Book Reviews

Kingdom Without Borders: The Untold Story of Global Christianity.


Like two waves merging from different angles to crest together, these two publications break upon the scene of current studies in global Christianity and contribute significantly to its rising tide. For over thirty years now, scholars have pointed out the recent, seismic shift in the center of Christianity from Europe and North America to Africa, Asia, and Latin America. Yet as Miriam Adeney and Mark Shaw attest, we still grapple to understand and respond appropriately to this revolutionary change in our religious scene. Thus Adeney is compelled to narrate “the untold story of global Christianity” (p. 11), and Shaw to question its causes and implications.

Adeney introduces her book as “a continuation of Hebrews 11, that great list of people down the ages who lived and died by faith” (p. 8). Drawing upon personal encounters and published accounts, she employs her notable gift of storytelling to narrate the ordinary but extraordinary lives of Christians around the world. Far from abstract, academic discourse, her work creatively weaves together real-life experiences with reflections on the major missiological issues they illustrate: for example, suffering and martyrdom, Internet use in evangelism and discipleship, interfaith relations, and environmental stewardship. Overall, she affirms that “God is doing something new in our time…. This book is not primarily about us [Christians in the West] or what we should do. It is a humble celebration of the kingdom that grows [sic] from generation to generation and will never be destroyed” (p. 40)—a kingdom without borders.

Shaw notes the remarkable resurgence of Christianity worldwide, contrary to widespread twentieth-century assumptions that secularization would supersede religion, especially Christianity. While acknowledging multiple factors contributing to the rise of twentieth-century Christianity, Shaw proposes another major driving force not yet adequately recognized: namely, revivals. He analyzes the nature and dynamics of revivals through a series of case studies spanning the globe, from the Korean revival of 1907, to subsequent revivals in West and East Africa, India, America, Brazil, and China. The main thesis of his compelling argument is that global revivals are “charismatic people movements that seek to change their world by translating Christian faith and transferring power” (p. 198). Penetratingly, he demonstrates the interplay of spiritual, cultural, historical, global, and group dynamics through which these revivals have propelled the growth, vitality, and diversity of global Christianity today.

While Shaw offers more in-depth historical, theological, sociological, and missiological analysis, Adeney offers a more artistic montage of the untold story of global Christianity. Overall, both Adeney and Shaw clearly account for the rise in global Christianity primarily in terms of grassroots, indigenous movements worldwide—as opposed to those who persist in interpreting it as right-wing American imperialism or one-way globalization from the West to the rest. Certainly both books are essential reading for anyone seeking to understand and participate in God’s kingdom in the world today.

—Diane Stinton

Diane Stinton is Associate Professor of Theology in the World Christianity program at Africa International University (AIU)/Nairobi Evangelical Graduate School of Theology (NEGST), Nairobi, Kenya. She has written Jesus of Africa: Voices of Contemporary African Christology (Orbis, 2004) and edited African Theology on the Way: Current Conversations (SPCK, 2010).


In this multiauthored and multidisciplinary collection of essays, missiologists from across the globe reflect on pressing issues in contemporary Christian mission. These essays, written by authors from various Christian traditions (including Lutheran, Reformed, Roman Catholic, and Anabaptist), were all originally presented at events organized by the Chicago Center for Global Ministries. They celebrate the centenary of the 1910 World Missionary Conference in Edinburgh, as well as anticipate topics explored at the 2010 Edinburgh conference.

The essays investigate an impressive range of issues, including globalization, the relationship between mission and migration, race, gender, ecology, dialogue, and short-term missions. As usual in a collection of essays by several authors, some contributions are stronger and more engaging than others. Some of the essays seem to do little more than summarize material already available elsewhere. Others offer fresh perspectives on perennial and emerging concerns.

All the essays recognize and celebrate...
the changing direction and dynamics of global mission—no longer “from the West to the rest” but “from everywhere to everywhere.” Participants at Edinburgh 2010 were drawn from the world church in a way that was inconceivable in 1910. Several essays reflect helpfully on the implications of this multidirectional expression of mission, with its very different power dynamics and ways of operating. The first essay in the collection, “From Edinburgh to Edinburgh,” by Stephen Bevans (the 2008 Scherer Lecture), provides a succinct summary of the key missiological changes in the past century in relation to its context, content, means, and attitude.

