

Book Reviews

Al Staggs, *What Would Bonhoeffer Say?* (Eugene, Oregon: Wipf and Stock, 2018), 129 pages. ISBN: 978-1532671302.

This is a compelling book that deserves a wide audience, although I remain uncertain as to who might be its primary readership. As the title suggests, it explores what Dietrich Bonhoeffer might say in response to some contemporary religious and ethical challenges. The book then ought to appeal to Bonhoeffer scholars, although there may be little to surprise those already familiar with this literature. The selected discussions arise primarily out of the author's American context of Southern Baptist life and might attract those within that tradition, although Staggs is often critical of the denomination. Despite (or because of) this, the book also may interest the wider Baptist constituency. Finally, it contains much autobiographical detail that might be appreciated by those who attend the author's one-man play on Bonhoeffer. Indeed, Staggs affirms that the book is written as an accompaniment to the play, with the content arising out of recurring post-performance conversations.

An autobiographical preface situates Staggs's journey from theological conservatism to one influenced by Social Gospel advocates, Latin American liberationists as well as Bonhoeffer. It also heralds his critical alterity from Southern Baptists.

The book begins in earnest with a question often posed in his post-performance dialogues: 'How could the holocaust occur in a Christian nation like Germany?'. He quickly points the reader to parallel evils of slavery and segregation in the Bible Belt of the Southern States. He detects no ecclesial remorse for their complicity in these evils and this critique becomes his general thesis for the remainder of the book: contemporary American piety is a compromised witness in the face of pervasive injustice and Bonhoeffer shows the church how to mend her ways.

The following chapters address well-worn Bonhoeffer themes, such as the wealth of churches amidst economic injustice, the conflation of loyalty to nation and Church/Christ, and persistent racial prejudice. Perhaps there is not as much engagement with the wealth of Bonhoeffer scholarship as might have been expected, nor does the book reach far beyond its American context. But each chapter compellingly connects Bonhoeffer's works to the author's experiences of injustice and illustrates their challenge through some original poetic reflections. A particularly moving chapter grapples with theodicy and suffering – not only through Bonhoeffer's life and work, but

also by examining some deeply personal experiences of distress. Unsurprisingly, the book ends with a chapter on radical discipleship, which weaves together Bonhoeffer, Moltmann and Liberation theologians to challenge Western understandings of salvation and rethink the content of Christian witness in a world wounded and broken from injustice.

Staggs's book is a helpful Bonhoeffer primer for those who have attended the author's play, but it is more than an addendum to his performance and deserves to be read widely beyond that arena. It is a compelling application of Bonhoeffer's wisdom to contemporary issues and offers an inspirational guide to those seeking a discipleship that allows Christ to transform themselves, their church and the wider world.

Reviewed by Dr Craig Gardiner – tutor in Christian Doctrine at South Wales Baptist College in the UK.

Ian M. Randall, *A Christian Peace Experiment: The Bruderhof Community in Britain, 1933-1942* (Eugene, Oregon: Cascade Books, 2018), 241 pages. ISBN: 978-1532639982.

The Bruderhof, a movement in the Anabaptist tradition modelling communal life after the Hutterite example, emerged in Germany in the 1920s. Ian Randall's book observes the story of this 'peace experiment' as it unfolds at the time of the political upheaval of Nazi ideology, and leads the adherents of the movement to find their new 'home' in the Cotswold area of England, in 1936–1942. The community comprised different nationalities and grew to 316 inhabitants by 1940.

Literature on the Bruderhof usually tends to be written from a sociological angle. *A Christian Peace Experiment* explores the movement, with focus on the Cotswold phase, predominantly from an historical point of view, describing the theological and spiritual connections, which were surprisingly international and ecumenical. The Salvation Army, Pentecostal, Lutheran—and on a wider scale, Evangelical Alliance—influences, including those on the founder of the community, Eberhard Arnold, are discussed, along with inspiration derived from Hutterite tradition.

Based on a careful use of primary sources, the volume highlights two main areas of witness of the Cotswold community: the validity of a communal way of living, and the area of peace witness, together with social engagement. Both main topics were reflected in the publication *The Plough*,

established in 1937, which helped to fulfil the missional and connexional aims of the movement. It is illuminating to read that the movement's pacifist positions were rooted in wider cultural background, though Quaker and Anabaptist teachings of non-violence and sincere commitment to follow the example of Jesus Christ played a crucial role. Besides this, Randall's research offers the reader a glimpse into the everyday life of the community: the practice of hospitality; giving education to children; keeping 'rhythms of life', such as work, meals, conversations, celebrations, music and dancing.

