Book Reviews

Zion and Pentecost: The Spirituality and Experience of Pentecostal and Zionist/Apostolic Churches in South Africa.


The former principal of Tshwane Theological College, South Africa, presents in this work his extensive research of the Zion and Pentecostal churches in southern Africa, conducted while he was a researcher in the Pentecostalism Project of the University of South Africa. Allan Anderson is now the director of the Research Unit for New Religions and Churches at the University of Birmingham, Selly Oak, England. Describing and distinguishing the different types of African Pentecostalism, he traces the various church groups back to their nineteenth-century roots in Mpumalanga (Eastern Transvaal), influenced by the Zion City, Ohio, revival and the Azusa Street revival in Los Angeles. He provides a spirited overview of the context, significance, and growth of the resulting church communities, comparing their worship, liturgies, preaching, and development.

The experience of the Holy Spirit at work through his gifts of healing, exorcising, and prophesying gives these churches a self-authenticating key in a hermeneutical process, leading them from their role as healing and coping communities to their becoming effective antisegregation and liberating forces—in short, churches that are interested not only in daily misfortunes, illness, witchcraft, poverty, and bad luck but also in concrete social problems.

The author asserts that the Holy Spirit, acting as guide and counselor, took over some of the functions of the ancestors. The result is leading to a contextualized, or inculturated, African theology. Christianity is attaining African expression as it explores the balance in the relationship between the work of Christ, the Holy Spirit, and the churches’ leadership. We are witnessing “stages on the way to final conversion, a goal that western Christianity itself has probably not yet attained” (p. 233). In the context of being “sister” churches to those of southern Africa, we in the West will find a study like this to be priceless.

—J. G. Donders, M.Afr.

J. G. Donders, M.Afr., a citizen of the Netherlands, is presently Finian Kerwin OFM Chair of Mission Studies at Washington Theological Union, Washington, D.C. From 1972 to 1984 he was professor of philosophy and religious studies at the State University of Nairobi, Kenya.

Day of Devastation, Day of Contentment: The History of the Sudanese Church Across 2,000 Years.


This book is the tenth and final publication in the Faith in Sudan series, and it makes a fitting climax to a series that has already become greatly valued by Sudanese Christians and their friends across the world. Day of Devastation, Day of Contentment offers a comprehensive ecumenical history of the Sudanese church, starting with the faith of the early Nubian Christians and moving through to the current experience of Sudanese Christians in the continuing situation of civil war.

The three authors were well qualified to undertake this complex and scholarly task. Roland Werner has studied a number of Sudanese languages, and both William Anderson and Andrew Wheeler have worked closely with the Sudanese churches in the field of theological education.

The years 1964–72 are highlighted as marking a particularly significant period in the history of both church and state. When foreign missionaries were expelled from Sudan in 1964, many outside observers feared that the expulsion would seriously weaken the Christian community, as the young Sudanese churches were thrown abruptly on their own resources. In the event, Sudanese Christians took up the responsibilities of leadership, the churches grew, and a truly Sudanese church emerged. The continuing political implications of this development, as successive governments in Khartoum try to create a unified national identity through the twin policies of Arabization and Islamization, are brought to our attention.

For Sudanese living in the chaos and suffering of civil war, this book offers a framework for understanding more clearly how God has worked through their community over the years. It may also help Sudanese and others to a deeper understanding of the current complexities and to see where the paths to peace may lie. For all those who love Sudan this book provides fascinating and essential reading. —Diana Witts

Diana Witts is the recently retired General Secretary of the Church Mission Society, London.

The Church Mission Society and World Christianity, 1799–1999.


The Church Mission Society (CMS) was founded in 1799 as the evangelical alternative to the (High Church Anglican) Society for the Propagation of the Gospel. By 1850 the CMS had become the largest and most influential British mission.
CMS's preeminence was assured in the nineteenth century by the leadership of Henry Venn from 1841 to 1872. In the twentieth century Max Warren, CMS general secretary (1942–63), played a similarly influential role.

This book consists of twelve studies of key themes from CMS’s two centuries of work. Kevin Ward considers how the concept of historiography has changed as reflected in the official CMS histories. Paul Jenkins recounts the important cooperation between CMS and several German missionary societies up to 1850. Joelyn Murray and Guli Francis-Dehqani study the changing strategic role of women. Kenneth Cragg argues that mission was the educator of the missionary. The genius of Henry Venn’s thought is explored in depth by Peter Williams. Allan Davidson and Lamin Sanneh critically analyze the deleterious impact of missionary domination in New Zealand and West Africa in the nineteenth century, which lingered throughout much of the next century. Geoffrey Oddie and John Karanja analyze the interplay between indigenous culture and Christian faith and how cultural differences shape patterns of conversion.

