notes further that God is not merely concerned with the sanctification of individual souls but an entire earthly existence, something which the Roman *urbanis* attempted to facilitate. Rae's consistent rebuke of modern excess, privatization, and unsustainable practices is held in contrast to the medieval emphasis on Christian ethics displayed in thoughtful, generous architecture and city planning.

Finally, the third chapter I wish to feature is Rae's work in chapter seven, where he develops an inaugurated eschatology by discussing indwelling, presence, and absence in architecture. Utilizing the Rufer House, which lacks an explicit hearth or anchoring object, Rae considers how something without concrete presence may still reveal itself to us. In the Rufer House, this occurs through functionality. Here, what "*takes place* through the architectural form is obedient to the [intangible] order" (p. 194). That is to say, one may *know* the intangible by living within the *sense* of the space. A home is a reality crafted around a specific vision of life, and one must indwell the space to know it, just as Christianity is a faith known by being lived. Further, architecture may enable us to look from what *has* made itself apparent, from that which has penetrated reality, towards that which is beyond. As the Apostles Creed opens up a new vista, a new way of seeing, architecture may "locate us within a wider landscape" so that we may look beyond the immediate towards to the transcendent, towards that which is to come.

Rae provides many other remarkable and insightful examples of how the architect may speak to theology. His work canvases a wide array of architectural success and failures, their driving philosophies, and the way they can inform our sense of being in the world as Christians.

Architecture and Theology is a reminder that we are embodied creatures, meant to know and see God through not only our minds but our senses. The way in which we inhabit the world shapes not only what we say about ourselves and God, but our very knowledge of him. What Murray Rae has offered us, then, is an invitation to see and inhabit the world differently, so as to know God more fully.

Jason S. Sexton, Paul Weston, eds. *The End of Theology: Shaping Theology for the Sake of Mission.* Minneapolis: Fortress Press, 2006. (299 pp). [ISBN: 9781606405919]

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A biblical scholar, a missiologist, and a systematic theologian walked into a room. While this sounds like the beginning of a bad dad joke, it was the premise for *The End of Theology: Shaping Theology for the Sake of Mission.* This work collates the proceedings of the 2014 Tyndale Fellowship Christine Doctrine symposium, a collaborative gathering which brought together theologians, missiologists and practitioners to address questions about the relationship of theology and mission. Prompted by shifts in the demographic dominance of Christianity from the global North to the global South, as well as the rapid changes caused by secularisation, pluralisation, and globalisation, the essays contained within "address essential missiological questions for developing the kind of theology that will fuel Christian mission," (p. xxiii) emerging from a commitment to "*do theology* for the sake of mission" (p. xxii). A comprehensive range of perspectives and

issues are addressed – not all essays will be of equal interest to every reader, but sufficient variety ensures that every reader will find something relevant to their context.

The first section approaches different methodological aspects of the theological-missiological dialogue, dealing with Scripture, theology and culture in turn. Opening up is Michael Goheen who takes on biblical interpretation, arguing that mission is "an indispensable lens for reading the whole" of Scripture (p. 10), to which Justin Stratis gently pushes back with the outlook that it is more appropriate to read Scripture as a grand narrative which focuses first on the identity of God as Creator, and places mission as part of the wider framework of "creaturely obedience before the Creator" (p. 22). Next up is Bradley Green on the uneasy relationship of Protestantism to Christian tradition. Because *Sola Scriptura* does not have to mean rejecting all tradition, Green encourages Protestants to engage with the history of tradition, particularly the history of biblical interpretation. Tradition can be appreciated without giving it the same authority as Scripture – instead, Protestants should recognise that "to be reformed is to be, at times, correcting the past and, at times, affirming the past" (p. 55). Paul Weston's response essay moves with and beyond Green's contribution, arguing that Scripture, theology, and the missional task are so integrated that every theological tradition must wrestle with being part of a bigger story. The final essay pairing deals with culture; Kirsteen Kim presents an excellent historical overview of how the idea of 'culture' has been used in differing ways in diverse theological contexts since Edinburgh 1910. This will be particularly relevant for those working at the intersection of gospel and culture. Kim unpacks how theology—particularly theologies of mission—have appropriated the concept of culture, the limitations of this appropriation, and the need for caution in doing so. Daniel Strange responds with a more theological take on Kim's historical retelling, highlighting the importance of maintaining a redemptive vision for the transformation of culture.