—Stuart Murray Williams

Stuart Murray Williams works under the auspices of the Anabaptist Network as a trainer and consultant, with particular interest in urban mission, church planting, and emerging forms of church. He is the founder of Urban Expression, a pioneering urban church planting agency with teams in several cities in the United Kingdom and the Netherlands.

Nicholas Black Elk: Medicine Man, Missionary, Mystic.


Nicholas Black Elk makes a significant contribution to the broadly cast genre of “Black Elk studies.” Through the use of published and unpublished material, as well as drawing on his children’s personal experience of Black Elk and his context, author Michael Steltenkamp, professor of religious studies at Wheeling Jesuit University, Wheeling, West Virginia, attempts to redress a gap in the existing literature. In doing so he provides an interpretive biography that opens a new window on Black Elk as a historical figure. Beyond the reach of antecedent biographies, which have focused largely on the protagonist’s earlier life and documented disaffections, this work portrays Black Elk as a complex figure. Steltenkamp argues for an interpretation of Black Elk as a religious leader who, in the end, lived an integrated spirituality woven from his traditional Lakota heritage as it encountered Christian faith and practice through the broad span of the latter half of the nineteenth century and the first half of the twentieth. To construct this analysis, the author relies rather heavily on Black Elk’s daughter, Lucy, as a companion witness to the story he is attempting to tell. Setting the trajectory of Black Elk’s becoming against the marker of his progeny is not necessarily an inappropriate hermeneutical tactic. It allows the character to live for the reader in a way that biographies written with less direct access to Black Elk’s story cannot do. The author is to be commended for the broad reach of his story and his willingness to engage the complex conversation that unfolds between traditional spirituality and Christian theology.

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—Wendy L. Fletcher

Wendy Fletcher is Principal and Dean, and Professor of the History of Christianity, at Vancouver School of Theology, Vancouver, British Columbia. She works extensively in the area of cross-cultural research and education.

Alaskan Missionary Spirituality.


Alaskan Missionary Spirituality is a collection of primary-source material on an epoch of Christian mission rarely dealt with by historians: the Russian Orthodox mission to Alaska during the
Earth, Empire, and Sacred Text: Muslims and Christians as Trustees of Creation.


David Johnston, visiting scholar in the Department of Near Eastern Languages and Civilizations, University of Pennsylvania, casts a “common theology of humanity and creation” for Christianity and Islam, not only using the sacred texts of the two faiths, but also describing the economic, social, and political milieu that his theology seeks to address. Indeed, in keeping with the author’s belief that any theology needs be constructed with reference to its larger setting, this work is much more wide-ranging than a one-dimensional discussion of some interesting points of contact between the two religions. Johnston, though, allows that between the two there are important differences that cannot be glossed over, and that such differences will affect the manner in which theological dialogue can take place.

Johnston’s background is trans-cultural, rooted not only in the American context but also in those of Europe and West Asia, which affords him a unique vantage point from which he sees an urgency for Christians and Muslims to cooperate in programs of social justice: little short of our temporal salvation is at stake. He does not shy away from showing how intractable problems such as the Israeli-Palestinian conflict...
Making Headway: The Introduction of Western Civilization in Colonial Northern Nigeria.


This book, which is about the competing meaning of Western civilization among northern Nigeria’s vast communal groupings, documents the perspectives of colonial administrators and Christian missionaries, as well as the reactions of various peoples and local rulers, especially emirs, chiefs, and Islamic clerics under British colonial rule in the first half of the twentieth century. What did it mean to “make headway” in the context of the introduction of Western civilization to colonial northern Nigeria? In an interesting presentation of the various policies, strategies, and ideologies of the bearers of Western civilization to Northern Nigeria, Barnes shows us what “making headway” meant in the local contexts. As he ably demonstrates, for the missionaries, making headway was a fight against “the sacred North run as a land apart, suspended in time and space” (p. 91). For the colonial administration, it was about how governance related to the institution and sustaining of so-called indirect rule—involving, for example, the appointment and deposition of rulers, negotiation with these rulers on how to govern and accomplish government objectives, taxation, public works, and education. This education involved (1) a leadership that followed colonial directives; (2) clerical and artisanal training; (3) reconciliation of Muslim and British values; (4) denationalization/detribalization; (5) resistance to the harmonization of the educational systems of the southern and northern protectorates; (6) cultural transfer; (7) creating and extending northern Muslim autocratic rule over outsiders (southerners); and (8) making sure that African Christians, particularly the southerners among them, and their way of life never gained a toehold in the North. This initiative failed, causing colonial officials to concentrate on schools as the conduit for cultural transfer.