By the middle of the twentieth century it was evident that one of the dominant issues would be the relationship between religious faiths. Graham Kings examines the developing theological perspectives of Max Warren and John V. Taylor. Finally, John Clark traces the important policy and structural changes CMS has undergone over the past generation as it has reoriented itself to include mission to Great Britain.

The long and rich CMS tradition is a source of continuing insight and challenge from which all can benefit. This substantial volume provides authoritative access.

—Wilbert R. Shenk

Wilbert R. Shenk, a contributing editor, is professor of mission history and contemporary culture, Fuller Theological Seminary, Pasadena, California. He served in Indonesia 1955–59 and was a missions administrator 1965–90.

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Proelytization and Communal Self-Determination in Africa.


This is the third title published in the series Religion and Human Rights, a joint venture of the Law and Religion Program of Emory University (Atlanta) School of Law and Orbis Books. The previous two titles focused on eastern Europe and Latin America. Taken together, the three studies provide evidence that “the relationship between religion and human rights is both problematic and unavoidable in all parts of the world” (p. vii, Series Preface).

The issues of proselytization and communal self-determination in Africa are examined in eleven chapters, preceded by an introduction by the editor, Abdullahi Ahmed An-Na’im, professor of law and fellow of the Law and Religion Program at Emory University. The contents of the chapters range from theoretical considerations to political, legal, and religious aspects of proselytization. Case studies deal with the Democratic Republic of the Congo, the Sudan, Mali, Nigeria and Ghana, Kenya, and Algeria. Authors include J. Paul Martin, Harry Winter, Farid Esack, Lamin Sanneh, Francis M. Deng, Benjamin F. Soares, Rosalind I. J. Hackett, Hannah W. Kinoti, and Chabha Bouslimani. They are to be commended for choosing to contribute to “a more nuanced and enhanced understanding of
the complexity of proselytization in the present African context” (p. 23).

This book has the usual problems associated with multiauthored works. There does not seem to be, for example, agreement on the definition of proselytization. For An-Na’im “proselytization is by definition offensive and hegemonic” (p. 19; see also p. 6), while J. Paul Martin and Harry Winter propose “a more neutral and more descriptive” definition as; “witness with a view to recruiting” (p. 39; see also p. 30). An-Na’im’s view of proselytization explains his suggestion that the state should be the “mediator of competing claims of proselytizers” and “protector of the interests of the target groups” (p. 13). Can this role really be expected of most states in Africa, when some of them, like Sudan, carry out religious proselytization by coercive means (pp. 222–23)? Despite having no answers to such important questions, Proselytization and Communal Self-Determination in Africa is a significant contribution.

---Tite Tiénot

Tite Tiénot, a contributing editor, is Professor of Theology of Mission at Trinity Evangelical Divinity School, Deerfield, Illinois, where he is also Chair of the Mission and Evangelism Department.

Nothing but Christ: Rufus Anderson and the Ideology of Protestant Foreign Missions.


This book challenges the preoccupation of previous students of Rufus Anderson (1796–1880) with his ideas, and with “the false dichotomy of ‘civilization’ versus Christianization” (p. 163) in missionary thought. Paul William Harris, professor of history and department chair at Moorhead State University in Moorhead, Minnesota, approaches Anderson by focusing on the contexts and consequences of missionary policies and practices. He examines important developments in the missions of the American Board of Commissioners for Foreign Missions in Hawaii, Turkey, South India, and Sri Lanka, including Anderson’s controversial deputation of 1854. In the process he provides a wealth of previously unpublished information about Anderson’s activities. Harris’s portrait of Anderson directly challenges what he sees as the overly positive picture of Anderson as a pioneering cultural relativist. Harris asserts that those involved in missions should be judged not on their intentions but “on the usefulness of what they had to offer for meeting the needs and aspirations of their indigenous clients” (p. 14). He is most interested in the external social, economic, and political factors that shaped missionary policies. Anderson and others are taken to task for failing to understand the nature of social movements, advocating indigenous leadership but “suppressing indigenous aspirations,” creating grand theories to justify practical necessities, and not questioning “the sanctity of all those aspects of their culture that they chose to export” (p. 163).

Readers familiar with Anderson may feel that his thought and the nature of his role in the American Board are unduly neglected, that the religious aspect of missions is too easily dismissed, and that some of the book’s large revisionist conclusions are inadequately supported. Harris’s approach seems, in its own way, as one-sided as the one he rejects. Nevertheless, we are indebted to Harris
Gendered Missions: Women and Men in Missionary Discourse and Practice.