The volume provides an analytical and honest account of the Cotswold community's relations with American Hutterites, which were far from straightforward. However, both external and internal struggles were part of the journey of discipleship. Seeking for 'peace' had two sides: choosing a way of non-violence in society and practising unity in the believers' community. When Britain entered the war against Nazi-Germany, the Bruderhof members met new challenges: they were suspected of being German spies and criticised for registration as conscientious objectors. Facing the dire prospect that their German members would have to leave the country, the whole community decided to move to Paraguay in 1940–1941. Although the 'Cotswold chapter' reached its end by 1942, it constituted a seminal stage in the Bruderhof history and self-identification, both in Britain and beyond.

Ian Randall has given a fascinating and thorough account of the Cotswold community, its commitment to following Christ and living together—in and despite difficulties. It is an eye-opening read not only for scholars, but for everyone interested in Christian discipleship, formation of religious identity and church and society relations in critical times.

**Reviewed by Dr Toivo Pilli – Director of Baptist Studies at IBTS Centre
Amsterdam.**

Dominic Erdozain (ed.), *The Dangerous God: Christianity and the Soviet Experiment* (DeKalb, Illinois: Northern Illinois University Press, 2017), 277 pages. ISBN: 978-0875807706.

The Dangerous God, edited by Dominic Erdozain, consists of eleven essays which focus on the multifaceted relations between Soviet atheistic powers and Russian Orthodox dissent. It is inspiring reading for everyone who wants to go beyond the widely known basic narrative of Russian religious resilience. Personal memoirs, combined with scholarly analysis, play their

part in the essays. Indeed, there are subjective aspects which are essential for the reader to approach the story with empathy. Dissident movement is not only a narrative of documents and court cases; it is also a narrative of human suffering, weaknesses and strengths, creative and costly efforts to renew vision for the church and society. The volume also demonstrates that poetry, during the Communist years, functioned as a form of resistance, being a treasury of values, and guiding society in its search for moral direction. A chapter on ‘samizdat’ poems, ‘which are important not for their discursive content, but for their symbolic power’, creatively expands usual patterns of historical method. Poetry provided a bridge to the transcendent and eternal.

The essays draw attention to a continuous emphasis by Soviet dissenting voices on religious freedom, freedom of conscience and human rights. Both religious dissidents and human rights activists used common language, and they inspired each other, even if many human rights champions were atheists. The book highlights that implementing human rights without religious freedoms is impossible: freedom of conscience and religious liberty are universal values—they should be granted for everyone, including those who might have views deviating from the established tradition. Many Orthodox dissidents argued for this, strengthening ecumenical links.

The Dangerous God embraces the complexity of church-state relations, including the slippery path of church leaders collaborating with existing powers and the government’s attempts to use religion for political goals. The volume is suitably completed with the final chapter, which deals with the interplay of religion and politics under the Putin and Medvedev administrations. In concluding this review, it seems relevant to ask: If religious dissent in the Soviet context was a prophetic voice within the church and in society, in what forms, if at all, is this heritage still present in Russia?

**Reviewed by Dr Toivo Pilli – Director of Baptist Studies at IBTS Centre
Amsterdam.**

Victor Lee Austin and Joel C. Daniel (eds.), *The Emerging Christian Minority*, Pro Ecclesia Series, vol. 8 (Eugene, Oregon: Cascade Books, 2019), 120 pages. ISBN: 978-1532631023.

The purpose of the Pro Ecclesia Series is to provide critical and ecumenical theological reflection on current ecclesial affairs. The present volume