This delightful book makes a strong case that, instead of a coherent mission imposing Western civilization on northern Nigeria during the colonial era, there were competing agendas. Rather than Western civilization having the clear upper hand in the interchange, the peoples of northern Nigeria had considerable agency in determining which variants of Western culture they chose to embrace. Overall, this volume makes a valuable contribution to interdisciplinary inquiry in education, African studies, and religious studies.

—Mojúbàolú Olúfúnké Okome

Mojúbàolú Olúfúnké Okome is Professor of Political Science at Brooklyn College, City University of New York. She is the author of A Sapped Democracy: The Political Economy of the Structural Adjustment Program and the Political Transition in Nigeria, 1983–1993 (Univ. Press of America, 1998) and coeditor of the online journal Inkékerindo: A Journal of African Migration.

Quest for Peace: An Ecumenical History of the Church in Lesotho.


This is an extraordinary book by any measure. Comprising nearly eleven hundred double-column pages, to my knowledge nothing quite like it has ever been published in Africa about Christianity in a particular country—in this case, Lesotho. It is one tangible result of a farseeing project conceived in the mid-1980s, when both the country and its churches were convulsed by bitter ethnic, political, and ecclesiastical confusion, suspicion, misrepresentation, and outright conflict. The idea was to engage a neutral but informed outsider to write a short popular history of peacemaking efforts by church leaders between 1970 and 1985. This, it was hoped, would serve as a counternarrative to the more sensational stories that so easily capture the news, co-opt our Christian memories, and spawn mistrust and confusion. The result was an impressively comprehensive volume that references 175 years of Lesotho denominational and nondenominational history.

Research and published with the full cooperation and encouragement of church leaders, this volume will do more
to foster a sense of shared identity and common cause among Lesotho’s Christians (75 percent of the total population) than anything else conceivable. Replete with pictures, maps, and tables, each of the book’s seventeen chapters includes both a study guide and an action guide tailored for use by individuals, small groups, and entire congregations. Plans are under way to translate the book into Sesotho. Of special interest is Appendix B, providing a partial directory of 277 denominations in Lesotho (pp. 944–49).

The author estimates that there are probably three times as many African Initiated Churches in the country as appear in his registry, which is nevertheless an impressive indication of both the profusion and the vivacity of indigenous Christianities in a country whose total population hovers around two million.


The easiest way to procure a copy is to order it directly from the author at cwhincks@gmail.com. A copy of the book shipped by surface mail from Lesotho will cost $55; shipped from Toronto, the book will cost $69.

—Jonathan J. Bonk


City of God: Christian Citizenship in Postwar Guatemala.


City of God is an ethnographic study of “neo-Pentecostal formations of Christian citizenship in postwar Guatemala and the kind of responsibilities that such an identity prompts Guatemalans to shoulder” (p. xxii). It concludes that the active members of the megachurch El Shaddai “are more likely to pray for Guatemala than pay their taxes; they tend to speak in tongues for the soul of the nation rather than vote in general elections; and they more often than not organize prayer campaigns to fight crime rather than organize their communities against the same threat” (pp. xvi, 201). O’Neill’s rapport with these neo-Pentecostals helps him to convey the weight of their perceived burden, even as he analyzes how it tends to downplay historical, political, social, and economic factors. Guatemala is the most Protestant country of Latin America: a nation chosen by God (pp. 7–8). Neo-Pentecostals think it can change only through conversion, individual repentance, Bible study, and hard work, which open the believer to the “values of progress: punctuality, responsibility, and cleanliness” (p. 160).

From February 2006 to May 2007 O’Neill lived in Guatemala City, where 5,338 people were killed in 2005, or 15 a day (p. 20). His fieldwork focused on Christian citizenship in neo-Pentecostal megachurches, but all ethnographic data come from only one church: El Shaddai. (O’Neill mentions in note 10 on p. 216 that he also visited four other megachurches, but these get only one reference each in the.

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Converging Ways? Conversion and Belonging in Buddhism and Christianity.


