Richard Elphick’s *The Equality of Believers: Protestant Missionaries and the Racial Politics of South Africa* (2012) is a comprehensive study that examines the role of Protestant missionaries in South Africa, especially during the twentieth century. Elphick’s work is significant because it offers a fresh perspective on the history of mission work and its impact on South African society. The book is divided into three parts:

**Part 1: “The Missionaries, Their Converts, and Their Enemies,”** includes six chapters addressing (1) the missionaries: from egalitarianism to paternalism; (2) the Africans: embracing the gospel of equality; (3) the Dutch settlers: confusing the gospel of equality; (4) the political missionaries: “our religion must embody itself in action”; (5) the missionary critique of the African: regarding witchcraft, marriage, and sexuality; and (6) the revolt of the black clergy: “we can’t be brothers.”

**Part 2: “The Benevolent Empire and the Social Gospel,”** considers five topics: (1) the Native question and the “benevolent empire”; (2) a Christian coalition of “paternal elites”; (3) the social gospel: the ideology of the benevolent empire; (4) the high point of the Christian Alliance: a South African Locarno; and (5) the enemies of the benevolent empire: gelykstelling (equalization) condemned.

**Part 3: “The Parting of the Ways,”** includes seven chapters: (1) a “special” education for Africans; (2) the abolition of the Cape Franchise: a “door of citizenship” closed; (3) the evangelical invention of apartheid; (4) neo-Calvinism: a worldview for a missionary volk (nation); (5) the stagnation of the social gospel; (6) the abolition of the mission schools: a second “door of citizenship” closed; and (7) a divided missionary impulse and its political heirs. Throughout the book, Elphick develops three central claims. First, the struggle over racial equalization is pivotal to South African history; second, this concept is rooted in the missionaries’ proclamation of God’s love to all people; third, the ideal of equality was to a large extent nurtured by missionary institutions. This study is thus a history of an idea in the context of these several institutions and the people who ran them.

The author notes that such a history is necessary because the dynamic encounter between missionary institutions and the concept of the equality of believers has scarcely been addressed by scholars. This neglect reflects a secular perspective in South African historiography, one stronger than in Europe or America, which tends to blind historians to the role of religion in history. For Elphick, this blindness results from traditional methods of intellectual history, which focus primarily on dominant individuals such as scholars, literary figures, public intellectuals, and politicians, who expound their thoughts in lengthy texts.

Elphick succeeds in clarifying the role and influence both of the English-speaking churches and of the Afrikaans churches. The English and Afrikaans perspectives have been integrated in a clearly presented framework, which can provide the basis for further dialogue and debate. Elphick not only succeeds in reflecting on the parties involved in his twentieth-century intellectual history but also manages to give an insightful overview of the different periods. He tells the story of how the idea of equality developed during different periods in the course of the twentieth century. For example, he comments, “White liberalism, African nationalism, and Afrikaner nationalism—forces that would shape South African politics for the rest of the century—buffeted the missionary enterprise in the 1940s, but did not, as yet, severely impede or deflect it. Yet, almost imperceptibly, the ground beneath the missionaries was shifting” (277). Elphick also discusses at some length the idea of benevolent empire in South Africa, that is, that the churches and missions were also responsible for providing schools, hospitals, and similar institutions. He argues that such an idea was much more powerful than it was, for instance, in Britain or the United States. The South African state was also far weaker in its ability to provide services to its poorer citizens. Even as late as the 1980s, outsiders were struck by the prominent role of churches in civic life and the use of Christian language by all sides in the struggle over apartheid. Also fascinating is Elphick’s focus on issues such as the gospel of equality, evangelicalism, neo-Calvinism, and other facets of South African theological thinking.

This book is well researched and well balanced. It contains extensive notes, a comprehensive bibliography, and usable indexes, as well as helpful maps and tables. It is brilliantly focused on the history of a particular idea. It seems destined to become a standard research and resource tool for future generations of South African missiologists and mission historians, as well as general historians of the church and of South African society, much as du Plessis’s study was in its time. Such a book cries out for thoughtful study and consideration. I highly recommend it!

—J. W. (Hoffie) Hofmeyr

J. W. (Hoffie) Hofmeyr, a South African church historian, is Professor Emeritus from the University of Pretoria (S.A.) and Visiting Professor at the University of the Free State (Bloemfontein, S.A.), Liverpool Hope University (U.K.), and Evangelical Theological Faculty (Leuven, Belgium).
With Paul at Sea: Learning from the Apostle Who Took the Gospel from Land to Sea.


The present work characterizes the voyage of the nascent Christian church in the Mediterranean world of the first century a.d. by means of three metaphors: the constantly changing sea as the promise and peril of the world, the challenging life in the boat as the church, and sailing as living by faith. Many historical details surface as testimony to Stutzman’s personal experience of voyages on the Mediterranean.

At the center of the book lies Stutzman’s convincing emphasis that empire and Jesus’ subversive kingdom are to be distinguished sharply and consistently. The three metaphors serve as a compass for both the ancient and the contemporary church in avoiding the lure of an empire’s autonomous and manipulative power, false stability, and leisure at the expense of oppressed people. Rather, the Christian church is called to vulnerability, instability, leading from the front (not the top), and faith.

