

readily available on the web sites suggested, they are not needed in print. However, their quantity can easily confuse the beginner. Perhaps a suggestion of starting with the *ATLA* for articles and edited books could allow the neophyte guided access to theological research on the web. In a similar vein, the removal of all style manuals seems to leave a gap for a beginner attempting to write her own first theological literature.

A more serious omission is the removal of entries of primary historical works available in English. For instance, Stewart excluded the *Ante-Nicene Fathers*, the *Nicene and Post-Nicene Fathers*, *Ancient Christian Writers*, and *Fathers of the Church* series in his section on the early church. There is a large learning curve when it comes to accessing primary literature. A “leg up” in this area can go a long way toward helping a new student of Christian history to become enamored with what is available rather than frustrated with not being able to find things.

The book is well edited, seemingly free of typos and misspellings. This is of vital importance in finding books and web sites. However, I did find one error that is probably irksome only to a few. In his chapter on Christian denominations, Stewart included the reference works of both the Seventh-day Adventists and the Church of God, Seventh-day under the heading Seventh-day Adventists rather than using a more general heading, possibly Sabbatarians.

David Stewart, thank you for this golden resource; it will be especially useful for the next few years when it includes the latest and best from every field of theology. Here's one reader who hopes that it will not be another quarter of a century before the next update.

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Sunquist, Scott W., ed. *A Dictionary of Asian Christianity*. Grand Rapids: Eerdmans, 2001. xlv + 937 pp. Hardcover, \$75.00.

Since its publication, *A Dictionary of Asian Christianity (DAC)* has quickly become a definitive work. As the first-ever basic reference work in its area, it fills a large void that for years has been a source of frustration for teachers and students of Asian Christian history. Scott Sunquist (editor), along with David Wu Chu Sing and John Chew Hiang Chea (associate editors), all professors at Trinity Theological College in Singapore, began the ambitious project in 1990 and completed the volume eleven years later. During its evolution, the project has become a historical event in itself. It involved an ecumenical group of nearly 500 scholars, church leaders, and missionaries from eighteen Asian countries, engendering unprecedented fellowship among Asian church historians.

The 1,260 articles of this epochal volume cover the history of Christianity in areas ranging from Pakistan to Japan and from Mongolia to Indonesia, covering important encounters with Asian political movements, cultural practices, indigenous religions, the roles of particular leaders, and large-scale developments in Asian Christianity during the past two millennia. Maps, cross-references, and bibliographies attached to longer articles enhance the usefulness of the volume.

The *DAC* is particularly strong on biographies and national Christian histories. The volume will make an excellent starting point for research on the spread of Christianity in China, Japan, Korea, and the Philippines. It also contains fine articles on various subjects that are important to Asian Christianity, such as colonialism, the ecumenical movement, ancestor worship, medical work, and Bible translations.

The volume is not without problems and weaknesses. First, the geographical delimitation based on “cultural and historical tests” has resulted in the exclusion of materials on post-seventh-century western Asia (xxiii). Russia is also excluded.

Strangely enough, the volume lacks an overview article on India, even though the world's second most populous nation lies within the delimited region. This is glaring, particularly when much smaller countries such as Brunei and Nepal are given overviews. Such omissions leave readers questioning the book's claim to cover the history of "Asian" Christianity. As it stands, the volume is primarily concerned with eastern and southeastern Asia.

A second weakness is the fact that treatment of various religious groups is quite uneven. Overall, the book seems to betray an evangelical and mainline Protestant bias over against Roman Catholicism and newer religious movements. For example, the book is deficient on the influence of Catholicism in India and the Philippines, even though it is the largest Christian group in both countries. The number of pages allotted to various denominations and movements is also uneven. The articles on Methodism and Anglicanism span eleven and nine pages, respectively, whereas the ones on Pentecostal, Presbyterian, and Reformed churches have just three pages each. The articles on Roman Catholics, Baptists, and Seventh-day Adventists are about six to seven pages long. The article on cults—written by the senior editor—places the Latter-day Saints, the Jehovah's Witnesses, and the Unification Church in this category without defining the term "cult." Neither the Latter-day Saints nor the Jehovah's Witnesses are treated in their own articles, but the Unification Church does receive such separate treatment. The article on cults contains information on such movements in Japan and Vietnam only, omitting the flourishing progress of various new developments in Korea and the Philippines, for example.

The six-page article on Seventh-day Adventism was written by Chek-Yat Phoon, Thomas van den End, and Man Kyu Oh. Phoon and Oh are theologians teaching at Adventist colleges in Singapore and Korea, and van den End is a Reformed Church missionary in Indonesia. The article is divided into ten geographical areas where Adventism has been active. Although not comprehensive in scope (Mongolia is omitted), and uneven in emphasis (Adventism in Japan receives a mere paragraph, compared to a full page for Indonesia), it is an informative article on Adventism in eastern, southern, and southeastern Asia.

In spite of some obvious weaknesses, *A Dictionary of Asian Christianity* successfully fills a gap. As indicated by Sunquist in the introduction, it should be "seen best as a first edition resource for the study of Asian Christianity as told by Asians" (xxiv). No doubt the *DAC* and the scholarly fellowship fostered during its production will lead to the creation of more resource tools in the future. This book is definitely a must-own reference work for all theological libraries and students of Asian Christianity.

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Tennent, Timothy C. *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam*. Grand Rapids: Baker Academic, 2002. 270 pp. Paper, \$19.99.

Several recent books have drawn attention to the dramatic, if not startling, ethnic and religious changes in Western nations during the past 20 years. One does not now have to cross oceans to engage members of the major world religions. Hindu, Buddhist, Muslim, and other religious communities are now in our midst and constitute a significant presence in many Western societies.

This study by Timothy Tennent, Associate Professor of World Missions at Gordon-Conwell Theological Seminary, who also serves as a visiting professor at the