

BOOK REVIEWS

Heather J. Coleman, *Russian Baptists & Spiritual Revolution 1905-1929*. Bloomington IN: University of Indiana Press, 2005. 304pp. Reviewed by Walter Sawatsky.

This book, that started out as a dissertation, argues for the unusual significance of the Russian Baptists in the modernization of Russian society. The evangelical movement constituted a challenge to those seeking to control Russian society at the turn of the last century, namely to the administrators of Tsar Nicholas II's reactionary rule and also to a major element in the Russian Orthodox Missionary Society focused on fighting sectarianism. In spite of the repressive controls, the evangelical sectarians, or Russian Baptists as Coleman calls them, presented a public image of a more democratic and modern church - an active laity fully participating in group decision making, and demonstrating skills in organizing that were more suited to modernity. Viewed as both an indigenously rooted Slavic spiritual renewal movement and linked from the beginning to similar evangelical bodies in western Europe and America it also presented a religious variant to the visions of the more political intelligentsia often labeled Westernizers and Slavophiles, in that their appropriation, more often adaptation, of western ideas had grass roots attraction. Russian Baptists envisioned a Reformation of Russia.

The Reformation idea has returned numerous times in Russian history, perhaps because it is inherent in Christianity to regularly seek reform. Since, however, the dominant myth remains that Russian Orthodoxy did not experience the 16th century Reformation, some scholars have suggested seeing essential elements of that Reformation appearing in Russia in the early 19th century. Staying with that lag theory, then the story of the Russian Baptists between 1905 and 1929, as Coleman presents it, is like the second phase of the western Reformation. Here I have in mind the post-Westphalian preoccupations with religion and societal formation in response to the break up of Christendom, to the attempts toward religiously driven social reforms such as characterized early Methodism in Britain in response to urbanization and industrialization. Those are broad generalizations for quite complex phenomena. Nevertheless, the central point for taking Coleman's thesis seriously is, that between the time of the abortive Declaration on Toleration (1905) and the Law on Religious Associations (1929) there was a major revolutionary transformation of Russia. Tracking public perceptions of the 'Baptist problem' provides a crucial key for grasping what was really going on, as the old tsarist order ended, and the new revolutionaries were still searching for new forms of social formation. Of course, after 1929 came the Stalinist controls, too often patterned after Tsarist ones, and renewed calls for a spiritual revolution (so Gorbachev in the 1980s) and much talk of building civil society after 1990.

So Coleman needs to be read within the framework of thinking after 1990, including new possibilities for grasping what the Soviet rulers of Russia were thinking, through increased access to archives. The full value of Coleman's book is its groundedness in the archives, and its weaknesses have more to do with the limitations of archival sources, particularly Soviet ones, and her as yet limited familiarity with the general literature.

Coleman's main thesis is that early in the 20th century, "Baptists offered Russians new forms of intellectually and organizationally democratic community life, rooted in religious rather than political conversion. They provide an unusual example of a socially mixed, albeit mostly lower-class, group of people making use of greater freedom of organization and of the press - and also of the new railway system - to form an organization linking the country and the city." (p.29) Later she remarked that outsiders of various stripes were agreed that Baptist organizing techniques were modern, and that evangelical expansion was "symptomatic of an emerging civil society in Russia." (p.46)

Other sections of the book offer additional food for thought on what it all meant. Her third chapter on conversion narratives and social experience is particularly interesting for evoking the long drawn out process of coming to awareness as individuals, of a spiritual questing with individuals caught between political and religious answers to social problems. Conversion narratives often showed an appreciation of Orthodox spiritual experience, but then a disappointment, where Baptist theology then offered more certain assurance of salvation. Departures from Orthodoxy, especially leaving the Orthodox community for the minority community of Baptists were painful, but the narratives also underlined the stronger bonds of the Baptist communities.