Despite all the attractive and inspiring aspects of this book and its great sensitivity to oppression, it must be noted that Stutzman focuses nearly exclusively on the ancient Roman and the current U.S. empires and their respective ills. In discussing the difference between empire and Jesus’ kingdom, he rarely considers the God-given legal sphere of civil government. As a consequence, Jesus’ kingdom appears mostly as a sociopolitical movement poised against empire building. One wonders whether the early Christian mission would really have progressed so successfully had it been essentially a countercultural, sociopolitical, and socioeconomic subversion (through peace and justice) of the Roman Empire. One misses in Stutzman’s treatment the core New Testament fact that the incarnate, eternal Son of God came to die in order to call a purified people unto the triune God himself. Only as a consequence do sociopolitical and socioeconomic patterns emerge, which then challenge various ills of an empire or a civil government.

Yes, we must sharply distinguish an empire’s globalized agenda and Jesus’ kingdom of a purified people. But Stutzman’s sociopolitical, virtually atheological version of Jesus’ kingdom (as helpful as his nine appeals on pp. 158–66 are) appears to be no lasting match for our current, empire-like globalization, which Stutzman so ably defines.

Provided we uphold as foundational the biblical basis of God’s redemptive work through his eternal Son, Jesus Christ, Stutzman’s treatment gives many important impulses for living out the sociopolitical consequences of surrendered discipleship.

Hans F. Bayer is Professor and Department Head of New Testament at Covenant Theological Seminary, St. Louis, Missouri.

Boundless Salvation: The Shorter Writings of William Booth.


General William Booth (1829–1912), founder of the Salvation Army, was a passionate evangelist with a heart for hurting humanity and a gift for putting his passion on paper. Booth retains a particular aura of authority for Salvationists and is still widely quoted.
Many of his shorter writings, however, have been largely inaccessible. We owe this present collection to Salvationist historians Andrew Eason, director of the Center for Salvation Army Studies at Booth University College, Winnipeg, Canada, and Roger Green, chair of biblical studies at Gordon College, Wenham, Massachusetts. The authors’ arrangement of articles highlights key distinctive features of Salvationist history, faith, and practice. The editors set the articles in context while exploring their contemporary significance.

Booth was a Wesleyan through and through. He believed in salvation full and free, a faith that fueled his passion for souls. Chapters on salvation and holiness bring together vital elements of Booth’s soteriology. He was an apostolic optimist with a confidence in the ultimate triumph of grace. Selections included also provide fresh understanding of his postmillennial perspective.

Readers will find the chapters on “Female Ministry” instructive in understanding the provenance of the Army’s position and practice. “Salvation for Both Worlds,” an 1889 article published in All the World, reveals Booth’s heart for the poor and powerless. He insisted that the Gospel provided deliverance not only from an inner hell, but also from an “outer hell” of poverty, drunkenness, slavery, war, and oppression.

The chapter titled “Missions and Missionaries” includes his 1886 message to the “Officers and Soldiers of the Indian Salvation Army,” in which he called for cultural adaptation and sacrifice. “The

Dreams and Visions in Islamic Societies.


Dreams and Visions in Islamic Societies, with fifteen chapters and contributors, makes a helpful contribution to classical Islamic studies and diverse Sufi experiences. The introduction discusses the role of dreams within Muslim communities: “The Prophet is quoted as declaring that with his death ‘the glad tidings of prophecy’ would cease, whereas ‘true dreams’ would endure. . . . One Western scholar says dreams and visions are, ‘A form of divine revelation and a chronological successor to the Koran’” (2). In principle, “each good Muslim could expect guidance from God in dreams” (2). This makes the role of dreams all the more enticing for Muslims and for Christian missionaries interested in their use and interpretation in Muslim lives as messages from God.

In her chapter “Dreaming the Truth in the Sira of Ibn Hisham,” Sarah Mirza assesses the fifteen distinct dream narratives found in Ibn Hisham’s Sira (A.D. 833), the earliest extant biography of Muhammad. Mirza summarizes the dreams’ central themes: “the favored nature of the Prophet’s lineage, the miraculous protection of the Prophecy, and the Muslim community falling within the Abrahamic line” (15). “All of the dreams are assumed to be prophetic by their hearers and acted on as such” and “are communal experiences that serve to activate the community” (15).

The dreams covered in the book reveal diverse and sometimes contradictory themes: personal piety (46), epistemology (184, 216), sectarian dogma (e.g., the uncreatedness of the Quran, 36), paradise (193), Shariah (128–29, 173), revival (265), martyrdom (145), apocalyptic and conquest themes (54), and visions of Allah (54, 202–3) and Muhammad (42). The dreams are judged to have created spiritual and emotional bonds in society (160). The study reaffirms safeguards to Muslim orthodoxy in that “all dreams are basically ascribed to God, except for those in which Satan exercises his influence” (289). All the dreams discussed or interpreted in the book strengthen some aspect of the Muslim faith. Dreams that lead people away from Islam, however, are widely reported, so their omission from a book that deals with dreams and visions in Islamic societies suggests a lack of intellectual rigor. Dreams in which Muslims encounter Jesus and that lead to conversion to Christianity would seem to require some sort of treatment in a book such as this. The book is an interesting venture into the dream genre; however, it should be considered more a devotional treatise of belonging to confessional movements in which the authors participate, rather than a solid and rigorous scholarly survey of its topic. —Joshua Lingel

Joshua Lingel, President of 2 Ministries (Islamic Initiative; www.2ministries.org), is coeditor of Chrislam: How Missionaries Are Promoting an Islamized Gospel (2ministries, 2011).


