

Book Reviews

Theological Education in Context

100 Extension Programmes in Contemporary Africa

By Jonathan Hogarth, Kiranga Gatimu and David Barrett
(Uzima Press: Nairobi, Kenya, 1983) pages 189, Ksh 50/

In response to the crisis situation in leadership training the African church may well be deploying the world's most effective TEE network. In 1980 23,900 students were enrolled in TEE in Africa with 1289 national and 212 expatriate teachers. This book is the first attempt to systematically explain and document this exciting contemporary movement in the African church.

The authors state in their introduction that the original inspiration for this book came from the East African Consultation on Theological Education by Extension held at Limuru, Kenya in December, 1979. There it was felt that systematic research into the TEE movement within the churches would be of crucial value at this stage of the movement's development.

The authors' objectives in this work are (1) to meet the need for an authoritative examination and evaluation of TEE in the Africa-wide church and (2) to help church leaders to think about TEE on the basis of the facts of the current situation.

The discussion of contextualization in chapter 5 is interesting. The authors examine three TEE courses used in Africa in an attempt to evaluate them on the basis of contextualization. In their conclusion the authors state: "The three courses illustrated above are attempts at contextualization of teaching materials going on in Africa today. They illustrate important factors in contextualization such as attention to the culture and context of the students and the use of forms and adaptations designed to facilitate practical expression of the theological truths in life and ministry. Whilst not claiming too much on the basis of these beginnings, it may still be rightly said that the extension

method itself has brought to life a creative flexibility and practical orientation to the teaching of theology and the Bible that has often eluded the Christian church" (p. 73).

The final chapter of the book is particularly provocative. After stating that TEE has been welcomed in the African church they say, "But this initial warmth of reception will have to lead on to much greater involvement at every level of TEE by local people everywhere and to a far greater ability to truly contextualize materials and ministries before maturity can be claimed for the movement as such" (p. 147).

The authors call for the involvement of all theologians and teachers in Africa in the preparation of materials for self-study at all levels of instruction. They note that there is very little coordination of standards and requirements in TEE, and this has led to a lack of acceptance of the programme.

The authors summarize the achievements of TEE regarding ministerial formation as follows:

Firstly, it has been used to train full-time clergy within the churches. It has also been used to train supplementary or tent-making clergy. The tasks have been carried out sometimes in cooperation with a residential training programme, but not often. Secondly, and most commonly, TEE has been used to train the multitude of lay evangelists upon whom the African church depends for its ongoing ministry. This has been its most significant contribution to date. Thirdly, many programmes have made basic Bible teaching available to thousands of lay Christians by the extension method. These persons would not otherwise have studied their faith systematically if at all. Here also a big contribution, and a new one, has been made (pp. 149, 150).

The appendices include valuable information on TEE programmes in Africa and a good bibliography of TEE books. With the possible exception of chapter 4, which is a restatement of the basic elements of TEE, this book makes an original and essential contribution to TEE literature.

In their closing remarks the authors state: "Perhaps the day is coming soon when church leaders in Africa will recognize the immense force for good that TEE represents. Perhaps then adequate resources will be made available for this most vital of Christ's ministries in the modern world" (p. 162). We can only echo AMEN.

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People in Rural Development
By Peter Batchelor
(Paternoster Press: U.K.) 54 pages, Ksh 95/

People in Rural Development is a good starter book for those interested in being involved in rural development in Africa. Its strength is not as a technical textbook but in focusing on the moral issues related to approaching development projects and then some practical applications of that approach.

Mr. Batchelor understands that the basic fabric in African life is relationships. This interpersonal commitment is what gives strength to the extended family and rural village. Anyone entering into rural development must make a commitment to the people involved via their physical presence and building of friendships. In time these relationships give insight and direction to programmes designed through the partnership of the development worker and those he's come to serve.