Gendered Missions is a collection of case studies focusing on relations between women and men in different European missions during the colonial period (late nineteenth and early twentieth centuries). Among the missions studied are Dutch Reformed, English Anglicans, Swiss Pietists, Norwegian Lutherans, and a Roman Catholic mission originating in Germany. Mission fields under observation are West Africa, East Africa, New Guinea, and Sumatra, as well as the home efforts of women in England and Norway.

The essays attempt to show how gender relationships changed as they were affected by sociocultural conditions on the home front and the challenges of the mission experience in the wider colonial context overseas. Several threads run through the seven essays. One is the observation that the missionary movement provided opportunities for professional development that women of the period did not have at home. Yet, while the missionary experience opened new possibilities to women and blurred traditional boundaries between the sexes, women missionaries remained under the domination of their male colleagues. In spite of growing numbers and acknowledged contributions, they continued to be underrepresented in administration and on policy-making boards.

Several of the essays point out interesting contradictions, one being the observation that women, as well as men, acted “paternally” in regards to national believers, in keeping with the general colonial ethos. The focus of Gendered Missions is clearly on gender rather than on mission. Yet the book makes a valuable contribution to an understanding of mission history and the changing roles and contributions of women in mission. Essayists include anthropologists, sociologists, and a historian. Editor Mary Taylor Huber is senior scholar at the Carnegie Foundation for the Advancement of Teaching, and Nancy C. Lutkehaus is associate professor of anthropology at the University of Southern California.

—Nancy Thomas

Nancy Thomas, along with her husband, directs a masters-in-mission program for Latin Americans at the Universidad Evangélica Boliviana in Santa Cruz, Bolivia.


On the occasion of the seventieth birthday of Peter Beyerhaus, the eminent and controversial missiologist from Tübingen, this voluminous Festschrift has been published. The title, although of biblical origin, is obviously taken as a critical response to Paul Knitter's No Other Name? The omission of the question mark indicates not only the focus of the volume but also the theological concern of Peter Beyerhaus. The editor points out three major areas that have been of importance for Beyerhaus throughout his life: Christian mission, Christian witness to other religions, and the struggle for the validity of the Bible and creeds in the churches worldwide. The book has four major parts, one on the person and work of Peter Beyerhaus, including an article by himself on his missiological pilgrimage, the other three on the problem of syncretism. Most of the chapters are contributed by theological friends and disciples of Beyerhaus, who point out the uniqueness of Jesus Christ in interreligious dialogue and the danger of syncretism (most of the time without clarifying syncretism adequately).

At least three chapters display a wider outlook. The late Hans-Werner Gensichen discusses opportunities and temptations of interreligious dialogue and opts for a relational approach to dialogue and a dialectical approach to mission. Theo Sundermeier emphasizes the need to differentiate between syncretism as a descriptive term and its theological use. He convincingly argues that calling something syncretistic may give us as much information about the person doing the labeling as about the object of labeling. Reinhard Hummel argues for a differentiated approach to syncretism and suggests using the term only for religious groups that consider themselves syncretistic.

The book is informative about current controversial issues of interreligious dialogue but clearly favors an apologetic and exclusive approach.

Andreas Nehring

Andreas Nehring is Assistant Lecturer at Augustana-Hochschule in Neuendettelsau, Germany. He taught religious studies at Gurukul Lutheran Theological College and Research Institute in Chennai, India, from 1993 to 1996.

Can Evangelicals Learn from World Religions? Jesus, Revelation, and Religious Traditions.


Gerald McDermott, associate professor of religion and philosophy at Roanoke College in Virginia, specifically asks whether Christian faith can learn from Buddhism, Confucianism, Daoism, and Islam. He is convinced that there are aspects of national heritage, religious traditions, and systems of thought that one can appreciate. Religions can confirm important biblical content—not that

The Dialectical Development of Doctrine

A Methodological Proposal

by Charles Dickinson

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If Christianity—including Christian faith and theology—is to avoid becoming totally out of touch with the world—a museum piece at best, a force of baleful reaction at worst—it must constantly update itself by constant interaction, dialogue, dialectic with all the important intellectual currents, movements, disciplines of today. In the process, it must not lose its soul, or else it becomes useless. But, as Friedrich Schleiermacher said, it must open its windows to the world, lest it become irrelevant or even harmful.