This Festschrift faithfully reflects the seminal vocation and work of J. Dudley Woodberry, dean emeritus at Fuller Theological Seminary’s School of Intercultural Studies. Woodberry, a missionary kid, a missionary himself in several Muslim contexts (including Pakistan and Saudi Arabia), professor of missions, and administrative dean at Fuller Seminary, is praised not only for his evangelical commitment to engaging Muslims and his active Christian scholarship on Islam, but also as a generous and well-liked teacher and friend. He is remembered as a “contemporary Samuel Zwemer” (7) with an indefatigable spirit, a careful scholar in “seeking to understand Islam” (25), and a “teller of tales” (23). Contributors to this work consist of former students—now living and working around the world—teaching colleagues, and fellow Islamicists, including the eminent Kenneth Cragg and David W. Shenk. It is clear that many others were excluded from contributing simply due to page limitations.

Under the heading Toward Respectful Understanding, the volume is a compilation of research on a variety of topics in the fields of Christian witness among Muslim communities, Christian-Muslim relations and dialogue, and Christian scholarship on Islam. Section 1, “Encouraging Friendly Conversation,” demonstrates an evangelical concern to be “clear and
forthright...and yet also demonstrate[s] kindness, love, compassion, and grace” (26). Section 2, “Christian Scholarship,” provides chapters by Christian scholars and missionaries seeking to understand Islam accurately and fairly. Finally, section 3, “Christian Witness,” reviews different contemporary methods of missionary activity among Muslim peoples.

The title mentions “witness among Muslims,” a theme that will be appreciated by those involved in direct Christian missionary activity, as well as by Christian scholars of world religions and Islam. Two important scholarly contributions are provided by David L. Johnston, “Squeezing Ethics out of Law: What Is Shari’a Anyway?” (59–70), and Rick Brown, “Who Was ‘Allah’ before Islam? Evidence That the Term ‘Allah’ Originated with Jewish and Christian Arabs” (147–78).

—David D. Grafton

David D. Grafton is Associate Professor of Islamic Studies and Christian-Muslim Relations at the Lutheran Theological Seminary at Philadelphia. He served in the Middle East (1998–2007) with the Evangelical Lutheran Church in America.


This Dictionary / Mtanthauziramawu, with over 43,000 entries, is the result of a team effort by the Dutch author (at one time seconded to teach theology in Malawi) and Malawian collaborators. It seeks to address the challenges both for newcomers having to learn a new language and for Malawians needing to recognize and reestablish the relevance of their own language in the face of the domination of foreign languages. Several editions preceded this combined third edition.

The work draws from a long tradition of missionary linguistic publications—beginning with the dictionary of Johannes Rebmann in the mid-nineteenth century (see the bibliography in Appendix 2, pp. 876–81)—which helped to establish Chichewa/Chinyanja as a lingua franca in Central Africa. One such volume of missionary scholarship, the Dictionary of the Nyanja Language (1929) by Alexander Hetherwick et al., which established a linguistic benchmark, was itself based on an earlier work by David C. Scott.

The publication under review, continuing this tradition, is significant in several respects. (1) Chichewa/Chinyanja, with over 15 million users, is arguably the most widely spoken language in Central Africa. These users include not only the vast majority of Malawians, but also people in large parts of neighboring Zambia and Mozambique, as well as many in Zimbabwe and even South Africa and further afield. (2) By empowering its users, the language itself can be empowered to take a rightful place on the regional, continental, and international scenes. (3) By drawing together various dialectic traditions (hence the double nomenclature), it transcends ruralism, tribalism, traditionalism, and nationalism. (4) Thus, it can also serve to promote national unity, as well as to draw Christian believers and churches closer together. (5) Finally, having theological students and pastors and other academics as collaborators should enhance the status of this language as an academic language and as a counter to the academic dominance of Western languages.

—C. Martin Pauw

C. Martin Pauw is Professor Emeritus of Missiology in the Faculty of Theology at the University of Stellenbosch, South Africa. He formerly served with churches in Malawi and Zambia (1965–83).

Lamin Sanneh
Foreword by KELEFA SANNEH

Summoned from the Margin
HOMECOMING OF AN AFRICAN

“Professor Sanneh’s personal journey from childhood roots in Gambia is told with refreshing delight in a wonderfully kaleidoscopic account of people and places along the way. . . . A truly captivating read.”

—Dr. John Sentamu

“Disarmingly honest and instructive . . . A really well-written autobiography.”

—Philip Jenkins

“A riveting modern-day Pilgrim’s Progress by a leading world Christian intellectual — eloquent but not verbose, profound but not obscure, lucid but not clichéd. Rare is the memoir that engages its reader from beginning to end. Lamin Sanneh’s is one of those.”

—Jonathan J. Bonk

ISBN 978-0-8028-6742-1 · 299 pages · paperback · $24.00

At your bookstore, or call 800-253-7521
www.eerdmans.com

Wm. B. EERDMANS PUBLISHING CO.
2140 Oak Industrial Drive NE
Grand Rapids, MI 49505

January 2013

53
Mission History and Mission Archives.


This book grew out of a seminar held in April 2010 to mark the transfer of the archives of the Board of Missions of the Protestant Church in the Netherlands and its predecessor bodies and other mission societies from the Mission House in Oegstgeest to the Utrecht Archive, which is the official repository for church archives in the Netherlands. Participants in the seminar included missiologists, historians, and archivists from the Netherlands and partner churches. Most of the contributors were Protestants, with one Roman Catholic and one Muslim. Section 1 of the book includes papers about archives in South Africa, Ghana, and Egypt. Part 2 is devoted to Indonesia, and part 3 to Europe. An appendix includes introductions to the various archival collections that were added to the Utrecht Archive, now available to the public. The articles are all in English. Some of contributions discuss the use and limitations of archival materials. Others identify archival collections that are available for specific countries and churches. The seminar marked the completion of a major effort to integrate the mission archives into the existing collections at the Utrecht Archive. Three inventories were carried out as a part of the project: one for the archives of the legal predecessors of the Board of Missions, one for the archives of the Board, and one for the archives of the Dutch mission schools. Together the archives total some 300 meters. The mission archives date from 1797 to 1999, when the Board of Missions ceased to exist. The church records housed at the Utrecht Archives date up to the formation of the Protestant Church in the Netherlands in 2004.

