

insistence on theological hermeneutics is especially commendable. Although I take a very different approach to the historicity of Daniel, I recommend *Reading Daniel* to anyone interested in the field of multidisciplinary approaches to the text of the Bible, especially in Daniel.

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Trim, David J. B., and Daniel Heinz, eds. *Parochialism, Pluralism, and Contextualization: Challenges to Adventist Mission in Europe (19th–21st Centuries)*. Adventistica: Studies in Seventh-day Adventist History and Theology, Vol. 9. Frankfurt am Main: Peter Lang, 2010. 208 pp. Hardback, €42.80.

Parochialism, Pluralism, and Contextualization is the final volume of a series of three books containing, primarily, papers originally presented at the symposium on religious minorities and the enforcement of conformity in post-Reformation Europe, held at Newbold College, Bracknell, England, in September 1999. The first two volumes appeared in 2006 and 2007 (Richard Bonney and David J. B. Trim, eds., *Persecution and Pluralism: Calvinists and Religious Minorities in Early Modern Europe, 1550-1700*, Studies in the History of Religious and Political Pluralism, vol. 2 [Oxford: Peter Lang, 2006]; and idem, *The Development of Pluralism in Modern Britain and France*, Studies in the History of Religious and Political Pluralism, vol. 1 [Bern: Peter Lang, 2007]). The third volume was edited by Daniel Heinz, director of the European Archives of Seventh-day Adventist History and professor of church history at Friedensau Adventist University (Germany), and David J. B. Trim, who at the time of the publication of the book was a lecturer in history and associate director of the Centre for the Study of Religious and Cultural Diversity at Newbold College (England). Although the three volumes focus on different denominational traditions and geographic territories, they all share the common theme of pluralism. The third volume focuses specifically on the history and mission of the Seventh-day Adventist Church in Europe.

An introductory overview on the various articles by Trim (9-29) and a brief epilogue as a conclusion by Heinz (207-208) provide a framework for the articles. The first five articles, following Trim's introduction, describe and analyze the historical situation in Central Europe and Great Britain in the nineteenth and early twentieth centuries (31-91). Harry H. Leonard outlined in his article the development from the Millerite movement in the 1840s to the organization of the Seventh-day Adventist Church in 1863, including the early Adventist missionary rationale, the events that led to John Nevins Andrews being sent as a missionary to Europe, and the enormous growth of the denomination until the early 2000s (31-50). His statements that W. Miller never accepted the investigative judgment *per se* and that J. White "did

not accept it until 1857” are somewhat misleading (34), since other leading Millerites and Sabbatarian Adventists held that concept. J. Litch, another Millerite leader, proposed the concept as early as 1841, Crosier suggested it in 1846, and Bates in 1847. It is true that the term as such was used for the first time in 1857, but that does not mean that the concept did not exist (see C. M. Maxwell, *Magnificent Disappointment* [Boise, ID: Pacific Press, 1994], 72-78; G. R. Knight, *William Miller and the Rise of Adventism* [Nampa, ID: Pacific Press, 2010], 261).

In his first chapter, Heinz evaluates and compares the contributions made by M. B. Czechowski, J. N. Andrews, and L. R. Conradi to the development of Adventist missionary dynamic in Europe (51-61). He points out that the people in Europe had their “particular values, ethos, and religious traditions” (60) that made it necessary to emphasize a common Protestant theological heritage. Heinz shows very well the need for contextualization of the evangelistic approach of Adventism in Europe, while he also mentions the negative side of Conradi’s missionary ambitions. It would have enhanced the understanding of Conradi’s missionary success if the author had provided some statistical numbers illustrating the church growth in Germany and Europe in comparison to the development of the work in North America. In his second chapter, he looks at the Pietist roots of early German Adventism (83-91) and provides a good overview of the ecclesiastical background in nineteenth-century Germany by showing how a group of Christians broke with the state church, founded a new movement, and finally formed the nucleus for the first Seventh-day Adventist church in Germany. His final article is the epilogue to the book (207-208). In that brief epilogue on the passion for mission, he concludes that it was and is “the belief in the imminent return of Christ that is supported by the prophetic-apocalyptic declarations of the Holy Scriptures” that was the actual “motor” for the “determined and expansive Adventist mission program” (207).

Erich Baumgartner draws various leadership lessons from the emerging Adventist Church in Central Europe in the period from 1864 to 1914 (63-81). His comparison of the personalities, the work, the legacy, the leadership styles, the contributions, the weaknesses, and the strategies of the three prominent figures of early European missionary activities—M. B. Czechowski, J. N. Andrews, and L. R. Conradi—is excellent and very perceptive.

Christopher Peake analyzed the difficulties Seventh-day Adventists had in Britain in the early twentieth century (93-115). He gives a detailed account of various aspects of the development of Adventism in Great Britain in the late nineteenth and early twentieth centuries. By mentioning J. S. Washburn’s successful contribution to the missionary activities in Britain (97), he also fills a gap that Leonard left in his article.