The second part of the book, reflecting her widest use of archival resources, focused on the way in which initial tolerance after 1905 was followed by new attempts to control, yet Baptists began acting as if full religious freedom was theirs if they simply took liberties. Even so, the increased restrictions, exiling and imprisonment of leaders, etc. caused Coleman to describe 1910-1917 as time of "dashed hopes".

Then came her third section, sub-titled as her main title - 'spiritual revolution'. This story has been told before, but Coleman presents a good selection of interesting illustrations to show the many creative ways the evangelicals concentrated on mission, and also saw themselves offering a better social vision than the Bolsheviks were capable of. Hence her last two chapters highlight the second dimension of the societal challenge of the Russian Baptists. If tsarist church and state perceived the evangelical sectarians as violating boundaries of control, now the Bolshevik revolutionary state perceived the Russian Baptists as competition for making a better social revolution. On the one hand, Baptists shared the values of liberty, equality, fraternity - social revolutionary verities since 1789 - but they differed on the means to that end. Where the Bolsheviks posited class struggle and violent eradication of exploiting classes, Baptist Christian socialism not only followed a Christian model of sharing with all, but also refused to kill enemies. Styling her last chapter 'parallel lives' Coleman described the growing sense of competing methods of reforming civil society, such as the Baptist youth associations in contrast to the Komsomol. Indeed, in its positive rebuilding of society, the Soviets set about fostering the formation of associations of like interest. Then when it became obvious that voluntary associations by evangelicals, even credit unions, were rated better than atheist and Soviet ones, those Soviet voices calling for greater use of force to suppress alternative movements won out. The 1929 Law on Religious Associations essentially also resulted in restrictions on all associations thereafter, not just the crushing of most religious practice by 1930 or 1931. Although Coleman rarely

makes explicit the parallels for today, such contrasting of Russian Baptist voluntary association building with the Soviet one, gives poignancy to the widespread talk in 1990 of the need to rebuild civil society, meaning forms of human interaction not controlled by the state.

There are two types of scholarly myopia to take notice of when attempting to assess Coleman's work, but which should not detract from the yeoman service of digging up details that she provides. Western scholars during the Soviet era were generally unable to examine official archives, and needed to devise alternative techniques for determining facts. There were the Kremlinologists with a set of notions about power struggles within the Nomenklatura elite; others comparing patterns on the basis of social scientific theories, still others (often in the religious realm) working out of an ideology of communist persecution and suppression of dissidents. From these came story lines of greater or lesser plausibility. Soviet specialists on religion were often publishing the only information available publicly inside the Soviet Union, yet their work included outright fabrications. As a result, one of the rules of thumb followed by respected scholars in the west was to compare sources - official, samizdat, western reports - and to generate the most plausible account, thereby also learning to differentiate more reliable scholarship (much of Klibanov's later materials on religion, for example) from the outright tendentious. The new scholars of Soviet religion, now including Coleman, seem less familiar with the necessary differentiation of quality. So we fail to get a sense of the established scholarship by 1990, to which she can offer new findings or revised interpretations. Instead, she repeats older statistical claims, for example, fails to indicate which had come to be deemed most reliable, so her own quoting of claims from only partially examined archival sources does not really help.

A second problem of perspective is more relevant to Coleman's overall thesis about the Russian Baptists. Very important dissertations by Andrew Blane and Paul Steeves from the mid 1960s serve as her primary interpretive frame, Blane's most relevant to the early legalization of the Baptists after 1905 and Steeves' as an assessment of the Russian Baptist Union from its first beginnings in 1884 through 1935. What both have in common was a reliance on Russian language materials then available in the West (collections of journals, some memoirs and personal files of emigres) and an English language understanding of Baptist history. The Russian evangelical movement, however, and even renewal movements within Russian Orthodoxy at the beginning and end of the 19th century, were shaped by continental Pietism, most particularly by its German expressions. Even the Russian Baptists were more directly formed by the emerging German Baptist Union. Its leader, Gerhard Oncken, drew much from the British Baptists, often in deliberate contrast to the emphases of nearby German Brethren and Mennonites of Pietist orientation, but key associates of Oncken, with extensive ties to the Russians, were more continental when drawing from the Reformation wells. Thanks to the inundation of American Baptist missionaries (mostly independent Baptists with a strong British linked Calvinist theology) since 1991, the emerging theological leadership of the Russian Baptists has begun to differentiate itself from the Anglo-British Baptist tradition, finding more affinity in the continental Reformation traditions.

