

gospel of Christ are “without excuse,” and desperately need a missionary witness, in hope of saving them from damnation. This is a representative example of the missionary mentality behind heathenism. As Gin Lum notes separately in chapter 1, however, the phrase “without excuse” is simply a quote from the Apostle Paul’s letter to the Romans. While the idea of pagans being “without excuse” might initially appear to reflect only the hubris of a powerful, conservative American denomination, it seems that ancient Christians affirmed a version of the notion when they were still a tiny, persecuted sect, one which barely registered on the European cultural landscape. To me, this suggests that such zero-sum thinking can be found among exclusive religions and imperial powers throughout time and around the globe. Certainly it was found among all the European imperial powers, as well as in Japan and other global imperial aspirants in the nineteenth and twentieth centuries.

Yet Gin Lum also shows that the people labeled as religious or racial heathens often turned the tables on the powerful. The marginalized routinely accused White Christians of out-heathening the heathens. (This move unintentionally could reinforce the rhetorical power of heathenism itself.) As David Walker’s sensational antislavery tract *Appeal to the Coloured Citizens of the World* (1829) put it, slave-owning Christians were “pretenders to Christianity” who “treat us more cruel and barbarous than any Heathen nation did any people whom it had subjected” (129). The ubiquity of heathen rhetoric made it both malleable and difficult to evade. It has seemingly been with us, in ever-changing forms, from the ancient world to present day. But Americans have undoubtedly used the concept to support the exercise of power and influence around the world, in causes ranging from missions to humanitarian aid, and from colonization to empire.

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Lived Missiology: The Legacy of Ernest and Phebe Ward

By **Shivraj K. Mahendra**. Dehradun, UT, India / Wilmore, KY: Fishers for Christ, 2021. 385 pp. \$45.00 paper.

Lived Missiology examines the life of Ernest and Phebe Ward, the pioneer missionaries of the Free Methodist Church outside the United States. Featuring the work of the Wards in Central India during the late nineteenth and early twentieth century, the book offers the subaltern (Dalit) perspective. Aiming to understand biography as missiology, Mahendra provides not merely a historical account of the Wards’ work but also investigates what it meant theologically for the Wards to be called to do missionary work among the native population of India.

Undertaking the important task of telling the story of the lesser well-known figures in mission history, the author introduces his readers to previously unstudied sources, with the unpublished letters of the Wards, manuscripts of literary pieces (articles, plays), and diaries that illuminate the daily life and language work of the missionaries, among others. Mahendra engages with US-based self-published books by the Wards

and also draws upon the perspective of contemporary Indian authors, which allows for a multi-faceted perspective on how Wards' missiology was formative for today's mission strategies and methods in the Free Methodist Church.

Drawing upon various historical and missiological sources, the author constructs the story of the Wards through the fivefold thematic framework, namely, biography; evangelism and church planting; humanitarian work; interreligious encounters; and the theme of holiness in missiology of the Wards. Preceded by the helpful biographical account of the Wards' family (chapter 2), the aforementioned themes are explored throughout chapters 3–7, investigating the evangelistic and church-planting activities of the Wards, their social service, the interdenominational conflicts in the field, the interreligious encounters, and the Wards' Christian self-perception.

Centered around the life and work of a missionary couple, the text will be of great interest to scholars of mission history. The geographical focus on India makes *Lived Missiology* a useful source for those studying World Christianity. The discussion of theological themes makes the book an engaging text for the audience involved in theological studies.

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***The Power of Mammon: The Market, Secularization, and New York Baptists, 1790–1922.* By Curtis D. Johnson. America's Baptists. Keith Harper, Series Editor. Knoxville: University of Tennessee Press, 2021. xxvi + 256pp.**

The Power of Mammon is an excellent contribution to Baptist history and more broadly the history of secularization. (Note: My book *God's Rascal: J. Frank Norris and the Beginnings of Southern Fundamentalism*, Second Edition, is also part of the America's Baptists series.) The Baptists of New York kept meticulous records that make it possible for Curtis Johnson to track their congregations over more than a century. He does this with skill and painstaking attention to detail, working through the records of forty-two congregations, the "New York sample" as he calls it, and some 19,000 church members. The consistency of these records allows him to produce some instructive tables and charts showing everything from total baptisms for various periods of time, types of religious revivals and awakenings and how effective they were, and even what Johnson names "authoritarian" versus "collaborative" church polity. He sets this study of nineteenth-century New York Baptists within the current scholarly conversation concerning secularization, including the decline of religious affiliation in twenty-first century America.

Johnson sets out to track the correlation between material prosperity related to the nineteenth-century market revolution and the decline of religious commitment among his subjects. In doing so he defines secularization not as an abandonment of religious affiliation, but rather as "a process of religious decentering in which an individual or a religious group modifies, rejects, or abandons core principles that were once central to