Historians and theologians have traced the development of Christian doctrine, and even offered theories to explain it. On the other hand, various observers of the church in the world—perhaps most notoriously Max Weber—have interpreted how Christianity and the world have, for better or for worse, reacted upon one another. But going beyond such works, The Dialectical Development of Doctrine combines the two themes by proposing a necessary two-way dialectic between theology and the world, a dialectic absolutely essential to the healthy growth and development of both our faith and our understanding of the world, as well as of the culture which we continue to create and will bequeath to our children.
Announcement of Tenure Track Position in Missiology

Asbury Theological Seminary's E. Stanley Jones School of World Mission and Evangelism announces a tenure track opening for fall of 2002, for a missiologist with strengths in leadership development. Ph.D. required, with preference given to candidates with cross-cultural experience, and strengths in missiological anthropology and/or other cognate fields within the discipline of missiology. Rank and salary dependent on applicant’s experience and publications. Primary responsibilities include teaching and mentoring doctoral students. Asbury Theological Seminary is within the Wesleyan-Arminian theological tradition and, within our confessional ethos, is an affirmative action employer. Interested persons should apply by November 1, 2001. Send letter of inquiry and curriculum vita to:

Darrell Whiteman, Chair
Leadership Development Search Committee
E. Stanley Jones School of World Mission and Evangelism
Asbury Theological Seminary
204 N. Lexington Avenue
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LIFE AND DEATH MATTERS:
THE PRACTICE OF INCULTURATION IN AFRICA
Anthony J. Gittins (ed.)
Studia Instituti Missiologici 72
Steyler Verlag, Nettetal, Germany, 2000

Life and Death Matters brings together nine case studies on inculturation from various parts of Africa. The book is offered as a text for theology students working on issues of ethno-theology or liturgical studies, as well as to anyone taking contextualization and inculturation seriously at a practical level. Its purpose is not to replicate the excellent theoretical work that focuses on the nature of inculturation/contextualization or the construction of local theologies. Rather, it attempts to show what is actually being done, to indicate some of the practical issues and problems, and to demonstrate that Christian theology can and must engage with the lives of actual people: it is a matter of life and death.

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Christians strive. But vital unity and the all that harmony, like perfection, is an ideal, an abstraction toward which however richly varied local histories, stories are seen as imperative. Local universality of Trinitarian monotheism, traditions and local faiths are.

Melanesia is one of the most Christianized regions in the non-Western world, but it has not always been that way. Today the struggle is to enable Christianity to break free of its Western captivity and become contextualized in Melanesia, where exists the greatest linguistic and cultural diversity in the world. It was with great anticipation that I began reading this book, but the title turned out to be misleading. It is more about the Catholic Church and the Missionaries of the Sacred Heart in Papua New Guinea, who presently teaches in the history department of the University of Papua New Guinea and is the ecumenical officer for the Catholic Bishops' Conference of Papua New Guinea and is the ecumenical officer for the Catholic Bishops' Conference of Papua New Guinea and the Solomon Islands. To his reflections he brings training in biblical studies and interests in anthropology and art, and this combination of gifts and experience is what contributes most to this study.

This book is important grist for contextualization mills as Aerts attempts to give us a Melanesian perspective on so many aspects of Christian faith. He begins with the Old Testament as seen through Melanesian eyes, demonstrating why the Old Testament so naturally resonates with Melanesian beliefs, worldviews, and myths. Aerts does a thorough job of looking at Melanesian art in terms of its relationship to traditional religion and then discusses how these various art forms have been used to express Christian faith. The book is enriched by forty-seven photos of Melanesian art and architecture, demonstrating how these motifs have been incorporated into the life of many churches.

The Catholic Church, like other missions, bought into the notion of modernization and progress as the best route to development, and so the Catholic Church's contribution to this effort is outlined. Localizing the clergy has been a struggle for the Catholic Church, but Aerts documents the efforts to do so. From a dozen or so national priests a generation ago, today we note that there are over two hundred.

Aerts concludes his book with a very detailed and important study of the theological vocabulary now found in Tok Pisin, the lingua franca of Papua New Guinea. It is here that we see great potential for the contextualization of Christianity in Melanesia.

The Arabian Mission's Story: In Search of Abraham's Other Son.


This must be reading for anyone interested in the story of why the Reformed Church in America sent mission personnel to the Middle East, specifically to the Arabian Gulf, Oman, Bahrain, Kuwait, and Iraq (though not to Lebanon or Egypt). Here is the story of their search for Abraham's other son: why they went, what happened when they got there, the failures and successes of what they did, and the ongoing saga. Scudder does a masterful job of illuminating these diverse landscapes by weaving together a story that covers more than 100 years and several locations with many characters moving back and forth, all of them involved in different kinds of ministry.

The book taps into resources, both written and oral, that were painstakingly collected, first by Ed Luidens, who began this history but died before it was finished, and then by Scudder, who was handed the task and continued the research. It was a good choice. Having grown up in Kuwait, Scudder writes from a vantage point that is quite personal but always insightful, intriguing, honest, and informative. The result is a great deal of new information that provides fascinating stories of personal sacrifice and conviction—humanized by failures of spirit and personal idiosyncrasies—yet somehow always ennobled by the call of Christ to preach, teach, and heal.