Huub Lens, the editor, served as a missionary in Indonesia and is now the administrator of the Mission Foundation of the Protestant Church in the Netherlands. This book will be of particular interest to historians of Dutch missions and to those seeking archival resources for the churches to which those missionaries went.

—Paul F. Stuehrenberg

Paul F. Stuehrenberg is Divinity Librarian, Yale University Divinity School Library, New Haven, Connecticut.

Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World.


Those of us who regularly attend anthropology conferences recognize a dramatic disciplinary change in recent years. So also in mission the changes are dramatic—missionaries come from the world at large, and former sending nations have themselves become “mission fields.” Michael Rynkiewich highlights these changes and encourages missionaries and anthropologists alike to use their respective disciplines to realize God’s concern for human souls in the context of their sociocultural environment.

Rynkiewich presents his case in thirteen chapters, beginning with definitions of anthropology, theology, and missiology (chap. 1) and describing radical post–World War II paradigm shifts (chaps. 2–3). While anthropology embraced postmodernity, missiology embraced anthropology as it had been. Therein resides the thesis of the book: two disciplines going in different directions despite their common interest in humanity with all its diversity (chap. 9), transnational migration (chap. 11), and globalization (chap. 12). Utilizing standard anthropological subsystems of social structure (chap. 4), kinship (chap. 5), economics (chap. 6), political organization (chap. 7), and religion (chap. 8), Rynkiewich contrasts the two disciplines. Anthropologists and missionaries have long stereotyped each other, ignoring their mutual interdependence during the colonial era, embracing the human condition, yet failing to reduce the effects of neocolonialism, and diverging in postcolonialism (chap. 10). He concludes with good advice: understand people as they are, and celebrate a culturally fulfilled lifestyle while anticipating Christ’s presence among them—an anthropology of Christianity (chap. 13). Rynkiewich’s narrative is filled with stories from personal experience, as well as from his students. He brings a keen sense of anthropological awareness, mission experience, and cross-cultural understanding gained from consulting and teaching around the world. He weaves a wealth of biblical references with well-researched history, missiological perspective, and theological application manifest in plentiful footnotes and an extensive bibliography. I look forward to utilizing this readable and engaging work with my students in order to avoid past mistakes and to realize the reality of God’s presence among the nations (Rev. 7:9).

—R. Daniel Shaw

R. Daniel Shaw is Professor of Anthropology and Translation at the School of Intercultural Studies, Fuller Theological Seminary, Pasadena, California. He served with the Summer Institute of Linguistics in Papua New Guinea (1969–81).


Gregory Nichols has written not just a splendid book, but an exemplary one. Given the multilingual sources and archives he taps into, I suspect he might be one of the few who could have written it. While this quite technical Baptistic book is not for everyone, its clear organization would be good for every author to follow. At the end of each chapter the author provides a “Conclusion” (which would be better captioned “Summary”), by means of which one can easily digest the core of the book in fifteen minutes or so.

In addition to this helpful format, the content is full of nuanced analysis, photographs, an especially helpful timeline, annotated footnotes that could feed five thousand, and a fine bibliography that cites books I shall yet consult. In short, because of all these features, the reader will have complete confidence that the author has done his homework. American Baptists who digest the book will be happy to discover that they have had no corner on denominational divisions. By changing a few names here and there, one might think the author was writing about the General Association of Regular Baptists, the Conservative Baptist Association, and the Southern Baptist Convention, to name just a few.

Ernest Sandeen’s 1970 classic The Roots of Fundamentalism pleasantly comes to mind as Nichols, like Sandeen, portrays the major
roots of Russian evangelicalism in England’s Keswick movement and America’s Ira D. Sankey and Dwight L. Moody revivals.

Good and useful as it is, the book is not infallible. Nichols refers to Kargel’s trips to Israel before Israel even existed. In places, better proofreading would have avoided confusing formatting errors. Yet these quibbles pale when placed next to his striking (to me) revelation that there was a First Baptist Church in Tiflis, Georgia, where Joseph Stalin attended seminary.

—James Lutzweiler

James Lutzweiler is Archivist, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

Light on Darkness? Missionary Photography of Africa in the Nineteenth and Early Twentieth Centuries.


T. Jack Thompson, a father of missionary photography research, takes a focused look at missionary photography in Africa during the nineteenth and early twentieth centuries. His book Light on Darkness? is part of the Studies in the History of Christian Missions series, published by Eerdmans.

Featuring seven chapters plus a comprehensive introduction, Thompson chronicles the development of photography, beginning in the first half of the nineteenth century, and its parallels with missional enterprises on the continent of Africa during the same time. Exploring themes such as the visual representation of Africans (18), the building and reinforcement of African stereotypes through communication strategies (135), the power of the camera to bring about social change (165), and the need for missions to view its developing story through the eyes of the local community (239), this well-researched work should serve as a useful introduction for any class that explores missionary photography or visual representation in cultural studies.

