

Dyrness, William A. *Emerging Voices in Global Mission Theology*. Grand Rapids, MI: Zondervan, 1994. 255 pp. Paper, \$14.99.

This Dyrness book follows his two earlier volumes on the same theme—*Learning About Theology from the Third World*, and *Invitation to Cross-Cultural Theology*. The author, who is Dean of the School of Theology at Fuller Theological Seminary, designed this book to complement the two earlier works and sees it as a source of theological reflection which illustrates the principles taught in the earlier volumes.

The author begins by contrasting the early neglect evangelicals manifested toward non-Western theology, with the encouragement which mainline Protestant missionaries gave to initial stages of theological reflection in the countries that they served. He encourages evangelicals to embrace the task of promoting and developing theological reflection globally. This is needed, he argues, because Christians in Asia, Africa, and Latin America now vastly outnumber Christians in the West, and because Western theology itself needs these other theologians to help bring about its own true theological maturation.

Dyrness proceeds to present the works of nine different writers. One author comes from Eastern Europe, two from Latin America, and three each from Asia and Africa. The selections, including a brief introduction to each geographic area, average 26 pages in length. Each selection is self-contained with a proper introduction and conclusion. No attempt is made to follow a particular theme throughout the book. The book concludes with short vitae of the nine contributors and Dyrness himself.

The diverseness of the nine essays appealed to me. One senses that the topics were chosen by the authors and not artificially assigned by the editor of the book. The writers care about their topics and write with a passion on what matters to them in their particular context. Since the essays do not seem to be excerpted out of some other longer work, one does not get the impression that one is hearing only a part of the story and left wondering what part was missed. Each individual essay hangs together and appears to be written especially for the book. The only exception is the reflection on the Filipino situation by Evelyn Miranda Feliciano (155).

Dyrness and Zondervan are to be applauded for beginning to introduce evangelicals to the important topic of global Christian theology. Evangelicals have a long way to go to reach the richness available through other sources, like *Orbis Press*, which has published extensively in this area.

For ease of reference it would have helped to have the brief histories of the contributors given as part of the introduction to their section. Given the quite personal nature of much of the theology, more information about the authors would have helped in relating to their essays and identifying with their situations.

In actuality I was disappointed by the lack of differentness I found in the book. I was primed for freshness and a *real* encounter with another culture and its related theology. Except for the African essays of Okorocho and Bediako, I felt the essays lack real serious interchange between the Bible/Western theology and a major non-Western culture. Volf from Eastern Europe, Balcomb from South Africa, and Miranda-Feliciano, while relating to a specific historical situation in

their country, seem dated and localized by the very specificity in time of their references. Although I found the essays valuable, the kind of "aha" experience of suddenly seeing the Bible and theology through a new lens, which the first reading of Kosuke Koyama gave me, never came.

These limitations, however, should not stop the flow of books such as this. Evangelical Christians in the West need such volumes more than they know, probably even more than non-Western peoples need to write them. I urge Dyrness, Zondervan, and their allies to write and publish and not grow weary in well-doing. I also urge Western Christians caught in the strait jacket of a one-culture theology to read, learn, and watch their world grow.

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Frend, William H. C. *The Archaeology of Early Christianity. A History.* Minneapolis: Fortress Press, 1996. 412 pp. \$39.00.

W.H.C. Frend seems to thrive on formidable literary projects. His magisterial, 1022-page tome, *The Rise of Christianity*, is now nicely complemented by this study, which details how much of the hard, archaeological evidence on the early church was first discovered. Professor Emeritus of Ecclesiastical History at the University of Glasgow, Frend is also well known for his *Martyrdom and Persecution in the Early Church*, as well as his monographs on Donatism and Monophysitism.

In this latest work, he charts the history of Christian archaeology from Helena, the mother of Constantine, and her search for the "true cross" in Jerusalem, to the latest twentieth-century discoveries. En route to the modern world, Frend exposes the roots of archaeological science in the Renaissance, the early field surveys by area travelers, the nationalistic impulses (starting with Napoleon) and theological biases that colored some of the methodology and results, and, in particular, the widespread regional successes of Christian archaeology in the Mediterranean lands, Western Europe, and even central Asia.

As in the case of "biblical archaeology," the expression "Christian archaeology" must be properly interpreted. It does *not* mean archaeology so slanted that the excavator searches for—and finds!—artifacts of only Christian interest. Scientific archaeology must aim solely for the subterranean truth—whatever the find. Nevertheless, the *area* of the dig will usually presume some specialized interest. One does not, for example, look for Aztec artifacts in Mesopotamia! Accordingly, there need be no apology for "Christian archaeology" as such, especially in view of the numerous instances Frend cites of partiality at Christian *expense*, such as those excavators who demolished Christian strata in their hurry to reach classical levels.

How to structure this book must have been a problem for Frend. His approach, it seems, could have been topical or chronological, and he opted for the latter in his general arrangement. At times, I wish he would have chosen a topical structure instead. It would have been so convenient to learn *all* the history of Christian archaeology at a given area across 1700 years: Rome, for example, or Corinth, Philippi, Antioch, or Carthage. But that would have defeated the saga of