"The mandate I have," writes Scudder, "requires that I be rigorous with facts and as thorough as possible. It is not the purpose of this book to promote the Arabian Mission. It is intended to be a history that will allow the record of that mission to stand on its own merits." He reasons that if "we cannot speak openly about ourselves then adversaries will take note and portray us as though they knew us better than we know ourselves" (p. xxii).

At the end, after eight chapters of skillfully woven factual history, warts and
Harold Vogelaar spent more than twenty-five years in church work in the Middle East, first in Bahrain, then in Oman, and finally in Cairo, Egypt, where he taught on the faculty of the Evangelical Theological Seminary and served as liaison for the Middle East Council of Churches. He is now Professor in Global Mission and World Religions at the Lutheran School of Theology in Chicago.

Robert E. Speer: Prophet of the American Church.


A long-standing lacuna in the history of North American Protestant missions has been the lack of a biography of Robert E. Speer. By any reckoning, Speer was the foremost North American missions leader during the first half of the twentieth century. Speer himself is largely to blame for this lack, since he forbade the writing of his biography. John F. Piper, professor of history and dean of Lycoming College, Williamsport, Pennsylvania, has devoted many years to the researching and writing of this epic study.

Speer (1867–1947) was born to a devout Presbyterian couple and raised in comfortable circumstances in Huntingdon, Pennsylvania. As a student at Princeton University, he joined the budding Student Volunteer Movement in 1887. While studying at Princeton Seminary in preparation for missionary service, Speer was tapped by the Presbyterian Board of Foreign Missions in 1893 to serve on its administrative staff. Within a few years he had become the secretary of the board, a role in which he served for forty-six years.

A man of prodigious energy and extraordinary talents, Speer presents the biographer with a daunting challenge. Speer wrote more than sixty books, dozens of pamphlets, and thousands of letters and memoranda. A gifted speaker, he preached and lectured scores of times each year. Always he left a paper trail. Piper wisely chose to organize the biography around major themes: Speer’s formation, character, and family; his role as missionary statesman; his service as “American churchman”; and retirement—all presented in fourteen chapters. Among Speer’s manifold services to the cause of missions was to retrieve the thought of Rufus Anderson and apply it to the twentieth-century missionary situation. We now are in John Piper’s debt for retrieving the largely forgotten legacy of Robert E. Speer and presenting it compellingly.

—Wilbert R. Shenk

Wilbert R. Shenk, a contributing editor, is Professor of Mission History and Contemporary Culture, Fuller Theological Seminary, Pasadena, California. He served in Indonesia 1955–59 and was a missions administrator 1965–90.


This voluminous study, written by Josef Alt, the director of the historical section of the generalate of the Divine Word Missionaries in Rome, is the third biography of Arnold Janssen (1837-1909), the founder of the Society of the Divine Word. Herman Fischer, S.V.D., wrote the first one in 1919, and his work is still of great value, as it was written shortly after the death of the founder. Fritz Bornemann wrote the second biography in 1969 and tried, in obedience to the Second Vatican Council, to reformulate the charisma of the founder in the light of the new situation. Thirty years later, Josef Alt presents us with a biography with a more detailed approach to the historical situation and to Janssen's charisma.

Giving us a kind of chronological reader and quoting extensively from archival holdings (prior to the present book Alt’s research resulted in three volumes of Janssen’s letters), the author helps us know the mind of Janssen and his contemporaries. Janssen was a man of a profound Trinitarian spirituality. He traveled often—starting from his general house at Steyl, the Netherlands—to explore the possibility of new foundations in Germany, Austria, France, and Luxembourg. Either through personal visits or by means of a constant exchange of letters, Janssen kept good relations with the ecclesiastical and civil authorities to prepare for new work in Europe, Africa, Asia, and America. He took the advice of his own counselors and saw to it that his followers were well prepared for the religious life and for their task in a worldwide apostolic activity. We come to understand why Janssen’s society became one of the most successful among the many that originated during the nineteenth century. So far the advantages of this biography.

The disadvantage is twofold: the reading of this excellent study is tiresome; the reader is not helped by periodic summaries or by the recapitulation at the end of the work. All the same, Alt is to be praised for giving us what is called in Germany a Fundgrube, a treasure-house of sources enabling the reader to enter deeply into Janssen’s mind.

—Arnulf Camps, O.F.M.

Arnulf Camps is Professor Emeritus in Missiology of the Catholic University of Nijmegen, the Netherlands. He taught missiology, Islamology, and church history at the Regional Seminar in Karachi, Pakistan, from 1957 to 1961.