Touting the “millions” of missionary (and colonial government) photographic records from the nineteenth and early twentieth centuries that are currently being collected, Thompson highlights the fact that many of these photographs have previously been examined “uncritically” (3). Attempting to reorient his readers, he asks key questions such as: Who is the photographer? Why were the photographs taken? and How did the African subjects react to being photographed? (5). These questions are the jewels of the book, and they should force the missional community to ask probing questions about the local community before taking photographs there.

The book features more than seventy photographs, lithographs, and illustrations depicting the life, culture, and religious experience of missionaries and their host communities. The lack of photographs taken by local African photographers, however, is to be regretted. While the photographic records included are useful for documenting both British and American missional efforts, attention should be given to the growing interest in understanding the local community’s voice as expressed through the photographs they take, analyze, and share with the public.

Overall, this volume makes a necessary contribution to a developing field; it is well worth reading.

—Gabriel B. Tait

Gabriel B. Tait is a Ph.D. candidate in the Inter-cultural Studies program at Asbury Theological Seminary, Wilmore, Kentucky.

Shalom and the Community of Creation
An Indigenous Vision

Randy S. Woodley

“So many books simply rehash the same things. But this one by Randy Woodley offers so much that is fresh and unique — and forgotten and under-appreciated too. I wish that every thoughtful Christian on the continent would read this wise and well-written book . . . Enthusiastically recommended!”

—Brian McLaren

“Shalom and the Community of Creation is like a breath of fresh air. . . . Woodley’s innovative Native American, biblical approach is bound to provoke and awaken the environmental consciousness that is so vitally needed in today’s world.”

—Celia Deane-Drummond

ISBN 978-0-8028-6678-3 • 197 pages • paperback • $25.00

At your bookstore, or call 800-253-7521
www.eerdmans.com

Wm. B. Eerdmans Publishing Co.
2140 Oak Industrial Dr NE
Grand Rapids, MI 49505
Introducing World Christianity.


“What difference has Christianity made in the world?” is the driving question of this book. The authors of this interdisciplinary introduction use this question to focus on social, cultural, and political transformations caused by Christianity. As such, the book is a broad comprehensive overview of Christianity around the world, region by region, that rings true in an age of globalization and information technology. The book is focused on the nature of social, cultural, political, and religious realities, not theology or biblical scholarship. It conveys a deep respect for the complexity of indigenous Christianities worldwide, which is reflected in the diversity of authors. Two suppositions do seem to carry the book: (1) Christianity is “inherently missionary,” and (2) the movement or flow of Christianity is “unified worldwide not by political, economic, cultural, linguistic, or geographical commonalities, but by communities of faith responsive to God’s forgiveness through Jesus Christ” (1).

This introduction to world Christianity situates itself in what it calls the third of three paradigms in the interpretation of Christianity. The editor cites a first paradigm that surfaced by the early twentieth century—that is, a kind of mapping of Christianity worldwide, as was done at the 1910 Edinburgh World Missionary Conference, where the stress was on Western-initiated mission movements and Christian interpretation. A second paradigm emerged in the last decades of the twentieth century that interpreted world Christianity as polycentric in nature. The name and scholarship of Andrew Walls loom large here. Finally, Farhadian’s volume contributes to the third paradigm, building on earlier approaches and offering widening interpretation that draws connections among social, cultural, political, religious, and historical forces.

It is important to note that this book understands itself as investigating Christianity as “world Christianity,” a term that we are told by sociologist Robert Wuthnow reaches back to 1929, although it has more recently been given cogency by missiologists and historians such as Dana Robert, Philip Jenkins, and Lamin Sanneh. This term helps to call attention not only to the missionary realities of Christian faith but also, when employed broadly, to the historical breadth and depth of Christianity as a social movement.

Two chapters that stand out are “Middle Eastern and North African Christianity,” by Heather Sharkey, and “Christianity in North America: Changes and Challenges in a Land of Promise,” by Kevin Christiano. Sharkey provides especially useful brief references to reasons for Christian attrition (11) and an assessment of Islamic anger (13); Christiano’s sensitivity to different conceptions of Christianity in the United States and Canada is impressive.

In the conclusion, Robert Woodberry offers a balanced and measured summary of an array of civil and cultural interactions. He concludes that the relationships between Christianity and other religions may be as peaceful as they are susceptible to violence.

—Rodney L. Petersen

Rodney L. Petersen is Executive Director, Boston Theological Institute, and Adjunct Instructor, Boston University School of Theology, Boston, Massachusetts.


With more than a dozen journal reviews in print, R. Po-chia Hsia’s biography of China’s most famous missionary lives up to its status as the most reviewed book of the year on a Jesuit topic. Matteo Ricci’s life and scholarship are well known, and this volume explores Ricci’s long journey to the Chinese court and life of dialogue with Confucian scholars by following Ricci’s city stops en route north toward the capital. The first eight or nine chapters form a biography from Macerata, Italy, to Beijing, and the final three chapters of the volume concentrate on Ricci’s writings, including his seminal *The True Meaning of the Lord of Heaven* (1595). As both an apologist and a leading scientist in China (Ricci concentrated more on math than theology in the Jesuit colleges he attended and was the first to translate Euclid into Chinese), Ricci, through his writings, engendered a significant field of cross-cultural scholarship that still bears fruit. To our benefit, Hsia has the requisite scholarship in languages to explore the texts and their import for readers.

