

believe that the revival mindset has contributed to a depreciation of, even contempt for, the local congregation and its minister.

One complaint that is relevant not only for the book presently being reviewed but for many Presbyterian histories is that they often recount the events as a record of adjudication, splits, reunions, and heresy trials. These aspects are a part of Presbyterian history, but it should be remembered that the work of Presbyterianism includes missions and evangelism. The church is a worshiping church but it is also an evangelizing church. As noted above, both the Old and New Schools grew in number as their 1869 reunion approached, so *how* did both schools accomplish growth? Were congregations faithful to preach the Word and proclaim the gospel and extend the church? Was the growth due to covenant households raising covenant children? Did the church increase due to revivalistic means, or did the faithful minister preaching the Word see the fruit of God's grace in his congregation? Since the Old School prospered in numbers, it would seem that its concern for the Westminster Standards may have seen greater blessing than the more revival-oriented New School. If this is the case, what can present day Presbyterians learn from the Old School? It seems to this reviewer that Hart and Muether may not have been so gloomy if they had considered legitimate evangelism and growth along with their criticisms of revival and the influences of Evangelicalism. It is a shame that pastors who have labored in churches and enjoyed prosperous ministries are for the most part forgotten by Presbyterians because their stories have not been told. It may be a cynical comment, but if one wants to be remembered in Presbyterian history, then one should proclaim heresy and be tried in the denominational judicatories because it is the sure route to historical significance.

John Muether and Darryl Hart have provided a pleasant-reading, coherent, and informative narrative of the complex alphabet-soup of denominations that is the history of American Presbyterianism. The two are concerned for Presbyterians to realize that the worship, ecclesiology, and other aspects of church life must be defined by a confessional interpretation of the Bible and application of those principles in faithful service. This concern for the dignity and proper duty of the church is reflected in the book title, *Seeking a Better Country*, since the country sought is not a Christian or even a Presbyterian America, but rather a more Augustinian perspective, the heavenly land, the eternal city of God. Will the day come when Presbyterianism will be a forgotten curiosity of days gone by, or is there enough interest in recovering a scriptural, confessional, and grace-proclaiming Presbyterian Church? Hopefully, the authors' account of the American Presbyterian story will encourage contemporary Presbyterians to remember their heavenly hope as they work for a better and purer church.

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Martin I. Klauber and Scott M. Manetsch, eds., *The Great Commission: Evangelicals and the History of World Missions*. Nashville: Broadman & Holman, 2008. Pp. 228. \$14.99, paper.

It is seldom the case that volumes planned as "Festschriften"—indicators of the high regard for and even personal indebtedness felt towards the one honored by various

specialists—also have the appeal to reach a broad readership. Both of these objectives are admirably achieved in this notable volume of essays, presented at a 2006 conference on the occasion of the sixty-fifth birthday of Professor John D. Woodbridge of Trinity Evangelical Divinity School.

The reputation of John Woodbridge does not need any enhancing here; the contributors to his “Festschrift” properly recognize the contribution he has made in past decades in writing noteworthy material about the post-Reformation French Protestant tradition, the history of biblical criticism, and Christian biography. In this review, I propose to focus on the prospective utility of this collection of essays considered as a contribution to the available literature on the history of Christian missions. In a word, the release of *The Great Commission* is most timely.

Many (like the writer) will have found it difficult to spur students to read through the still-standard work of the late Stephen Neill, *A History of Christian Missions* (1964, 2d ed. 1986). Neill aimed at comprehensiveness, and seemed to deliver *something* about *everything* in mission history from the age of the Apostles to the time of writing. But on such a plan, Russian Orthodox missions to Siberia and the Aleutians received about equal coverage with Carey’s going to Serampore. It was all there across twenty centuries, but . . . Though Neill’s perspective was broadly evangelical, the standpoint was nevertheless post-colonial British. Neill’s own missionary sojourns in India and Africa meant that these continents received disproportionate coverage when compared to South America, where the colonial interests of Spain and Portugal had been at the forefront.