I congratulate John Berthrong on the clarion call in this book to respect and honor all the world’s religions and their adherents. The age of disrespect and bigotry is over—or it should be. Berthrong compares the world’s religions to a deli with cuisine from many different cooking traditions. The comparison is apt and suggestive. He deals with the many issues that arise in such a deli: intermarriage, religious meditation, the question of truth, ecology, and whether such a deli will work. He provides us with many valuable insights.

However, I raise a few questions. First, the unkind words about Southern Baptists in the Preface are out of harmony with the call for gentility and respect. Second, the emphasis on change tends to overlook the importance of permanence in order to make change meaningful. The Pythagorean theorem, gravitation, and $2 + 2 = 4$ do not change. Neither do certain moral and ethical principles, whatever the religion. Some of the deli may not be edible for some or may cause indigestion. Certainly the term “deli” rejects the claim of some religious pluralists that all the major religions are essentially the same.

Third, Berthrong’s title has problems. If the word “divine” refers to an impersonal reality, as it seems to—“divine reality itself” (p. xviii)—then it poses a problem for those who believe in a personal deity. Would not the title “Religious Deli” be better? Actually, the book seems to deal more with the human aspects of religions than the divine aspects.

Fourth, how is the whole discussion related to life? The most important thing in religion is not the delicious cuisine we eat but what the cuisine does to and for our living. Does the cuisine simply set forth good standards and admonish us to live by them? Or does it give us a new power within through a personal relationship with God that transforms and enables us through the grace of God to find victory in life and thus to live in peace and harmony with all persons on the globe? For the Christian this power comes through a personal relationship with Jesus Christ.

—William M. Pickard, Jr.

William M. Pickard, Jr., is Chairman of the Religion and Philosophy Department, Huntington College, Montgomery, Alabama. From 1954 to 1970 he served as a missionary of the United Methodist Church in the Philippines, working in the pastorate, in general evangelism, and as professor at Union Theological Seminary near Manila.

Slave Missions and the Black Church in the Antebellum South.


The origins and tendencies of the black church have been the subject of several studies, and the findings of historians and sociologists have been immensely enriching. The significance of Cornelius’s work is that it is set within the area of missions. While there have been studies on aspects of overseas missions originating from the black church, little has been done on “slave missions” within the United States from an ecumenical perspective. Indeed, one essential feature of the black church is that it knows no denominational boundaries, and so this work is a timely
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Bible in Modern China: The Literary and Intellectual Impact.

Edited by Irene Eber, Sze-kar Wan, and Knut Walf, in collaboration with Roman Malek.

This interesting volume emerged from a 1996 conference at the Hebrew University of Jerusalem. Both conference and volume were largely the result of the energy and perseverance of Professor Irene Eber of the Hebrew University. The fifteen essays in the volume are by scholars from Europe, Israel, China, and the United States.

The overall aim of the volume is, within the historical context of Chinese-Christian contacts, to tell the story of "the introduction of Scripture, the biblical text, and the Chinese literary and intellectual appropriation of it" (p.14). This is basically a nineteenth- and twentieth-century story, although Nicolas S standard "translation of 1875 (E. J. Brill, 1999). A fuller development of Lewis Robinson's essay on the appropriation of biblical themes and terms in a surprisingly segment of twentieth-century literature is to be found in his earlier book, Double-Edged Sword (Hong Kong, 1986).

To me, other highlights of the volume were Lauren Pfister's essay on Ho Tsu Sheen, a nineteenth-century Hong Kong pastor, theologian, and Bible commentator; Sze-kar Wan's piece on the theological debate of the late 1930s between Wu Leichuan and T. C. Chao; and Professor Gong Liang's essay surveying the extensive publications in China since the late 1970s, including his own.

This is a varied set of essays, but very much worth the attention of scholars. A list of all the authors' institutional affiliations and a comprehensive bibliography would have been welcome. The index, which includes Chinese characters, is quite serviceable.

―Daniel H. Bays

Daniel H. Bays is Professor of History at the University of Kansas. During 2000-2001 he was Visiting Professor of History and Speliohof Distinguished Scholar in Residence, Calvin College, Grand Rapids, Michigan. He is editor of Christianity in China (Stanford, Calif., 1996).
François de Rougemont, S.J., Missionary in Ch’ang-shu (Chiang-nan): A Study of the Account Book (1674–1676) and the Elogium.


