

## Missiological Research in the Fuller Seminary School of Missions

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The purpose of this paper is to describe a research program in missiological studies which has been operating since 1960, and which has begun to make a rather substantial contribution to the worldwide missionary thinking and practice. Although admittedly there is nothing new under the sun, it does seem that in several aspects missiological research at Fuller Seminary is breaking sufficient new ground to attract serious attention of churchmen, missionaries, and theological faculties in the United States, Europe, and the Third World.

Through the years, I have observed mission studies at Fuller Seminary from three perspectives: first as a ministerial student and missionary alumnus, then as an M.A. candidate in the School of World Mission itself, and finally as a member of the faculty. I confess that I have been fascinated by this development and ask the indulgence of my friends if my enthusiasm for the program seems excessive.

Feedback from others to the School of Missions has not all been equally enthusiastic. As the July 1968 issue of *International Review of Missions* shows, strong criticism has been aroused by the persistent articulation of the framework in which all SWM research is conducted. This is known, in the words of the founder of the school and its guiding light, Donald McGavran, as “church growth eyes.” Its missiological implications are brought out in our other papers, but here it must be admitted that the context of SWM research is not a neutral one. All that is involved in what is now known technically as church growth theology and theory is brought to bear on research. Through a core course structure,

all degree candidates receive a thorough introduction to the various facets of church growth thinking as they launch out on their research work.

Research at SVM is in essence goal-oriented. Research as an academic exercise, only marginally related to the live issues of the day, is discouraged. Our common goal is the faithful completion of the Great Commission, interpreted as making Christian disciples and multiplying congregations of worshiping and witnessing believers. SWM men do not apologize for the pragmatic flavor of their research work. In the drive toward discovering and classifying missiological theory, strategy, and methods that God has blessed, inevitably other activities turn up which, for one reason or another, God has not blessed. Myths evaporate when plotted on logarithmic graph paper. Our research knows no sacred cows enshrined in expensive trappings of promotional material. If the Spirit of God has used a given method of evangelistic ministry, our research attempts to find out just what is being done right, and how this might be effective in other places, cultures, and times (if in fact it is not culture-bound). If another program has been fruitless, research aims at finding the reasons why, so that errors of the past will not be uncritically perpetuated in the future.

It does not follow that the spirit of SWM research is iconoclastic. Some have misinterpreted it as such saying, for example, that the SWM is automatically opposed to the school approach in evangelism. We are not. The SWM applauds the school approach as well as other missionary *methods where they have been used to bring people to a commitment to Christ*. But where they have not there is no hesitancy in suggesting that evangelistic resources might be better invested in different methods or in different places. Research carried out in many cultures shows that the world is full of barren missiological fig trees. They have been planted; branches and foliage have sprouted in abundance. The trees should bear fruit. But they don't. When SWM researchers in their conclusions suggest, as did the owner of the fig orchard in the parable, that the barren tree be cut down so that something more productive can be put in its place, predictable negative feelings are produced. Those who feel threatened by such recommendations often overgeneralize their reactions. One critic, after accusing church growth theology as being a syncretism of capitalistic technology and Christianity ended by calling the church growth point of view "numerolatry!"

Naturally, this goal-centered orientation creates limits. The fact that SWM research has many limitations is recognized, but it is considered the prerogative of any academic discipline to define its own parameters.

Some friends, for example, have told us they have been disappointed not to find in the SVM curriculum stronger emphasis on comparative religions or the social implications of Christianity. While it is fully acknowledged that such fields of study and activity are good, and that many consider them even central to the Christian mission, experience has shown us that involvement in these fields has been somewhat noncontributory to the missionary goal of discipling the nations. A great deal of excellent research on these and other subjects is being carried out in sister graduate schools and we rejoice in what is being done there. In short, while we claim the whole field of classical missions, our research believes that mission thinking should be done against the grain of growth,” i.e., in the light of the actual facts concerning the communication of the Gospel.

## THE RESEARCHERS

After these introductory remarks, designed to convey some of the feeling behind SWM missiological research, I turn to a description of the type of person engaged in the research work itself. Enrollment in the School of Missions this past academic year was around eighty. Conventional terminology would label these eighty as “students,” but we hesitate to use the word because we feel these mature men (nationals and missionaries) have much to teach as well as to learn. We therefore call them “missionary associates.”