The lessons are gained easily in this highly readable account. A portrait of Ricci as both scholar and shrewd politician, the book pays a welcome amount of attention to Ricci’s early life, weaving in detail on the Roman Catholic renewal and the continued rise of the Jesuit order that propelled Ricci eventually to China. Hsia’s biography sheds light on the debates and personalities in the mission field—on Italian grievances against the Portuguese, for example—while making broader connections for readers with the trading and political environment of the late sixteenth century, as well as life in the higher echelons of Chinese society. For an audience with a particular interest in mission, Hsia’s account reminds just how rare the success of a Ricci was: dedication of the personal cost and dedication through which early modern mission grew, of the failure of so many of Ricci’s contemporaries to survive or to flourish, and of the life of struggle, setback, and intellectual ambiguity that underlay the experience of even the most favored.

—Chloë Starr

Chloë Starr is Assistant Professor of Asian Theology at Yale Divinity School, New Haven, Connecticut.

Indigenous Christianity in Madagascar: The Power to Heal in Community.

By Cynthia Holder Rich. New York: Peter Lang, 2011. Pp.188. $76.95 / €59.20 / £47 / SFr 72.

*Indigenous Christianity in Madagascar* is another contribution to the history of the church in Madagascar. It helps us to understand one side of the important role of the church in general, and the Malagasy Lutheran church in particular, within the community on this island. The author, Cynthia Holder Rich, served as an adjunct professor in a Reformed theological school of the Church of Jesus Christ in Mada-
in the context of African Christianity as a whole.

Most of the contributors, whether Africans or non-Africans, come from outside the communities affected by the revival. Understandably, the chapters differ widely in approach and scope. A good number are articulate presentations of empirical research; others appear to rely more heavily on personal observation. For example, Kevin Ward and Emma Wild-Wood cover the historical origin and context of the revival; John Gatu, John Church, and Amos Kasibante provide insider views of its impact.

Ken Farrimond, Cynthia Hoehler-Fetton, Simon Barrington-Ward, Birgitta Larson, John Karanja, Esther Mambo, and Nick Godfrey give perspectives on the East African Revival that reflect either work experiences or past research studies. Derek Peterson offers an interesting view of the revival, one not as frequently considered, as politically energizing. Terry Barringer discusses ways that the Joe Church papers remain a useful research resource.

The East African Revival: History and Legacies.


This book, a collection of sixteen papers on the East African Revival, originated from a conference that marked the placement of the papers of Joe Church, a founding father of the East African Revival, in the archives of the Henry Martyn Centre, Cambridge. Overall, the book is a study of how the East African Revival has revitalized African Christianity, showing that the revival has made a positive mark on the people in the region of East Africa and that it offers valuable lessons for the wider church.

The contributors are well informed on the topic, through either research or extended direct participation. The papers fall into two sections. The first one outlines the historical origins of the East African Revival; the second offers testimonies and personal perspectives on the revival...
The Nuclear Question in the Middle East.


This book carries one clear message: the Middle East is going nuclear, like it or not. The backdrop to all the book’s articles is the nonproliferation treaty (NPT), which nowhere in this volume is fully explained. The NPT is the deal the international community made with itself in the 1960s to hold the line to those states that already possessed nuclear weapons—but which would now be expected to reduce their arsenals—and to require all others to forswear the acquisition of such weapons. The NPT’s weak point was the relative ease with which civilian use of nuclear energy, which the treaty permitted, can be secretly shifted to weapons production.

It is clear that there are legitimate and worthy programs to produce the energy needed to cope with rapid economic growth. Gulf states such as Abu Dhabi “do not aspire to retire in peace after their oil and gas reserves are exhausted; they aim instead at developing diversified economies which will . . . let them be counted among the advanced countries of the world” (84).

A theory is advanced: “inward-looking” states are likely to want nuclear weapons, while the outward-looking are constrained from pursuing that goal. This is to say that most Middle East states accept and try to abide by the norms of the international state system, but a few “rogue states,” such as Saddam’s Iraq, Qaddafi’s Libya, and today’s Islamic Republic of Iran, while wanting to be treated as legitimate, at the same time act as adversaries of world order.

Turkey is an outward-looking member of the international system, is therefore, under the theory, eligible for peaceful nuclear energy, and is presumed not to be a seeker of weapons. But Turkey has not been successful in gaining access to civilian nuclear technology because of allegations that it sought help from Pakistan in modifying peaceful technology for weapons production.

Saudi Arabia has a legitimate need for peaceful nuclear energy, just as do the Gulf states, and the United States has committed itself to help such Saudi development. The concern in this case is that Iran’s drive for nuclear weaponry will compel the Saudis to convert peaceful technology to military use as a matter of self-defense. The recent perception that the United States is stepping away from regional involvement could cause the Saudis to make this dangerous decision.

Two nuclear programs stand out as differing from this regional picture. The article on Israel describes in riveting detail the evolution of a nuclear policy of ambiguity, vagueness, opacity, and secrecy. While this book does not fully satisfy the quest for a more thematically coherent book on the East African Revival, theologians, historians, sociologists, and students of the revival will find it a useful resource. I recommend it to all students and readers in modern African Christianity.

—Alex Kagume Mugisha

Alex Kagume Mugisha is Deputy Vice-Chancellor for Academic Affairs, Uganda Christian University, Mukono, Uganda.
the imperative for a nuclear weapons capability to offset the determination of the Arab-Islamic world to eradicate Israel was obvious. The conclusion here, however, is that Israel’s strategic and moral logic has rendered Israel’s nuclear weapons “truly unusable” (222), even in retaliation after taking a devastating first strike.

