

edition in 1583. One of the more intriguing portions is chapter 6, which looks at the woodcut illustrations in the book—many of which are still seen today, such as the execution of Tyndale. This chapter is a helpful reminder that the *Book of Martyrs* has had a visual legacy in later history as much as its words themselves.

Evenden and Freeman have written an exceptionally good book that is both readable and authoritative. It surpasses anything written on the subject until now—a rare feat. The book is obviously needed in scholarship, and Evenden and Freeman being so thorough in their analysis, their work should receive plenty of praise.

The book is especially strong on two key points: it has a tight thesis focusing on the creation of the *Book of Martyrs*, yet the authors do not limit themselves by simply sticking to the book itself. Along the way we learn countless things about the book industry, literacy in early modern England, the lives of Foxe and Day, and their connection to the wider Reformation. The only limitation of the book is that it is not for the novice or casual reader who lacks extraordinary interest in the subject: one needs at least basic familiarity with the Elizabethan world to read it through. This indirectly raises the question of the need for a popular presentation of Foxe's important book, as it is still in print and read today. But Evenden and Freeman cover the material so thoroughly that those who write on the *Book of Martyrs* will have this book as their guide.

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Christopher A. Daily. *Robert Morrison and the Protestant Plan for China*. Hong Kong: Hong Kong University Press, 2013. Pp. xiii + 261.

In *Robert Morrison and the Protestant Plan for China* Christopher Daily offers a fresh account to supplement the growing number of studies treating China's first Protestant missionary, the Presbyterian minister Robert Morrison (1782–1834). Eschewing the almost hagiographical tone of earlier, deliberately edifying biographies of the missionary, Daily's monograph is a work of critical scholarship not only in tone, but also in its divergence from the usual canon of Morrison material. Meticulously researched, and relying on previously unexplored archives, Daily tells the story of Morrison's undertaking in light of his training at the London Missionary Society's seminary of choice under the tutelage of David Bogue. Underlying Morrison's

success, Daily argues, was Bogue's prescient plan for the propagation of the gospel in heathen lands—a program followed to the letter by Morrison and his closest colleagues.

Chapter one tells the story of the first (failed) missionary endeavors of the Society, in which untrained men and women were sent to the South Pacific with assurances that their task of evangelization would be easily and almost inevitably successful. Against the advice of Bogue and other ministers, the London Missionary Society (LMS) naively assumed that a simple laborer from London or Lancaster was the ideal person to bring the gospel to the even more simple Pacific islander. The mission was an almost immediate disaster, with the result that the Society's leadership returned to Bogue with a new openness to his counsel.

Daily's account turns in the second chapter to a detailed study of Bogue's Gosport Academy and his multipart preparations and strategies for missions. For someone with almost no history of missions on which to draw himself, and no missionary experience, Bogue anticipated to a remarkable degree both the challenges evangelists would face and the potential work-arounds that a creative missionary could employ. Bogue's assessment of the missionary's character, gifts, and training was only deficient when it came to foreign language acquisition. While Bogue had sage advice for translators, including a specific template and a description of the tools and talents needed for translation, he grossly underestimated the difficulty that missionaries would experience in learning a language for which no lexical aids were available. Morrison followed his teacher's every step and eventually mastered Chinese; he also found himself agreeing with Bogue when he encountered biblical and theological concepts foreign to the Chinese and needed to decide when to coin a new term or, as he generally preferred, to pour new content into existing Chinese words—including words embedded with long associations with pagan philosophy and doctrine. Nonetheless, the process of learning the language was arduous beyond all that Bogue, or Morrison, had imagined.

The study of Bogue's seminary and his Protestant plan is, as the title suggests, the centerpiece of Daily's book. Certainly this focus on the prologue to the mission rather than the mission itself is the feature that distinguishes this book from so many lives of the great missionary pioneers. Daily's sustained reflection on the training behind the Morrison's endeavors may be of particular interest to those who continue to train missionaries today. Indeed, even as the narrative progresses, this foundational chapter is never far from sight, since the remainder of the book is one sustained demonstration that Bogue, not Morrison, is the genius behind the first missionary

movement to China. Indeed, it was Bogue's idea to send missionaries to China in the first place.