Thirty years as an agriculturalist in Africa has brought Mr. Batchelor through the "expert" stage (which he undoubtedly is) to that of an intelligent servant to the African Church. This is no easy accomplishment for those filled with knowledge coupled with divine mission. For many Westerners (Christian and non-Christian) results and production are synonymous with success. The laying aside of preconceived solutions in order to establish relationships plus discover real, felt and perceived needs of people from which a project can be planned is not the normal game

plan used in many "development" projects across the African continent. People, by their very nature, are complex and their social fibre reflects that complexity. It is for the person involved with development to take the time to discover the existing systems and balances within a given community and to build on them, not replace them. The discovery Mr. Batchelor shares is that development takes time, time to plan with people, time to educate, time to execute. "Development" that is forced to take place to meet schedules other than for the people for whom the development was meant raises moral and ethical issues for which Mr. Batchelor's voice is raised in protest.

In *People in Rural Development* the Christian development worker must be willing to stand as both a bridge and a wall between those he means to help and those who are providing funding. This person, or persons, must be willing to invest time and energy to the establishment of relationships on both sides (rural development and funding agency). From trust-bond relationships real, felt and perceived needs will be discovered and tested, and, according to Mr. Batchelor, a project(s) will emerge blending both the technical knowledge of the rural development worker and the ageless wisdom of the African villager. Examples of how this works are given in the book, but it still remains for the reader to make application by his own investment in time and people.

A biblical principle of "coming-alongside" people, not just giving them verbal encouragement in problem solving, is thoroughly advocated by Mr. Batchelor. It is significant that in Mr. Batchelor's own ideas on development he physically moved out of the classroom (a mostly verbal situation) into living and working with the villagers (a "coming-alongside" situation). Knowledge gained must be transferred to the fields and married with the wisdom of centuries of village life. It is the combination of both types of knowledge from which real progress and development take place.

Government may make laws. Scientists may make studies. Missionaries and church leaders may preach. But, if no one takes the time and energy to live with the people, and have patience to listen and learn, no change in the present situation in Africa will take place. People are the key not the programme.

Mr. Batchelor states that new life in Christ is the bottom line from which real development takes root and grows. It is the task of the Christian Rural Development worker to move alongside his neighbor because he loves him and wants to see burdens lifted whether it be sin or poor quality of life.

What Mr. Batchelor accomplishes via *People in Rural Development* is to give us an ethical and moral position in development. Human beings can be easily lost, or second place, to "the project" if the development worker is not careful. I believe Mr. Batchelor's message goes beyond the rural village of Africa and aims at the heart of what good communication is wherever people are concerned with helping others, whether rural or urban, African or on another continent.

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Review of Philipians
Word Biblical Commentary
By Gerald F. Hawthorne
(Word Books, Waco, Texas) 232 pages, \$18.95

The Word Biblical Commentary promises to be a very significant new series covering the whole Bible from a broad based evangelical position. The editorial board intends to maintain a high standard of excellence, seeking 'to make the technical and scholarly approach to a theological understanding of Scripture understandable by - and useful to - the fledgling student, the working minister as well as to colleagues in the guild of professional scholars and teachers'.

The body of the commentary is laid out clearly in sections dealing with bibliography, the author's own translation, text critical notes, a review of modern scholarship (dealing with the form, structure and setting, as appropriate), a detailed exposition and a concluding explanation showing the section's relevance. The editorial preface says that 'there is something for

everyone who may pick up and use these volumes'. These are very broad objectives that will not be easy to meet and maintain effectively. Nevertheless, if this volume is representative, the series will be most valuable.

The first impression is of unusually comprehensive bibliographies, e.g. 12 pages of abbreviations and 4 pages on Phil. 2:5-11. This is ideal for advanced work, though of limited use in Africa.

The introductory material is surprisingly short; for this reason I expected it to be inadequate. But though it is written concisely, the important material is there. Pauline authorship is affirmed. The arguments of those who see Philippians as a composite letter are rejected as inadequate and unconvincing, particularly as 'the same terms, word-roots and motifs pervade all of its so-called separate parts'. The section about Philippi and the church was good though it lacked information about the religious situation of the city. After reviewing the claims of Rome, Ephesus, Corinth and Caesarea as the place of writing, and concluding in a paraphrase of Origen that "Only God knows where Philippians was written," Hawthorne finally decides for Caesarea. He claims that this seems best for the understanding of the letter, though he does not give his reasons for this decision nor does it significantly affect the exegesis of the text.

