Egyptologists. Researchers in other disciplines such as anthropology, sociology and religious studies will find much of interest as they reflect on what Goebs offers in her analysis. As a thesis reworked this volume lends itself to further enquiry; to build upon Goeb's arguments and to, perhaps, publish co-operative cross-cultural analyses.

African Pentecostalism: An Introduction
Ogbu Kalu. New York: Oxford University Press, 2008.
ISBN: 978-0195339994. Pp. xvi + 359.
Reviewed by Jeremy Rich, Middle Tennessee State University

The dramatic growth of African Pentecostal churches is radically altering most African societies. Not surprisingly, a wide range of African, North American, and European scholars have sought to explore the motivations of individuals who join these churches, their theological and sociological perspectives, and the social ramifications of Pentecostal churches on the public square. While Philip Jenkins has contended that such churches will lead a sharp break between Northern and Southern versions of Christianity, academically-trained specialists on African religion have highlighted the role of poverty, long-standing concerns about spiritual warfare, and other local conditions in their studies. No single scholar has tried to explore African Pentecostalism in a single survey throughout the continent before this study. Ogbu Kalu, a Pentecostal minister and a theology professor, has taken it upon himself to give a thorough summary and revision of the existing literature. Simply put, he succeeds better than any other scholarly work to date. *African Pentecostalism* is a stunning achievement. Anyone seeking to understand the theological, social, cultural, and political aspects of Pentecostalism must read this book. Kalu's insider standpoint and unmatched level of erudition make this study one of the most thought-provoking and passionate books this reader has encountered in recent years in African studies.

The main goal of *African Pentecostalism* is to show how African agency has shaped the rise of the movement from its initial beginnings in the early twentieth century through the present. Kalu takes aim at a common master narrative that centers Pentecostalism in the Azusa Street revival of 1906 in Los Angeles. African-led Protestant churches already had emphasized the role of the Holy Spirit in providing physical and spiritual healing with Ethiopian churches and West African independent churches in the late nineteenth century. Furthermore, the decision of independent churches in Ghana (Gold Coast) and Nigeria to contact North American Pentecostal churches such as the Faith Tabernacle church demonstrated how African believers chose to make contacts with like-minded churches, instead

of being merely the passive flock of foreign missionaries. Although Kalu's argument that African spirituality's presentation of a range of supernatural forces prepared the way for a Pentecostal revolution ignores important regional differences between varied African religious traditions, and focuses too much on Anglophone countries at the expense of French, Spanish, and Lusophone countries (not to mention Ethiopia), he makes few other missteps despite covering a wide range of topics. At the same time, his perspective is a necessary corrective to the argument than North American Pentecostal churches have driven the agenda and political views of African Christians. Such views ignore the tremendous sacrifices made by leaders and ordinary believers to establish schools, business enterprises, and other institutions.

Kalu takes aim at the current literature on African Pentecostal churches produced by Westerners, and his constructive but challenging engagement deserves praise. For example, Kalu notes the relative strengths and weaknesses of the instrumentalist approach taken by most European and North American scholars. Although Kalu ultimately argues that the movement of the Holy Spirit must be seen as the determining factor over any solely sociological or economic explanation for the spread of African Pentecostalism, he does readily accept insights by Allan Anderson, Paul Gifford, David Maxwell, Brigit Meyer, and others. He rightly takes Allan Anderson and other Westerners for treating many African Independent Churches as variants of Pentecostalism, even though members of many AIC and Pentecostal churches consider themselves to be extremely different in regards to liturgy and theology. Paul Gifford comes under fire for overemphasizing the importance of the prosperity gospel on Pentecostal churches, as well as ignoring social and economic programs organized by various churches. Western academics and liberal theologians alike sometimes find common ground with African Catholic and mainline Protestant church leaders in denigrating Pentecostalism in African as anti-intellectual. Kalu's own writing as well as his reviews of the sophisticated positions of Mensa Otabil and others dismantle such ideas. Furthermore, his magisterial command of the histories and spiritualities of different Pentecostal churches allows him to make comparisons between them. For understanding the crucial decade of the 1970s, when university-based Pentecostal movements originated, Kalu has set the standard for a generation of scholars to come. Since the vast majority of African and Western studies only focus on Pentecostal churches in individual countries, Kalu's comparisons are extremely welcome. Another value of this study is that Kalu openly discusses his own foundation in faith without belittling his secular counterparts. At the same time, he urges other African Pentecostal intellectuals to note the valuable example of leadership provided by many female pastors and members, and he does argue that the rise of charismatic church leaders in the 1980s and 1990s is fraught with hazards. The discussion of Pentecostal and Islamic organisations in Nigeria is also timely and relatively even-handed. There are only a few quibbles one could raise, which

itself should be considered miraculous if one considers this is a survey of the entire continent. Kalu might have taken head-on the post-structuralist approaches of such scholars as Jean and John Comaroff and Ruth Marshall on Pentecostal churches in the neo-liberal moment. Another concern is his lack of attention to Lusophone Africa and his limited engagement with Pentecostal churches in Francophone countries. Members of mainline Protestant and Catholic churches might also be a bit put off by occasional playful jabs at their expense. Yet these minor criticisms should not dissuade anyone from appreciating this creative and extremely well-supported work.

It is imperative that this book reach a wide audience. Any undergraduate, graduate student, scholar, or layman that seeks to know the history and the beliefs of African Pentecostals must read this book. It should be mandatory reading for any graduate class on Pentecostalism or African religion. Its trenchant and provocative prose is extremely easy to follow without sacrificing any complexity in the process. For undergraduate courses, the length probably would preclude use of the entire book. The bibliography alone is worth the price of admission, let alone the brilliant analysis that can only be covered briefly in this review. It is rare to read a book that will shape academic discussion of a topic for decades to come.

The Theological Origins of Modernity

Michael Allen Gillespie. Chicago: University of Chicago Press, 2008.
ISBN 9780226293455. Pp. xiii + 386.
Reviewed by Arthur Williamson, California State University

Historians from nearly all schools have long agreed that the rise of the modern world involved a transition from teleology to time, a vast temporalization of cognition, quite literally the validation of the saeculum against the timeless, the other-worldly. From the new categories that made time meaningful and development cogent, emerged political culture, public life, and social theory, as well as the program for science and the dynamic of discovery and validation. Not so, claims Michael Allen Gillespie. Temporality is "the modern project's" self-description, and it is an illusion. For temporality "only becomes meaningful for us against the background of eternity."

Instead, Gillespie insists, modernity finds its sources (and, for him, its current predicament) in the atemporal "Nominalist Revolution" of the fourteenth century. Nominalism overthrew the integrated universe of the earlier scholastics. The terms that had organized all the multiplicity of things we perceive comprised no more than human inventions, and thereby the world lost its rationality, causal connections, and coherence. Concomitantly, the Nominalist God became boundlessly powerful,