Since the scope of SWM research is intentionally limited, the number of persons qualified to do such research is correspondingly limited. Field experience is one of the most essential qualifications. This restricts the admission of candidates who have had no previous missionary experience. In-service, rather than pre-service training is stressed. This brings to the SWM a more mature student, seasoned by one, two, three, or more terms of missionary service.

The SWM has defined missions to include the cross-cultural dimension. The focus is on the Third World. Missionary associates must have made a successful cross cultural adjustment in their ministry to qualify for admission. They must demonstrate fluency in the language of their second culture before they can be awarded a degree. This, by definition, excludes such people as pastors of North American churches who may be as experienced and as interested in the dynamics of church growth as any missionary, but who have not acquired the cross-cultural perspective. SWM people fully recognize that church growth insights could and should be applied to the North American scene, but can only hope that some

other graduate institution will assume the burden of establishing a church growth institute with that goal in mind.

Since the Third World is so vigorously stressed in SWM, it is to be expected that Third World Christian workers will be welcomed. Some twenty per cent of the typical student body are nationals from the Third World. At this point the designation "missionary associate" breaks down, but the cross-cultural dimension is preserved by the fact that these men must make a linguistic and cultural adjustments to the USA in order to study with us. Recognizing the special needs of these men, however, the SWM attempts to create an atmosphere in which they can conduct relevant research without the deculturation process, which occurs in so many North American graduate schools, followed by what has been called the "brain-drain." In some cases papers are written in their vernacular languages, and one doctoral candidate is preparing his dissertation in Spanish, since it deals with Latin American issues. Another is working in Indonesian. In admission procedures for Third World men, considerable weight is attached to maturity, leadership qualities, and future potential for aggressive activities in fulfilling the Great Commission in their regions. Some of these men, through no lack of intellectual ability or initiative of their own, have not had opportunities for theological training on exactly the North American model. Consequently, where consonant with maintaining academic excellence in SWM, allowances are made.

For the past two years, a rather unique combination of associates has been conducting research. Teams composed of a top-level missionary and a top-level leader of the Asian Church have conducted joint research in the expansion of Christianity in their part of the world. Thus one team from Viet Nam and another from Indonesia have studied, planned, and written together. They have returned to their fields of service, equipped with new tools and insights to be shared with fellow workers and which will increase the fruitfulness of the ministry of a large number of missionaries and national workers alike.

## RESEARCH PROGRAMS

While research in the School of Missions is conducted on a graduate level, and is geared to accredited degree programs, we constantly stress that the objective of research is not the degree, but rather effectiveness in making disciples and multiplying churches. Every effort is made to prevent research becoming simply a device for academic advancement. We find that Christian workers are more than willing to invest nine months to two years of their best energies and abilities whether they get a degree

or not. While perhaps nine-tenths of the researches have been submitted in partial fulfillment of degree requirements, a significant few have not. Several outstanding books in the field of missions such as Shearer's *Wildfire*, *The Growth of the Church in Korea*, and Read, Nonterroso, and Johnson's *Latin American Church Growth* have been produced at SWM in non-degree research programs.

At the present time, the degree programs include two M.A.'s and a Doctor of Missiology (D.Miss.).

The M.A. in Missions is a pre-M.Div. (B.D.) degree. It requires two years of residence with a schedule of studies in the Faculty of Theology along with the missiological input.

The M.A. in Missiology is a post-M.Div. (B.D.) degree and ordinarily involves one academic year of residence for completion. This degree is considered equivalent to a Th.M.

Research for either of the M.A. programs may eventuate in a thesis or a project, depending on the nature of the subject to be treated and the needs of the researcher. Projects are classified as "research in progress" and are bound and placed in the SWM research library, but neither polished to meet thesis requirements nor cataloged in the McAlister Library of the Seminary. A project is not an inferior piece of research, it is simply reported in a different style,

The D.Miss. is also a post-M.Div. degree. Research is directed toward the production of a doctoral dissertation through two years of residence work.

Although no definite dates have been set for its inauguration, it might be mentioned that the SWM faculty will begin a Ph.D. program of missiological studies soon.

## RESEARCH MODELS

Research projects over the years have begun to form certain patterns, which might be described as models for missiological research. The complete list of researches done to date is found in the Appendix to this paper, therefore mention of specific works will be kept to a minimal, but examples of outstanding work in each category will be mentioned. Six general categories can be discerned at the present time.