Coleman's main thesis about Russian Baptists as democratizing factor, was a recurring theme already in Friedrich Engels' writings on the Peasant Wars and on the Anabaptists as he understood them, a theme to which the Marxist revisionist Karl Kautsky returned at the end of the 19th century. By failing to utilize that classic Marxist literature (easily available in English) and not noticing western scholarship on the Anabaptist Reformation (16th century) and Hussite Reformation (15th century) she necessarily overlooked how much the Russian Baptists (at least major wings of it) understood themselves as heirs of those Reformation traditions. The common characteristics (also true for earlier Waldensians in southern France and Italy) were lay reading and interpretation of Scripture, appeals to priests to be renewed by Scripture, a Christological reading of the New Testament centered on the Sermon on the Mount and its radical theology of love (including pacifism in wartime), and an emphasis on seeking fellowship with likeminded disciples of Christ. That is, the radical dissenting Christian traditions have been a "democratizing factor" since early modern history.

One major history of the Evangelical Christian tradition by Wilhelm Kahle (1978), written as a thorough biography of its leader Ivan Prokhanov, would have been a fruitful way to grasp that continental tradition. Kahle's book, translated for Russian Baptist leaders in private in the early 1980s, is now available on CD disk (in that Russian manuscript version) from the Euroasiatic Accrediting Association (EAAA) in Odessa. Another book by Kahle was a detailed treatment of the German Lutheran and Reformed churches in the Russian Empire, including their demise around 1937, whereas Gerd Stricker's essays in *Glaube in der 2ten Welt* journal are a sure way to catch the story of its reemergence. There were many parallels with the Baptists. Although she devotes attention to Russian Baptist enthusiasm for Christian socialism, her sources lead her to think it was mere tactical adaptation toward acceptance under Soviet power, yet the German links indicate familiarity with German Christian socialists. Above all, her presentation of the major test of loyalty of Russian Baptist and Evangelical Christians (chapter 9) when the Bolsheviks forced them to reject pacifism is an important research achievement (in terms of what official archives told her about Tuchkov's victory over Bonch-Bruевич's attempts at accommodating sectarians with alternative service options) but she ends up understating the extensive nature of that pacifism on theological grounds. So her conclusions follow Steeves, who had limited himself to the Baptist Union, whereas the Evangelical Christians (who later shaped the post World War II united union), and its charismatic leader Prokhanov, seem less significant than they were.

On the whole matter of scholarship, Coleman introduced her work by stating there was "virtually no published scholarly work on the Russian Baptists in English" (p. 7) A footnote listed Edmund Heier's book (1970) on Radstockism, and this reviewer's book on the *Soviet Evangelicals Since World War II* (1981) as exceptions, claiming that neither deals with the period she focused on. That might be true of the book titles, but she might have checked more carefully; moreover this writer's subsequent published articles have addressed the early Soviet years and the pre-history. For example, though citing this reviewer's article on the united council overseeing adjudication of CO applications (where I drew extensively from the Chertkov archive), her comments about Baptist and