Since the publication of Neill, we have witnessed a proliferation of other works of mission history. These have been of two main types, which because distinct from Neill’s attempt at total coverage, have left his work still in print. On the one hand, Ruth Tucker’s *From Jerusalem to Irian Jaya* (1983, 2d ed. 2004) met the need for attention to missionary biography across twenty centuries; her preponderant interest was nevertheless in the colonial period and beyond. On the other hand, we have witnessed a profusion of in-depth mission studies focused both on particular eras and regions of the world (typified by the excellent *Studies in the History of Christian Missions* volumes edited by Brian Stanley and R. E. Frykenberg and published by Eerdmans) and upon issues inherent in mission history (typified by the excellent volumes of Andrew Walls, e.g., *The Missionary Movement in Christian History* [1996], and of David Bosch, e.g., *Transforming Mission* [1991]). But for all this profusion of literature, reflective of a massive expansion of interest in this field, many will feel that we still lack that “first book” which, when placed into the hands of a curious reader, will leave him or her wishing to go farther.

It is the great strength of *The Great Commission* that, taking impressive cognizance of this profusion of mission research of the last decades, it presents the mission history of the last half-millennium in a form assimilable by upper division undergraduates. Whereas the standard volume of Neill viewed the global expansion of Christianity from a decidedly European and late colonial standpoint, *The Great Commission* has an understandable interest in how the missionary mandate was pursued (for good or ill) within and from the Americas. Particularly of note in this respect are the admirable chapters of Jon Hinkson, “Missions Among Puritans and Pietists,” and Bradley Gundlach, “Early American Missions from the Revolution to the Civil War.” Particularly the first of these goes far to show how deficient was Neill’s treatment of pre-Great Awakening Protestant

missions. Further, whereas Neill had been content to rehearse the oft-told tale of meager Protestant missionary interest in the age of Reformation, Glenn Sunshine's chapter, "Protestant Missions in the Sixteenth Century" serves the interests of balance well by pointing out that initially early Protestant regions, because landlocked, had neither access to the sea nor any share in the building of seaborne empires. Their early missionary focus was, for the time, "home" mission. The well-crafted chapter of Timothy George, "Evangelical Revival and Missionary Awakening," helpfully draws attention to the ways in which eighteenth-century missionary effort stood on the shoulders of earlier efforts.

Most striking of all is the fact that *The Great Commission* has chapters on mission in Latin America and Africa written by J. Daniel Salinas and Tite Tiénou, scholars native to the regions they describe. In a way very much in keeping with the emphases introduced by Andrew Walls, there is a happy emphasis on the indigenous missionary movements within the various cultures of these continents. Their point is not that western missionaries were never needed, but that, they having introduced the gospel into receptor cultures, the real "legwork" of spreading and contextualizing the Christian message was and is largely the work of nationals.

But as Neill's classic volume (still referred to regularly) had weaknesses, so, it must be admitted, has *The Great Commission*. While it is understandable that a volume sketching the progress of evangelical Protestant mission must confine itself to the last half-millennium, something is lost when, as in this volume, not even a single chapter is devoted to Catholic and Orthodox missionary labor in previous centuries. *The Great Commission*, in order to function as a major text, will need to be augmented by such material from other sources. I have noted Neill's preponderant interest in India and Africa; the present volume sadly gives only a single chapter to *all* of Asia. Finally, while it is the great strength of a multi-authored symposium such as this that its component parts are provided by persons with enhanced expertise, there is the downside of overlap of subject matter. For example, the New England missionary to the Indians, John Eliot, proves to be of interest to five contributors; William Carey, pioneer missionary to India, receives the attention of four. Total coherence, therefore, is more easily achieved by the single-author volume. Should this current volume go to a second edition, perhaps such concerns can be addressed. But all in all, *The Great Commission* is well researched, broad in its Protestant sympathies, and alert to the major issues at the forefront of today's mission history. I wish it a wide usefulness.

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