But perhaps the book could have been entitled the *Protestant Plans for China*, for there were tensions between Bogue's vision for mission work and the London Missionary Society's. Bogue's vision was fixed, the Society's more fluid. At the time that Morrison was set to depart for China, the LMS was hopeful that Western cultural superiority would awe the Chinese and make them more receptive to the teaching of Christian missionaries. The Society, accordingly, wished to supplement each missionary's training with a dose of scientific study and to supply outgoing missionaries with modern scientific instruments to impress their Asian audiences. Bogue never doubted the ascendancy of the British, or indeed of all Europeans, in matters cultural and educational, but insisted on the preeminent importance of language acquisition and translation for a successful mission and an enduring impact. Morrison was willing to accommodate the Society's vision, but chapter three explains that already on the voyage to China he began to doubt the utility of his continuing education in mathematics and science and, after finding these studies distracting, and then failing as an on-ship evangelist, gave himself over wholly to the language study he had already begun in London.

The remaining chapters offer an account of Morrison's work in China where (except for one visit home to England) he remained until his death. Woven into the narrative of hard work and slow progress is a second story, the gradual disintegration of his relationship with the Society. Upon arrival in China, Morrison discovered that it was illegal for the Chinese to teach Europeans the Chinese language, and a capital crime to print Christian literature in Chinese. Understandably, it was hard for Morrison to acquire and to retain language instructors. He frequently wrote home detailing his greatest difficulties, looking for encouragement and advice, but his sending agency was ill-acquainted with the benefits of mentoring its missionaries. Morrison's perseverance during these first years as a lone, unmarried man in a hostile country is a testimony to his dedication. Unlike the Dutch East India Company, the British East India Company (operating throughout much of Asia) was cold, even hostile to the spread of Christianity in its territories, and Morrison felt himself blessed to forge relationships with even a few company officers who assisted his work indirectly, and quietly. The continued lack of moral and financial support from the Society, which routinely ignored Morrison's letters and requests for help, sometimes for years at a time, contrasted sharply with the experience of the American missionaries that Morrison met, and from time to time the frustrated young missionary highlighted these differences in his letters home.

Morrison had attracted the attention of educated persons through his translations of Chinese classics into English, and he was eventually invited to serve as a translator for the East India Company. Bivocational ministry gave the newly married Morrison financial solvency and enabled him to further hone his language skills. But he felt keenly the political awkwardness of his position, attempting to reach the Chinese while an employee of the hated company. Work for the company was also time consuming and hampered his progress in missionary work. Nonetheless, in stages, Morrison was able to report success. With assistance, he translated the Bible into Chinese, along with other Christian works and linguistic aids. In partnership with another Bogue-educated minister he started a seminary for training additional missionaries, thus providing a self-perpetuating ministry led by Chinese pastors, a couple of whom became believers through his own witness and testimony. It was an impressive quarter-century of work, but Daily's monograph ends, appropriately, in a minor key. Morrison was deserted by the Society and died a discouraged man. The circumstances of his final years led his widow to defend his reputation and accomplishments in an adoring biography that remained the source for most book-length treatments of the missionary.

Daily's work is at times ponderous; key points are pressed for whole paragraphs where a line or two would have been sufficient. Nonetheless, his prose is easy to follow and his argument, that a missionary's accomplishments need to be appreciated in the context of the institution and individual(s) who trained him, is clear, and on the whole, persuasive. He shows little empathy for Eliza Morrison's account of her husband's person and work. On the whole, he is more successful in describing a school of training than in illuminating a man's life. Nonetheless, it is this emphasis on education that makes this study one of unique importance for those attentive to the history of Chinese-English relations, missions, and Bible translation.

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Marilynne Robinson. *The Givenness of Things: Essays*. London: Little, Brown, 2015. Pp. 293.

What is the best way to make a seminary professor happy, particularly one who teaches in a Reformed academy? It is to allow him to see the fruit of