A book like this lays to rest any doubt that Buddhism has become a European religion. So far is this true that a certain Eurocentricity, innocent but ironic, here becomes proof of Buddhism’s transculturation. Nary a non-European voice represents or interprets Buddhism for Europe; and so, as in North America, Buddhism proves itself remarkably adaptable and adoptable, by the cognitively inclined especially. As several authors included in the volume are themselves advocates of and for Buddhism’s transculturation and already consider themselves Christians, a unifying theme is that of multiple interreligious affinity and identity, a phenomenon once thought of as un-European.

Delivered at a conference of the European Network of Buddhist-Christian Studies, the ten papers of this collection run the gamut from the anecdotal and autobiographical to the historical and social scientific, and finally to the controversial. A third of this book is a triangulated debate—lively, though civil—between Paul Williams, a former Buddhist; Perry Schmidt-Leukel, a pluralist Christian; and José Ignacio Cabazón, a pluralist Buddhist. Being contested is Williams’s reconversion to Catholicism, an act Schmidt-Leukel scorned and Cabazón mourned. The volleys are stratospherically cerebral, and in the end it is the Christians who see each other as the “Other.”

Thankfully, other essays rectify the impression that Buddhism is always excruciatingly cognitive and unconcerned with practice. On Catholic Zen, excellent essays have been included; theologically, though, they seem conventionally inclusivist, despite a delightfully playful, koan-like testimonial on achieving deep insight into the emptiness of “self” by Reuben Habito, who experienced kensho as a Jesuit.

From all this, much can be learned, though less about Buddhism than about its European appropriation. And for all the stress on interreligiosity, one regrets the absence of sustained discussion of how individuals assimilate religious influences without their being integrated into a singular system, cognitive or affective.

—Richard Fox Young

Richard Fox Young is Associate Professor of the History of Religions, Princeton Theological Seminary. Earlier, he served with the Presbyterian Church (USA) in South and East Asia.

Jesus Wars: How Four Patriarchs, Three Queens, and Two Emperors Decided What Christians Would Believe for the Next 1,500 Years.


In Jesus Wars Philip Jenkins turns his attention to the doctrinal struggles of the fourth to sixth centuries. These issues can be tedious and abstruse, but in Jenkins’s writing they pulsate with drama. Jenkins recounts the story of the church’s attempt to clarify issues that the Council of Nicaea had left vague, especially the nature/natures of Christ. He elucidates the theological issues clearly and fairly; but he also roots them in the rivalry between historic patriarchates, in which emperors, empresses, and churchmen all played their parts. Jenkins’s description of the churchmen’s methods is unsqueamish: “buffaloing and bludgeonring,” “head-breaking,” murder. The Council of Chalcedon was a cliff-hanger, and it settled the Christological questions in ways that have largely satisfied Western Christians. But Chalcedon also led to the secession of Monophysite churches, the weakening of Christian unity in the East (which enabled the triumph of Islam), and the transfer of Christianity’s heartlands to the global West.

Jesus Wars is an excellent read, and Jenkins as always provokes thought. Two things, I think, would have been worth exploring further. First, Jenkins might have pursued the relation between theology and ethics. He quotes Dorothy Sayers, who observed that different Christologies lead to different approaches to Christian behavior. As Jenkins makes clear, the Nestorian, Monophysite, and Chalcedonian churchmen differed in Christology—but not in their readiness to use violence to compel truth. Why? The second-century Epistle to Diognetus had said, “Compulsion is not God’s way of working.” Jenkins does not explore the theological deviation that enabled the fifth-century power-brokers to repudiate this early Christian commonplace.

Second, Jenkins might have explored the relation between doctrine and mission. The bishops, he observes, were faced with dioceses only half Christian. As they concentrated on Christology, were democracy and develops a new field of studies: the religious dimensions of citizenship. It is another worthy contribution to the University of California’s “Anthropology of Christianity” series.

—Henri Gooren

Henri Gooren, Assistant Professor of Anthropology, in the Department of Sociology and Anthropology at Oakland University, Rochester, Michigan, is the author of two books and various articles on conversion and on religions in Latin America.
they also thinking about this missionary challenge? Did the bishops think that dogmatic precision was necessary to convert the minds and lifestyles of pagans and syncretists?

—Alan Kreider

Alan Kreider, for many years a Mennonite missionary in England, is Professor of Church History and Mission (retired) at Associated Mennonite Biblical Seminary, Elkhart, Indiana. With his wife, Eleanor, he published Worship and Mission After Christendom (Paternoster, 2010).

Death in a Church of Life: Moral Passion During Botswana's Time of AIDS.


