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. The entire contents of all three volumes—a remarkable if somewhat overwhelming resource for Christian mission—is now available online at <http://www.worldchristiandatabase.org/wcd/>.

⁴⁰ *Ibid.*, p. 197.

⁴¹ Jim Montgomery, *DAWN 2000: 7 Million Churches To Go. The Personal Story of the DAWN Strategy for World Evangelization* (Pasadena: William Carey Library, 1989). DAWN, which stands for Discipling a Whole Nation, is a movement to ensure “that there would be one church within easy access of every 400 to 1,000 persons on earth by the end of the century” (p. vii).

⁴² See Luis Bush (editor), *AD 200 & Beyond Handbook: A Church for Every People and the Gospel for Every Person by AD 2000* (1992).

⁴³ See *A Church for Every People: A List of Unreached and Adoptable Peoples* from Adopt-A-People Clearinghouse, co-published with AD 2000 and Beyond Movement, MARC, Southern Baptist Convention—Foreign Mission Board, SIL, and US Center for World Mission. Under the aegis of Executive Director and General Editor Frank Kaleb Jansen, this 90-page volume identifies by name and location some 5,500 unreached peoples, with a view to having them “adopted” by a fellowship of believers somewhere who promise to pray for them, gather information about them, and share that information with others adopting or working among them. The first edition of this volume was released in 1993.

⁴⁴ Luis Bush provides a candid assessment the AD 2000 movement in “The AD2000 Movement as a Great Commission Catalyst,” in Jonathan J. Bonk, ed., *Between Past and Future: Evangelical Mission Entering the Twenty-first Century*. Evangelical Missiological Society Series, Number 10 (Pasadena: William Carey Library, 2003), pp. 17–36.

⁴⁵ David B. Barrett and Todd M. Johnson, *Our Globe and How to Reach it: Seeing the World Evangelized by AD 2000 and Beyond* (Birmingham: New Hope, 1990), iii, back cover.

⁴⁶ Todd M. Johnson, David B. Barrett, and Peter F. Crossing, “Christianity 2010: A View from the New *Atlas of Global Christianity*,” in *International Bulletin of Missionary Research*, 34, 1 (January 2010): 29–36.

⁴⁷ “Arthington, Robert (1823–1900),” *Concise Dictionary of the Christian World Mission*, edited by Stephen Neill, Gerald H. Anderson, and John Goodwin (Nashville and New York: Abingdon Press, 1971), p. 35.

⁴⁸ The title of a book by Kosuke Koyama, published by SCM Press in 1979.

⁴⁹ Most human societies evince varying degrees of *xenophobia*—dread of strangers (Latin, from the Greek *xenos*—stranger, and *phobia*—dread or aversion). In all modern nation states, xenophobia is highly formalized, employing hundreds of thousands of civil servants who devote themselves entirely to the creation, interpretation, application, and enforcement of a plethora of disingenuous obstructions—borders, laws, passports, quotas, and propaganda—designed to protect incumbent populations and institutions from being overrun by strangers. At odds with both the spirit and the letter of such xenophobia is the biblical injunction to practice *philoxenia*, translated by the English word *hospitality*, and meaning, literally, to *love* strangers (Latin from the Greek *xenos*—stranger, and *philo*—love of. Thus, Romans 12:13—“Practice hospitality.” Or Hebrews 13:2—“Do not forget to entertain strangers.”).

⁵⁰ One of the interesting postscripts to this story involves Edith Hayward, who in her days as a student in a Christian and Missionary Alliance Bible school had committed herself to missionary service in India. When, instead, she decided to marry a businessman, her spiritually-minded roommate and best friend boycotted the wedding, convinced that Edith had stepped out of the will of God.

⁵¹ In his book, *Free World: Why a Crisis of the West Reveals the Opportunity of our Time* (Allan Lane, 2004), Timothy Garton Ash argues that the explosive growth of slums in the last decades, from Mexico City and other Latin American

capitals through Africa to India, China, the Philippines, and Indonesia is perhaps the crucial geopolitical event of our times. The case of Lagos, according to Mike Davis, ‘the biggest node in the shanty-town corridor of 70 million people that stretches from Abidjan to Ibadan,’ is exemplary: no one even knows the size of its population. Davis quotes a UN report: ‘officially it is six million, but most experts estimate it at ten million.’ Since the urban population of the earth will soon outnumber the rural population, and since slum inhabitants will constitute the greater part of the urban population, this is not a minority issue. What is being witnessed is the rapid growth of a population outside the control of any state, mostly outside the law, in terrible need of minimal forms of self-organization. This material is drawn from the review of Ash’s book by Slovoj Žižek, “Knee-Deep,” in *London Review of Books* (2 September 2004), pp. 12–13.

⁵² The Lausanne Forum for World Evangelization’s thirty one “Issue Groups” provide an instructive overview of anticipated major challenges confronting evangelical missions. Groups have been organized around the issues of globalization, universalism, persecution, holism, at risk people, hidden or forgotten people, cities, children, Islam, nationalism, displaced peoples, financial resources, and bioethics. The Website address is:

<http://www.gospelcom.net/lcwe/2004/igall.htm>.