

Where were the experiences and perspectives of at least one or two other categories of Christian anthropologists?

Another area that left me wanting more upon finishing reading this book was a discussion of how anthropological attitudes toward Christianity have shifted over time. My experience as a graduate student in the early 2000s was not as fraught with tension between my faith and my scholarship as I was led to expect it to be. And I have heard similar accounts from my peers from that same era. Shifting cultural perceptions mean that the relationship between anthropology and Christianity is dynamic and not fixed, yet that was not discussed or emphasized in *The Slain God*.

With these criticisms aside, *The Slain God* did do a fine job of what the author intended it to do. It did not deliver on its broadly-defined promise in the title and subtitle, but that which it narrowly focused upon was rigorous and well-informed. If you approach this work with these caveats firmly in place and with the expectation not of a philosophical treatise but of a series of biographical accounts of specific cases of anthropology's awkward relationship with Christianity, then you could do no better than to pick this book up and read it. Perhaps the best way to end this review is by quoting a devout Jewish anthropologist who was a colleague of Evans-Pritchard at Oxford. In response to those who doubted the ability of religious anthropologists to be objective, fair, and unbiased, "Steiner defiantly argued that it was those anthropologists who lacked religious experience who were most likely to be unreliable: 'one is inclined to make reservations of the kind one would make when asked to read a treatise on sexual psychology composed by a eunuch'" (p. 113, footnote 163).

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The Baptist Story: From English Sect to Global Movement, by Anthony L. Chute, Nathan A. Finn, and Michael A. G. Haykin. Nashville: Broadman & Holman, 2015. 346 pp. ISBN 978-1-4336-7375-7. Hardcover, US\$49.99.

The Baptist Story is the latest church history textbook of the world-wide Baptists, primarily written for students as indicated by the authors. It is a culmination of nearly six years work by three distinguished Baptist religious historians—Anthony L. Chute of California Baptist University, Na-

than A. Finn of Union University, and Michael A. G. Haykin of the Southern Baptist Theological Seminary.

The authors have deliberately attempted to create a user-friendly guide to Baptist history. They intentionally excluded footnotes to create an accessible overview. Although a potential downside for some, it does make it a helpful introductory overview or textbook. The book has also numerous images of significant personalities, events, and documents. Quotation boxes and excerpts from primary sources make the book helpful and intriguing. Finally, a reference list and set of discussion questions are listed for each chapter.

The book is divided into four sections. Each section has four chapters except the last section, which consists of a single chapter. The first section titled "Baptists in the Seventeenth and Eighteenth Centuries" is written by Haykin; the second section "Baptists in the Nineteenth Century" by Chute; and the last two sections "Baptists in the Twentieth and Twenty-First Centuries" and "Baptist Beliefs" by Finn.

Haykin acknowledges that it is impossible to deny any connection between Baptists and sixteenth century Anabaptists who "were active in England prior to the clear emergence of the Baptists" (p. 13). However, he does see a clear link between Baptists to the Puritan-Separatist movement in England during the sixteenth and seventeenth centuries. He considers the English Separatist groups, which in 1608 fled England to avoid religious persecution and migrated to Netherlands under the leadership of John Smyth as "the first English-speaking Baptists" (p. 16). Haykin briefly treats the origin of the Baptists in North America under the leadership of Roger Williams in the seventeenth century. Haykin points out the irony in the fleeing of the Baptists from England to avoid religious persecution, but how they confronted it again in North America.

A fascinating part of the book concerned the bitter controversy over hymn-singing among early Particular Baptists. Some Baptists considered hymn-singing "an unscriptural innovation" (p. 52). This controversy divided several Baptist churches. It is equally intriguing that while many British Baptists denied the validity of the Great Awakening in America as the work of God, many American Baptists embraced and even supported George Whitefield's ministry.

Haykin argues that the formation of the Baptist Missionary Society in 1792 "was one of the most significant events in Western Christianity since the Reformation" (p. 106). It led to the formation of many foreign mission societies, the start of the modern missionary movement, the onset of religious revival among the Baptists, and the spread of the Baptists across the globe.

