

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

the “Arc of Instability, a vast area of the globe stretching from sub-Saharan Africa through the Middle East and into Central and Southern Asia” (17). “As Southern churches grow and mature,” he predicts, “they will increasingly define their own interests in ways that have little to do with the preferences and parties of Americans and Europeans” (19). However, the search for primitive apostolic faith, Jenkins suggests, might better be found in the “Church of the East,” centered in Syria, Egypt, and Mesopotamia for the first five centuries after Christ. Readers interested in this topic are best directed to Jenkins’s other writings, particularly *The Lost History of Christianity: The Thousand-Year Golden Age of the Church in the Middle East, Africa, and Asia—and How It Died* (New York: HarperCollins, 2009).

Jenkins notes peculiar characteristics of branches of the “Church of the South,” specifically African Initiative Churches—for example, the political divergences in the Roman Catholic Church and the syncretism of the Pentecostal Church. He notes that among Protestants the evangelical church has grown primarily from the middle classes and Pentecostalism from among the poorer classes. However, there are common factors that unite the churches in the South: particularly they (1) are byproducts of modernization and urbanization, (2) generally provide a place of refuge in times of social chaos, (3) provide opportunities for leadership among women, and (4) generally exhibit more functional and practical hands-on spirituality.

Jenkins, however, is most concerned about the church of the future and looks ahead to what is coming in terms of demographics and statistical analyses. The reality is that indigenous, traditionally Christian populations are rapidly declining in Europe and in North America. Europe’s population, by 2050, will likely be 15-20 percent Muslim. This is not a forecast for a “Eurabia,” but when coupled with the extreme secularization of the continent, there is cause for concern. North America, he predicts, will likely remain Christian, but the complexion and style of the faith will change, a reality that Seventh-day Adventists have already noted.

With a changing church demographic comes the question of the relationship between culture and faith. What happens when there are many different cultures in one faith? Does that particular faith begin to lose its “footprint”? Does its identity become confused? In a diverse context, how are core belief and culture differentiated? Jenkins challenges the reader to ask the degree to which Christians have acculturated Jesus in our own format, be it North American, Chinese, or Latin American. He notes that “We could be witnessing another example of a powerful trend in Christian history, namely the spread of ideas and practices from the margins or borderlands of the faith to the heartland.” Another manifestation of this phenomenon is the development of theological “orthodoxy” that is determined not by the administrators or theologians of the church, but by its more visible pastors and evangelists. Already the Seventh-day Adventist Church is wrestling with

the issue of syncretism as its missionary endeavors push the borders farther into uncharted territories and as dynamic church growth expands beyond the capacity of established leadership.

Another area that Jenkins is concerned about is “theo-politics,” the involvement of churches in local and national politics. His main focus is on the involvement of Roman Catholic priests in Latin American liberation theology, which has its counterparts in Asia and elsewhere. While North American Adventists have occasionally engaged in politics, this is an increasingly common factor in many developing countries, in which Adventist schools have provided some of the leading thinkers and movers in government and politics. The concept of a clear separation between church and state, so beloved in the United States, is either unknown or undesired in much of the world. In the future, we may see more Christian and Islamic states arise. What might happen if “Gondwonaland,” a coalition of African and Latin American faith-states, arises? Jenkins muses:

In one possible scenario of the world to come, an incredibly wealthy though numerically shrinking Northern population espouses the values of secular humanism, ornamented with the vestiges of liberal Christianity and Judaism. . . . Meanwhile, this future North confronts the poorer and vastly more numerous global masses who wave the flags not of red revolution but of ascendant Christianity and Islam. Although this sounds not unlike the racial nightmares of the Cold War years, one crucial difference is that the have-nots will be inspired by the scriptures and the language of apocalyptic, rather than by the texts of Marx and Mao. In this vision, the West could be the final Babylon (199).

The potential for conflict will probably increase as radicalization follows a natural trend of growth. And our ability to coexist is fragile and rests on a blood-soaked history in Lebanon, Turkey, and Egypt.

There is also the possibility of reverse colonization and reverse mission. Is it possible that instead of a Belgian Congo, we may eventually see a Congolese Belgium? Already African and Asian missionaries are coming to the North and West to evangelize, along with their mass migration. The early twentieth century saw the influx of large numbers of migrants into the U.S. from Eastern and Southern Europe and Ireland. Ethnic churches proliferated in North American cities. Then they all died out. The inscription over the “Church of the Advent Hope” in New York City is still in the German script of its original members. Today, in their place, there is another, even larger wave of immigrants, largely Hispanic, Asian, and African, who are even more determined to maintain their ethnic styles of worship and theology. All of this raises the question of importance: *my culture* or *my church*?

Finally, Jenkins looks to the predictable future, focusing on urban growth, the movement North, mass communication, and North American general complacency about it all. The church will change. The Seventh-day

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