The article on Iran, by the director of an institute in Tehran, is a superficially plausible presentation of Iran’s benign intentions and a call for a “win-win” U.S.-Iran agreement that would enable its peaceful-uses program to proceed with the approval of all. This presentation, however, is at odds with years of evidence that Iran has been pursuing nuclear weapons as rapidly as possible.

The volume’s coverage of Egypt unfortunately has been overtaken by events. The new duopoly in which the military—an outward-looking institution that has ruled out nuclear weapons—shares authority with a president from the Muslim Brotherhood, which has declared its readiness “to starve in order to own a nuclear weapon that . . . will be decisive in the Arab-Israeli conflict” (72), means that one or the other position will have to give way.

This unresolved tension and scores of others across the Middle East make it clear that the idea of a regional nuclear-weapons-free zone, addressed near the end of this volume, is unrealistic.

—Charles Hill


A Primer for Teaching World History: Ten Design Principles.

The globalization of all education in the past few decades has created a dilemma for scholars in the West. We have a pretty good idea of how to teach history as Western Civilization in a term or two, but what in the world are we to do when we now have to cover all of the globe? A new way of teaching history—from Western normative to global narrative—must develop, and Antoinette Burton’s Primer is a great place to start. The ten principles she has developed (“not the ten design principles”) have emerged from over twenty years of teaching in collaboration with colleagues. The communal and global project that she presents is as much a way to understand the global human story as it is a way to teach history as a service to the larger public.

This tightly worded volume is laid out in three sections, plus a helpful introduction, “Why Design?” The first part gives four foundational design options for organizing a world history course according to timing, connectivity (space), women and the body, and histories from below. The second part discusses ways to operationalize these foundational design options. What she means by this is how to think about strategies to teach through the foundational grids. In this section she discusses events, genealogy, and empire as teaching tools. Part 3 presents three teaching technologies: “digital narratives,” global archive stories, and testing for the global. This slim volume thus becomes a type of thick description of teaching world
History, ranging at the upper end from how to conceive of something so large down to, at the lower end, how to communicate and test for learning.

As a Christian historian, I found this volume challenging and inspiring. In an effort to learn more and more about the global church, I often set aside equally important concerns such as how to communicate connections between Asian and European and African empires, and how to lift up threads such as the place of women and the making of history from the margins. The chapter on use of technology (“Teaching ‘Digital Narratives’”) is thought provoking and realistic. I also found the brief epilogue (“Never Done”) a wonderful way to think about teaching and about continuing to develop new skills for the art.

For those writing, teaching, or reading about global Christian history, there is much of value in Burton’s volume, and yet it is not just about Christianity. She raises significant issues of meaning, value, and connection (all of them important concerns for the historian) without concluding what must or should be taught. She opens a number of doors for global historical scholarship, but each writer and teacher must decide which ones to enter, and to what purpose. “What in effect, is the story I wish to be heard? Is the design of my course enabling that story and its counterhistories?” (6). These are some of the basic questions that this book will help us answer before we step in front of the classroom or sit in front of the computer or face the camera.

—Scott W. Sunquist

Scott W. Sunquist is Dean of the School of Intercultural Studies and Professor of World Christianity, Fuller Theological Seminary, Pasadena, California. He is the coauthor, with Dale T. Irvin, of the two-volume History of the World Christian Movement (Orbis Books, 2001–12).

Faith in Objects: American Missionary Expositions in the Early Twentieth Century.


Missiologists are generally familiar with the Ecumenical Missionary Conference held at Carnegie Hall in New York City in April 1900, attended by up to 200,000 people over a ten-day period and addressed by President William McKinley and former president Benjamin Harrison. But how many know about “The World in Boston,” a twenty-four-day exhibition held in the Mechanics Building in 1911? It was “America’s First Great Missionary Exposition,” modeled after a similar display in London in 1908 called “Orient in London.” The latter inspired a series of U.S. denominational expositions, including the 1919 Methodist missionary exposition in Columbus, Ohio, described as the Methodist World’s Fair, which attracted over one million visitors. Such exhibitions are the focus of this volume by Erin L. Hasinoff, a fellow in museum anthropology at the Bard Graduate Center and in the Division of Anthropology of the American Museum of Natural History (AMNH), both in New York City. The author treats the Boston exposition as “a lens for understanding the way in which many Americans tacitly apprehended their collective contributions to evangelism through the material culture of mission,” described as an “ethnology of collecting” (4). Her analysis of the Boston exposition shows how “domestic and foreign evangelism was imagined and participated in through the material culture of missions, and its interactions with early twentieth-century anthropology, then defined by museum-based research” (5).

Many of the objects first displayed in 1900 at the New York missionary exhibit were taken to the AMNH by Franz Boas until 1911, when they were transferred to Boston for the exposition. There 400,000 visitors, with the assistance of 20,000 stewards, were treated to displays, exhibits, pavilions, pageants, demonstrations, and illustrated lectures of living conditions and religions in countries where missionaries were working around the world, all to show the progress of the missionary enterprise and to encourage support and participation in it. Following World War I there was no longer much interest in such large-scale missionary expositions. “The World in Boston’ was boxed up and shelved at the AMNH . . . and the collection would remain in storage” (147).

This is a fascinating study of a movement in missionary education that is hard to imagine today.

—Gerald H. Anderson

Gerald H. Anderson, a senior contributing editor, is Director Emeritus of the Overseas Ministries Study Center, New Haven, Connecticut.