1. Church Growth Area Surveys. These research projects give a general picture of the Church in an area of the world. The principal example of this kind of research is *Latin American Church Growth*, a book by William Read, Victor Monterroso and Harmon Johnson published by Eerdmans in 1969. It has subsequently been published in both Spanish and Portuguese and has been widely read by Christian workers.
2. Church Growth National Surveys. These projects record the history of the Church in a given nation, attempting to interpret history in terms of the dynamics of growth and non-growth of the Churches. As do most SWM research projects, these end with a concluding section on hard, bold plans for church growth. Published examples include Grimley and Robinson on Nigeria, Olsen on Sierra Leone, Wagner on Bolivia, Tuggy and Toliver on the Philippines, and Enns on Argentina.
3. Church Growth Denominational Surveys. These projects have been conducted on both international and national bases. They are perhaps the most popular type of research since they provide the student an opportunity to analyze the work with which he is more familiar and make projections for future strategy on the basis of his research. This has been exceedingly helpful to mission management even though it has caused some dismay. When personalities and contemporary issues are involved, it is often difficult to strike a balance between courage and frankness on the one hand and discernment and tact on the other. Conrad's survey of Nazarene missions worldwide is an example of the international model. Nationally, Shearer on the Presbyterians in Korea and Kwast on the Baptist in West Cameroon are examples of what can be done.
4. Analysis of Missionary Methodologies. This type of study zeroes in on a particular missionary method or the method of a particular society. It tests its effectiveness against the goals that have been set by workers using it, and makes suggestions for reinforcement or modification as the case may be. Some outstanding examples are Bradshaw on Evangelism-in-Depth, Voelkel on Latin America student work, Chua on Asian student work and Braun's significant book *Laity Mobilized*.
5. Biblical and Theological Principles. Interest in research in this area

is growing in SWM. Murphy's thesis on Spiritual Gifts and Evans on Spirit Possession are examples of the application of church growth principles to theology and biblical studies. Research in progress in this field includes Professor Norvald Yri on *The Principle of Religious Authority in the Norwegian Lutheran Church and the Faith and Order Movement*; Dagfinn Solheim on *The Theology of Missions in the Confessional Lutheran Tradition*; Professor Edward Pentecost on *The Theology of Missions in the Dispensational Tradition* and Pablo Perez on *Latin American theology*.

6. Elenctics or the science of bringing peoples of non-Christian religiosity to repentance and faith. Non - Christian religions become the subjects of research in order to be able to present convincingly to their devotees the claims of Christ. Examples of this kind of research include Gustafson on Thai Buddhism, Gates on Chinese Animism, Johnson on Brazilian Spiritism and Nordyke on Aymara Animism.

As time goes by, undoubtedly new models for missiological research will be added to this list. Every attempt is made to be flexible enough to allow each associate freedom in selecting an area of research that will meet his particular needs and be most helpful in his future work.

### **Faculty Research and Publication**

During the course of the academic year, each faculty member supervises from four to seven research programs, and serves on the committees of several others. This not only provides guidance to the church leaders studying there, but also strengthens the faculty member by giving him insight into many actual cases of church growth -- geographical areas, denominational emphases, and missionary methods with which he might not otherwise have come into contact. Our "associates" educate us!! Faculty members thus do their own thinking, teaching and writing on expanding data bases, reinforced by missionary associates with first - hand knowledge of many of the mission fields of the worlds.

All SWM faculty members have themselves been missionaries. They know by personal experience what is involved in cross-cultural ministry, and therefore can enter sympathetically into the struggles of the missionary associates. Each professor has specialized not only in his own area of the world, but also in certain fields of missiological thought and activity and in at least one ethnic religion.

Donald McGavran is the prophet and the father of the Church Growth Movement. He draws on thirty years' experience in India as well as extensive world travels to further refine the classic principles of church growth. The most complete statement of these is found in *Understanding Church Growth* (Eerdmans). Other recent literary works include *The Eye of the Storm* (Word) and *Crucial Issue in Missions Tomorrow* (Moody), both of which McGavran has edited.

Arthur Glasser, formerly of China, is McGavran's successor as Dean of the School of Missions. His field is theology of mission, and recent contributions include chapters on Religious Encounter, the Cultural Mandate, Communism, Old Testament Mission Themes, etc.