The eighth in the University of California Press series “The Anthropology of Christianity,” this volume is a microstudy of one small Apostolic congregation in a township in Gabarone, Botswana. The author, Frederick Klaits, is a cultural anthropologist who teaches in the Thompson Writing Program at Duke University, Durham, North Carolina. Between 1993 and 2006 he spent extended

The Cat and the Toaster: Living System Ministry in a Technological Age.


For over forty years Douglas Hall has been a leader of the Emmanuel Gospel Center in Boston. The Cat and the Toaster is the story of Hall’s journey with his wife, Judy, and what they learned about the theory and practice of urban ministry. During his years in Boston, Hall has seen Christianity grow, not decline. This important book helps answer how this has happened.

With Boston as case study, ministry is most productive, Hall argues, when operating within the whole story of God and the organic nature of the city. A relational, or living-system, approach, with sensitivity to complexity, is key. Consequently, when programs and initiatives are imposed on the urban fabric, the result can be counterproductive to the overall work of the church in the city.

By showing how ministry is related to the city and how the city relates to ministry, Hall has made a unique and vital contribution. While Hall looks for revival in the city, we can wonder whether it is not already occurring.

—Mark R. Gornik

Mark R. Gornik is Director of City Seminary of New York (www.cityseminaryny.org).

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periods living in the township, learned Setswana, and became a member of the congregation that is the focus of his inquiry. He writes with affection and respect for its leadership and members, and he is open about how his own life was influenced by his participation in its life and worship.

The period of Klaits’s residence and research in Botswana was the time when the AIDS pandemic became evident. His study concerns the efforts made by members of the Apostolic congregation to sustain love in the context of the illness and death brought about by the pandemic. Using his knowledge of the vernacular language and drawing on close involvement in the congregational life, he explores ways in which the worship and rituals of the church propound an ethic of love. The caring relationships that obtain within the church community are shown to be in tune with Batswana values and of high value in coping with the effects of HIV and AIDS. Low in jargon, high in human sympathy, carrying its erudition lightly, and largely written in a narrative style, this analysis will be a rich resource for all with an interest in faith, ethics, and community life in Africa today. The book has a link to online audio files of the people’s preaching and singing.

—Kenneth R. Ross

Kenneth R. Ross has served as Professor of Theology at the University of Malawi (1988–98) and as General Secretary of the Church of Scotland Board of World Mission (1998–2009). He is the author of Following Jesus and Fighting HIV/AIDS (Edinburgh: St Andrew Press, 2002).


This cross-disciplinary study addresses cultural history, Chinese poetics, musicological assessments, hymnologists’ biographies, and religious influences of Protestant hymnology during the last two centuries. Including over fifty illustrations in its six chapters, Hsieh presents a historical cornucopia of Chinese hymnology, garnished by biographies of key foreign and Chinese hymnists and musicians.

Hsieh, a musicologist and librarian at Southwestern Baptist Theological Seminary, Fort Worth, Texas, has done extensive research in key North American archives related to Chinese Protestantism but also has obviously obtained other materials and information from a wide range of circles within “cultural China.” Believing that studies in hymnology can offer an aesthetic gauge for levels of

A Call for Papers for the 13th Assembly of the INTERNATIONAL ASSOCIATION FOR MISSION STUDIES

Migration, Human Dislocation, and the Good News: Margins as the Center in Christian Mission

The IAMS 2012 Toronto Assembly will explore the profound missiological dimensions of human migration and dislocation, past, present, and future. We will attend especially to the many repercussions of widespread contemporary human movement for the theory and practice of Christian mission.

The Hebrew and Christian Scriptures, reflecting the lives of God’s people who were uprooted, exiled, and scattered, features epic experiences of human mobility such as the call to a new land, exodus and resettlement, and the scattering of the early Christians. The last half-millennium has seen the Gospel span the globe, often accompanied by the disenfranchisement and sometimes obliteration of other peoples. Dislocation, compelled and voluntary, continues to characterize our contemporary human story as people cross state boundaries or move within their own countries in search of safety and well-being. Christian mission, often a feature of large-scale movements of peoples, must continue to attend responsibly to these historic global realities.

We welcome papers on mission and diverse aspects of human mobility from across the disciplines. These can touch upon a range of themes including ethnicity, race, gender, HIV/AIDS, human rights, violence, poverty, nationalism, other religions, and ecclesiastical tradition. In addition, we urge IAMS Study Group members to prepare papers and share research, especially as these relate to the Assembly’s migration theme.

