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A Publication of
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voted to "Global Evangelicalism: Third World (or, as most of the participants referred to it, "Two-Thirds World") Theology and the Church's World Mission." C. Rene Padilla, general secretary of the Latin American Theological Fraternity, called attention to "Evangelical Mission Perspectives from Latin America." In "Leadership Training, A Top Priority in Asia," Bong Rin Ro, general secretary of the Asia Theological Association, made an urgent plea for evangelicals to encourage the training of Asians *in Asia* to evangelize Asia. Finally, in his paper, "The Right to Difference: The Common Roots of African Theology and African Philosophy," Tite Tienou of the Alliance School of Theology argued that African theologians have wasted the past thirty years because they have been forced to establish the legitimacy of "the right of difference" for African theology and philosophy rather than actually doing African theology and philosophy. But he feared that as long as the West controls the African economy and educational institutions, the quest for identity will need to continue.

Several tensions surfaced repeatedly during the conference, but were never resolved or even fully confronted because of the highly structured nature of the conference, which crammed twenty papers, a panel discussion, and an audio-visual presentation into less than three days. At the base of these tensions was a tension regarding the fundamental attitude toward the history of missions: should we distance ourselves from the

undeniable participation of past missionaries in various forms of cultural imperialism, or should we celebrate the remarkable but equally undeniable success of the past century of evangelical missions? The problem of confronting this tension was compounded by the diversity of the participants, which was at once the greatest strength and the greatest weakness of the conference. The ISAE should be congratulated for inviting the best historians of evangelical missions regardless of their theological (or atheological) perspective. And gathering diverse participants can, in fact, be one of the best means of confronting the issues this conference raised; but not in such a structured format, where participants tend only to speak past each other rather than engage in real dialogue. The participants never even agreed on who was to be included: Ralph Winter kept pushing in questions from the floor for the inclusion of evangelicals from the "mainstream," ecumenical denominations, not just the separate "faith missions."

Nevertheless, the conference succeeded admirably in launching a serious reassessment of the role of missions in the history of the North American evangelical community—a reassessment that would take into account the diverse actions of missionaries in the field as well as the already established motivations and theories of the mission boards. Since that, after all, was apparently the goal of the conference, it must be considered an overwhelming and welcome success.

Missiology Students Form Society

by Thomas Russell

"As 1886 marked the beginning of a missions movement around the rallying cry of evangelization, 1986 now marks the beginning of a new missionary dimension, of scholars throughout the world linking to study and advance the kingdom on earth."

George Hunsberger, president of the newly-formed Fellowship of Students Missiology (FSM), made this remark at the first meeting of the society, held last June in Chicago. This meeting was held in conjunction with the annual gatherings of the American Society of Missiology (ASM) and The Association of Professors of Missions. Eight of the group's charter members were present including: George Hunsberger, Scott Sunquist, Garry Parker and Efiog Utak (all of Princeton Theological Seminary), Kathleen Dillman (Golden Gate Theological Seminary), Ruy Costa (Boston University School of Theology), Richard Jones (Toronto School of Theology) and Tom Russell (Vanderbilt University). Several of the group's founding friends offered their advice as well.

At the June meeting FSM members had some intriguing discussions. On Thursday evening, June 19th, the group met with Dr. Matthew Zahnizer of Asbury Theological Seminary and Dr. Zachery Hayes of The Catholic Theological Union, both of whom offered presentations concerning Christology and Pluralism. Zahnizer spoke out of his experience as a missionary to Moslems, and presented Jesus Christ as the only and unique means for salvation. Hayes spoke of a cosmic Christ who is present in the world's religions. Conferees noted how well the speakers complemented each other and how

they were willing to interact with them. Friday morning Ruy Costa offered a paper on the relationship between religion and liberation. All participants were inspired by these interactions and felt the value of FSM fellowship!

On Friday afternoon the group held a business meeting to organize itself. Hunsberger reminded the society of its reason for existence at this time by stressing the need for budding missiologists to be in contact with each other. This contact would provide a locus for scholarly interaction and fellowship. As one FSM member put it, "I appreciate the fact that the FSM gets me in touch with others who have an interest in this field. I am the only one at my school with an interest in missiology and you know, it gets lonely out here!"

Meeting attendees established three purposes for the society. These young scholars affirmed the world mission of the church and stressed their need to provide mutual support and encouragement for each other. They also decided to cultivate relationships with the broader community of missiologists, particularly those of the ASM.

The FSM drew up plans to form a local and international network of missiology students, to publish an annual journal (beginning in January, 1987) and to hold an annual meeting (in conjunction with the annual meeting of the ASM).

Membership in the FSM is limited to students in Master's and Doctoral programs in Missiology and students in other graduate programs with an interest or concentration in Missions. The organization has been delighted to have student members representing Fuller Theological Seminary, Westminster Theological Seminary, Wheaton College, San Francisco Theological Seminary, Southern Methodist University, Northern Baptist Theological Seminary, The University of

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Chicago, The University of Basel, Lutheran School of Theology and Southwestern Baptist Theological Seminary.

