

to clarify issues addressed in the preceding section. Finally, there are three indices and a detailed bibliography.

This book is recommended for Seminary scholars and students.

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Höschele, Stefan. *Christian Remnant—African Folk Church: Seventh-day Adventism in Tanzania, 1903-1980*. Leiden: Brill, 2007. xx +624 pp. Hardcover \$210.00.

While it is true that the center of gravity in Christian missions is shifting to the southern hemisphere and that Seventh-day Adventist missions have played a part in this shift, nevertheless the Seventh-day Adventist work in Africa has not received much scholarly attention until now. Stefan Höschele has successfully produced a volume that will remain a core reference for Christian history of missions in Africa for many years to come. While other Adventist scholars such as Richard Schwarz (*Light Bearers to the Remnant: Denominational History Text Book for Colleges Classes*) have discussed the spread of *American* Adventism, Höschele explores the development of *African* Adventism (10).

Höschele, a lecturer of theology at Friedensau Adventist University in Germany, holds a Ph.D. from the University of Malawi (2005) and brings a wealth of African experience not only from his doctoral pursuits, but also from his experience as a missionary for nearly five years in Tanzania. Apart from his integrated research to gain indigenous perspectives, he also mingled with Tanzanians and became eloquent in speaking Swahili. His love of the language and people is evident by frequent references throughout the book to Swahili phrases such as *pepo* (68), *msabato* (203), and *ngasu* (367).

The monograph is an updated version of Höschele's doctoral dissertation. It is filled with almost everything a historian or missiologist would want to know about patterns of missionary activity in Africa (xiv). The author conducts what may be referred to as an extensive ethnographic study, including in his research a wide range of materials including official archival documents from the General Conference of Seventh-day Adventists, national historical archives in Germany and Tanzania, minutes of the Tanzania Union Mission, "discovered Suji Materials," the Makumira Archives, and material gathered from 100 open-ended interviews. End materials in the book include an extensive bibliography, a cross-reference index, and a collection of photographs of African and European missionaries who previously served in Tanzania. All of this makes the study a unique contribution to African mission studies.

The book is divided into ten chapters. The first chapter provides five objectives that guide the entire work:

(1) To explore how Tanzanians interacted with the emissaries of Adventism, why different groups of people accepted or rejected Adventist Christianity, and how conversion affected those joining the denomination. (2) To delineate the spread of Adventism across the country. (3) To clarify how inherited characteristics of Adventism were received in Tanzania and how new features developed, especially in the realms of religious practice, lifestyle and cultural issues, political attitudes, and theology. (4) To highlight the contributions of Tanzanians to the growth and the identity of their church. (5) To illuminate how Tanzanian Adventism developed into a folk church in some areas and how this related to the denomination's remnant theology and self-image (2).

Objectives 4 (“to highlight contributions of Tanzanians to the growth and the identity of their church”) and 5 (the introduction of the remnant/folk-church theme) especially give the book a unique flavor. He notes:

The distinction between folk church and free church identities and concepts, which may be regarded as one of the major watersheds in ecclesiology, has not been much debated in the theology and history of mission. Yet in this study, it emerges as a crucial theme which touches most other aspects that are dealt with here. . . . In fact, Tanzanian Adventism serves as a fine example of the transformation of a minority denomination into a dominant religious group, and the insights of this study may be valid for similar movements as well (2).

The structure of Chapters 2 to 5 follows a geographical outline, emphasizing missiology, missionary methods, local peculiarities, and institutional development. Chapter 2 speaks specifically about German Adventism and its commitment (along with its weaknesses under colonial garb) to reach Tanzania with the remnant gospel. From time to time, he grapples with the issue of whether the church was apolitical or not when it collaborated with the German colonial power in the pursuit of missions (48). But while he sometimes appears to believe that German Adventism is the best form, his attempt to fairly portray the history of the Tanzania mission gives the book a high credibility. He can be excused for this minor infraction because each of us is always best informed by his or her social location.

Chapter 3 explores the birthplace of Tanzanian Adventism, which began in the Pare region. Johann Ehlers and A. C. Enns arrived in Tanzania as early as mid-November 1903. It appears that the missionaries were friendly to colonial administrators (60). Their immediate goal was to begin an Adventist school. Their choice of educational organization was a curriculum in biblical instruction and manual labor such as agriculture. A second goal was to translate the NT into Swahili with the support of individuals such as Anderea Senamwaye and Petro Risase. The entire administration of the mission was under German Adventist missionaries. From this beginning, remnant theology gained roots, with minimal conflict with competing missions.