Evangelical Christian involvement suggest she has not read it, nor several other articles in that publication of 1997 from the Russian Academy of Sciences, entitled *The Long Road of Russian Pacifism*. Coleman acknowledged the dissertations referred to above (Blane and Steeves) but labeled them “confessional histories” for failing to explore the Baptists in relation to their milieu. This reviewer would differ, particularly when noting how little of the general literature on Soviet religious policy she relied on. Also in the introduction Coleman dismissed two “thoroughly researched” works by evangelicals in post-Soviet Ukraine, as confessional histories. That might be true of S. N. Savinski (now living in Utah and a self-taught historian); but she has failed to notice a number of new scholars doing dissertations (with heavy use of archives), Yury Reshetnikov’s (in Ukrainian) was published by the Ukrainian Academy of Science, and others (notably Konstantin Prokhorov on church-state issues) now publishing in the new scholarly journals of the new theological schools.

These comments are not intended so much as a critique of Coleman’s important work, as to show how her book illustrates the need for some very necessary bridging of communities of discourse. Permit me a side comment on another quite fascinating and yet limited book about the Russian evangelical tradition. Sergei Zhuk published his *Russia’s Lost Reformation* (Johns Hopkins University Press, 2004) in English, his subtitle indicating his focus on “Peasants, Millennialism, and Radical Sects in Southern Russia and Ukraine, 1830-1917”. He too makes the claim that the 16th century Radical Reformation in western Europe, which resulted in Mennonites and Quakers (so Zhuk), had its equivalent in south Russia between 1830 and 1917. His *Sitz im Leben* differed from Coleman (who appears not to know of his work) in that he grew up in Ukraine in the 1970s with neighbors known as Stundists, the latter hiring his band to play hymns instead of their usual rock music. Later when researching Quakers and Mennonites in colonial America he discovered the similarities in theology and religious practice to the Stundists. When he started an American PhD at Johns Hopkins, he had intended a comparative study, then ended up focusing on the Stundists (who were later part of Coleman’s Russian Baptists). Zhuk’s book reads like a journey of discovery, starting with realizing how little work on Russia’s dissenting tradition had been done, then utilizing what he could find in archives (also in Petersburg at the main historical archive) and publications by adherents and opponents. This is not the place for a detailed review, except to point out how disconcerting the book is to read. His American dissertation advisers could help with a theory construct (social theory thanks to Geertz and Weber), with some general literature on the peasants in 19th century Russia, but failed to detect the quite idiosyncratic nature of his list of secondary works on Russian religion, such as highly dated German language works on Russian Mennonites, some sektantstvo studies from the Soviet era, and a smattering of recent American studies on Russian religion. Gregory Freeze’s useful book on Orthodox clergy in the 19th century appeared in the bibliography but Freeze’s translation of Igor Smolitsch’s major study of Russian dissent (German original), a more relevant work, does not.

Those still writing confessional histories without attention to milieu clearly need to benefit from the scholarship offered by Coleman and Zhuk. That is more difficult when that scholarship seems insufficiently familiar with the major studies on which said confessional historians rely. Since what

ultimately matters is the impact of understanding gained from scholarship for the sake of building Russia's future, at least its civil and religious dimensions, and, to take Coleman and Zhuk's claims seriously, it also matters how such scholarship causes us to rethink modern history more generally, then reading each other's work with judicious breadth and linguistic diversity remains even more vital as scholarship proliferates. Dissertations are indeed a major resource for entering the discourse, but keeping abreast of further findings and shifting interpretations that mark the good scholar's stream of articles, seems the elusive ideal. Seldom do the monographs suffice.

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Walter W. Sawatsky and Peter F. Penner, eds. *Mission in the Former Soviet Union*. Schwarzenfeld, Germany: Neufeld Verlag, 2005. Reviewed by John E. White.

The past fifteen years have seen a myriad of changes in the former Soviet Union (FSU), not the least of which is the mission of the evangelical church. Many Western organizations have claimed huge successes in this period, while the Russian Orthodox Church and many national evangelicals have been extremely critical of Western evangelical missions work. How should the progress of mission be viewed today? What successes can legitimately be claimed, and what needs to be changed? What role should the West play in the future of mission work in the FSU?

