

urbanization, youth and sports, and many other topics of interest. The reader is therefore offered a comprehensive and informative account of twentieth-century Africa.

Unfortunately, the volume suffers from the prejudices of the secularized African academic. The five articles on religion are disappointing. While the impact of Christianity and Islam on Africa is discussed, the authors do not do justice to the local and global impact of Africa on these religions or to the growing

sociopolitical role of Christianity in Africa today. Where renewal and reform are concerned, too much attention is paid to mid-century movements of independence, and too little to the successful inculturation of the mainstream. There is a heavy emphasis on the shortcomings of missionaries, with little credit given them for their contribution to cultural, intellectual, and social history. Moreover, the work of African and African-American missionaries is overlooked, as is the growing recruitment of missionaries from

Africa. Another article asserts that dance is incompatible with the Christian moral ethic, ignoring, however, both the ancient dance traditions of the Ethiopic rite and the contemporary experience of what has come to be called the dancing church.

—Aylward Shorter, M.Afr.

*Aylward Shorter, M.Afr., Principal Emeritus of Tangaza College in the Catholic University of Eastern Africa, Nairobi, Kenya, is the author of a number of books in the fields of social anthropology, ethnohistory, and mission theology.*

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### **Women and the White Man's God: Gender and Race in the Canadian Mission Field.**

*By Myra Rutherdale. Vancouver: Univ. of British Columbia Press, 2002. Pp. xxx, 194. \$85; paperback \$29.95.*

Myra Rutherdale has produced a well-researched and readable book on the role and work of Anglican women missionaries in northern British Columbia, the Yukon, and Canada's Arctic from 1860 to 1940. She has read widely and has used the records of 132 English and Canadian women, which gives the reader a helpful insight into the women's daily life, experiences, and motivation for mission work.

The author details how in the early nineteenth century missionary work was considered men's work but highlights how Victorian domesticity and maternalism were not always limiting ideologies for women. The "angel in the house" syndrome and the idea of women's moral superiority could extend their influence at times and be used as strategies in mission service. The success and involvement of missionary wives made it increasingly possible for single women to go as missionaries. In an intriguing chapter Rutherdale considers how the missionaries saw and treated the natives as inferior and "other." She also notes, however, that as women's ministry became more socially intimate, their preconceived ideas began to change, and they recognized some of the good things in native culture.

Gender relations between the missionaries were fluid. Men had to cook and help at childbirth, while women shared in the outdoor demands of mission work, often in a cruel and savage climate. Christianity, motherhood, and morality were all linked in the worldview of the women—even for singles, who were portrayed as mothers to the aboriginal peoples.

Perhaps the most interesting part of the book is Rutherdale's reflection on the

effects of the interaction between the native culture and the missionaries themselves. "Missionaries did not simply impose one world on another" but were changed by this interaction; "they were no longer the same people" (p. 74). May this be what we all aim for in mission.

—Cathy Ross

*Cathy Ross, Director of the School of Global Mission at the Bible College of New Zealand, is a former CMS mission partner in Congo and is currently completing a doctorate on the role of CMS missionary wives in New Zealand in the nineteenth century.*

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### **The Quality of Heroic Living, of High Endeavour and Adventure: Anglican Mission, Women, and Education in Palestine, 1888–1948.**

*By Inger Marie Okkenhaug. Leiden: Brill, 2002. Pp. xxxvii, 357. \$116.*

Inger Marie Okkenhaug's *Quality of Heroic Living* is a welcome addition to the history of British missions and Palestinian history. Delving deep into the archival sources of the Anglican mission bodies active in the Holy Land, particularly that of the Jerusalem and the East Mission, Okkenhaug argues that the goal of the Anglican Mission in Palestine during the Mandate period was to act as an intermediary among Palestine's pluralist society, all the while using education as a modernizing force. Although a variety of Anglican missions had operated in Palestine before World War I as active proselytizing bodies, the Mandate

government stressed a nonproselytizing policy, and the church followed suit.

