

Adventist Church is changing and will continue to change, not at the General Conference level (with the exception of more immigrant personnel), but in its congregations, where the most important “theologians” are the Sabbath School teachers and the televangelists.

The book is well written and carries its reader along. I could have wished for fewer religious acronyms, but they, too, will probably continue to expand in numbers. This is an excellent book for theologians, missiologists, and pastors of multicultural congregations (are there others?). It is essential reading for denominational and institutional strategic planners.

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Johnson, Todd M., and Kenneth R. Ross, eds. *Atlas of Global Christianity*.
Edinburgh: Edinburgh University Press, 2009. 352 pp. + CD-ROM.
\$250.00.

Atlas of Global Christianity is a benchmark new reference work, published on the occasion of the centenary of the Edinburgh 1910 Conference on global Christianity. From some 1,200 delegates at this historic meeting, there were organized eight commissions with the task of “carrying the gospel to all the non-Christian world.” The conference published a *Statistical Atlas*, documenting the then current state of Christian missions. The current atlas builds upon this and other research to argue that the Christian faith “is marked by an irreducible unity and coherence which demands that consideration be given to global or world Christianity” (x).

The *Atlas of Global Christianity* has a much broader purpose than the original 1910 *Statistical Atlas*. “This atlas is fully ecumenical, taking account of the entirety of Christianity worldwide.” This includes the fact that all six continents are both sending and receiving missionaries. Thus, “this account takes account of the entire presence of the church without losing sight of the reality that the missionary dimension is vital to its life and future” (x). The volume represents an incredible array of scholarship as represented by its sixty-four contributors.

The *Atlas* is divided into five parts: religion; global Christianity; Christianity by continent and region; peoples, languages, and cities; and Christian mission. It examines and organizes the six major Christian traditions: Anglican, Independent, Marginal, Orthodox, Protestant, and Roman Catholic. A significant contribution of the *Atlas* is the recognition of a shift of global Christianity from the northern to the southern hemisphere. In 1910, 80 percent of Christians were European or North American, but in 2010 only 45 percent were from the northern hemisphere.

Seventh-day Adventist scholars will find the designation of their church as Protestant as kind, but not duly represented. Adventists have seen an incredible

worldwide growth, due primarily to the refusal of denominational leaders in 1910 to participate in the division of the world into various mission fields. As a result, Adventists have a much wider reach (in more than 200 countries and a membership of 16.3 million, making it the twelfth largest religious body and sixth largest international body in the world; see *Adherents.com*) than most other Protestant groups. Thus, for a volume claiming to emphasize the global aspects of Christianity, Seventh-day Adventism as a global movement appears to be largely overlooked.

It would have been helpful to have studied Adventists separately rather than as a subgroup of Protestantism, even though Mark A. Noll, in his section on “Christianity in Northern America, 1910-2010,” observes that Adventists “have emphasized their commonality with historical Protestantism” (190). This observation appears incongruous in a volume celebrating the centenary of this historic meeting, although it certainly is true that Adventism made a significant shift in the 1950s to become accepted by evangelical leaders, which is most likely what Noll may have had in mind when he made this observation.

The book is well organized and the Index of Proper Names is comprehensive, making it easy to find information. The teacher of Christian history will find this volume useful as a resource tool with the interactive CD-ROM that is designed for inclusion with Microsoft PowerPoint or Apple Keynote software. It is easy to incorporate geographical maps into lecture notes. I would recommend that tertiary institutions with religion or history departments purchase this volume as a reference work, not the least of which so that lecturers in Christian heritage can utilize it as a resource for their faculty.

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Knight, George R. *William Miller and the Rise of Adventism*. Nampa, ID: Pacific Press, 2010. 336 pp. Paper, \$21.99.

Although there is no direct identification on the cover, *William Miller and the Rise of Adventism* is a reprint, with a few corrections and an updated “Word to the Reader,” of Knight’s *Millennial Fever and the End of the World* (1993). This new edition is welcome, for the book remains the most complete history of the Millerite movement written to date and deserves attention from a new generation of readers. Formatted with lines running across the first page of each chapter but double-columned thereafter, the new edition has the feel of a textbook, a purpose it could serve well but to which it should not be limited, for it is written in lively and readable prose.