Thirdly, in a day of cheap paperbacks, it is a pleasure to hold a beautifully produced book such as this, since it does honor to the content, as does the translation. Robert White, who gave us Calvin's 1541 *Institutes* with the same publisher a few years ago, has once again done a fine job, including on his introduction to the volume, which is brief and to the point, as Calvin himself would have wished. White's translation does not fall foul to the snares of modern dynamic equivalence theory but sticks as closely as possible to the literal sense of the Reformer's original text. Only rarely, however, does one feel the French original underneath the English version, mostly in the translation of some of Calvin's reputed colloquial insults, which always present the challenge of knowing what to do with them.

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David J. Hesselgrave and Leanna Davis. *We Evangelicals and Our Mission: How We Got to Where We Are and How to Get to Where We Should Be Going*. Eugene, OR: Cascade, 2020.

David J. Hesselgrave (1924–2018) was Professor of Mission at Trinity Evangelical Divinity School, Deerfield, Illinois. Together with Donald A. McGavran, he was cofounder of the Evangelical Missiological Society. Through these positions, as well as his publications, Hesselgrave provided leadership to several generations of evangelical missiologists. He did not avoid tackling controversial topics. To mention an example: seeing that a holistic understanding of mission was gaining ground among evangelicals, he staunchly defended prioritism, the view that the primary goal of mission work is preaching the gospel, winning people to Christ, and growing responsible churches.

Blessed with longevity and a clear mind, Hesselgrave remained active in retirement. One of his last projects was writing the book *We Evangelicals and Our Mission* with the help of his granddaughter Leanna Davis. The book is a kind of final lecture series by the "dean of evangelical missiology," as he is often affectionately called. Once again, Hesselgrave champions prioritism, but he does much more. The book offers a combination of theology and missiology. It describes the historical roots of classic evangelical missiology and identifies the pitfalls that evangelical missiology will need to avoid if it wants to remain relevant for the church-gathering work of the Lord.

The book has four parts. In part 1, Hesselgrave describes three historical roots of evangelical missiology: classical Christian orthodoxy as inherited from the early church, the understanding of the gospel inherited from the Reformers, and the missionary zeal and practices inherited from the revivals of the eighteenth century (George Whitefield and others). Hesselgrave's point is that evangelical missiology will need to hold on to this threefold heritage if it wants to remain relevant and fruitful in the coming years.

In part 2, Hesselgrave describes the main developments of the last two hundred years: the achievements of the great century of mission (the nineteenth century), the battle between ecumenical liberalism and fundamentalism, and the establishment of evangelical mission organizations. Those who are familiar with Hesselgrave's writings will not be surprised to find that he brings up "the Edinburgh Error" again (the failure of the famous Edinburgh 1910 conference to provide clarity with respect to the doctrinal underpinnings of mission work).

In part 3, several controversial issues in current evangelical missions and missiology are discussed. For many readers this will be the most interesting part of the book. Hesselgrave begins by identifying "three unavoidable issues." The first is the debate regarding the inspiration and authority of the Bible. The second is the debate between what Hesselgrave calls "traditionalism and meliorism," traditionalists being those who emphasize right doctrine and focus on the proclamation of the gospel, meliorists those who emphasize right practice and believe that the task of mission is to make the world a better place (melior = better). Hesselgrave suggests that the divide between these two approaches is so deep that it could lead to a final parting of ways.

The third "unavoidable" issue is very much related to the second and has to do with the meaning of mission as such: Is mission first and foremost proclamation of the gospel, with a view to the salvation of sinners and the planting of the church (prioritism)? Or should mission be understood to focus on social action, fighting for justice, and caring for the environment as well (holism)? Hesselgrave notes that in recent decades evangelical organizations have tended to become more holistic in their views. This trend clearly worries him, and he concludes his discussion by asking how long this process can continue if evangelical missions are to remain "evangelical" (94).

In the following chapter Hesselgrave discusses and critiques the viewpoints of three individual theologians: the eschatology of George Ladd, the theodramatic hermeneutic of Kevin Vanhoozer, and the kingdom mission view of Ralph Winter. Although an irenic man, Hesselgrave does not hesitate to qualify these three views as "divisive proposals."

Part 4 of the book looks to the future. Hesselgrave's main point is that evangelical mission will only have a future if it holds on to the faith that was inherited from the church fathers, the Reformers, and the great revivals. From this perspective, Hesselgrave identifies three current movements that are perhaps well meant but at the same time have the capacity to weaken the faith that was inherited from the past. These three movements are the praise and worship movement, the small group Bible study movement, and the short-term missions movement. Hesselgrave suggests that each one of these movements can potentially lead to a loss of biblical depth and content.

We Evangelicals and Our Mission is a fairly slim volume (less than 150 pages), but it covers a lot of ground. It is impressive to realize that even in his 90s Hesselgrave still felt a responsibility to speak up and call the church back to its core mandate. I warmly recommend it to readers in general. It can be used fruitfully as a course text for missiology students.

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Matthew D. Kim and Daniel L. Wong. *Finding Our Voice: A Vision for Asian North American Preaching*. Bellingham, WA: Lexham, 2020.

In their work *Finding Our Voice*, Matthew Kim and Daniel Wong identify what they believe to be an apparent need among Asian North American (ANA) preachers: a unique homiletical voice that is hermeneutically sensitive to their context. Thus, the book aims to bring attention to this void and lay out a vision for ANA preaching.

Due to the novelty of the subject, Kim and Wong set helpful parameters for the book in the preface. The term "Asian North American" is used by the authors to refer to English-speaking Asian Americans born in the United States and Canada (either second- or multi-generational). They preface this further by stating the experience the book describes is predominately East Asian, that is, Korean and Chinese.

In chapter 1, Wong describes the experience as "marked by two competing narratives: that of the model minority and the perpetual foreigner" (22). This leads to ANAs wrestling with questions of identity and belonging in unique ways—they are often marginalized yet bear the weight of certain social expectations. Thus, to effectively reach their listeners, Wong contends that their preaching should address these issues.