discusses the changing role of the church in society. William Cavanaugh offers a critical reading of Candida Moss's (in)famous book *The Myth of Persecution* (2013) that caused some major turmoil when it was published. Cavanaugh, rather than merely re-doing a fair amount of criticism, discusses the book in light of the question of persecution: is it a good thing if the church is persecuted? He shows that Moss and the religious Catholic 'right' in the US actually share the same presumption about the relationship between church and state, namely that they go (and should go!) well together. Cavanaugh contests these claims, arguing that sometimes opposition and persecution are unavoidable consequences of having 'to choose between being Christian and being American' (p. 19). Paige Hochschild then continues with a reflection on Augustine's *De Civitate Dei* and the unifying role of the eucharist within the church as 'universal sacrifice' (p. 32). Being part of this community demands a way of living that extends divine justice to the world and corrects the idolatrous presumptions of secular states. A different angle on the issue is brought by David Novak, who explores the similarities and differences between Jews and Christians. He contests the Christian conquering attitude by stipulating the Jewish non-proselytising way of being a minority: studying Torah and keeping Torah. In a more sermon-like contribution, Kathryn Schifferdecker meditates on the meaning of hope in an enjoyable cross-reading of Psalm 1, Elijah at Mount Horeb, Job and her own experience at Mekane Yesus Seminary in Ethiopia. Though on its own a captivating read, one wonders what its particular contribution is to this volume. More on topic is Joseph Small's reissuing of the ninth chapter of his book *Flawed Church, Faithful God*, published in 2017. He reflects on Taylor's *Secular Age* and compares the condition of churches in North America with the witness of the church of the first centuries. Though making some apt observations, it would have benefitted from some ways of 'treatment' other than only diagnosis. In the last essay, Anton Vrame considers the minority status of the Orthodox Church in the context of the United States of America, and its desire to be great in order to be noted in Washington. Regrettably it only offers an historical overview, with hardly any reflection on the question at hand.

What seemed like a promising volume became a bit of a disappointment. The contributions contain overly extensive elaborations that, certainly with regard to the size of the book—only 120 pages—seem disproportionate, as it leaves little space to reflect on contemporary society. In the end, one cannot but conclude that, regardless of its clear focus, the disparity of the contributions does not keep the promise of the title. Moreover, it lacks a sufficient closing consideration by the editors. Here, the sparing lines of thought could be brought together and highlighted from the original question that inspired the book. This is once more regrettable, since

the theme of the book is timely, both with regard to the United States and to Europe.

Reviewed by Revd Dr Jan Martijn Abrahamse – tutor in Systematic Theology and Ethics at Ede Christian University of Applied Sciences and Baptist Seminary, Amsterdam.

Curtis W. Freeman, *Undomesticated Dissent: Democracy and the Public Virtue of Religious Nonconformity* (Waco, Texas: Baylor University Press, 2017), 288 pages. ISBN: 978-1481306881.

This book is an exercise in remembering that engages three classic texts of dissent: John Bunyan's *The Pilgrim's Progress*, Daniel Defoe's *Robinson Crusoe* and William Blake's *Jerusalem*. The author, Curtis Freeman, seeks to inspire his readers to engage in dissent that will bring transformation to the church and society. The book is divided into five sections: *Domesticating Dissent*, *Slumbering Dissent*, *Prosperous Dissent*, *Apocalyptic Dissent* and *Postapocalyptic Dissent*.

Under *Domesticating Dissent*, Freeman discusses the Dissenter Tradition and he argues that, though dissenters differed widely in theological outlook, they all shared a common bond as minorities who were first persecuted and later tolerated by the dominant majority in the established church.

Writing about *Slumbering Dissent*, Freeman uses the *Pilgrim's Progress* and other writings of John Bunyan to describe the dissent that cannot be domesticated. Like Christian and Faithful, dissenters are not presented as militant revolutionaries leading an army to inaugurate the reign of the saints, but their presence is dangerous to the social and economic order.

In the *Prosperous Dissent* section, Freeman walks his readers through the various Acts that were passed from 1661 to 1670 in order to silence dissenters after the execution of John James for calling Jesus Christ the King of England. Freeman uses Defoe's *Robinson Crusoe* to press home the basic principle that animated the desires and a familiar political-religious coalition that dissenters like Defoe negotiated in England.

Addressing *Apocalyptic Dissent*, Freeman uses William Blake's *Jerusalem* to describe a dissenting theology that did not need a community to sustain it, but an apocalyptic transformation of the mind. To Blake, 'the

church and state were no longer instruments of God's justice but servants of the beast, [...] and Jerusalem would have to be built anew' (p. 136).

In the final section, *Postapocalyptic Dissent*, Freeman mentions people like Thomas Weld and John Cotton, whose social vision of a new earth, unlike Blake's, had little room for dissent. He discusses the activities of Roger Williams, whose undomesticated dissent led the people of Rhode Island to obtain The Royal Charter of Rhode Island and Providence Plantation in 1663, which ensured religious liberty for all its residents.