This book, based on a conference at the International Baptist Theological Seminary in Prague in 2003, is an important survey and analysis of mission in the FSU from several different perspectives. This book would be very useful in helping anyone doing ministry in the FSU to gain a better grasp of the historical factors at work, as well as in challenging people to think about new ways to do ministry. The book would also be helpful for anyone seeking to more knowledgeably pray for and give to the work going on in the FSU.

Of the book's 12 chapters, eight are written by the two editors, Walter Sawatsky and Peter Penner, with additional contributions from Marina Sergeyevna Karetnikova, Johannes Dyck, Mark R. Elliot, and Viktor Artemov. Overall, the book develops several very important themes for analysis, including the many creative ways that mission has been conducted in the FSU in the past, how the West and nationals work together in mission, the importance of inter-church dialogue, and how contextualization of mission has taken place (or needs to take place) in the FSU. I would like to comment on how these four themes are developed by the contributing authors.

First, it is quite encouraging to learn how many different ways mission has been done in the FSU. As Sawatsky argues, mission has always been at the heart of the Slavic evangelical church (chapter 3). From the first days of mission work in the 19th century through the last 15 years, the creativity of nationals is to be applauded. From the ministry of the "book bearers" in the 19th century (p. 65) to Christian camping in the 21st century (chapter 11), many types of creative and effective ministry have been done (of special note are the many interesting examples from Karetnikova in

chapter 4). The focus of the church on sanctification and discipline, for example among the ethnic Germans in central Asia (as argued by Dyck, chapter 5), has helped the church to survive, and at times, experience revival in the midst of persecution. Western evangelicals should be aware and respectful of this rich history of mission in the FSU.

Yet, as Sawatsky points out, mission has not always been successful in times of persecution. The persecuted church in the FSU has often wavered back and forth between caution and aggressive evangelism (p. 55). Sawatsky also notes that the failure to theologically train its leaders and to maintain a unified structure has severely weakened the national church in the face of persecution (p. 51). These are issues that will be very important for future mission in the FSU, especially as the initial wave of spiritual interest from the 1990's fades and as persecution returns to the church in various parts of the FSU.

Secondly, both Penner and Sawatsky stress the importance of westerners and nationals working together productively. Sometimes the West has an overly positive outlook on its ministry in the FSU (see chapter 7, especially pp. 121-122), and this needs to be tempered with a better understanding of the historical situation, as mentioned above. In more recent history, both Penner and Sawatsky bring up the Co-Mission of the 1990's as a highly negative example of partnership, in which the West spent millions of dollars and largely ignored national church leadership in their endeavor.

The Co-Mission involved 23 different para-church organizations, yet had practically no ties with the national evangelical Protestant church and was largely dismissive of the Russian Orthodox Church (pp. 105-108). Many of the workers sent to teach ethics to public school teachers did not have proper training in their field or enough preparation to understand the local culture or existing church (p. 128). This led to many negative repercussions, including the Russian Orthodox Church working to end missionary activity from abroad in Russia (p. 108) and the unfortunate consequence that many of those who were led to Christ by these short-term missionaries had no church to connect with after the missionaries had left. Specifically, Sawatsky cites statistics compiled by Perry Glanzer in 2001 that include Dimitriy Pospelovsky's figure that about 58% of Russians confessing Christ have no confession or church (p. 110). Clearly, many lessons need to be learned from this about the importance of working more closely with the national evangelical church and having a proper respect for the Russian Orthodox Church.

Penner offers a theoretical model for cooperation in which nationals and Western missionaries work together, moving from the national context, to Scripture, and finally to community (chapter 2). Although one might argue that Scripture should be the starting point for cooperation (and even Penner quips that choosing Scripture versus context is similar to asking about the chicken and the egg, p. 11), the focus on understanding the local culture and needs and the desire to build a Christ-like community in partnership is certainly a good model, especially considering some of the mistakes of the past.