Alan Tippett, a social anthropologist, has produced some of the finest area studies available, such as *Solomon Islands Christianity* (Lutterworth) and *People Movements in Southern Polynesia* (Moody). He makes a special effort to bring the religious dimension to secular anthropology by full participation in professional meetings. At present he is preparing a major paper for the forthcoming meeting of the World Conference on Science and Religion on "A Taxonomy of Glossolalia and Spirit Possession," attempting to design it for application to both pagan and Christian forms.

Ralph Winter is making a major attempt to reconstruct the history of missions on the church growth model. His widely-circulated book, *The Twenty-Five Unbelievable Years* (William Carey Library) is a prototype of things to come. In the meantime he has made outstanding contributions to missions as one of the architects of the Latin American extension seminary movement (his anthology, *Theological Education by Extension* published by the William Carey Library, is the classic work on the subject), and with his introduction of the concept of vertical and horizontal structures in missions in *The Warp and the Woof* (William Carey Library).

Charles Kraft has just published what may become the definitive English-language textbook on the Kausa language. He is making a valuable contribution to missiological research with his development of a discipline called Christian Ethnotheology. A book on the subject of Culture and Christianity is projected for late 1973, and will include his findings on ethnotheology as well as insights into other missiological matters.

J. Edwin Orr, the world's chief authority on Christian awakenings and revivals has produced a definitive account of *Evangelical Awakenings in India*, a second *Campus Aflame: Awakenings in Collegiate Communities*

*Throughout the World* and has one in press on *Evangelical Awakenings in Africa*.

As the newcomer to the faculty, and a former mission administrator, I have concentrated on some areas of methodology. Moody Press is this month publishing my *Frontiers in Missionary Strategy*. I have attempted to record some insights from first-hand experience in Latin America in *An Extension Seminary Primer*, and have edited *Church Mission Tensions Today*, a symposium produced by thirteen delegates to the recent IFMA/EFMA Green Lake Conference on church-mission relationships.

### **Publication and Dissemination of Research**

Goal-oriented SWM research demands that the results not be buried in library stacks, but used by the men who are making decisions and forming opinions in the world of missions today.

A Common Room is the center of SWM activities. Here students and professors circulate throughout the day, sipping coffee, discussing issues, and enjoying fellowship. Prominent in the Common Room are the convenient shelves holding the many volumes of SWM research. Whereas a black-bound copy of each thesis and dissertation is presented to the Fuller Seminary McAlister Library, another copy, bound in color, is shelved in the Common Room. The visitor will see at once the 19 works of Latin America in green, the 28 on Asia in red, the 22 on Africa in blue, the 8 on Oceania in beige, and several other minor classifications. With the addition of the 1972 production (approximately 20) the total of bound works has now passed the 100 mark. These are available on a reserve basis. They are constantly used, but are not removed from the room.

We are aiming for a thousand factual studies of young churches in all parts of the world. We want to put a foundation of fact under the vast missionary program of the Church.

Also prominently shelved, are samples of the published versions of the researches, both those which come from missionary and national associates and from professors. As the Appendix shows, about one third of our researches have been published. Whenever possible, this is the goal. Missionary associates are encouraged to produce research reports which multiply the usefulness of their insights and thus merit publication. Several religious publishers have expressed interest in producing church growth books, but first Eerdmans and more recently Moody Press have done the most along this line.

Perhaps the most significant vehicle for the publication of SWM research is the William Carey Library. Burdened with the need for a publishing house which could handle low volume publications at reasonable prices without disastrous delays, Professor Ralph Winter began a study of the publishing business in 1968. He located the bottlenecks of the traditional publishers, and devised ways and means to break them. The result was the William Carey Library, a private business enterprise dedicated to the publication of missionary literature.

This venture in so-called “mini-publishing” has been highly successful. By using typewritten copy, the barrier of high composition cost has been surmounted. Another distinctive contribution has been describing the market for each book. The William Carey Library, together with the author, analyze the market and sales potential for the book. Advance orders are secured. Production capital is sought from the outside. On this basis, production costs are calculated. The William Carey Library is not a vanity press. Books are not subsidized. But in the three years of operation, 37 missionary works have been published and distributed to the markets where they have been most needed. Of production. Currently, 30 others are in one stage or another of production.

Among William Carey Library titles which already have exercised a measurable influence on the missionary world and which have been widely reviewed are *Theological Education by Extension*, *Church Growth Through Evangelism in Depth*, *Missions in Creative Tension*, *The Twenty-Five Unbelievable Years*, and others.