Two groups are identified who were causing problems. First, those who were opposing Paul. He thinks it is not possible to be certain whether these are Christian missionaries with a divine-man theology or Christian Judaizers. This he sees of lesser importance since Paul was more concerned about the second group, the false teachers who were undermining the faith of the church; these were most likely Jewish missionaries. He disagrees with those who see Gnostics as a third group in ch. 3:12-16, arguing that throughout ch. 3 Paul is dealing with a single opponent, the Jews.

Why did Paul write this letter? The many reasons given centre around his deep affection for them including his thanks for their gift, and his concern to strengthen their faith and to warn them against false teaching.

The introduction concludes with three sections: One giving an outline; the second stressing the centrality of Christ throughout the letter; and the last briefly reviewing the manuscript evidence, pointing out that the text has no major difficulties.

One of the strengths of the commentary is that it is based on the Greek text, as is required by the series. The Greek is almost always translated so that it can be used by those without Greek; only occasionally would this be hard to follow.

Some of the most rewarding work is in the 'Form/Structure/Setting' sections. These deal with the basic point of each part of the letter, its relevance to epistolary style, and its setting in the letter, particularly with what it follows. His demonstration of the inner coherence of the letter will amply repay study.

What are some of the highlights of the commentary?

He points out how Paul in his Salutation (ch. 1:1-2) subtly sets the tone for his letter. He links his name with Timothy. He uses the word 'slaves' so showing the importance of devoted service. He includes all of the church in his greeting so emphasising their unity. By giving a double title to the leaders he is able to remind them that authority means responsibility, that leaders are to serve the church rather than disagree about their own importance.

A number of times he draws attention to the chiastic structure and balanced phrases that are so characteristic of Paul's writing. While recognising the hymnic form of ch. 2:6-11 he makes no attempt to analyse it into strophes; arguing that since there is no agreement amongst scholars, it is unlikely that we can know for certain what its original form was like. What is more interesting is the tracing of parallels between this passage and John 13:3-17, particularly the parallels in thought and in the progression of action. Ch. 3:20-21 is seen as another Christological hymn. Although scholars are divided about this, it is the number of parallels that there are with the earlier hymn that are so striking.

We are shown how Paul first exhorts the Philippians to model

their lives on the way Christ lived, then uses Timothy and later Epaphroditus as examples to illustrate what he is saying.

The comments on specific words are helpful and often illuminating. 'Prayer' - concerns a real need that only God can meet, p. 17. 'Form' - the essential nature and character of God, p. 84. 'Stretching out' - the need for concentration and effort in the Christian life, p. 153. 'Noble' (NIV) - majestic, p. 188. 'Content' or 'satisfied' - a spirit free from worry, untroubled through dependence upon God, p. 198-9.

The comments are good and well reasoned. He raises the questions that need to be asked, dealing with them in a way that is most stimulating, and leading to a better understanding of the text. At times there is some imbalance in that number of times he champions the view of a minority of scholars. When he does this the discussion is noticeably more lengthy and detailed. Even so, he does not always establish his case convincingly, nor adequately disprove the other view.

The proof reading was excellent with few mistakes. The most startling one was 'anakainoteron' (more renewed) for 'anagkaioteron' on p. 48; in effect a transposition of the letter 'n'. There is an 'n' for a 'u' in 'heauton' in the middle of p. 86, an easy enough error to make in Greek. The superscript 'f' is missing from the translation on p. 129, it would follow the word 'as' in the last sentence of v. 8. The first of the two references to Codex Sinaiticus in note 'a' p. 168 is a mistake.

All in all a distinguished commentary with an evangelical stance that is without question, the author succeeds well in his intention to express clearly the meaning of Paul's letter. It is highly recommended to any pastor or teacher who wants to preach from or to study the riches of Philippians. Unfortunately its price puts it out of the reach of many African pastors and students. This means that it will be an important addition to Bible College libraries.