Timeline: (1) Proposed topic, with 150–200-word abstract, is due by July 1, 2011. (2) Draft paper is due by January 1, 2012. Papers are not to exceed 4,000 words, including notes. Writers will be expected to strictly adhere to the style guide for Mission Studies.

All proposals with abstracts will be carefully reviewed by the IAMS Executive Committee. Writers will be notified of the committee’s decision before April 2012.

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indigenization and spiritual maturity, she assesses these matters within hymnals produced not only in Mainland China but also in Taiwan, Hong Kong, and other places in Asia where overseas Chinese live and worship. Going beyond her concern for indigenization, she provides details about “contemporary” and “global” music that now appears in recently published hymnals.

Hsieh’s strength is clearly in musicology, with specialization in the history of Chinese Protestant hymnology produced by foreign missionaries and indigenous Chinese pastors, intellectuals, and hymnists. Her scope includes hymns and hymnals produced over the nineteenth and twentieth centuries, not only in now-standardized forms of Mandarin Chinese but also in eight Chinese dialects or languages used by Han ethnic groups. One would welcome information about Christian minorities in China and their hymnology as well (the author offers some hints of this in Taiwan). Problems of different systems for transliterating names and terms are solved primarily by using Chinese characters, but for those who do not read Chinese, this is not adequate. More significant is the author’s apparent unfamiliarity with the Songs of Canaan series, produced by leaders in unauthorized churches in Mainland China, even though they are quite famous and available publicly in Christian bookstores and in CDs.

Nevertheless, one sincerely delights in seeing the relatively lengthy treatments given to Tzu-chen Chao (1888–1979) and John E. Su (1916–2007), two major figures whose hymns continue to be sung in Chinese Protestant worship. Also, the history of the multiform influences of Bliss M. Wiant (1895–1975), musicologist at Yenching University in the years before 1950, is helpful for understanding shifts in liturgy and hymnology during the period when nationalism and indigenization were major concerns.

This award-winning and richly detailed volume will be much appreciated by those interested in the development and flourishing of Chinese Protestant hymnology. It fills a major void within Protestant and secular scholarship in the history of Chinese Christianity.

—Lauren Pfister

Lauren Pfister teaches at Hong Kong Baptist University and does research in the areas of comparative philosophy and comparative religious studies, with an emphasis in Chinese traditions.

The Spirit in the World: Emerging Pentecostal Theologies in Global Contexts.


This collection of twelve essays is written mostly by those who live and work in the United States, but the authors have considerable experience in various global Pentecostal contexts, which they bring to bear on the reflections of this book. Although the book concentrates on only a portion of global Pentecostalism—the so-called classical Pentecostal churches with roots in the 1906–9 Azusa Street revival in Los Angeles—yet these churches have influenced global Pentecostalism in ways that belie their numbers. The book is divided thematically into three sections of four essays each.

The first section is introductory and theological. Frank Macchia suggests that Pentecostalism has a theologically distinctive message in its focus on the baptism in the Spirit. Margaret Poloma, who writes from a sociological perspective, discusses the relationship between the central Pentecostal doctrines of...
An Introduction to Theology in Global Perspective.


In our increasingly globalized world, it is imperative that the global church be informed and equipped regarding theology in a global perspective. Stephen Bevans, a Divine Word missionary and professor of theology and culture at Catholic Theological Union, Chicago, has given us a masterful introduction to just such theology. It well reflects Bevans’s extensive teaching and pastoral work.

Bevans describes the act of theologizing as “faith seeking understanding” (p. 1) and establishes a strong connection between one’s faith and one’s theology. He shows how theology is a communal exercise and not necessarily an individualistic one, contrary to its traditional Western perception and practice. In thirteen well-researched chapters he presents a wealth of information about the content, source, method, and history of global theology.

While written from a Catholic perspective, this volume provides a discussion of global theological dimensions that include both Catholic and non-Catholic thinkers from around the world. According to Bevans, as he noted in an earlier publication, “To be a Catholic means to be radically open to ‘all truth and value.’ Nothing that is truly good and really valuable can be excluded, for everything that is genuine can be a manifestation of the divine, and the divine reaches out to embrace all that is genuine” (p. 192).