Furthermore, many specific suggestions are offered throughout the book to deal with more specific issues of partnership, such as authority, strategy and finances. For example, Western missionaries need to have more respect for the authority of national church leaders, and should

encourage the younger generation of leaders to respect their elders as well (p. 60). Westerners need to be intentional to work together with nationals and not consider that they “know” all the answers (pp. 129-130). Considering the work of South Koreans, for example, they often do all of their mission work using the same mold for ministry as back home. This leads to a large failure rate, although they do experience more success in central Asia than elsewhere (pp. 130-132). Dependence on foreign finances, a long-standing problem, even before communism (p. 132), is a key issue that must be addressed as mission moves forward in the FSU. Today, most mission agencies, denominations and theological schools are largely dependent on foreign aid. As Penner points out, it is difficult to talk about real partnership where there is financial dependence (pp. 132-133). There is a great need to develop true partnerships of respect, where authority and financial responsibilities are shared. The West needs to show greater patience in this, allowing the national church more time and space to choose its own priorities and invest appropriately.

Thirdly, Sawatsky has two chapters devoted to the importance of inter-church dialogue. This is needed both between the Russian Orthodox Church and evangelical churches, and among the evangelical churches themselves. Often the Orthodox Church and evangelicals use completely different languages when speaking with one another (e.g. Orthodox focus on “canonical territory” whereas evangelicals talk about “religious freedom”), and more needs to be done to find common ground. The fact that the Orthodox Church and many governments in the FSU consider evangelicalism to be a “foreign religion” is the basis for rejecting visas and much of the conflict that takes place. This has become a particular concern in recent years in Russia, as Elliot points out that President Vladimir Putin signed a law connecting foreign espionage with foreign religion (p. 193). Sawatsky makes some important suggestions in chapter 10 (pp. 212-217) for discussion of the martyrs under communism as a way to bring people and churches together. One way that the church in South Africa has moved forward after apartheid has been to discuss the past and come to a point of forgiveness. Sawatsky suggests that perhaps revival has not yet come to the FSU because they have not dealt with their past (p. 216). Evangelical churches need to make a greater commitment to dialogue and try to find a common language. And the goal of this dialogue, as Sawatsky suggests, must be to come to grips with the past and to come to a point of repentance and forgiveness.

Finally, mission has been contextualized into the FSU in many important ways in the last 15 years. Both Sawatsky and Penner note that much progress has been made, for example, in developing healthier models for theological education through the development of the Euro-Asian Accreditation Association (EAAA). Also, many different national Christian organizations are building new partnerships together. These partnerships are extremely important in order to reduce dependence upon the West. The idea of mission continues to be refined, but it includes doing social ministry hand-in-hand with evangelistic ministry, in stark contrast to many Western ministries. As a specific example of contextualization, Artemov points out that Christian camping is particularly effective in the FSU due to the communist heritage of pioneer camps and how churches come together to finance and organize them (pp. 241-243).

Furthermore, Sawatsky suggests in chapter 12 the need to move beyond the ideas of “the West’s mission” and “national mission in the FSU” to God’s mission, *Missio Dei*. Penner’s model for cooperation in chapter 2 is based on this idea as well. Nationals and Westerners need to humble themselves before God and seek to follow Him in mission, realizing that mission starts and ends with God Himself. Yet, God chooses to use us as His instruments. This is what Sawatsky means by entitling chapter 12 “Without God we cannot, without us God won’t.”

Sawatsky also emphasizes the importance of never separating missiology from ecclesiology. In agreement with the mission historian Andrew Walls, the important new issue for the global church is the discussion between churches of different cultures (p. 263). Yet, the West’s dominating position in missions often seems to determine the type of churches that are established (or not established) in different cultures. Many of the problems in the FSU are due to mission being done without the national church, leading to many professions of faith but no new national churches being formed. A more contextual ecclesiology needs to be one of the main goals of mission work in the FSU, and this requires more dialogue between East and West, which hopefully this book can start to generate.

