
Book Reviews

Occupy Until I Come: A. T. Pierson and the Evangelization of the World.

By Dana L. Robert. *Grand Rapids: Eerdmans, 2003. Pp. ix, 322. Paperback \$32.*

Elegantly written and a delight to read, this biography is a substantial contribution to the scholarly literature on the history of American Protestant missions at the turn of the twentieth century. Arthur Tappan Pierson (1837–1911) was one of the most important figures in the expansion of the American Protestant missionary enterprise in the late nineteenth century. But Pierson was overshadowed by more colorful figures such as Dwight L. Moody, A. J. Gordon, and A. B. Simpson and was gradually forgotten. Robert, the Truman Collins Professor of World Mission at Boston University School of Theology, skillfully rescues him from obscurity.

Serving Presbyterian pastorates in Detroit, Indianapolis, and Philadelphia, Pierson came to national attention as a Bible expositor, essayist, and social activist. Increasingly, however, he devoted his ministry to world evangelization and became an international figure in the

advancement of Christian missions. Moody invited Pierson to address the Mount Hermon conference of collegemen in 1886, out of which came the Student Volunteer Movement for Foreign Missions. Pierson urged that “all should go and go to all,” and he is credited with coining the watchword of the SVM, “The evangelization of the world in this generation.” He was editor of the influential monthly *Missionary Review of the World* for twenty-three years and carried on a transatlantic preaching ministry in England and Scotland. He called for a world missions conference and was invited to address both the London Centenary Conference on Protestant Missions (1888) and the Ecumenical Missionary Conference in New York City (1900).

Robert describes how Pierson, an ardent premillennialist and keenly interested in Jewish evangelism, was “a

founding father of the faith missions movement” in North America, a promoter of women’s ministry, an advocate of holistic evangelism, a leader in the Keswick holiness movement, a consulting editor of the *Scofield Reference Bible*, and “a founder of the tradition that grew into American fundamentalism by the 1920s.” He delivered over 13,000 sermons and addresses and wrote more than fifty books, some of which are still in print today.

This superb volume merits careful study and will richly reward the reader with insights into issues and trends that still challenge Christian missions a century later.

—Gerald H. Anderson

Gerald H. Anderson, a senior contributing editor, is Director Emeritus of the Overseas Ministries Study Center, New Haven, Connecticut. Anderson is editor, most recently, of the Biographical Dictionary of Christian Missions (Eerdmans, 1999).

Changing Goals of the American Madura Mission in India, 1830–1916.

By Mary Schaller Blaufuss. *Frankfurt: Peter Lang, 2003. Pp. 235. Paperback SFr 55 / €35.30 / £23 / \$34.95.*

This book examines evolving missionary theories of the American Madura Mission (AMM), whose operations focused on Tamil-speaking districts of South India. Inspired by major themes of nineteenth-century American theology, the AMM kept priorities of church and society in creative tension with each other. Blaufuss examines the goals of four AMM missionaries: William Tracy, William B. Capron, Frank Van Allen, and Eva Swift. Her strategy for discussing their goals is to locate them in relation to the views of their foreign corresponding secretaries, either to Rufus Anderson’s church-centered, indigenizing theory or to James Barton’s society-centered educational theory.

At times, Blaufuss examines the practices of missionaries in order to determine their goals, which, in turn, informed their practices. Omitted from this “hermeneutic circle” (p. 20) is any

attention to how local factors may have shaped missionary goals and theory. The book reads nicely and is well structured, but it nurtures the sense that AMM missionaries developed their ideas in antiseptic distance from any real, dynamic encounter with South India.

That the policies of the British Raj, antimissionary sentiments of Madurai’s Hindu elite, or converts themselves had little or no bearing upon AMM missionary theory is hard to imagine. So-called fulfillment theorists such as J. N. Farquhar, Terrance Slater, and others developed their theories in response to concrete Indian and Chinese realities. Blaufuss’s inattention to these factors perhaps stems from her understandable reliance on annual reports of the American Board of Commissioners for Foreign Missions and on AMM correspondence. Her treatment of these sources creates the impression

that mission theory evolved as a closed-door conversation between missionaries and their foreign secretaries. This view goes against the grain of recent scholarship that shows how local factors profoundly shaped missionary theory and practice.

—Chandra Mallampalli

Chandra Mallampalli, Assistant Professor of History at Westmont College, Santa Barbara, California, has written Christians and Public Life in Colonial South India, 1863–1937: Contending with Marginality (Routledge, forthcoming).

A Faithful Presence: Essays for Kenneth Cragg.

Edited by David Thomas, with Clare Amos. London: Melisende, 2003. Pp. 423. £30.

No person in recent years has had a greater impact on Christian-Muslim interpretation than Kenneth Cragg. Some of us have been privileged to sit at his feet and experience his unassuming eloquence; others have met him only through his

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