

**The Changing
FACE
of
American
Evangelicalism**

CALL FOR PAPERS

The *Institute for the Study of American Evangelicals* invites proposals for 8-10 \$2,500 awards to fund chapter-length essays that examine the changing face of American evangelicalism. We seek studies that address ethnic evangelicals, particularly those whose ranks have swelled since 1976, and how they:

- Understand evangelicalism
- Relate to American evangelicalism
- Address cultural, political, theological, and social issues

Our larger interest is to explore ways in which the globalization of American evangelicalism promises to influence what American evangelicalism is. Proposals from junior and senior scholars inside and outside the academy and insights from various disciplines are welcome.

Proposals should include a c.v., and a two-to-three page proposal. Include contact information for two people who can recommend the proposed work. **Deadline: September 1, 2004.** Awards will be announced on September 30, 2004. Work should be completed by July 1, 2005. Address proposals and inquiries to ISAE, Wheaton College, Wheaton, IL 60187; 630-752-5437

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"national" perspectives and those confined to the history of particular colonial localities, scholars have increasingly tried to take account of the transnational, international, or global circumstances shaping the imperial experience. In reaction against the dominant secular paradigms of that empire's historiography, attention has been given to the importance of religion for empire, particularly in the forms of overseas missionary enterprise and the Christian encounter with non-Christians. Finally, the manner in which colonial possessions and the processes of empire-building have shaped not only a distant colonial periphery but metropolitan Britain itself has become the focus of investigation.

Taking advantage of the rich literature on early nineteenth-century South Africa, and drawing on her own extensive research, Elizabeth Elbourne has combined these three perspectives in a wonderful study that will long remain an inescapable reference point for all students of the changing relations between Christianity and empire. A short review cannot do justice to its exceptional combination of scholarship, insight, and readability. Focusing on the Cape's Khoi people, the London Missionary Society, and its Kat River Settlement, Elbourne offers a narrative account of a tragic half-century encounter demonstrating "the incompatibility of settler colonialism and the hopes of a Christianized Khoekhoe

elite for economic and political parity with whites" (p. 4). She moves deftly between imperial politicians and officials, Cape settlers and colonial authorities, missionaries at home and in South Africa, humanitarian activists, and the Khoi themselves. Not only is the missionary role in imperial expansion analyzed, but the part played by Christianity itself in the subordination of the Khoi and San is penetratingly explored.

Demonstrating how all parties appropriated and defined Christianity in ways that would best serve their own individual interests, Elbourne argues for the key contribution of missions in legitimizing colonial empire for many people in Britain itself. She gently takes issue with the influential work of Jean and John Comaroff, arguing persuasively that Khoi agency and initiative were far greater than the Comaroffs allow. African understanding and diffusion of Christianity were sufficiently cogent and wide-ranging as to render talk of missionary control or dominance inappropriate. This outstanding book deserves the widest possible audience.

—Andrew Porter

Andrew Porter, Rhodes Professor of Imperial History at King's College in the University of London, has written Religion Versus Empire? British Protestant Missionaries and Overseas Expansion, 1700-1914 (Manchester Univ. Press, 2004).

**Christians Versus Muslims in
Modern Egypt: The Century-Long
Struggle for Coptic Equality.**

By S. S. Hasan. New York: Oxford Univ. Press, 2003. Pp. xiv, 320. \$45.

Through the lens of S. S. Hasan, a nominal Muslim Egyptian woman, the illuminating story of modern-day Christians in the context of a Middle Eastern culture unfolds. Writing as one no longer welcome in her country because of a "controversial" book she wrote on Israel, she provides us a comprehensive study of the recent revitalization of the Coptic Orthodox Church. Having been openly received by Coptic priests, monks, bishops, and the Coptic pope himself, she writes candidly in relating their stories. Her research focuses on Upper Egypt, where the majority of Copts come from middle- or lower-class backgrounds. Addressing the leadership of Pope Shenouda, she offers an insightful glimpse into the Coptic patriarchate. According to Hasan, the renewal of the Coptic Church was a

creative process of modernization in which the Sunday School Movement empowered the Copts, reminding them of their ethnicity, church traditions, saints, and martyrs.

