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## An Introduction to World Missions (Book Review)

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to thread its way through the complex problems of labor and management, treating each fairly without abusing or ignoring the other. It has no final answers but raises the right questions and targets the right objectives. As a whole it is the most satisfactory attempt at a theology of work I have read and will remain a valued addition to my library for some time to come.

William C. Williams  
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*An Introduction to World Missions.* By J. Raymond Tallman. Chicago: Moody, 1989, 271 pp., n.p.

Tallman defines missions as "the activity of the people of God crossing any and all cultural boundaries to present and solicit response to the message of the gospel." Missionaries are accordingly defined as cross-cultural evangelists charged with leading people to Christ and collecting them in churches (p. 17).

The textbook is divided into three major parts. Part 1 deals with the theological bases of missions. The nature of God both attracts us to salvation and compels us to evangelization (p. 43). The Bible is seen as a missionary textbook. According to Tallman, "the Bible is a missionary book from cover to cover. It contains the unfolding of God's revelation concerning the entire universe, but it focuses in particular on man as the crown of creation" (p. 57).

An excellent section deals with the enemies of God. Tallman discusses at length the opposition to God's plan that originates from the world, the flesh and the devil. This is followed by an excellent section dealing with the goals of God in missions. "These divine purposes are as follows: God's kingdom, man's redemption, and heaven's wisdom unfolded—all developed around the theme of 'God's will for man'" (p. 83).

Part 2 discusses the missionary candidate. Tallman contrasts human motives for missions with those articulated in 2 Cor 5:9–21. Then follows an excellent discussion of qualification for missions. Says the author: "Since the nature of the missionary calling is spiritual, it is only reasonable to expect that the primary qualifications would be spiritual" (p. 114). A further chapter deals with the preparation of the missionary candidate. It contains a full discussion of the formal and informal training through which a candidate must pass. It also contains a serious and sympathetic discussion of the role of short-term missionaries (p. 136). The discussion of candidacy is completed by a treatment of missionary agencies and their role in the modern missionary enterprise. This also focuses on the role of tentmaking or bivocational missionaries (p. 146).

In part 3 Tallman considers the challenges to missions. Such sections typically are absent from some of the more traditional introductory texts. Under the rubric of philosophical challenges Tallman considers colonialism, nationalism, communism, humanism and totalitarianism. Although much of this material has been obviated by history, the section still contains valuable information.

An excellent chapter presents the religious challenges to missions. Among these are the cults that originate in the west and spread throughout the world. He also discusses non-Christian religions.

Theological challenges to missions are also presented. Among these are ecumenism, liberation theology, syncretism and Catholicism. His writing on Catholicism

takes account of the developments in the Roman Catholic Church since the Second Vatican Council.

A particularly helpful section deals with the relational challenges of missions. Tallman describes the missionary as living in the field of tension caused by relationships to the missionary sending agency, the sending church and the receiving church.

In a final chapter Tallman discusses the strategic challenges to missions. Among these are the declining value of the dollar on the worldwide market, the increased giving to missions in America, and the increasing availability of missionary candidates. But Tallman also frankly discusses antagonism toward missions.

The value of Tallman's text is enhanced by his inclusion of an excellent glossary of missionary terminology. His charts and graphs are new, different and extremely helpful. Although this text may be most valuable for the undergraduate student, the paucity of books in this field renders it also useful as a graduate-level text.

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*Let the Nations Be Glad: The Supremacy of God in Missions.* By John Piper. Grand Rapids: Baker, 1993, 240 pp., n.p. paper.

Piper weds pastoral and preaching passion with a good comprehension of mission and missiology. Obviously he has studied the issues in contemporary missiology and placed them under the penetrating brightness of God's glory. The result is not only stimulating missiological writing but also theological literature that stretches the mind and stirs the heart.

The book opens with a chapter headed "The Supremacy of God in Missions Through Worship," the gist of which is captured in the statement: "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man" (p. 11). By the end of this chapter Piper concludes: "God is pursuing with omnipotent passion a worldwide purpose of gathering joyful worshipers for himself from every tribe and tongue and people and nation" (p. 40).

A parallel chapter is "The Supremacy of God in Missions Through Prayer." Prayer is defined as "a wartime walkie-talkie for the mission of the church" (p. 41). We err when we convert this "wartime walkie-talkie" into a "domestic intercom." Piper warns that the frontline preaching of the evangel dare never be replaced by prayer, though prayer releases the power of the gospel (p. 63).

In a rather unusual chapter Piper discusses "The Supremacy of God in Missions Through Suffering." Its focus is the commitment to a wartime lifestyle, which sacrifices not for the purpose of asceticism but for the cause of the gospel.

The second half of the book describes the message of missions. First, Piper asserts the supremacy of Christ as the focus of all saving faith. He particularly attacks the rising tide of annihilationism in evangelicalism. He asserts that annihilationism cuts the nerve ending of evangelism and missions (p. 119). This is crucial material. It commands the attention of evangelicals both inside and outside missions.

In asserting the primacy of preaching the gospel, Piper cites Cornelius (Acts 10) as an illustration. Cornelius was seeking God in an unusual way, being drawn to the Lord. But Cornelius was not saved until the preaching of the gospel by Peter (p. 146).