The FSM was thankful to receive the hearty endorsement of the American Society of Missiology, and for its founding friends, including: Charles Forman (Yale), Larry Nemer (Chicago), Joan Eagleston (Orbis Books), Joan Chatfield (The Institute of Religion and Social Change), Arthur Glasser (Fuller Theological Seminary), Gerald Anderson (Overseas Missions Study Center), James C. Wilson (Gordon-Conwell Theological Seminary) and Samuel Moffett (Princeton Theological Seminary).

The FSM organized its leadership and appointed committees to write a constitution, and to form an advisory board for both the group and the journal—boards made up of current missiologists. The society also asked Richard Jones, Scott Sunquist and Ruy Costa to begin to plan next year's meeting to be held at Duesnesne University, June 18-19, 1987. Rumors have it that the meeting promises to be very exciting! Attendees at this year's meeting are already looking forward to the opportunity to meet new graduate students in this field and to discuss "hot" topics in current missiological studies. As usual the conference will include a presentation by at least one missiologist and a presentation of a paper by at least one budding scholar. Discussions will follow all presentations. The group will also hold a business meeting. Everyone is looking forward to interacting with members of the ASM.

Anyone Can Get Involved

Area membership coordinators—Ruy Costa, Garry Parker and Tom Russell—are looking for you.

Kathleen Dillman, the FSM Journal editor, is now receiving articles which reflect the cutting edge of your research and reflection. She also has space for book reviews. Dillman is now collecting materials for the January, 1988 issue.

Anyone can join the FSM by paying annual dues of \$10.00, which includes a subscription to the FSM Journal. Anyone who wishes to become a friend of the society can join the FSM for an annual contribution of \$10.00 or more. Secretary/Treasurer Scott Sunquist is receiving all inquiries, dues and gifts at the FSM address: The Fellowship of Students of Missiology, CN 821, Princeton, NJ 08542.

In summing up the importance of the founding of the FSM, organizers have commented:

"This fellowship offers rising missiologists an opportunity to interact with their peers and scholars in the field."

"It affords me a chance to publish!"

"I find it extremely significant that the FSM has a similar zeal, but a totally different frame of reference. Instead of Western missionaries going out to mission fields, the FSM forges a much-needed link between budding missiologists worldwide."

The Case of *Brave New People*: A Shadow and a Hope

by Stephen Charles Mott

Pulled off the market in the face of controversy by its original publisher, *Brave New People: Ethical Issues at the Commencement of Life*, by D. Gareth Jones was republished in a revised edition in 1985 by Eerdmans (224 pp., \$8.95 pb.). The book is significant both on its own merits and in terms of the issue of censorship that surrounds the circumstances of its publication.

Upon its publication by InterVarsity Press in 1984, adverse reviews were published, some of which the author and the publisher argued significantly misrepresented the book. One group in its newsletter urged its readers to write to the publisher stating that because of its position on the question of abortion, the book should not have been published. The publisher found that many who did register their objection had not read the book. At the annual convention of the Christian Booksellers' Association, InterVarsity Press was picketed; and a leader of another group circulated a letter threatening a boycott of bookstores carrying their books. The letter was never received by the publisher, nor did the writer ever personally contact the Press. Some of the literature critical of the book contained such language as "foully dishonest," "satanic," "garbage," "monstrous," "noxious," "unregenerate," and "reprobate." The book was represented as "blatantly pro-abortion" and "eugenics." Guilt by association arguments were used, including comparison of the author with Hitler. His evangelical standing was denied; he was even condemned to

hell (for example, when a critic mentioned "The heat that he will face approximately ten seconds after his death"). I would like to point out that many supporters of a strong position against abortion were embarrassed by much of these tactics; this behavior should not be used as an *ad hominem* argument against the pro life position. Leading evangelical scholars, such as Carl Henry, Kenneth Kantzer, and Arthur Holmes, defended the publication of the book. But for various reasons Inter-Varsity Christian Fellowship decided administratively to withdraw the book from the market. The Press, however, wanted to stand behind the book; and many people in the organization were in support of its continued availability.

The question which remains is not to point a finger at this particular organization or publisher, but to indicate why the author should not have been left in such a vulnerable position. Perhaps the nature of the argument on bioethical issues may thus be advanced to a higher plane, and a genuine evangelical pluralism in the evangelical publishing enterprise may be encouraged. There are two books to review: the one which the author actually wrote; and, in terms of its context in the abortion debate, the one which he is believed to have written. First, we will present the argument of the book with minimal commentary, requesting the reader to consider if this indeed is a book which no evangelical press should publish.

Issues in Bioethics

Gareth Jones is an evangelical medical biologist at Otago University in New Zealand. *Brave New People* is not a book

Stephen Charles Mott is Professor of Christian Social Ethics at Gordon-Conwell Theological Seminary.