The Colonisation of Time: Ritual, Routine, and Resistance in the British Empire.


The Colonisation of Time is the latest volume in the remarkable Studies in Imperialism series, founded nearly twenty years ago by John MacKenzie and now approaching its hundredth volume. This not uncontroversial but always lively series has changed the way historians look at imperialism, especially through its emphasis on imperialism as a cultural phenomenon that impacted the metropoles as much as the settler and colonized societies. The series as a whole has given due attention to missions and churches.

This volume, by Giordano Nanni, an Australian Research Council fellow in the School of Social and Political Sciences at the University of Melbourne, is no exception. As MacKenzie writes in his general editor’s introduction, “Europeans saw the introduction of Western concepts of time . . . as part of their necessary reformation of the world, a reformation that was indeed moral as well as practical in its import. . . . Missionaries constituted the shock troops of such colonial conversions. . . . Protestant missions, particularly those with a Calvinist theology, were more or less obsessed with the significance of the Sabbath and with the essential character-forming value of time discipline” (xi-xii).

Nanni discusses “the everyday struggles and negotiations which occurred during the colonial encounter as regards the dominant perception of time in society” (4). Chapter 1 introduces the subject in terms of the “clocks, Sabbaths and seven-day weeks” that dominated nineteenth-century Britain. Subsequent chapters are concerned not only with the
Catholic participants’ understanding and regulation of time but also with the way in which Indigenous peoples in Victoria, Australia, and Cape Colony resisted, subverted, and lived to other rhythms. Chapter 6 focuses on missionary schools in Southern Africa, especially Lovedale. These chapters make for compelling reading—a judicious blend of narrative, illustrations, and just enough theorization. It is hard to disagree with any of Nanni’s conclusions, including his comment that “the histories of Western time and European colonisation are inextricably connected” (222). Europeans “were emissaries of a Western time-consciousness to the rest of the world[,] and [. . .] missionaries themselves were undoubtedly among its most active and effective propagators” (223).

This is a rich volume that provokes much reflection on the nature of mission and inculturation and especially on power relations in mission and, ultimately, on the meaning of time itself.

—Terry Barringer

Terry Barringer is an independent scholar and bibliographer associated with the Henry Martyn Centre, Cambridge, United Kingdom.

Was there cross-fertilization as Roman Catholics participated in numerous bilateral dialogues? I found little evidence of it. Ecumenical discussions and agreements, however, had notable impact upon the progress of bilateral conversations, such as that published as Baptism, Eucharist, and Ministry (Geneva, 1982).

The coverage of this volume is restricted to bilateral conversations in which the Roman Catholic Church has participated since Vatican II. Other bilateral conversations also, however, have contributed to improved understandings and, in several cases, to full communion between churches. Another restriction is that, with the exception of assessment of Roman Catholic–Orthodox discussions in North America, the volume does not cover bilateral conversations at national or regional levels.

I would have appreciated a concluding chapter summarizing what has been achieved, with implications for the ongoing quest for Christian unity in the twenty-first century. Fortunately, individual authors contribute their evaluations and, next steps. It can only be hoped that this volume will encourage others to join in the noble quest to make visible and tangible the answer to Jesus’ prayer “that they may be one” (John 17:11).

—Norman E. Thomas

Norman E. Thomas is Professor Emeritus of World Christianity at United Theological Seminary, Dayton, Ohio. He is author of Missions and Unity: Lessons from History, 1792–2010 (Cascade Books, 2010).


The Origins of the Baptist Movement among the Hungarians is a work of solid scholarship and will be hailed as a groundbreaking narrative history of Baptist mission work in continental Europe. Church historian and political scientist G. Alexander Kish presents the story of Baptist origins in Hungary in terms of two overlapping narratives. The first begins in 1846, when Johann Rottmayer returned to Hungary from Germany and started working among ethnic Hungarians. The second narrative begins in 1873, when Heinrich Meyer also returned from Germany and started Baptist congregations in Budapest. Dominating the book are two related questions—why did the Hungarian-led initiative in 1846 to establish a Baptist mission fail, despite the availability of resources and good planning? And why was the German-led attempt in 1873 successful, despite its lack of resources and planning?

Divided into five chapters, the book sets the origins of Hungarian Baptists within the political and ecclesiastical context of nineteenth-century continental Europe. The first two chapters focus on the pioneering mission activities of Rottmayer and Meyer. The chapters also highlight the story of young Hungarian students at the Baptist seminary in Hamburg who, on their return to Hungary, tried unsuccessfully to break away from Heinrich Meyer in the interests of Hungarian Baptist autonomy. Chapters 3 and 4, besides dealing with the trials and opportunities the Baptist movement faced and how it withstood local opposition, shed new light on the pioneering figures and their faithful missionary service. The final chapter is a brief account of the social ministries of Hungarian Baptists.

The author argues that the two attempts should not be seen as separate, but as interconnected phases of the same narrative history of church planting. New waves of nationalism rekindled aspirations for Hungarian church autonomy in the late nineteenth century. Credit therefore belongs not only to the leaders who scored the goal in 1873, but also to the pioneers who first passed the ball in 1846.

Kish’s volume is richly researched and splendidly written. It is a welcome addition to the growing interest in narrative missionary history.

—Caleb O. Oladipo

Caleb O. Oladipo, from Nigeria, is the Duke K. McCall Professor of Mission and World Christianity at the Baptist Theological Seminary at Richmond, in Richmond, Virginia.