Roswith Gerloff’s article could be considered as a stand-alone article. In it, the honorary lecturer in the Department of Theology and Religious Studies

at the University of Leeds, England, discusses the missiological implications of the change of the Seventh-day Adventist Church from an eschatological missionary movement to an established institution by looking at it from the perspective of an outsider (117-125). She manifests enormous insight into the history and missiological developments of Seventh-day Adventism, the unresolved tensions in South Africa, and the current attraction for the “southern” regions. A minor detail that deserves correction is the fact that M. B. Czechowski worked as a missionary in Switzerland, Italy, Germany, Hungary, and Romania rather than in his home country, Poland (118).

The next set of articles deals with the relationship between Seventh-day Adventists and other Christians (127-167). Keith A. Francis outlines and evaluates Seventh-day Adventist responses and reactions to Vatican II (127-135). Francis argues that Roman Catholicism occupies the role of the persecuting power in Seventh-day Adventist eschatology, a view unaffected by the positive developments of Vatican II. The author seems to suggest that Adventists should rethink their view of Roman Catholicism, their eschatology, and their remnant theology (134-135)—a change that makes it necessary either “to reinterpret or even reject statements made by the woman whom they [Adventists] consider a prophet” (133). It may be admitted that after Vatican II Catholicism became in various ways more *evangelical*, but Francis overlooks that it became also more *Roman*, for what was subject to change at the council was not the *depositum fidei*, but its *modus enuntiandi* (e.g., G. C. Berkouwer, *Geborsam und Aufbruch: zur Situation der katholischen Kirche und Theologie* [Munich: Kaiser Verlag, 1969], 43, 73; John Paul II, “Ut unum sint,” 81; K. Rahner and H. Vorgrimler, *Kleines Konzilskompendium: Sämtliche Texte des Zweiten Vatikanums* [Freiburg: Herder, 1966], 237; H. Oswald, *Der deutsche Papst: Wohin führt Benedikt XVI. die Kirche?* [Munich: Piper, 2005], 165).

Reinder Bruinsma describes how Adventists were looking for acceptance by other Christians, and how their eschatology influences their interchurch relationships. He suggests that while Seventh-day Adventists do not want to be classified as fundamentalists, they struggle with their prophetic heritage as they encounter Roman Catholics and other Christians (137-149). Bruinsma suggests that it is not Adventism’s traditional prophetic interpretation that is an issue; rather it is ecclesiology that should receive more attention, which will help Adventism to define “itself more clearly vis-à-vis other Christians” (149). It should be noted, however, that this task has already received more attention in recent years (see Ángel Manuel Rodríguez, ed., *Toward a Theology of the Remnant: An Adventist Ecclesiological Perspective*, Studies in Adventist Ecclesiology, vol. 1 [Silver Spring, MD: Biblical Research Institute, 2009]; Reinder Bruinsma, *The Body of Christ: A Biblical Understanding of the Church*, Library of Adventist Theology [Hagerstown, MD: Review and Herald, 2010]).

The final set of articles focuses on the questions of proselytism and religious pluralism (169-205). Thus, Roland Minnerath, at the time of writing Professor of Theology at the University of Strasbourg and since 2004 the archbishop of Dijon, France, addresses the triggering of proselytism among Christian churches through the increase of religious pluralism, specifically the recent conflict between the Eastern Orthodox Church and the Roman Catholic Church, as well as the difficulties of the traditional churches with the aggressive proselytism of younger North American Protestant denominations in Latin and South America (151-155). The use of force and denigration in recruiting new church members should certainly be avoided (152-154), but it is ironic that the archbishop denounced the Orthodox churches for using force to incorporate Ukrainian and Romanian Greek-Catholics into their patriarchates (153), while it was his own church that was far more aggressive in Protestant territories during the Counterreformation (utilization of the secular power by the church; thus, it was not only the Catholic Church that has had to defy control by secular powers [151]). He correctly recognized that it is admissible to share the faith “by honest means” with those “searching for faith” or with those whose “religious demands” were not satisfied (154). However, one aspect that is often neglected in the discussion is the difference between churches who win new members by birth/infant baptism and those churches who attempt to convince adults to join their church (adult baptism). Children were “forced” into the church, whereas adults can make a conscious decision. Finally, it sounds positive that the churches should bear a “common witness” (152) before the world, but which church should people eventually join? It is certainly necessary to refrain from using force and improper ways of evangelizing that destroy the image of Christianity in the world, but the splintering of Christianity is not solved simply by talking about the same things. If that is done, the question arises for the need of having so many churches.

Bert B. Beach points out the need for understanding the differences between the major religions and for applying general principles in interfaith relations. Eventually, he provides suggestions to the proselytizers and to the objects of proselytism (157-167). Differentiating between coercion and ethical proselytizing, Beach emphasizes that any form of proselytizing that involves intolerance and uses “shortcuts” to gain baptisms does not fit into a pluralistic society that offers freedom of choice. Christians should rather “avoid the pitfalls of false proselytism . . . [and] proselytize ethically” (167).