Freeman, in this book, brings to the fore the fact that dissent is crucial to establishing democracy and essential in nurturing it. Buried deep in their full narrative of religion and resistance, Bunyan, Defoe and Blake together declare that dissent is not disloyalty, and that democracy depends on dissent.

I find the book important to me, as a Baptist who believes in religious freedom. It presents history, theology and polity together in a way that makes understanding of the subject easier. The presentation makes reading the book interesting and inspiring. I recommend it to anyone who wants to see the scripture interpreted in the contemporary situation to bring the realisation of the kingdom of God on earth.

Reviewed by Michael Sebastian Aidoo – Acting Dean for the School of Theology and Ministry at Ghana Baptist University College.

Andrew C. Thompson (ed.), *The Oxford History of Protestant Dissenting Traditions Volume II – The Long Eighteenth Century, c.1689-c.1828* (Oxford: Oxford University Press, 2018), 496 pages. ISBN: 978-0198702245.

This book is part two of a five-volume series with Timothy Larsen and Mark A. Noll as the general editors. They have been commissioned to complement the five-volume *Oxford History of Anglicanism* and they argue that there is something distinct about how Christianity developed in England after the Reformation. They claim that, according to a varied group of dissenters, this 'half-reformed' Church of England needed to be purified. This is the reason why dissenters distanced themselves from a state church, and several (dissenter) movements started, and grew rapidly in this period.

The book is an anthology with twenty contributors, each writing one chapter. The first part of the book deals with five main dissenter groups in England in the eighteenth century: Presbyterians, Congregationalists,

Baptists, Quakers and Methodists. The second part examines the dissenter traditions outside England: Ireland, Scotland, Wales and the American colonies. Part three focuses on revival and missionary societies, while the fourth section explores the context and political situation. In the last part of the book, the authors elaborate on the daily life of the congregations, highlighting theology, sermons, hymnody, education, the material culture and the emergent field of printing.

The chief advantage of organising the book in this way is that it gives the reader ample opportunity to select and read the parts that are most interesting and relevant for their specific context. In my view, the structure works well. However, in reading the book chronologically, as I did, I found some of the discussions to be a bit repetitive.

I read this book from the perspective of someone who is partly an outsider. I live in Scandinavia and my field of research is within the sociology of religion. That said, I value highly the important role held by history, and especially the dissenter traditions in England from which I, as a Baptist in Norway, have a strong heritage. Being part of a local Baptist church today, with state support and a harmonious relationship with both the state and the social majority, it is challenging to read how the first dissenters stood in opposition to both the state and majority church. In concluding this review, I am prompted to reflect on the sociological questions that emerge for me from reading this book, such as whether we have won or lost the battle they started.

Reviewed by Roald Zeiffert – PhD candidate, Norwegian School of Leadership and Theology, and Training Coordinator, European Baptist Federation Youth and Children Committee.

Stefan Paas, *Church Planting in the Secular West: Learning from the European Experience* (Grand Rapids, Michigan: William Eerdmans Publishing Company, 2016), 304 pages. ISBN: 978-0802873484.

This book is authored by a Dutch missiologist who expounds the biblical foundation for church planting, its historical perspective and current relevance in Western culture. He points to agricultural-organic images in the New Testament and laments that the Church has been excessively institutionalised over the centuries. Christendom in Europe created a territorial church for more than a thousand years (from the fourth century until the Reformation) by a symbiosis of church leaders with secular powers

and Christian mission began to mean an expansion of the European ecclesiastical system to new territories overseas. In reaction, some sectarian movements emerged (such as the Waldensians or the Hussites) that attempted to liberate Christianity from the chains of Christendom. The later Reformers—Luther, Calvin and the Anabaptists—shared this goal and were also viewed as heretics. The Anabaptists believed that Christendom was perverted, and they propagated the church of choice versus the traditional church of masses. The Baptists emerged in the seventeenth century in England with core beliefs of adult baptism, congregational governance, clear separation of church from state and a worldwide missionary drive. The Evangelicals—later heirs of the Reformation—tried to turn attention to multiplication of local congregations; as a result, church planting became a competition. These movements embodied the vigorous missionary zeal but were accused of ‘offensive activity’.