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The Theological Task of the Church in Africa
Tite Tienou
(Africa Christian Press: Achimota) 54 pages, Ksh 15

Tite Tienou delivered the substance of this little book as the "1978 Byang H. Kato Memorial Lectures" at ECWA Theological Seminary, Igbaja, Nigeria. As executive secretary of the Theological Commission of AEAM, Tienou is entirely competent to handle this important topic of the theological task of the church in Africa. In the first chapter, the need for an African evangelical theological strategy is argued. To some this need is self-evident enough. Unfortunately there are still a few godly and influential church leaders of the older generation who regard any theological development with grave suspicion. After all, they themselves seem to have led well without much theological preparation. In response, Tienou warns that "those who reject theology are building their house on sand. . . ." He compares evangelical theology to a mariners' reliable map by which we can steer our way past many rocks and arrive at the sure knowledge of God. The humble beginnings of the present strategy for evangelical theology for Africa are traced to significant steps taken at the second General Assembly of the Association of Evangelicals of Africa and Madagascar (AEAM) in 1973. This is an important piece of historical information for evangelicals in Africa.

In the second chapter, some of the main issues in the theological task in Africa are indicated. Four of these issues are considered in some detail, namely: Christianity and African culture, Christianity and African religion, African theology and contextualization. In the past many of these issues have proved controversial for evangelicals in Africa. This is partly because those African theologians who initiated the discussion of these important issues would not whole-heartedly confess the evangelical faith. Now, thanks be to God, there is a growing corps of competent evangelical theologians in Africa who should address themselves to these crucial matters. Both the author and this reviewer were among the delegates from Africa at the Third World Theologians Consultation held in Seoul, Korea, August/Sept 1982.

Every region worked out a theological agenda of the important issues to be studied as a matter of urgency before the next session of the consultation, to be held in Africa. The agenda for Africa, summarized in "The Seoul Declaration toward an Evangelical Theology for the Third World" is as follows:

Those of us in Africa will have to take seriously the traditional African world view, the reality of the spirit world, the competing ideologies, the resurgence of Islam and the contemporary cultural, religious and political struggles. Theology will have to explore ways of presenting the personal God and Jesus Christ as the only mediator between God and man. Also, it will seek to respond to the quest of human identity in the context of the dehumanizing history of colonial exploitation, tribal feuds and racial discrimination.

I have made this lengthy reference to the Third World Theologians Consultation to show that our emerging evangelical theologians sense their God-given responsibility to serve the church in Africa by seeking biblical answers to the crucial issues facing it. Moreover, the advantages of treading the theological mine-field together are manifold: mutual admonition, encouragement, prayer and the sharing of insights. Tienou warns, in the third chapter, that if the African church fails to work out adequate biblical and theological answers to the issues outlined above, it will be forced to retreat into a mistrust of theology, sacerdotalism, an ahistorical faith, and denominational individualism. May God forbid that, faced with the exciting prospect of permeating non-Christian African society with the Good News of God's grace in this day of opportunity, the church should retreat into defensive ghettos and thus become irrelevant.

The concluding chapter, entitled "Towards an Evangelical Theological Strategy," breathes a note of quiet confidence and trust in God and the power of His word. It advocates a positive theology, worked out in humble dependence upon God in prayer, and in cooperation with the entire evangelical community in Africa. Tienou envisions a strategy that enables evangelical theology to develop and mature in our graduate schools, permeate the departments of religion in African universities, benefit pastors and lay people in theological education by extension programmes, and serve the

growing number of independent churches as well. The respective roles that existing AEAM institutions could play in this exciting development are outlined in conclusion. Tienou has made a very useful contribution to the ongoing discussion. Theological students throughout Africa will want to read this book carefully, and let it stir them to thought and prayer.