Daniel Belvedere outlined the concept of persecution from Jewish, pagan, and Christian perspectives, following the change from persecution to liberty and then again from liberty to the persecution of Christians against other Christians in church history and from Christian persecution to ecumenical pluralism in more recent times (169-185). His article provides an interesting biblical and historical study that “religious liberty is an inalienable right of

human beings,” that “Jesus and the apostolic church were incompatible with the pluralism of the Romans,” and that the Christian church, by entering the pluralism of Constantine and becoming the religion of the emperor and of the empire, modified her identity and became herself a persecuting power (185). Belvedere suggests that while “the church should love peace and unity,” she should not “integrate into an ideological pluralism which sacrifices her identity, the biblical doctrines, or her mission to discriminate between truth and error, to preach and to baptize” (185).

Frank M. Hasel critically assesses some of the assertions of religious pluralism, and discusses the necessary difference between the toleration of the person and the tolerance of the content in the quest for truth (187-197). In discussing the pitfalls of religious pluralism, he emphasizes that there is an absolute truth that does not change, whether one knows about it or not or how one thinks about it. His analysis of the elephant-and-the-blind-men analogy apparently overlooks, however, the difference between divine truth and the limited human perception of it (189). To accept the notion of a weakened human perception does not necessarily imply that all truth is historically conditioned, as Hasel seems to suggest. Yet, in other places, he admits that human perception is limited, while the person may, nevertheless, grow in understanding when she continuously exposes herself to the divinely revealed truth (see Frank M. Hasel, “Presuppositions in the Interpretation of Scripture,” in *Understanding Scripture: An Adventist Approach*, ed. George W. Reid, vol. 1, Biblical Research Institute Studies [Silver Spring, MD: Biblical Research Institute, 2005], 27-28).

Peter Roennfeldt points out some capital influences that impacted and totally changed Europe, which is why, from his perspective, various changes are necessary so that Adventism can relate to Europe as a mission field (199-205). It is surprising that the author, in an attempt to describe the European situation, refers to a report about the situation in Australia (204, n. 22). While Roennfeldt’s suggestions—an embodied apologetic, authentic friendship and narrative evangelism, experience and involvement, something new and creative, Christians who act Christianly—are intriguing, one might ask if the changing of style and form is the answer to all the challenges that European Adventism faces in its evangelistic work. Thus, the slogan “speak[ing] the language of Europe” appears almost meaningless (199, 203, 205) if there are no suggestions on how unchanging biblical truths may be translated into a language that unchurched and other people may relate to. Changed forms and styles have no lasting effect if they are not accompanied by an invigorating content.

In summary, this volume presents a variety of perspectives from various contributors representing diverse voices within and outside of Seventh-day Adventism in Europe. While some of the papers seem to scratch only at the surface and to manifest the author’s personal attitude, others reveal quite

an amount of innovative research. However, one should be aware that the articles cover primarily the historical and current situation in Great Britain and Central Europe, which is where the two editors come from. One searches, for example, in vain for information on J. G. Matteson, who began working in Scandinavia nine years (1877) before L. R. Conradi's arrival (1886). The articles show beyond any doubt the issues European Adventism is struggling with, and suggest a variety of answers. Thus, those who want to be informed about the trends in Europe are recommended to consult this book.

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Jenkins, Philip. *The Next Christendom: The Coming Global Christianity*, 3d ed. Future of Christianity Trilogy. New York: Oxford University Press, 2011. 276 pp. Paper, \$15.95.

Philip Jenkins is a prolific writer with twenty-three books to his credit, most notably in the area of church history. He holds positions at both Pennsylvania State and Baylor Universities. This book is the third and substantially expanded edition that surveys the broad history of Christianity for the purpose of peering into the likely future of the church. He proposes that it is only by attempting to understand where Christianity, broadly defined, has been, that Christians can grasp where the church of the future is apparently going.

Jenkins surveys the origins and early history of Christianity, quickly surveys the Middle Ages, and then looks at the geographically, liturgically, and theologically diverse present. His sources are primary and used thoroughly, with helpful notes.

The strengths of the book are its fresh look at the "Church of the East" and its meaning for the rest of the Christian world, his thorough grasp of current world conditions, and a confidence in where Christianity is heading. The weaknesses of the book are its occasional fixations on the Roman Catholic Church and the sometimes confusing (to this reviewer) use of acronyms.

Jenkins is quick to alert the reader to the reality and ubiquity of change. While many Christians tend to feel that their particular faith is what it has always been from the apostles, he confronts the reader with the massive and significant changes that Christianity has experienced since moving from its Palestinian and Eastern Mediterranean origins, a move that has carried it through Europe to North America and south to the developing world, which is currently home to the largest Christian populations.

The "Church of the South" is growing the most rapidly, often out of control and fragmenting on the edges. Jenkins notes that "For the foreseeable future . . . the dominant theological tone of emerging world Christianity is traditionalist, orthodox, and supernatural" (11). Almost all of this is happening, it appears, in what the U.S. intelligence community refers to as