In this remarkable study, Noël Golvers of the Katholieke Hogeschool in Louvain, Belgium, examines the mission of the Belgian Jesuit François de Rougemont (1624–76), who served in the Yangtze delta city of Ch’ang-shu. Golvers’s primary source is Rougemont’s 230-page manuscript account book, a detailed record of the mission’s receipts and expenses over a period of about a year and a half. The account book also records Rougemont’s religious exercises, revealing his spiritual as well as material life. This volume includes the complete text of the account book, which was written in Latin with occasional words and phrases in Portuguese, Dutch, and romanized Chinese—along with an English translation. It also includes the Latin text of another of Golvers’s sources, a fellow missionary’s elegy for Rougemont, which drew from Rougemont’s now-lost correspondence.

In addition, Golvers provides seven chapters of commentaries, in almost 400 pages, based primarily on the account book. Golvers examines the geographical setting of the mission, Rougemont’s travels, his contacts with different groups in Chinese society, his pastoral work, various means of propagating Christianity, the material culture of the mission, and the mission’s finances. For students of missions, the chapters on the priestly life and the means of propagation and propaganda are particularly fascinating, detailing Rougemont’s pastoral work with the Chinese Christians under his care, his supervision of catechists and sodalities, his administration of the sacraments, and the books and pictures he used to propagate the faith. The chapters on the material culture and finances of the mission are a rich source of information on food, clothing, medicine, prices, and the cost of living in late seventeenth-century China. The glossaries and the analysis of Rougemont’s transcription system, by Adrianus Dudink, are useful to researchers. This work is an extraordinary achievement.

—Robert Entenmann

Robert Entenmann is Professor of History at St. Olaf College, Northfield, Minnesota.

The Bible in Cross-Cultural Perspective.


Social science findings and methods (e.g., participant observation, qualitative study) are widely used by missionaries. Yet social science and theology have sometimes been uneasy and uncomfortable allies. Polite conversation, intermittent deafness, serious disagreement—and some real dialogue and collaboration—have marked their relationship.

Jacob Loewen—Mennonite, missionary, Bible translator, linguist, and anthropologist—brings to this book a lifetime of experience, a measure of scholarship, and a compassionate heart. His anthropological, theological, and biblical synthesis and analysis is full of insight and helpful suggestion.

First, the author presents culture as the framework for, and formative influence on human lives, giving an overview (helpfully long on information, frustratingly short on dates) of the many cultures and periods covered by the biblical record. He then shapes the book around biblical topics, under three overarching cultural/anthropological themes: the universe, God and the sacred, and the significance of names. The book concludes with a section on the implications of cultural contexts for a changing world, looking at polygyny, changing ideas of God, and the spirit world. Two fine appendixes are provided: an annotated list of some pseudopepigrapha, and a detailed and technical treatment of the principles of translation of God’s name in European languages.

There is much of value. The discussion of ideas of God (pp. 83–115) and translation (pp. 187–99) are excellent. The book is important for translators and anyone committed to contextualization/inculturation of the Gospel. I teach a graduate course called “Form and Meaning in Bible and Culture,” for which this book will henceforth be required reading.


Anthony J. Gittins, C.S.Sp., is Bishop F. X. Ford Professor of Missiology, Catholic Theological Union, Chicago. After training in anthropology and linguistics, he served in Sierra Leone (1972–80). He has done research in the Trobriand Islands and Kiribati, among the Maasai of Tanzania, and among homeless women in Chicago, where he has taught since 1984.


For more than fifty years James K. Mathews has given leadership to the global mission endeavor of American Methodism. In this autobiography he gives a well-written account of his extraordinary career, first as a missionary in India, then as a mission board executive, and since 1960 as a bishop.

After graduating from Biblical Seminary in New York City in 1937, Mathews went to Boston University School of Theology for graduate study. During his first semester there he heard Bishop Azariah of Dornakal Diocese in South India preach at Trinity Episcopal Church on Boston’s Copley Square. The next day he applied for missionary service in India, and three months later he sailed for Bombay, having aborted his graduate program (years later he completed a Ph.D.)
An independent mission agency of evangelical Wesleyan tradition, with offices near Atlanta, Georgia, seeks a president to begin by January 1, 2002. To lead this mission agency with 140 missionaries in twenty-nine countries, this person will have a commitment to holistic mission and evangelism, executive administrative experience, and the ability to raise funds. Missionary experience is desirable.

Send letter of application with curriculum vitae/resume and names of three references by August 31 to:
Search Committee, P.O. Box 817,
Middlesboro, KY 40965.

Check the World Wide Web at http://www.msuum.org

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President
Mission Society for United Methodists

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A Kinter E. Akinade

Akinade E. Akinade, from Nigeria, received a PhD in ecumenical studies at Union Theological Seminary in New York and teaches world religions at High Point University, High Point, North Carolina.

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Peaceable Witness Among Muslims.