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An Introduction to the Sociology of the New
Testament

By Derek Tidball
(Paternoster Press 160pp) £4.20

The social sciences, and sociology in particular, are often regarded with caution, even suspicion, by evangelical Christians. This mistrust seems to stem largely from a misunderstanding of the nature of sociological thinking and enquiry, a misunderstanding arising in part from the appropriation (and sometimes misuse) of sociological concepts and terminology by devotees of political viewpoints with which Christians may disagree. But it is easy to throw out the baby with the bath water. Not all sociologists base their enquiry on a solely materialistic conception of the world, and the discipline can provide many insights which deepen our understanding of the complex human world through which God has chosen to operate.

It is most refreshing, therefore, to discover a newly-published work which explicitly sets out to apply sociological techniques to the social system revealed in the pages of the New Testament, from an author who is 'committed to a conservative view of the New Testament' (p. 9). Historical sociology often has to face problems of incomplete information, and sources of varying reliability. Derek Tidball does not claim that the New Testament documents represent a sociological treatise, but he has used them as the basis of 'a sociological perspective, not naively, but on

the assumption that what they claim about themselves is true' (p. 19). His aim, then, is to provide a sociological analysis of the phenomena of the 'Jesus Movement', rather than answer the problem of the relationship, still unresolved, between theology and sociology. This relationship is the subject of a brief discussion in the opening chapter, and arises again in the final one with the consideration of the sociology of knowledge. The problem here is the extent to which knowledge has any objective reality, or is, alternatively, a social product. This applies to all aspects of social culture, which confronts the newborn human being through agents such as parents, friends and teachers: 'society [is] a real phenomenon. It is objective, given and seems to be factually there. . . . This social world is so real because it is internalised in the person's thinking' (p. 138). How 'real' is the world/truth/experience, etc., is particularly relevant, then, to religion, since religious interpretations of reality attempt to deal with ultimate questions and answers. These important issues are handled in a brief but illuminating account, as a background to the book's more central concerns.

This approach is in keeping with the author's intention that this 'Introduction to the Sociology of the New Testament' should be appropriate to the general reader with no prior knowledge of sociology. In particular it will be useful for Bible School students whose New Testament studies have given them some expertise in this area. Dr. Tidball's own position as lecturer and Director of Studies at London Bible College has afforded plenty of experience in the teaching of sociology to Bible students. The result is a first-rate examination of New Testament life and teaching in the light of a sociological perspective.

The early chapters of the work consider the nature of the 'Jesus Movement' and its growth in the early church. Here Dr. Tidball largely presents and compares the arguments of other scholars whose work, he feels, deserves to reach a wider audience than the readers of obscure journals. In particular he presents Kee's and Gager's characterization of the 'Jesus Movement' as a millenarian movement (which incidentally has no connection with the theological idea of a millennium). Millenarian movements, though varying widely in many respects, are characterised by the promise of radical changes in an unjust society, a new earth populated by

new men and women, and tend to be dynamically led and followed. This is compared with the alternative position advocated by Judge, that the early Christians were more a kin to a scholastic community. Then follows a consideration of Thiessen's analysis of the structure and growth of the early church. The discussion of the early church in Jerusalem (chapter 5) covers a variety of interesting issues, in particular the different types of authority which can be identified in the early church, and possible sociological insights into its missionary zeal.

From this point Dr. Tidball's discussion expands its range to consider the social environment in which the early church operated and to which it preached. He makes the point that the style and language of preaching and teaching varied according to the hearers (an early example of contextualization?). In some depth he considers the three major social groupings of the Graeco-Roman world: the city community, the household, and the voluntary association, and the way in which each has a part to play in fulfilling man's need to belong. The early church also functioned at each of these levels, and there are interesting and helpful parallels with our own social and church structures today.

The modern church is often criticised for being a middle class movement making little impact on other social groups. This appears to be in sharp contrast to the origins and social status of the early believers, who are often characterized as of humble origins and status. Dr. Tidball demonstrates, however, that the membership of the early church was very mixed, attracting adherents from a diversity of backgrounds. Chapter 8 offers a particularly interesting and challenging discussion on the relationship between the early church and the outside world, and especially its stand on ethical and political issues such as slavery, wealth and the state. The author concludes that the lack of specific New Testament judgement on many social and political issues does not imply their insignificance for the believer, nor absolve him from participation in them.

