

In writing this book, Hughes draws extensively on the many journals published by leaders of the movement. In fact, he notes several times that in the absence of intrachurch structures, editors have wielded the authority in the Churches of Christ. While these journals constitute the principal basis for this study, the author also uses books, the Jesse P. Sewell papers located at Abilene Christian University, and private files such as those of John Allen Chalk. In addition to these primary sources, Hughes incorporates previous historical work on the Churches of Christ, including monographs and Ph.D. dissertations, and places his research within the context of contemporary scholarship in American religious history.

The author has constructed from these materials an interesting and convincing analysis, making clear the tensions inherent in the combined influences of Campbell and Stone. David Lipscomb was able to hold both influences together through his apocalypticism and criticism of the Disciples of Christ for their departures from the "ancient order." But increasingly, Hughes states, his followers "abandoned the antimodern, apocalyptic vision of Stone for the rational, progress-oriented outlook of Alexander Campbell" (134). As the churches moved toward denominational status, "those who continued to embrace the apocalyptic, separatist, and apolitical perspectives of Stone, Fanning, and Lipscomb would soon be cast from the mainstream as heretics" (134).

Hughes writes clearly and organizes his book in a straightforward—dare we say rational—manner. The "Introduction" outlines his four major arguments, discusses the terms "sect" and "denomination," explains his methodology, provides an overview of the history of the Churches of Christ, and briefly discusses the historiography of the movement. Subsequent chapters, with the exception of chapter 2, begin with an introduction and, after developing the topic, end with a conclusion that reiterates the main points. While the restatement of major arguments contributes to the volume's clarity, their repetition sometimes becomes tiresome. On the other hand, they prevent the reader from being confused by the sheer number of individuals, mostly editors and preachers, who march across these pages. Photographs of many of these people also help the reader to keep them straight.

This volume will be indispensable to anyone doing research on or wishing to learn more about the Churches of Christ. It also contributes significantly to our understanding of American religious history, especially through its analysis of what happened to one manifestation of restorationism as the Churches of Christ experienced the twentieth century.

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Keener, Craig S. and Glenn Usry. *Black Man's Religion: Can Christianity Be Afrocentric?* Downers Grove, IL: InterVarsity Press, 1996. 249 pp. \$14.99.

The express purpose of this book, as stated in the Preface, is "to point out that Christianity is a Black religion as much as a White one" (7). As such, the authors grapple with two related issues: (1) precedents for an African Christian heritage in history; and (2) the bases on which African-Americans identify with that heritage.

The six chapters which comprise this book admirably reach the stated goals.

Chapter 1, "Why History Belongs to Us," actually serves as an introduction to the book. Since African-Americans are not an inferior people, their history must be appreciated and respected by the dominant culture. "World history is also our history, the Bible is also our book, and the history of this country is also our history" (15). This does not mean that the history of other peoples is to be ignored or despised, but African-Americans have the *right* to affirm their unique heritage.

But what does it mean for Christianity to be "Black"? Chapters 2-6, the heart of the book, present four perspectives that address this question: a shared African ancestry; a shared skin tone; a shared history of slavery and oppression; a shared history to effect change and invoke justice through reconciliation.

The first perspective, a shared African ancestry, indicates a geographical identification, i.e., the heritage of the Christian church in Africa. The authors' claim is that when Christianity in Africa and Europe is compared, "Africa had Christianity earlier, parts of Africa preserved it longer, and church attendance is currently higher in most countries of Black Africa than in nearly any country of continental Europe" (26). Providing detailed historical evidence, the rise and fall of Christianity is cataloged in specific geographical regions of the African continent, to support this point. Therefore, Christianity was no less an African faith than a European faith.

The second perspective discusses identification by color. Complexions come in a variety of shades, from the darkest to the lightest hues, a factor which causes separation among the masses in the United States. But black skin, regardless of its shade, indicates a common sharing of oppression and discrimination in the same community of experience. Related to this is the third perspective. The African-American community has experienced suffering, brokenness, and disenfranchisement, even without provocation, at the hands of those who wield power. However, African-Americans have survived such indignities with a depth of nobility, perseverance and resilience that has left the oppressor dumbfounded. Suffering and adversity have bonded African-Americans together in this land; thus they can identify with other oppressed peoples, regardless of their pigmentation.

The final perspective is to fight oppression and discrimination on all levels, regardless of color, provenance, ethnicity, or background. This emanates from a foundational faith in God as the One who stands at the side of the oppressed. He champions their cause. From the armed resistance fighters (e.g., Nat Turner) to those who exercised non-violent methods (e.g., Dr. Martin Luther King, Jr.), faith in God has empowered the Black church to survive, and motivated it to press for making a difference on all levels of society.

In all these aspects Christianity remains viable for the African-American community. If we identify this heritage geographically, then Christianity originated close to Africa and has always maintained a presence there. If we identify racially, Black Africans play prominent roles in the Bible and in Christianity, historically. If we identify with the oppressed or with those who fight for justice, then the Gospel provides the authority to do so. Hence, Christianity belongs to no specific group; it is universal in appeal since it depicts a God who embraces *all* of humanity in the cross.

Indeed, "Black" does not necessarily mean Christian; neither is Christianity a "Black man's religion" in the sense that it addresses African-Americans alone or will be embraced by the majority of the African-American population. But Christianity is an important part of the African-American heritage and it can address serious problems and crises experienced in communities. The Black church can be a dynamic source of refreshing renewal in the land shared by all who are called "Americans."

This book makes an important contribution to the discussion of the heritage and role of the Black church in the American context. It represents tedious and painstaking research, paying close attention to details and history (fully 110 of its 249 pages are choked with end notes, bibliography, and indexes). This book is recommended for anyone who questions the purpose and function of the Black church in America. It also serves as a useful resource for anyone interested in race relations in this country.

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Klaiber, Walter. *Call and Response: Biblical Foundations of a Theology of Evangelism*. Translated from German by Howard Perry-Trauthig and James A. Dwyer. Nashville: Abingdon, 1997. 272 pp. \$19.95.

Walter Klaiber's *Call and Response* has been made available to the English-speaking world by this translation of the German work. While writing from the background of the European church, Klaiber offers a detailed and definitive theology of evangelism. His work, while technical, provides a much-needed theological reflection of the basis upon which evangelistic methodology is practiced. The tragedy of much evangelistic praxis today is that it is based more on consumerism than on biblical theological reflection. Klaiber attempts to provide the needed balance.

Klaiber first attempts to define evangelism, and does so broadly in contrast to McGavren, who defined evangelism narrowly. While claiming that all that the church does has missional implications, he also emphasizes that not all that the church does is evangelism. While recognizing this broad understanding, he defines evangelism as the preaching of the message of salvation, the implication being both to believers and to unbelievers.

Klaiber continues his theological evangelistic reflection by focusing on the content of the evangelistic message. The announcement of the kingdom by Jesus was not judgmental, but the good news of the arrival of God's salvific rule. "'To lead someone into the kingdom of God' is . . . 'to direct someone to his or her place in the discipleship of Jesus.'" (43). For the church to practice Jesus' evangelistic praxis is to be involved in the ministry of restoration and healing, liberating and freeing people from the shackles that have bound them. The preaching of the message of Christ is proclaimed to provide people hope from their fears and anxieties.

In defining the evangelistic message, Klaiber declares that the work of evangelization has already been accomplished through Christ's salvific act on