Soon after the William Carey Library began, complaints started to arrive from missionaries on the field disturbed by the fact that they were not being kept informed as to what new literature was available. With the number of SWM alumni swelling in all parts of the world, demand for missionary literature was on the increase. This led Winter to take another bold step and set up what was on the increase. This led Winter to take another bold step and set up the Church Growth Book Club. Making use of the distribution network of the *Church Growth Bulletin*, Winter made arrangements with the publishers of the *Church Growth Bulletin* to include a Church Growth Book Club insert with each issue. A subscription to the *Church Growth Bulletin* now includes membership in the Church Growth Book Club, a bargain package at only \$1.00 per year. The book club offers discounts of 40% on most books. Over half the selections are from publishers other than William Carey Library, so the range of missionary literature offered by the club is wide. Over 50,000 volumes were distributed through the club during 1971.

The William Carey Library and the Church Growth Book Club are now expanding their offerings into the field of cassettes. They are also concerned for the need of distributing smaller research documents, and plans for the publication of “separates” are on the drawing board.

It might be helpful to stress again that William Carey Library and Church Growth Book Club are private undertakings, only tangentially related to the School of Missions. The same is true of the *Church Growth Bulletin*, a bi-monthly publication with a circulation of 6,000 to 7,000. This is edited by Donald McGavran, and has proved to be one of the most effective tools for the dissemination of insights gained through SWM research. But it is the property and responsibility of Overseas Crusades of Palo Alto, California, one of America’s most creative and avant-garde inter-denominational missionary societies.

More directly related to the School of Missions are the annual church growth lectures. Distinguished leaders in world missions are invited to deliver series of lectures to all three faculties of the seminary: theology, psychology and missions. Subsequent publication of these lectures is encouraged. Books such as Bishop Pickett’s *Dynamics of Church Growth* (Abingdon), Dr. David Stowe’s *Ecumenicity and Evangelism* (Eerdmans), and Dr. Peter Beyerhaus’ *World Missions: The Theological Dimension* (Zondervan) were all developed as part of the Church Growth Lectureship.

## Current Research

To describe all current research in the School of Missions would be excessively tedious. I will, therefore, select only one model, a project in which I have been directly involved and which may have broken some new ground.

At the beginning of the past winter quarter, announcement was made of a research seminar on Third World missions. The need for this had been exposed through contacts I had made with David Barrett and Edward Dayton, two of the co-editors of the current *World Christian Handbook*. The data being gathered for that publication included missionary sending agencies from the Western world, but efforts were not projected for reporting similar agencies originating in the Third World. The principal reason for this was that the data was thought to be unavailable.

Enrollment for the seminar was limited to three. Peter Larson, a Baptist missionary to Argentina and a doctoral candidate, agreed to head

the research team. Edward Pentecost, one of seven professors of missions from sister institutions currently taking doctoral work at SWM, and James Wong, an Anglican minister from Singapore, joined Larson.

Research extended through the final two quarters; 697 letters of introduction and questionnaires were mailed to a list of contacts compiled from various sources. Independent financing for this was secured through the initiative of the team itself. A bibliography of 165 entries was compiled. With the assistance of technicians in The Missions Advanced Research and Communications division of World Vision, data classification systems were developed. Full use was made of the human resources represented by the 80 SWM residence student.

The report of the year's project has just been submitted. It covers 375 pages, and contains data unavailable from any other source. Identified to date as a result of a 34.1% response to questionnaires, are 209 agencies originating in the Third World and sending 2,994 missionaries either cross-culturally or cross-geographically in evangelistic and church-planting missions. Patterns of recruitment, organization, and support are often vastly different from Western models.

Much refinement needs to be done. Questions as to whether some of these agencies deserve to be called missionary societies remain unanswered. Are these 209 agencies a complete list or do they represent just the tip of an iceberg? Is the Spirit of God moving in the Third World in ways we are only beginning to discover? Can Western missions learn something about missionary financing, for example, from a Nigerian mission agency currently sending out 97 couples on a budget of \$20,000 per year?

Questions like these simply underscore the exciting potential this research presents. New dimensions of missiological theory and activity may be opening up. Professor Pentecost has agreed to work over the summer to refine the data and make recommendations for further research. Perhaps another seminar on Third World missions will be announced in the fall.

