

labour either on the docks or on new buildings in the City. Regular, adequately remunerated employment was, by contrast, the preserve of a skilled elite. 'Midnight flights' were another feature of lower working-class life as families tried to escape the practised clutches of the rent-collector. Why, then, the knowledge deficit? The most obvious reason was the lack of literacy among the poorest. For most, knowledge and understanding had to be communicated verbally, with all the attendant difficulties in the way of 'deep learning' and 'bedding down'. As Donald Lewis argues persuasively in this well-organised work, the lack of sustained middle-class engagement with working-class culture was a major reason for mutual misunderstandings between the classes and especially so in matters of faith where Evangelicalism was dominant. The London City Mission's key instruction to its missionaries when visiting working-class families was to bring them to 'an acquaintance with salvation through our Lord Jesus Christ, and of doing them good by every means in your power'. The emphasis was on improving the religious knowledge and understanding of the poor and on making converts. What the poor's understanding of the Evangelical agenda might be seems to have been varied but limited. Lewis's new book complements his *Lighten their darkness* (Oxford 1986), a study of how the City Mission communicated with the poor. The present work is anchored in one source, a manuscript journal written by Joseph Oppenheimer, an Evangelical missionary from a Jewish family. Lewis claims that it 'appears to be the only surviving manuscript journal of its kind from the nineteenth century'. Debates on definitional categorisation aside, the journal offers indicative examples of the response of the poor to the moral assault of the missionaries. Oppenheimer notes numerous examples of gratitude shown by the poor for the visits that they received. However, he seems to have had particular trouble in his visits to Roman Catholic households. His manuscript reported that a 'very bigoted' Catholic 'named Riley told me to go to the Devil or he would knock my brains out if I did not leave his house at once'. A woman with five children and almost no income told Oppenheimer that 'I wish we were all dead ... we could not be worse off than we are now... I don't believe that there is a God at all, if there is He don't much care for us.' Lewis has unearthed, and made effective use of, a neglected source. Readers should not expect to encounter a second Mayhew here. Oppenheimer was not a stylist and his range is much narrower. Nevertheless, in rescuing him from obscurity, Lewis has made a significant contribution to our understanding of Victorian Evangelicalism.

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From Christ to Confucius. German missionaries, Chinese Christians, and the globalization of Christianity, 1860–1950. By Albert Monshan Wu. Pp. viii + 335 incl. 5 figs and 5 maps. New Haven–London: Yale University Press, 2016. £60. 978 0 300 21707 0
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One of the primary lines of inquiry in the academic field of world Christianity traces the degree and nature of mutual interaction between the global and the local in the shaping and development of the Christian Church. In *From Christ to Confucius*, Albert Wu has pursued this thread as it relates to the German missionary project in late imperial and republican China. Specifically, he is interested in how missionary attitudes towards Chinese culture changed over time, as well as in the

implications of this change for both the missionaries and the local Chinese Christians. To build his case, Wu employs a combination of solid archival reconstructions of the historical development of his primary subjects, the German missionaries and Chinese converts of the Protestant Berlin Missionary Society (BMS) and the Catholic Society of the Divine Word (SVD), and rich descriptions of their social and political contexts in both Germany and China. As expected, Wu's interest in shifting cultural attitudes during the period from 1860 to 1950 means that questions of nationalism – both in China and in Germany – surface repeatedly throughout the study.

Chapter i provides a general introduction to the roots and key motivations of the China mission, a task made difficult by Wu's decision to cover both Protestant and Catholic developments. Chapter ii looks more closely at what the author views as a sense of disappointment and frustration experienced by China missionaries in the second half of the nineteenth century. Particular attention is given to their failure to establish indigenous or three-self churches and the influence of national rivalries within the missionary communities. Chapter iii outlines the period of mission optimism that followed the resolution of the 1900 Boxer Uprising. Here Wu focuses on the growing disconnect between the German missionaries and their Chinese converts, as social and political developments in both China and Germany repeatedly threatened that optimism. Chapters iv and v address the 1911 Chinese Revolution and World War I, respectively, two events that served to heighten the distance between the foreign missionaries and their local Chinese brothers and sisters. Chapter vi, 'Falling in love with Confucius', explores the pressures from both Germany and China that drove many German missionaries to abandon their previous attitude of suspicion towards Chinese culture and to embrace Confucius as an ally in their efforts to preserve the cultural relevance (in China but also in Germany) of their mission project.