Twentieth-century projects such as DAWN or Fresh Expressions—attempts to develop a new kind of churches that fit the contemporary, secularised society—have not quite been successful. Paas strongly believes that the Church is God’s agent for the transformation of the world and can be most effective only when being a minority in a society; this idea becomes a leitmotif of the book. Moreover, he recognises the serious crisis of the inherited church and expresses hope that newly planted congregations will become a challenge to the existing churches as they are innovative, more energetic and grow faster than traditional churches. A better cooperation between traditional and fresh expressions would be desired. At the same time, Paas echoes the British scholar Stuart Murray that ‘church planting is not a panacea for a declining church’. The author is particularly critical of the Church Growth Theory developed in the twentieth century by McGavran for being too pragmatic and too rational, as it overemphasises numerical growth. Statistics also indicate that a majority of newcomers in growing churches consist of transfers and fewer non-churched people are becoming members of religious organisations than ever.

Western Europe is in a deep crisis of faith and, reflecting upon this, the author of this book finally poses the question: What kind of new churches should be planted? Paas answers this question himself: the Church for today must be informal and as simple as possible. He also notes that thousands of immigrant churches have been started in Western Europe, however they do not reach out to all Europeans. Paas praises the Anabaptists and Evangelicals for providing the moral conscience of European societies, whilst being a minority. Today a similar role is attempted by some sectarian groups that abruptly contest Christendom. However, this is a challenge for Western man who seeks an orientation in life by way of individualism and subjectivism

rather than external authority. The author aptly grasps this complex issue and is rather careful in offering solutions.

Reviewed by Daniel Trusiewicz – Mission Partnerships Coordinator, European Baptist Federation.

John S. Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology*, 2nd edn (Grand Rapids, Michigan: Kregel Academic, 2019), 398 pages. ISBN: 978-0825445118.

This work is an updated account, from a Southern Baptist ecclesiological perspective, by a theologian embedded in the practices and perspectives of this pre-eminent, North American denomination. Hammett offers a strong yet not uncritical understanding of inherited perspectives that he presents as indicative of baptist ecclesiology.

The strength of Hammett's work lies in his familiarity with the cultural and social mores that are expressed across the large and diverse, Southern Baptist constituency. Hammett is aware of weaknesses and patterns of decline that can be found in his constituency, in a church that may have lost both something of its depth of spirituality and in its level of social influence. In chapter five, for example, he issues a call for the church to return to a testimony of faithfulness, not least through applying meaningful church discipline within the congregations.

Hammett has a clear, theoretical perspective of what it means to own a baptist ecclesiology. This clarity reflects a methodology that builds on his understanding of Scriptural principles, leading to the formulation of the catholic, ecclesial model that he advocates. Of special value are Hammett's analysis of the challenges and pathologies that have come to affect the Southern Baptist constituency, within a North American context, and the recommendations he makes in confronting and dealing with these, pertinent to that context.

Hammett does not look to engage with other parts of the worldwide, baptist family which have formed differing or divergent emphases: his focus is upon the North American, Southern Baptist tradition. In this sense, this work should not be looked to for a study of comparative, baptist ecclesiology, or even as a universalising set of principles in constructing such an ecclesiology. The study is, rather, a self-critical reflection on Southern

Baptist perspectives on what it means to be both baptist and biblical. As such, it is a valuable work.

Is this a study in contemporary ecclesiology? An absence of engagement and conversation with alternative interpretations of biblical and baptist convictions would suggest that it is not. It is, however, a thorough advocacy of a perspective that looks to predicate, from a reading of Scripture, a model of church that spans across cultures and contexts, as illustrated in Hammett's advocacy of the writings of Mark Dever and 9Marks Ministries. Whether the model of church advocated has relevance beyond the North American context should not, however, be assumed or taken for granted.

Reviewed by Revd Dr Jim Purves – Mission and Ministry Advisor, Baptist Union of Scotland.

Michael W. Stroope, *Transcending Mission: The Eclipse of a Modern Tradition* (London: Apollos, IVP, 2017), 457 pages. ISBN: 978-1783595525.

In *Transcending Mission*, Michael Stroope—Professor in Christian Mission at Baylor University, USA and a practitioner with more than two decades of experience—gives a surprising and important assessment of mission. Mission is not, as we often suppose, a biblical and theological term that is still useful to the church as it faces the challenges of decline in the West or the opportunities of growth in the Global South. Stroope argues, instead, that mission is critically associated with modernity, with its proclivity for conquest and control. He claims, convincingly, that the affinities between mission and modernity are seen in the methods and idioms on which mission practice tends to draw, 'most clearly seen in the tendency to couple mission efforts with the language of business [...] and warfare' (p. 378).