This type of research, multiplied many times over, creates a general atmosphere of expectation and optimism at Fuller Seminary's School of World Mission and Institute of Church Growth. Long ago we became convinced that rather than living in a post-Christian age, we live in the time of the most rapid expansion of the Kingdom of God in recorded history. To a man, the faculty and associates of the community of missionary scholars called the School of World Mission rejoice at the privilege of being on the front lines of God's work at a time like this. We are awed on one hand

by the evident fulfillment of the signs of the times in world history, and the approaching of the eschatological Kingdom. On the other hand, we joyfully put our hand to the plow and work while it is yet day. As we toil, we look with the Prophet Isaiah toward that day when all the escaped of the nations shall turn from the wood and stone of their carved images, bow the knee, and confess with the tongue that Jehovah is God and “there is none else” (Isa. 45).



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## Appendix

### Missiological Research Conducted by Students at the Fuller Theological Seminary School of World Mission, 1966-1972

#### Published Works

(Published Titles, rather than thesis titles given)

Bennet, Charles (MA '71)	Tinder in Tabasco: A Study of Church Growth in Mexico (Eerdmans)
Bradshaw, Malcolm R. (MA '69)	Church Growth Through Evangelism - In Depth (William Carey Library)
Braun, Neil (MA '66)	Laity Mobilized: Reflection on Church Growth in Japan and other Lands (Eerdmans)
Cox, Emmett D. (MA '69)	The Church of the United Brethren in Christ in Sierra Leone (William Carey Library)
Edwards, Fred E. (MA '69)	The Role of the Faith Mission: A Brazilian Case Study (William Carey Library)
Enns, Arno (MA '67)	Man, Mileu and Mission in Argentina (Eerdmans)
Enyart, Paul C.	Friends in Central America (William Carey Library)
Gaxiola, Manuel	La Serpiente Y La Paloma (William Carey Library)
Grimley, John and Robinson, Gordon E.	Church Growth in Central and Soutern Nigeria (Eerdmans)
Hamilton, Keith	Church Growth in the High Andes (Institute of Church Growth)

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- Hedlund, Roger (MA '70)      The Protestant Movement in Italy: Its Progress, Problems and Prospects (William Carey Library)
- Johnson, Alfred E.      Venezuela Surey Report, Potential for Revolutioanry Church Growth (Worldwide Evangelization Crusade)
- Kwast, Lloyd E. (MA '68)      The Discipling of West Cameroon: A Study of Baptist Growth (Eerdmans)
- Liao, David (MA '69)      The Unresponsive, Resistant or Neglected? (Moody)
- Malaska, Hilikka O. (MA '70)      The Challenge for Evangelical Missions To Europe. A Scandinavian Case Study (William Carey Library)
- Mitchell, James E. (MA '70)      The Emergence of a Mexican Church (William Carey Library)
- Olsen, Gilbert (MA '66)      Church Growth in Sierra Leone (Eerdmans)
- Randall, Max Ward (MA '69)      Profile for Victory: New Proposals for Missions in Zambia (William Carey Library)
- Read, William R.      New Patterns of Church Growth in Brazil (Eerdmans)
- Read, William R., Monterroso, Victor, and Johnson, Harmon      Latin American Church Growth (Eerdmans)
- Shearer, Roye E.      Wildfire: Church Growth in Korea (Eerdmans)
- Shewmaker, Standford (MA '69)      Tonga Christianity (William Carey Library)
- Smith, Ebbie C. (MA '70)      God's Miracles: Indonesian Church Growth (William Carey Library)
- Subbamma, B.V. (MA '70)      New Patterns for Discipling Hindus (William Carey Library)

- Tuggy, Aruther (MA '68)      The Phillippine Church: Growth in a Changing Society (Eerdmans)
- Tuggy, Aruther and Toliver, Ralph      Seeing the Philippine Church (Overseas Missionary Fellowship Publishers)
- Wagner, C. Peter (MA '68)      The Protestant Movement in Bolivia (William Carey Library)
- Weld, Wayne C. (MA '68)      An Ecuadorian Impasse (Institute of Church Growth)
- Wold, Joseph C.      God's Impatience in Liberia (Eerdmans)