The second section of the collection is comprised of four standalone essays assessing both the history and current shape of existing theological-missiological dialogue. Mark Elliott offers a survey of perspectives on the relationship between the Bible, theology and mission, inserting some ideas that are dissonant to the general theme of the book—for example, arguing that Israel was not intended by God to have a missionary vocation, stating, "I do not see it in the Old Testament" (p. 123). Brian Stanley offers a historical summary of the status of missiology as an academic discipline, noting that it has flourished in North American contexts but has lapsed in the British academy. Observing that missiology is generally replaced by intercultural studies, or World Christianity chairs, he critiques these fields as being so full of historians and social scientists rather than theologians that there is a "regrettable theological lacuna at the heart of the field" (p. 134). Pete Ward explores the tension between the Church as the place of God's divine work, and also a social and historic place. Naming the theologian's task as articulating what God is doing in the world, Ward's invitation to consider the relationships between the theology demonstrated through our practices, the theology which is voiced within a fellowship, socially normative theology, and formal academic theology, is particularly useful (pp. 161–69). Jason Sexton's chapter rounds off the second section of the book. He works through the nature of public spaces, the importance of Christian theology being confessable in these public spaces, and the potential for Christian witness to touch every sphere of society with concrete hope. Identifying the challenge of living out a public theology in Western spaces—which are themselves constantly

evolving—Sexton suggests that "the church remains the most significant actor in the public square" (p. 189).

The final four standalone essays offer practical examples of theological-missiological practice, beginning with Kirkpatrick's exploration of the eclectic global influences which shaped C. René Padilla's emphasis on integral mission. Andrew Marin draws from his experience of the church working with the LGBTQ+ community in Chicago, and argues for the necessity of embodiment in the journey towards healing; rather than forcing reconciliation out of political necessity, space must be made for experienced trauma to be integrated into one's identity before forgiveness may also become part of that identity. Jonny Baker offers some insightful reflections 'from the field' in reflecting on CMS's training programmes for pioneers – those with a vocation to reach beyond the existing boundaries of the church. His point that formation needs to not only shape inward Christlikeness, but also form each individual to be an agent of Christ's transformation in the world, is well made (pp. 237–38). The final contribution is from Krish Kandiah, who suggests that the theological paradigm of adoption leads to a more integrated understanding of mission as something that flows from our identity as children of God. Kandiah outlines his work with Home for Good, an effort encouraging British Christians to foster and adopt those children that are considered hard to place, and outlines theologically why this should be considered missional.

As a systematic theologian with an interest in missiology, stand-out chapters included Goheen's proposal for a missional hermeneutic, Sexton's observations about the role of the church in communicating theology in public spaces, Baker's practical observations about the process of forming missional pioneers, and Kirkpatrick's survey of Padilla's theological journey. *The End of Theology* does not set out to provide the definitive answers about how the relationship between theologians, missiologists, and missionaries should be shaped in the future. Instead its aim is to provide a collection of essays which provoke further thought about the need for such dialogue, which it does admirably.

David W. Bebbington, *Baptists Through the Centuries: A History of a Global People.* 2nd edn. Waco: Baylor University Press, 2018. (371 pp.) [ISBN 9781602582040]

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Four hundred years of Baptist history; scores and scores of countries with a Baptist presence; competing versions of 'Baptist' in many of the countries: how can one successfully write a global history in such circumstances?

Bebbington has wisely opted not to comprehensively include all branches of the Baptist church in all countries in facing this challenge. Thus New Zealand Baptists get very little coverage. The material on India focuses on Nagaland: "the most solidly Baptist area on earth" (p. 333). However, Baptist churches in many other parts of India get no coverage. Thus it has no mention of the 90,000 Baptists in Tripura, a main focus of New Zealand Baptist missionary endeavour in the middle decades of the twentieth century.