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When compiling an collection of essays that covers as massive of a topic as Christianity across the whole of Sub-Saharan Africa, an editor essentially has two options: the buckshot approach to spray out and hit as large a surface area as possible, or the single-shot approach. The editors of *Christianity in Sub-Saharan Africa* wisely chose the former approach, and what results is a comprehensive overview of the topic. Between the introduction and conclusion, the editors have divided the book into three sections: 'Countries', 'Major Christian Traditions', and 'Key Themes'. Through these three sections it is up to the reader to determine how they want to use the book, depending on their set of interests and questions they have about Christianity in Africa. What could have been three books is instead impressively integrated into a single volume. What results is a very usable and comprehensive overview of Christianity in Africa for scholars to keep on their shelves for easy consultation. The volume's approachability, recognized authority of individual chapter authors, and clear language also makes it a needed reference for any university library. Each chapter includes a bibliography, giving students a trail to follow to find more information about the topic they are researching.

The introduction to the work primarily offers a sleek demographic profile of Christianity in Africa, using prose, maps, and charts to show the spread of Christianity in Africa alongside its growth over time as well as the major currents of Christianity observed in each area. The introduction introduces the history of Christianity in fair and accurate terms, recognizing the role that Western missionaries played in spreading Christianity but also observing that grassroots Christian movements have not always received fair treatment as verified Christians from the global Christian community.

Following the introductory material, the first section of the book, 'Countries', is divided into regions, and the content is largely historical. Each chapter is authored by a specialist in the history of Christianity in the region addressed. Some countries, like Nigeria and South Africa, are given independent chapters, while other regions with a clearer, more-homogenised history (such as Rwanda and Burundi, or Zimbabwe, Zambia, and Malawi) are bundled into a single chapter. Even so, the authors in chapters that deal with more than one country take care to show the subtle nuances between the different countries. The theme that runs throughout this section is capitalism and colonialism. In

their own way, each author ultimately shows how European settlers in Africa made the continent a magnet for missionaries. The authors also show that different types of missionaries were granted access to each region depending on the European country that colonized it. For example, in the case of Mali, Niger, and Chad, author Emmanuel Foro covers how during colonization Catholics had exclusive license to live and proselytize in these countries. Yet he also shows that in the postcolonial era NGOs, globalization, and humanitarian missions have made all of these countries ripe for proselytizing from missionaries representing a myriad of churches and denominations. Most of the chapters have the same narrative of how Christianity spread alongside the presence of European settlers. However, Tibebe Eshete's chapter on Ethiopia, Eritria, Somalia, and Djibouti naturally stands out as unique, and demonstrates that the Ethiopian Orthodox Church has a history that dates back as far as the early years of Christianity.

The second section is the shortest of the three and introduces readers to major Christian traditions that have circulated around the continent. Here the book is cleanly divided into seven sections: Anglicans, Independents, Orthodox, Protestants, Roman Catholics, Evangelical, and Pentecostals/Charismatics. Although this section makes up fewer than 100 pages of the book, it is possibly the most useful for new readers looking to understand the topic at hand. The section's authors use the traditions listed above to move gracefully around the continent, showing how these different currents of Christianity manifested themselves in various regions. It stands out that the chapter covering African Independent Churches (AIC) is placed in the second spot in this section, whereas many books on religion or Christianity in Africa often cover AICs in the final chapter, a placement that symbolically writes off the significance of these movements as an addendum to European-led mission work. The author of this chapter on Independents, Nicta Lubaale, impressively shows the commonalities and impetus behind various AICs while also showcasing how they vary from one another. The chapter covers a long historical span and gives fair treatment to a variety of AICs throughout the whole of the continent. For those who already know something of Christianity but are looking to expand their knowledge on Christianity in Africa, this would be the logical chapter to choose if one were to read only one chapter of the book.

While the sections on regions and traditions are all dense, approachable, and well done, they are very much grounded in Africa. Those looking to include Africa in research projects on a particular topic within Christianity but without devoting the whole of their research to Africa will find the section 'Key Themes' most helpful. Here the themes of mission work, faith, religious freedom, gender, use of the Bible in Africa, evil, and migration are all

presented. These chapters, more than the others, draw material from indigenous religions and Islam. For example, the research in Afo Adogame's chapter 'The Anthropology of Evil' included medieval Europe, into the African diaspora, and the section 'Witches Need no Visas to Travel to Europe: Deliverance Rituals Beyond Borders' nicely covers how spiritual warfare based in Africa has entered into the global marketplace.

The editors of the volume have successfully combined many years of specialists' authority and expertise. In the conclusion Mercy Amba Oduyoye boldly envisions what the future holds for Christianity in Africa, expressing a wish for greater unification across Christian groups around the continent. It does, however, stand out that religious language is used within the conclusion, such as Oduyoye's use of the phrase 'I pray that ...' (483). A number of the authors within the book are similarly committed theologians, and so the reader occasionally encounters language that shows the authors' personal attachment to the topic. However, this does not detract from the quality or objectivity of the work found within this volume. The best experts were chosen for each chapter and the organization of the book makes functional sense as an edited reference volume. The book should be an essential part of any scholar's collection since it offers a cleanly organized and well-written reference for both professionals and students alike.

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