**Unpublished Research**

- Alexander, Frank (MA '69)      Missions in Malawi
- Avery, Allen W. (MA '69)      African Indepency: A Study of the Phenomenon of Indepency and the Lessons to be learned from it for greater church growth in Africa
- Balisky, Paul (MA '72)\*      Church Growth in Sidamo, Ethiopia
- Broom, Wendell W. (MA '70)      Growth of Churches of Christ Among Ibibios of Nigeria
- Brougham, David R. (MA '70)      The Training of the Chinese in Indonesia for the Ministry
- Carr, Lucile (MA '66)      A Seminary and Church Growth, A Critical Analysis on the Taiwan Conservative Baptist Theological Seminary from the church growth viewpoint
- Carver, E. Earl (MA '72)\*      Evangelical Church Growth in Puerto Rico
- Chua, Wee Hian (MA '72)\*      Out of Asia: A Study of Asian Christian Students

- Conrad, William H. (MA '67) A Report to the department of world missions of the church of the Nazarene concerning growth on its mission fields
- Cornelius, Gollapalli (MA '71)\* Urban Church Growth - South India
- Curry, Michael W. (MA '72) Mission Institutions of the Churches of Christ in Southern Tanzania
- Daniel, K.C. (MA '71)\* Indian Church Growth Dynamics
- Davis, Linnell (MA '68) The use of the Bible in the Kamba Tribal Setting
- Dilworth, Donald (MA '67) Evangelization of the Quichuas of Ecuador
- Elliston, Eddie (MA '68) An Ethno History of Ethiopia, A Study of the factors which affect the planting and growing of the church
- Evans, Melvin O. (MA '71) Spirit Possession in Zambia and church growth
- Fugmann, Gernott (MA '69) Church growth and urbanization in New Guinea
- Friend, Leslie A. (MA '71) Mission Schools and Church Growth in Sub-Saharan Africa
- Gamaliel, James C. (MA '67) The Church in Kerala, A People Movement
- Gates, Alan (MA '66) Church Growth in Taiwan
- Gates, Alan (DMiss '71) Christianity and Animism: China and Taiwan
- Gustafson, James W. (MA '70) Syncretistic Rural Thai Buddhism: Its Complications for Christian missions in Thailand

- Henneberger, James (MA '68) Quo Vadis Ielu? A Case Study of the Iglesia Evangelica Unida in Argentina
- Hill, James (MA '69) Theological Education for the church in mission
- Hill, Robert W. (MA '69) The Christianization of the Central African Republic
- Hudspith, J. Edwin (MA '69) Tribal Highways and Byways: A Church Growth Study in North Thailand
- Jacobsen, Leonard (MA '68) Church growth on the island of Madagascar
- Johnson, Harmon A. (MA '69) Authority over the spirits: Brazilian spiritism and evangelical church growth
- Jones, Rex R. (MA '71) A Strategy for Ethiopia
- Kjaerland, Gunnar (MA '71) Planting the church among nomads
- Kwast, Lloyd E. (DMiss '72) The origins and nineteenth century development of Protestant christianity in West Cameroon (1841 - 1886)
- Kay, Richard W. (MA '72) Church growth and renewal in the Bahamas
- Larson, Peter A. (MA '72)\* Third World Missionary Agencies (research)
- Mast, Michael M. (MA '72)\* Theological training among the Tobas of Argentina
- Mathews, Edward F. (MA '70) Planting of the Church in Honduras: The Development of a culturally relevant witness
- Michelsen, Clifford S. (MA '69) The Evangelical Lutheran Church of East Cameroon
- Middleton, Vernon J. (MA '72)\* A Pattern of church growth for Tribal India

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| Murphy, Edward (MA '72)        | Gifts of the spirit and the mission of the church   |
| Nordyke, Quentin H. (MA '72)   | Animistic Aymaras and church growth   |
| Pentecost, Edward C. (MA '72)* | A church growth study of the Mexican church founded by the Mexican Indian Mission                   |
| Rambo, David (MA '68)          | Training Competent Leaders for the christian and missionary alliance churches of the Philippines    |
| Reed, Grady Q. (MA '71)        | Strategizing church of christ missions  |
| Reimer, Reginald E. (MA '72)   | The Protestant Movement in Vietnam: church growth in peace and war among the ethnic Vietnamese      |
| Riddle, Norman (MA '71)*       | Church growth in Kinshasa   |
| Romero, Joel E. (MA '70)       | Church planting evangelism: An Argentine Case Study   |
| Sauder, James (MA '71)         | Planting for church growth  |
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