In making this argument, the author observes that mission is a vague term, with a usage and pedigree that goes beyond the church into other enterprises, such as military, political, diplomatic and business. Stroope offers a timely critique of missional hermeneutics, insisting that using mission as a template to clarify and focus the diversity of the biblical message, ends up as a strategy that 'improperly controls interpretation' (p. 81). Stroope argues in detail that mission is not simply a dynamic translation for apostle, as it has its own content which distorts our views of Jesus, Paul, Church Fathers, Celtic Saints and Anabaptist leaders, if we read the term mission back onto them.

Stroope then traces in detail the development of the practice and terminology of mission, starting with Ignatius and the Jesuits, for whom mission was ‘particular activity of sending ecclesial agents to foreign lands’. He goes on to describe at length how, though Protestants were initially suspicious of this Catholic term, they embraced it and were decisive in shaping the Modern Missionary Movement, which grew up interacting with modernity and its practices of colonialism and capitalism.

After offering a detailed and compelling critique of mission as a modern tradition, Stroope proposes we recover the Church’s ‘ancient language that will enable a more vibrant and appropriate encounter between the church and the world’ (p. 348). He argues for a shift ‘away from mission as one-way deliverables to an authentic faith exchange that converts and transforms in both directions’ (p. 352). In the conclusion of the book, Stroope offers an all too brief sketch of a ‘Pilgrim Witness’, that he proposes could take the place of the Modern Missionary. This is an excellent book, proposing a radical thesis in a measured and detailed fashion.

Reviewed by Revd Mark Ord – Director of BMS World Mission, Birmingham, UK.

David W. Bebbington, *Baptists Through the Centuries: A History of a Global People*, 2nd edn (Waco, Texas: Baylor University Press, 2018), 315 pages. ISBN: 978-1602582040.

This book by David W. Bebbington is an even-handed and concise overview of Baptist history. Neither overwhelmingly encyclopaedic nor narrowly detailed, it covers early Baptist history as well as the more recent spread of Baptists around the globe. In this volume, the author discusses social changes, ideological movements, theological controversies, and other factors that have shaped Baptist identity.

The result of Bebbington’s arrangement of content into topical chapters such as *Anabaptists and Baptists*, *Baptists and Revival in the Eighteenth century*, *Women in Baptist Life*, *Baptists and Religious Liberty* and *The Global Spread of the Baptists* is a textbook-like synthesis of the research of others, organising the complex puzzle of Baptist history into an intelligible framework. *Baptists Through the Centuries* will be especially suitable as a textbook for a course on Baptist history. Professors may also find the self-contained chapters useful for assigning readings on specific

topics in Baptist history. Additionally, readers will appreciate how Bebbington concludes each chapter with a restatement of its main themes.

Bebbington is a member of the Royal Historical Society, a past president of the Ecclesiastical History Society, and the author of more than a dozen books. I have heard Bebbington speak and can confirm that his writing and speaking are similarly judicious and erudite. Bebbington's erudition does not, however, equal neutrality. For example, his fondness for Spurgeon's moderate Fullerite form of Calvinism and his disparagement of the Keswick movement as being influenced by Romanticism are present, though not off-putting. However, in chapter nine (*The Gospel and Race Among Baptists*), it seemed to me that Bebbington worked too hard to present Baptists as secondary achievers in the civil rights campaign, and not as oppressors. By contrast, in chapter twelve he was quite capable of criticising Baptists for their supposedly principled, but often self-serving, upholding of religious liberty.

I appreciated Bebbington's boldness in venturing into controversial territory, in chapter fifteen, concerning the contested question of Baptist identity today. His proposal of seven different streams feeding into Baptist identity (Liberal, Classical Evangelical, Premillennialist, Charismatic, Calvinist, Anabaptist, and High Church) will be especially relevant to those interested in how Baptist history continues to factor into questions of Baptist identity.

Overall, *Baptists Through the Centuries: A History of a Global People* is an outstanding and organised presentation of the broad sweep of Baptist history. This second edition includes three new chapters on Baptist developments in Latin America, Nigeria and Nagaland, making this already excellent resource even more up-to-date and useful to a wide readership.

Reviewed by Thomas Bergen – PhD researcher at IBTS Centre Amsterdam and sessional lecturer in theology at King's University in Edmonton, Alberta.