In considering the book as a whole, some of the chapters seem a bit uneven, probably due to the varied styles and themes of the different contributors. The two editors, Sawatsky and Penner, carry the overall themes of historical and strategic analysis of mission in the FSU through their eight chapters. The chapter by Karetnikova is a fascinating survey of missionary work from early in the 19th century up to some of the work in the 20th century, though it would have been helpful if footnotes were included to allow for further research on the many interesting examples she developed.

The other three chapters by Dyck, Elliot, and Artemov are all interesting, but since they deal with such specialized topics as revival among ethnic Germans in central Asia, restrictions on missionary visas in Russia and Christian camping in Russia, it begs the question, why were these topics included? Why address Christian camping as opposed to tent ministry or cell groups? Why not write about missionary visa restrictions in central Asia or about revival among Koreans there? It might have been helpful to organize the book around a few different themes that could give more cohesiveness to the entire book such as “Historical Analysis,” “Specific Strategies,” and “Perspectives for the Future.”

Another way in which this book could be improved would be to broaden its geographical scope and to support its arguments with more statistical data. A great number of the specific examples seem to come out of ministry in Saint Petersburg. While this is a key place for ministry, the broad topic of “mission in the FSU” would have been better served by including more examples from Ukraine, southern Russia and Siberia, where much important mission work has been done in the last 15 years. It would have been helpful to see statistics on church growth and locations of mission work to get a better overall picture of mission in the FSU. Being able to compare church growth levels for the past 5, 10 and 15 years would lend a lot of support to the authors’ arguments for the effectiveness of various kinds of mission work and would allow the reader to see where the greatest needs for future work lie.

Artemov's survey in chapter 11 of a broad cross-section of churches about the effectiveness of Christian camping was an excellent idea along these lines, spanning different denominations and locations across Russia. However, as he admits, too few churches and church leaders were surveyed to draw definite conclusions. In addition, his survey would have been improved by asking questions with more comparative and quantitative rigor. Questions such as the following might provide more concrete data: What proportion of the church's budget goes towards Christian camping? What proportion of the children at the camp comes from non-Christian families? What proportion of the congregation repented at a Christian camp? What proportion of leaders of the church (i.e. pastor(s), deacons, small group leaders, etc.) were once camp staffers? Then, similar questions should be asked of other ministries (outdoor evangelism, tract ministries, small groups, etc.) and a quantitative comparison made.

In addition, it would have been helpful to add a couple of pages at the beginning of the book with some background information about the authors and a list of abbreviations used (especially for the various church unions).

Overall, this is an excellent book, with much to offer those in ministry as well as those interested in God's work in the FSU. The historical information is very helpful as is the critique on mission work over the past 15 years. Westerners reading this book should gain an appreciation for all that the national church has done over the past two centuries. Nationals should be encouraged to further develop contextualized ministries, seeking healthy, two-way partnerships with the West. This book offers much food for thought for the coming years of mission in the FSU.

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BOOK NOTICE

Michael S. Jones (recent REE review contributor and editor of Journal for the Study of Religions and Ideologies) sent over the following note: I have recently co-edited, together with Dr. Sandu Frunza of Babes-Bolyai University in Cluj-Napoca, Romania, a volume that may be of interest to some readers of REE. It is titled Education and Cultural Diversity. The book is based on papers presented at the workshop "Multicultural Education in the CEE Region, the NIS, and Central Asia." It contains twenty articles contributed by scholars from central Europe to central Asia. The articles range in topic from philosophical and theological analyses of multiculturalism to practical discussions of ways that multicultural challenges have been met in these regions. Education and Cultural Diversity, ed. Sandu Frunza and Michael S. Jones. Cluj-Napoca, RO: Editura ProvoPress, 2006, 236pp.