It is amazing to note that there are more Muslims than Episcopalians in America today. This reality presents a fundamental challenge to popular understandings of evangelism and proselytization. In Peaceable Witness Among Muslims Gordon D. Nickel presents new and exciting ways of sharing the Good News with Muslims. He advocates incorporating the Anabaptist peacemaking agenda in communicat ing the Gospel of peace to Muslims. The author makes a compelling case that the Anabaptist vision of peace, servanthood, love of enemy, and criticism of political power can positively affect Christian-Muslim relations. Nickel eschews any form of combative witness and affirms that it is possible for Christians to embrace Islamic values.

Nickel provides new ways of overcoming the crusading mentality that has afflicted so many Christians for centuries. Kosuke Koyama once remarked that Christians suffer from a "teacher's complex." Christians need to talk less and listen and learn more from other religious traditions. We need to avoid any form of pseudoevangelism or cultural imperialism. We must develop new means that will enable us to celebrate our religious diversity and appreciate unfamiliar perspectives. Such efforts are imperative in the global village we call home. This reader applauds the author's basic contention that sharing the Gospel involves friendship, dialogue, love, reconciliation, and peace. This book makes a worthy contribution to Christian-Muslim dialogue.

—Akinade E. Akinade

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The American Theological Library Association and the editors of the International Bulletin of Missionary Research (IBMR) are pleased to announce that the ATLAS website for archival reference and research is now operational. ATLAS is the first major digital journal project created for religion scholars, and the IBMR was one of the first fifty journals to be included in the project. Current IBMR subscribers may review back issues on line without additional cost. If you are interested in this service, e-mail the editors at IBMR@OMSC.org and ask to be assigned a password. For journals other than IBMR and for further details about the ATLAS project, visit http://publ.org/CERTR/ATLAS or contact

Chuck Slagle
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cslagle@atla.com

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September 10–14, 2001
How to Develop Church and Mission Archives. Martha Lund Smalley, Yale Divinity School Research Services Librarian, helps missionaries and church leaders preserve essential records. Eight sessions. $95

September 18–21
Key Issues for Missions in the New Millennium. Dr. Gerald H. Anderson, former OMSC director, explores major issues facing the missionary community, including the uniqueness of Jesus Christ and the role of interreligious dialogue. Co-sponsored by Wycliffe Bible Translators. Four morning sessions. $75

September 24–28
Nurturing and Educating Transcultural Kids. David Pollock and Janet Blomberg of Interaction help you help your children meet the challenges they face as third-culture persons. Cosponsored by Mission Society for United Methodists. Eight sessions. $95

October 1–5

October 15–19
The Eternal Word and Cultural Relativity. Dr. Charles R. Taber, OMSC Senior Mission Scholar and Professor Emeritus of World Mission and Evangelism, Emmanuel School of Religion, Johnson City, Tenn., examines the tension between divine absolutes and human limitations as it applies to effective communication of the Gospel. Co-sponsored by Maryknoll Mission Institute and Moravian Church World Mission. Eight sessions. $95

October 22–26
Shaping 21st Century Christianity: Life Stories of Leaders from Africa, Asia, and Latin America. Andrew F. Walls, Edinburgh University, employs biography to reveal the increasingly non-Western character of the world Christian community. Cosponsored by American Baptist International Ministries, InterVarsity Missions/Urbana, and Mennonite Board of Missions. Eight sessions. $95

October 29–November 2
Doing Oral History: Helping Christians Tell Their Own Story. Dr. Jean-Paul Wiest and Dr. Donna Bonner, Maryknoll Center for Mission Research and Study, share skills and techniques for documenting church and mission history. Co-sponsored by United Church/Disciples of Christ Common Global Ministries Board. Eight sessions. $95

November 5–9

November 12–16
Ethnic Conflict and the Gospel of Peace in Eastern Europe. Dr. Peter Kuzmic, Evangelical Seminary, Osijek, Croatia, and Gordon-Conwell Seminary, demonstrates the power of the Gospel in the context of social, political, and ethnic tension. Cosponsored by Mennonite Central Committee, World Evangelical Fellowship, World Relief Corporation, and World Vision International. Eight sessions. $95

November 26–30
Contextualizing Theology for Mission in Asia. Dr. Enoch Wan, Professor of Anthropology and Mission, Reformed Theological Seminary, Jackson, Miss., focuses on China as a case study in contextualizing the Gospel. Cosponsored by Calvary Baptist Church (New Haven). Eight sessions. $95

December 3–7
Advancing Mission on the Information Superhighway. Dr. Scott Moreau, Wheaton College Graduate School, shows how to get the most out of the worldwide web for mission research. Cosponsored by Billy Graham Center. Eight sessions. $95