Chapters 4 and 5 cover the spread of the work in Majita, Usukuma, Heri, and other places. The interesting feature in this section is the recurring approach of beginning discussion of issues from the perspective of global Adventism, then narrowing it to specific locales in Tanzania.

Chapters 6 to 9 take a thematic approach to the development of Tanzanian Adventism until 1980. Themes include the indigenization of church life such as camp meeting and Sabbath-keeping; disciplinary problems in which both German missionaries and Africans committed indiscretions such as adultery; the response of Tanzanian Adventists to their culture, such as the cessation of ancestor worship, the practice of circumcision performed in hospitals to avoid rituals that lead to promiscuity, and the challenges of polygamy, which at times was secretly tolerated. The last theme is popular theology and religious differentiations.

It is notable that the author has so boldly and positively argued for the importance of Tanzanian Adventism! Equally important is that he has addressed the challenges and problems that the church has faced in its development. For instance, as Adventism became a folk church some “rules” were relaxed, causing other “dissatisfied” members to search for a new church home. Two such break-away groups are the Reform Movement, which moved to Tanzania from Germany but largely failed to gain roots, and the *Tanganyika Sabato*, which also failed to have substantial growth. Another problem that indigenous workers face is that of inadequate wages. It is disturbing when church workers need an increase of wages, but are denied. It appears to them that they have no place to take their grievances except to God.

More typically, however, folk Adventism was mature enough to move beyond such problems. In spite of these types of challenges, Tanzanian Adventists have prevailed, creating an Adventism that is truly reflective of themselves as Africans. But they are also truly Adventists. As Adventism arrived in Tanzania, there was more connection than separation; sometimes it was casuistic. This is true both in colonial and postcolonial times.

Chapter 10 concludes the study. Hoeschele finds that Tanzanian Adventists have a double identity that in essence is neither American nor German but a hybrid of the two in the Tanzanian setting. This unique identity is suspended between a Christian remnant concept of the church and the African folk church.

I would like to offer two suggestions for further study: (1) While this book is to be celebrated for its extensive footnotes and bibliography, it is disturbing to see that those very sources have not been as adequately engaged with as they might have been. (2) It is also troubling that key African scholars have not been quoted or engaged with as much as one might hope; John Mbiti is one of the few exceptions mentioned in passing.

In spite of these issues, the book is a classic that I have been using as a textbook for an undergraduate course in the history of Seventh-day

Adventist Church in Tanzania. I recommend this valuable resource for both undergraduate and graduate studies in the disciplines of missions, history, and ecclesiology.

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Lennox, John C. *God and Stephen Hawking: Whose Design Is It Anyway?* Oxford: Lion Hudson, 2011. 96 pp. Paper, \$5.95.

John Lennox, Oxford mathematician and philosopher, is well known for his public debates with prominent atheist scientists such as Richard Dawkins and Christopher Hitchens. In the book, *God and Stephen Hawking*, Lennox presents the arguments he would use if it were possible to debate physicist Stephen Hawking. Lennox uses careful reasoning and logical argumentation to show the fallacies in Hawking's assertions that science has proven that the universe has no Designer.

To put this discussion in context, we need to start with Albert Einstein. Einstein, the most famous physicist of the twentieth century, is quoted as saying, "I want to know God's thoughts; the rest are details." Einstein was referring to his search for a fundamental, unified theory of physics that would explain in a single expression the laws that determine how the physical universe operates. According to him, in understanding how the universe is put together, one is in some sense "thinking God's thoughts after Him."

Hawking, who has claimed Einstein's mantle as the most famous living physicist, has expressed a similar sentiment. In his first book, *A Brief History of Time* (Bantam, 1988), Hawking concludes his discussion regarding the search for a unified theory of physics with a statement referring to what we should do after we discover this ultimate theory. The physicist will have explained the "what" and the "how." Then the philosopher and the physicist will need to get together to address the question as to "why" the universe exists. When that question is answered, according to Hawking, we will "know the mind of God" (*Brief History of Time*, 175).

Twenty-two years later, Hawking has changed his mind. His latest book, *The Grand Design* (Bantam, 2010), written with coauthor Leonard Mlodinow, presents Hawking's current thoughts on this topic. He begins by claiming that "philosophy is dead" because philosophers have not kept up with recent advances in physics. Thus it is entirely up to scientists to carry "the torch of discovery in our quest for knowledge" (*Grand Design*, 5).

Although physicists are not yet close to discovering a complete unified theory of physics, Hawking now concludes that no Designer is necessary for the universe: "Because there is a law of gravity, the universe can and will create itself out of nothing" (*Grand Design*, 180). Thus, in contrast to his