Chute describes the expansion of the Baptists in the West and to other parts of the world during the nineteenth century through itinerant

preachers, home and foreign mission societies, and a host of committed missionaries such as William Carey and Adoniram Judson. He treats the division of the Southern and Northern Baptists over slavery and the subsequent formation of the Southern Baptist Convention in 1845. Chute explains Landmarkism among some American Baptists, which claimed that Baptist churches were the only true church. He also touches briefly upon the differences between Southern and Northern Baptists during and after the American Civil War.

Chute claims that in the aftermath of the Great Disappointment in 1844, the Millerite movement “gained new momentum under the leadership of Ellen White, who fostered Adventist hope further by focusing on Sabbath observance and dietary reforms as a means of hastening Christ’s return” (p. 152). This is a rather simplistic analysis of what happened and deserves a better explanation. He mentions the Sabbath and dietary reforms as merely Seventh-day Adventists concerns whereas in fact, much broader theological considerations were involved including the heavenly sanctuary, conditional immortality, and the gift of prophecy among other theological considerations. Furthermore, it seems misleading to claim that Adventists were observing the Sabbath and making dietary reforms “as a means of hastening Christ’s return.” Seventh-day Adventists as a denomination have never made this claim although some members harbored and propagated such beliefs.

Finn reviews the formation of the Baptist World Alliance and the Northern Baptist Convention and the emergence of the Baptists as a sect within a global movement during the twentieth century. He also treats the Fundamentalists-Liberals controversies that polarized Baptists. Finn does not shy away from revealing Baptist flaws such as the unfortunate support of some Baptists for Hitler and the Nazi party and the opposition many Baptists (especially Southern Baptists) gave to the Civil Rights Movement, which was surging forward under the leadership of Martin Luther King Jr. and others. It is surprising that Finn does not say more about Billy Graham and his evangelistic crusades that drew record numbers of people and brought thousands of new members into Baptist churches. To his credit, the authors already forewarned in the introduction, “Historians who read this book may wince at the lack of space given to their favorite, perhaps nearly forgotten, Baptist heroine or hero” (p. 3).

Finn shifts his focus on the worldwide expansion of the Baptists across Asia (India, South Korea, Myanmar), Africa (Nigeria, Uganda, Democratic Republic of Congo), Latin America (Brazil, Mexico, Cuba), and Oceania (Australia, Papua New Guinea, New Zealand). He also discusses the trends (glossolalia and charismatic movement, emerging worship styles, ecclesiological developments, and resurgent Calvinism), threats (militant Islam, secularization, homosexuality, and abortion), and other trajectories

of the Baptists. In the final chapter, Finn discusses the Baptist distinctive doctrines—regenerate church membership, believer's baptism, congregational polity, local church autonomy, and religious freedom.

Writing the history of possibly 100 million Baptists across the globe and spanning some four centuries into a single volume is a herculean task. The authors have done exceptional work by presenting a beautiful sweeping history of the Baptists that is readable and enjoyable. Readers who prefer a panoramic view of Baptist church history versus a cumbersome detailed monograph will be delighted with this overview.

As someone who grew up as a Baptist, this book helped me to understand my Baptist roots. I read *The Baptist Story* with much enthusiasm and anticipation. The book did not disappoint me. Furthermore, the book is aesthetically pleasing and attractively bound. The font size is also easy on the eyes. Written in simple language, *The Baptist Story* will appeal to a broad range of readers who want to better understand the history of the Baptists. No doubt this book will remain a standard textbook for some time to come.

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A Guide to Biblical Commentaries and Reference Works, by John F. Evans. 10th ed. Grand Rapids: Zondervan, 2016. 469 pp. ISBN 978-0-310-42096-2. Softcover, US\$24.99.

John F. Evans's tenth edition updates the already well respected ninth edition of the *Guide to Biblical Commentaries and Reference Works*. The current edition adds commentaries that have been released in the time frame from 2010 to 2016 and updates reference works as necessary.

The introductory section is critical to properly understand Evans's process of evaluation. He first highlights similar bibliographic works, including the equally well known Glynn Reader, and the valuable reviews of commentaries in journals and abstracts to which he frequently refers (8000 references to scholarly reviews are listed in the book). Evans then proceeds to explain his eight points of evaluation, admittedly based on his own biases (exegetical over homiletical, historical background over reader-response, and considerations of price/availability) and with the clear directive to produce a helpful guide for pastors and seminary