Readers may be surprised, however, at Bevans’s largely uncritical approach to his own Catholic position, though he does say that he has tried “to listen to all the voices” while doing theology from his own particular yet limited perspective (p. 5). And in some cases his treatment of non-Western theologians can appear superficial. Despite these concerns, serious students of theology will greatly benefit from this book. It will be a useful tool, resource, and reference for theologians, theological teachers, and students of theology.

—Atul Y. Aghamkar

Atul Y. Aghamkar is Professor and Head of the Department of Missiology at South Asia Institute of Advanced Christian Studies, Bangalore, India.

Missionaries in Hawai‘i: The Lives of Peter and Fanny Gulick, 1797–1883.


Peter and Fanny Gulick led undistinguished careers as missionaries in Hawai‘i. Peter’s stern Calvinism and Fanny’s anxious timidity suggest that they were temperamentally ill-suited to the work, and they were bounced from one station to another by the American Board of Commissioners for Foreign Missions. Clifford Putney accepts that ill health prevented them from doing more missionary work, though it did not prevent Peter from ranching. Fanny from raising the largest family in the mission, and both of them from living to a ripe old age. Although Putney concludes that they were influential, fortunately he does not push that claim very far, for the real interest of his book lies in the depth of his portrait of missionaries whose type was surely far more common than the literature would lead one to believe. He draws on a rich trove of personal papers to skillfully weave a highly readable family history.

Putney strives to present a balanced account—and he mostly succeeds. Hawai‘ian nationalists might regard the Gulicks as typical of missionaries who “came to do good and stayed to do well,” but Putney makes a convincing case that they do not really fit that stereotype. The Gulicks’ story thus offers a unique vantage on the mission’s longest-standing controversy, as well as other issues. Peter’s secular interests are also indicative of the subtle ways in which missionaries can get drawn into the promotion of “civilization,” and his fervent antislavery views
offer an interesting slant on the difficulty of putting ideals into practice. Hawai‘i was a stronghold of abolitionism among ABCFM missions, and several missionaries saw a parallel between slavery and the forced labor exacted from commoners by the chiefs. Awkwardly, however, the missionaries were dependent on the chiefs’ influence for the strength of Protestantism on the islands.

The Gulicks’ main accomplishment ultimately was their success in inspiring their children to pursue missionary callings. The children appear in many ways to have been more interesting characters than their parents, and it is to be hoped that Putney will continue the saga of this missionary dynasty.

—Paul Harris

Paul Harris is Professor of History at Minnesota State University Moorhead.

Introduction to World Missions: A Trinitarian Missiology for the Twenty-first Century.


Timothy Tennent’s Introduction to World Missions joins a growing list of important evangelical and Pentecostal introductions to the biblical portrayal of mission and to the theology and practice of mission. Taken together, they are a body of post-liberal, postfundamentalist literature on mission that is aware of critical studies and grounded in both anthropological and history-of-religions studies. Were I teaching introduction to mission today, every chapter of my Catholic approach to mission would list the corresponding page numbers in Tennent that I would require my students to read.

Tennent, a graduate of the University of Edinburgh, where he imbibed the spirit of Andrew Walls and the Centre for the Study of Christianity in the Non-Western World, is president of Asbury Theological Seminary, Wilmore, Kentucky. His book breathes awareness that the frontiers of mission are no longer geographic but intercultural and interreligious. His approach is up-to-the-minute in timeliness and sensitivity to ecumenism and dialogue with world religions, while presenting affirmatively—in the spirit of 1 Peter 3:15—the reasons that propel Christians to proclaim the triune God as the world’s Redeemer.

The book is divided into four parts. Part 1 introduces the reader to historical and social megatrends that are the context of mission. Part 2 centers on God as Father, Creator, and source of the providence in which mission participates in God’s bringing about a new creation. Part 3 is on God the Son, the revealer and embodiment of the redemption of the new creation. Part 4 develops the doctrine of God the Spirit as the one who empowers the church mission. The entire book is predicated on the reality that only an authentic disciple of this redeeming God can be a genuine ambassador of God’s reconciling mission.

—William R. Burrows

William R. Burrows is Managing Editor Emeritus of Orbis Books and Research Professor of Missiology at New York Theological Seminary.

OMSC’s free online database, compiled in cooperation with Yale Divinity School Library, lists over 6,175 doctoral dissertations in English on mission and world Christianity. Search by author, title, subject, keyword, and institution at www.internationalbulletin.org/resources.

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