While chapter vi is intended to function as the climax of Wu's study, chapter vii demonstrates the real value of his approach. Entitled 'Unfulfilled promises', it describes the Protestant and Catholic mission communities in the midst of rising anti-foreignism in China and rising nationalism in Germany. The littoral status of the cross-cultural missionary is shown in striking detail, as notions of race and nationality squeeze the missionaries from two different directions, leaving them increasingly distanced from both their German supporters and their Chinese Christian brothers and sisters. Profound similarities in the social and political trends of 2018 in China and the West heighten the reader's interest in how Wu's subjects from a previous century balanced the twin instincts of Walls's well-known *Indigenising and Pilgrim Principles* (Andrew Walls, *The missionary movement in Christian history*, Maryknoll, NY 1996). In this chapter Wu has written history that feels torn from today's headlines.

Chapter viii moves to post-liberation China, using the stories of two Chinese Christians, pastor Ling Deyuan and scholar Chen Yuan, to helpfully illuminate the different ways in which Christian communities renegotiated their identity after the departure of the missionaries. Wu emphasises the choices (or lack thereof) that confronted Chinese Christians of different backgrounds as they struggled to find their place in Communist China. The concluding chapter brings the argument into the present, placing the entire study within the

context of religious change in Europe and the Global South. Herein lies one of Wu's most interesting contentions, that both the so-called secularisation of Europe and the rise of non-Western Christianity were already present within the nineteenth- and early twentieth-century mission project, revealed in the ways in which these German missionaries and Chinese Christians responded to political change and religious pluralism.

The rise of world Christianity as a field of academic inquiry during the last decade has increased interest in studies that integrate Protestant, Catholic and Orthodox strands of Christianity into single complex narratives (see, for example, Brian Stanley's *Christianity in the twentieth century*, Princeton, NJ 2018). Wu's study is notable for its attempt to intermingle Protestant and Catholic people and events throughout the text, though at times *From Christ to Confucius* reads more like two different stories told in tandem rather than a unified whole – a tendency particularly noticeable in the first and last chapters. And while Wu's choice of the BMS and SVD naturally relegates Evangelicalism and Pentecostalism to the margins of his study, his final chapter would have benefited from a more robust consideration of these two important communities within the global Christian Church. These challenges, however, say more about the difficulty of combining all these disparate narratives than they do about any shortcomings in Wu's excellent research.

This is a well-written work of history suitable for use in upper level courses. It is to be hoped that more scholars will pursue this kind of integrated study in the future.

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The Oxford history of Anglicanism, IV: Global Western Anglicanism, c. 1910–present.

Edited by Jeremy Morris. Oxford: Oxford University Press, 2017. Pp. xx + 449. £95. 978 0 19 964140-6.

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It is not clear that 'Anglicanism' can operate successfully as a coherent international expression any more than it has ever quite worked satisfactorily as a national one. This need not worry a historian as much as it appears to worry theologians or ecclesiologists. Yet one may still wonder if the word itself serves as a successful basis for the writing of history. Might it be better to write regional histories which combine ecumenical breadth with a more profound weighing of contexts? At all events, with this fourth volume in the *Oxford History of Anglicanism* Jeremy Morris introduces a new ensemble of scholars to weigh up the twentieth-century experiences of the Anglican Churches of the English-speaking Western world, in Britain, North America and Australasia. The geographical distinctions which maintain the enterprise are, as Morris himself acknowledges, awkward. But alternatives clearly present still greater difficulties. In short, to William Sachs belongs the task of a fifth volume in the series, *Global Anglicanism*.

In his carefully judged introduction, Morris confronts a variety of difficulties, not least conceptual and interpretative questions about terminology, chronology, theme and treatment. Indeed, the whole venture owes a very great deal to him and much of the coherence achieved by an inevitably fractured survey is due to