This book is about the New Testament rather than about sociology. That is, it employs sociological perspectives to analyze New Testament society. It gives comparatively little explanation or

criticism of the sociological concepts used, with the result that non-sociologists (for whom the book is intended) could get the impression that these categories (such as, for example, social class, or types of authority) are given and unproblematic, rather than the subject of much continuing debate. It is uncertain whether this simplified approach will serve to clarify or confuse in the longer run.

But this 'Introduction' admirably accomplishes its aim, for which it can be most warmly recommended. What is more, it achieves it in 150 pages. Much of the book considers the work of other New Testament scholars and Dr. Tidball does not claim to be making an original contribution. But this disclaimer underestimates the high quality of the discussion presented, its clear approach, and in particular its consistent and comprehensive reference to Scripture. This will make it an invaluable source book for Bible students and general-interest readers alike. It is to be hoped that this excellent 'Introduction' represents the beginning of a more fruitful relationship between sociology and biblical research.

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Never Turn Back
by R. E. Harlow

Never Turn Back, a brief, practical, devotional commentary on the Book of Hebrews, effectively relates the key thrust of the writer of Hebrews, namely the urging of the readers to reject the temptation to return to Judaism and to persevere in their walk with Christ, who is far superior to anything and everything contained in the Old Covenant.

The author states that the authorities sought to turn the Hebrew Christians back to Judaism by two methods. They made the temple services as attractive as possible, and they persecuted the Christians who declined to go back. According to the author,

Satan uses these same two methods today to attempt to cause Christians to deny Christ and the faith and return to their former and "easier" way of life.

In expounding the message of the Book of Hebrews, the author of *Never Turn Back* portrays Christ as: 1. A Greater Prophet; 2. A Greater Messenger; 3. A Greater Servant. He continues to depict the advantages Christians have under the New Covenant under the topics: A Better Rest, A Better Priesthood, A Better Covenant, and A Better Sacrifice. The conclusion is that Hebrew Christians had every desired advantage under Christ and the New Covenant and thus should "Never Turn Back" to the inferior religion as established under the Old Covenant.

One problem encountered in the review of *Never Turn Back* is the opinion that the author resorts to observations which seem to go beyond what the text warrants. He may be dealing with possible applications of what the text is saying, but certainly should not be stated as dogmatic truth. An example would be found in his comments on Hebrews 10:25: "Some of the Hebrews were thinking about the world around them and stopped coming to the meetings. They did not want the other Christians to keep telling them what was wrong in their lives." Such may actually have been the case, but does the text itself warrant such dogmatic conclusions?

Another problem is the author's use of the word translated "share" in Hebrews 6:4. He states that "share" does not mean to accept fully. He takes the position in the difficult Hebrews 6:4-8 passage that the professing believers referred to were never truly born again. But, if it is agreed that the word translated "share" in Hebrews 6:4 does not mean to accept fully, then it would follow that the "holy brethren" in Hebrews 3:1 are not fully accepted partakers of the heavenly calling, that the "we" of Hebrews 3:14 do not truly share in Christ and that the ones disciplined in Hebrews 12:8 were not fully accepted sons, as the same Greek word is used in all four of these passages.

In reference to authorship of the book of Hebrews, R. E. Harlow is rather non-committal, referring only to Paul as a possible author.

Never Turn Back would serve as a useful commentary or Bible study guide for individual Christians who are rather young in the faith or who have not yet acquired the desire or ability to feed on the strong meat of the Word. This opinion is offered since the book deals largely with simplistic explanations of the passages in Hebrews and tends to be a "running commentary" rather than a systematic and more scholarly treatment. The author frequently gives only one explanation of some of the more difficult passages in Hebrews which may have different possible interpretations and which scholars have struggled with for years. This one, rather simple, explanation of such passages may be either a strength or a weakness depending on the perspective of the reader(s). In summary, those who like a practical, devotional, simple commentary would profit more from **Never Turn Back** than those who are looking for exegetical or expository treatment of the text.