The first section of the book is a helpful historical overview of Christian and Muslim Egypt. The second, the most important, focuses on understanding the channel through which the recent reformation came, the Sunday School Movement. Her fascinating description of the "warring founding fathers" of this movement lays the groundwork for understanding why and how the revitalized Coptic Church emerged as a political spokesperson, socioeconomic entrepreneur, and cultural agent for the politics of their identity both as a people and as a church within a Muslim majority

context. The final questions addressed concern democracy and empowerment of women in the church, issues still in their early development.

Hasan concentrates on the process of modernization in the Coptic Church. The spiritual motives and inspiration behind such a dramatic renewal are therefore not explored; instead, a systematic approach to transformation is suggested. The question of spiritual substance behind this Coptic reformation has yet to be studied.

Hasan's candid and well-researched work is an important contribution to understanding the church in today's Egypt, which continues under the threat of discrimination. In its scholarship and empathy, this book could represent a helpful step toward changing the title's words "Christians versus Muslims" to "Christians and Muslims" in modern Egypt.

—Paul-Gordon Chandler

Paul-Gordon Chandler, Rector of St. John's Anglican Church in Maadi/Cairo, Egypt, is the author of God's Global Mosaic (InterVarsity Press, 2000).

Creating Christian Indians: Native Clergy in the Presbyterian Church.

By Bonnie Sue Lewis. Norman: Univ. of Oklahoma Press, 2003. Pp. xix, 281. \$34.95.

Events of history—well documented or not—allow for varying interpretations. This is certainly true of the events described in *Creating Christian Indians*, by Bonnie Sue Lewis. The creative way that Nez Perce and Dakota pastors addressed themselves to ecclesial structure in this story of Presbyterian Native mission provides an intriguing glimpse into the challenges of the time. But even as I appreciate the success, in contrast to so many others, and even as I marvel at the resilience of these Native "men of God," questions come to mind. Did an indigenous expression of Christianity truly arise in these mission contexts? Did the Native leaders exercise authentic governance over the affairs of their ministry and their churches? Was the mission really successful? Lewis's work comes to the conclusion that it was. The evidence, however, suggests an alternate reading of events.

If numbers of ordained clergy alone were a substantive measure of an indigenized church and a successful mission, this truly is a result to be excited about. A significant number of men were ordained to the ministry. Their acceptance in the wider church as peers among equals, however, was, by the author's own

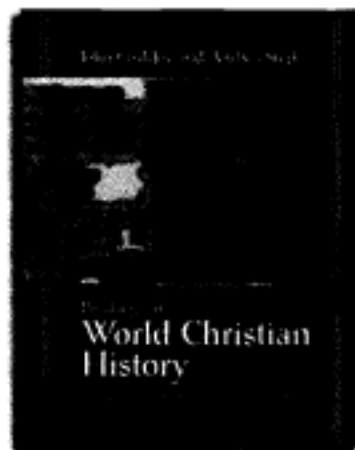
description, a struggle of epic proportion. Going around and not through Presbyterian policy, Native pastors frequently found ways to get things done, which only demonstrates Native ingenuity. But was it indigenous, or simply expedient. Was it "successful," or merely tolerated? This is not altogether clear. At a point in the narrative when Indian-initiated revival is co-opted by non-Native missionaries (paternalism abundantly evident!), we are left, once again, to question the author's claim.

In the end, Lewis leaves us to wonder at the present state of the Native church. How has historic mission left it to fare within the wider Presbyterian Church today? Overall, her presentation is helpful, the conclusion challengeable.

—Terry LeBlanc

Terry LeBlanc, a Mi'kmaq/Acadian who lives west of Edmonton, Alberta, Canada, presently serves as National Ministries Director for My People International, a ministry to Native North Americans. He has served in mission for over twenty-five years.

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