Teachers at schools such as Haifa's English High School and the Jerusalem Girls' College were thus faced with the task of educating a multireligious student body outside of the tradition of earlier British missions in the region. Instructors embraced the government's policy of developing an inclusive, pluralistic Palestinian national identity and, Okkenhaug argues, maintained that goal even when the government and the majority of the population found it untenable. Moreover, British female educators took up the responsibility of educating young, elite Arab and Jewish girls to become "modern women," capable of becoming full participants in their societies as adults. In this pursuit they struggled to replicate themselves—educated, modern, and of a certain class—in the next generation of Palestinian women.

Although the overall influence of these institutions should not be overestimated, Okkenhaug's book is a fascinating look at the lifestyle, goals, accomplishments, and failures of a select, influential mission in one of the world's most sacred places, at a crucial moment in modern history.

—Nancy L. Stockdale

*Nancy L. Stockdale is Assistant Professor of Middle Eastern History at the University of Central Florida, Orlando.*

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### **The Dignity of Difference: How to Avoid the Clash of Civilizations.**

*By Jonathan Sacks. New York: Continuum, 2002. Pp. xi, 216. \$19.95.*

From a geopolitical, economic perspective, Jonathan Sacks, chief rabbi of the United Hebrew Congregation of Britain, takes up

a problem that has befuddled theologians, especially over the last half century: how to balance—that is, give equal importance to—both identity and difference. Or, How can I be as committed to my own religion as I am open to others? “On this question,” Sacks warns us, “the future of the twenty-first century may turn” (p. 43). Only if we can affirm and feel “the dignity of difference” can we “avoid the clash of civilizations.”

Why that is so becomes evident in Sacks’s lucid analysis of globalization in its many forms. For globalization to realize its humanizing potential and to reverse its actual dehumanizing and exploitative effects, it must be based on and controlled by ethical values. Primary among such values is respect for, and even embrace of, others who are different from us.

Here enters the crucial role of the religions. They are essential for delivering and energizing the ethical foundations without which globalization becomes a zero-sum game of few winners and many losers. To fulfill this role, however, each religion must affirm, embrace, and learn from the value of other religions. The challenge facing all religious people today is to follow the principle that “the more passionately we feel our religious commitments, the more space we [must] make for those not like us” (p. xi).

Sacks does not discuss the theological impediments to making space for those not like us—the doctrinal claims, made by most religions, to have the only or the fullest or the final truth meant to absorb, not affirm, differences. Sacks does not offer much help in determining how religious people are to grapple with such theological questions. His brilliant service is in showing us that we must.

—Paul F. Knitter

*Paul F. Knitter, Professor Emeritus at Xavier University, Cincinnati, and Coeditor of the Orbis Books series “Faith Meets Faith,” also serves on the Board of Directors of CRISPAZ (Cristianos por la Paz en El Salvador) and the Interreligious Peace Council.*

## Send the Light: Lottie Moon’s Letters and Other Writings.

By Keith Harper. Macon, Ga.: Mercer Univ. Press, 2002. Pp. vi, 458. \$55.

Perhaps no missionary from any denomination is more widely known than Charlotte “Lottie” Diggs Moon. While others have undertaken the task of penning her biography, Keith Harper has chosen to edit her writings—no small chore, for Lottie was a prolific writer.

Born in Virginia on December 12, 1840, Lottie was an exceptionally bright woman. She was educated in Virginia and taught school in Kentucky and Georgia before sailing to China in 1873. After thirty-nine years of work as a Baptist missionary, she died on Christmas Eve in the harbor of Kobe, Japan, on her way home, having served her God ministering and ultimately dying in service to the people she loved.

From the archives of the International Mission Board of the Southern Baptist Convention and the Southern Baptist

Theological Seminary, Harper opens personal letters written to mission board leaders and family members and friends. Through them the reader receives a glimpse of her daily life in Shantung (Shandong) Province, engaging in evangelistic efforts she called “country work” and teaching children and young people in her schools.

The greater part of the book contains letters written to Henry Allen Tupper and R. J. Willingham, corresponding secretaries of the Southern Baptist Foreign

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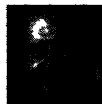
The real world features at least a dozen major cultural families and more than 2,000 religions, 6,000 languages and 30,000 distinct societies and cultures. There are also an unknown (and shifting) number of sub-cultures, counter-cultures and peoples with their own distinct name, history and identity. Furthermore, secularization has transformed Western nations into “mission fields” once again.

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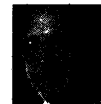
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