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Building a Ugandan Church
African Participation in Church Growth and Expansion in Busoga
1891 - 1940
By A. D. Tom Tuma
(Kenya Literature Bureau, Nairobi, 1980) 232 pages, Kshs. 60/

Students of African Church History should be indebted to A.D. Tom Tuma for his book, **Building a Ugandan Church**, for several reasons. First, he took the time to rewrite his Ph.D dissertation which he had presented to the University of London, so that we could have a very readable history of church in Busoga. (All too often good church history research is not widely circulated because it was not written for the general public.) Second, Mr. Tuma did some very important original research among some of the earliest Busoga church leaders. We can be thankful that the author did his research among his oral informants when he did, as at least eight of the oldest men and women have since died. Third, he has provided new insight into the people actually

responsible for the bulk of early evangelism and church planting in eastern Uganda.

The author states his thesis in the Preface:

One of the important but often neglected fields of study in African Church History is the contribution of the African people to Church growth in their areas. This study . . . attempts to explore this new area with the purpose of unravelling and establishing the contribution of the Busoga Church Leaders to the growth and expansion of the Church in Busoga between 1891 and 1940, (p. vii).

I feel Mr. Tuma did an excellent job of achieving his goal. As already mentioned, he went to Busoga and did quite a bit of original research with oral informants. The text also reflects very detailed research of government and church libraries and archives in both Uganda and Britain. Interviews and references are documented with extensive footnotes. At the end of the book are twenty-three pages of archival sources, missionary publications, government publications and a bibliography of books, pamphlets and articles.

This extensive research brought to light some very interesting things about the establishment and growth of the Church in Busoga. One point that caught my attention was the major role played by African missionaries in the evangelization of eastern Uganda. The author showed how the early Church Missionary Society (CMS) missionaries brought Baganda catechists or missionaries with them to Busoga when beginning the work. Many of the Baganda missionaries devoted their entire life to building up the Busoga Church. Within twenty years of the Baganda missionaries arrival in Busoga, the CMS was able to mobilize thirty Basoga missionaries to go to the next tribe, the Bakedi. Mr. Tuma aptly portrays the major role of African cross-cultural communicators of the gospel message in the early development of the Ugandan Church, and attributes much of the phenomenal growth of the Church to their ministry.

Building a Ugandan Church begins with a chapter of political and geographical background information before moving to the arrival

devoted to a review of the missionaries' method of evangelism and the reactions of the Basoga. A large part of the book is devoted to the development of African clergy and church workers, referred to as the "Busoga Professionals," and their influence in shaping a Busoga Church. The book concludes with the rise of church independency and the influence of the Ruanda Revival Movement on the established Church.

On the whole the book is quite well written. In places the reader will find Mr. Tuma's bias, as a Musoga, colored a bit of the narrative, but this is not a major problem. A little more surprising is the fact that as a historian, Mr. Tuma sometimes missed the influence of politics and nationalism on early denominational relationships. After describing the rivalry between the early Protestant missionaries (whom he describes with the Lusoga term Bangereza - English) and the Catholics (Bafalansa - French) he writes:

The arrival of the MHM (Mill Hill Mission) does not seem to have caused undue excitement among the CMS missionaries in Busoga. In fact there were signs of co-operation and friendship between the CMS and MHM European missionaries at Bukaleba. . . . This does not mean that competition and rivalry had ceased, but it indicates a lack of the bitterness and enmity which had characterised the Protestant-Catholic relationship in Buganda⁶ (p. 38).

The author might have noted that since MHM was a British Catholic order, CMS missionaries would not have seen them as a threat to British imperial ambitions in East Africa, as the French Catholics had been.

Tom Tuma's book challenges students of African Church History to dig deeper than the easily available histories of the missionary movement, to discover the largely unheralded contribution of African catechists, pastors, teachers and missionaries to church growth in Africa.

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