

of resurrection; however, resurrection seems significant for atonement by Christ's intercession. This is a focus picked up by Nichols in his foreword, and it is a clarification that could again be made by including clear introductory and concluding chapters, consolidating earlier chapters in the book, or perhaps an altered book title. For then I could echo the words of Nichols concerning the attractiveness of Winter's book: 'Therefore I very much welcome its publication as a valuable contribution towards ensuring that the Atonement gives due accord to Christ's intercession' (p. iii).

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**Lesmore Gibson Ezekiel and Jooseop Keum, eds., *From Achimota to Arusha: An Ecumenical Journey of Mission in Africa* (Nairobi: Acton Publishers; Geneva: WCC Publications, 2018), pp. 179, ISBN 978-2825417003.**

In preparation for the Conference on World Mission and Evangelism (CWME) meeting in Arusha, Tanzania, 2018, African missiologist Lesmore Gibson Ezekiel and South Korean theologian Jooseop Keum have edited a volume of articles from eminent African scholars and leaders aiming to provide 'a missional trajectory from Achimota to Arusha' (p. x).

The CWME is the inheritor of the famous International Missionary Council (IMC), itself a product of the landmark Edinburgh Missionary Conference in 1910. The IMC had met in Achimota, Ghana in 1958, one year after Ghana's independence. The IMC conference was addressed by President Kwame Nkrumah, and the conference focused on the 'three-self' ideological framework of self-governing, self-propagating and self-supporting initiatives for missionary churches as Western mission agencies reassessed their work in the midst of decolonial struggles.

Times have changed. For the CWME Arusha conference, Gibson and Keums' volume includes articles about the missiological

framework in Africa and alights on important themes such as the relationship between Christianity, Islam and African traditional religions, the ongoing debates about gospel and culture, interestingly viewed through both Bible translation and the practice of Pentecostal and African Instituted Churches, as well as furthering conversations and questions of gender and race. There is even a chapter by an Orthodox archbishop which considers evangelism in Africa.

The chapter by Mercy Amba Oduyoye – the founder of the Circle of Concerned African Women Theologians – points not only to her own story, but the continued important contribution of women to the theological and missionary endeavour on the African continent. The chapters by Paul John Issac and Vuyani S. Vellem demonstrate how African scholars are involved with a variety of academic schools of thought (or discourse) as they analyse their African context.

The edited volume is set in the wider context of the work of the CWME and in particular its document *Together Towards Life: Mission and Evangelism in Changing Landscapes* (2013). This volume furthers the conversations opened by *Together Towards Life* and brings to the fore African reflections on mission and evangelism.

The book provides a gentle introduction to the work of African scholars and contemporary missiological thought on the continent. It will be of interest to students, and also to church members and mission agencies more widely with an interest in Africa, mission and evangelism.

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