Editorial

This issue of *Exchange* explores a range of areas and topics related to the study of Christianities in context, from Africa to North America and East Asia. The first article by David Tonghou Ngong continues the reflection on the late Lamin Sanneh's scholarly contribution to the conceptualisation of World Christianity, which also featured in the two previous issues of *Exchange*. Ngong compares Lamin Sanneh and Fabien Eboussi Boulaga's assessments and reinterpretations of Christianity in Africa. The author argues that Sanneh's distinction between "world" and "global" Christianity, and Boulaga's "Christic model" should both be read as postcolonial projects; by means of what Ngong calls an 'imagination of resistance'. Both Sanneh and Eboussi Boulaga developed strategies to untangle Christianity from its colonial heritage and appropriate the tradition in such a way that it meets the needs of local contexts in Africa. In this article, Tonghou Ngong contributes substantially to the debate on world Christianity and African theology. The second and third articles focus on evangelicals, and especially evangelicals in the United States. In their article *Maps Matter*, historians Hannah de Korte and David Onnekink study missionary maps, and in particular the so-called 10/40 Window map, that is used in evangelical circles to promote mission in Africa, the Middle East and South East Asia. They argue that missionary maps are not merely illustrations, but that their representations of the world disclose assessments of the world as well as missionary strategies. Using insights from the fields of critical cartography, De Korte and Onnekink argue that the popular 10/40 Window map is pivotal in directing missionary zeal, but has also reshaped missionary thinking. The other article on evangelical imagination focuses on a topic that has received much media attention lately: the stature of American president Donald Trump among American evangelicals. Kenneth Bieber and Jaco Beyers understand the evangelical support for Trump as based on political expediency of white American evangelicals, who draw parallels between Trump and Biblical figures like king Cyrus, granting Trump the status of a monarchical figure. The authors see this evangelical support for Trump as an abandonment of priorities of the greater Christian mission as well as a betrayal of the values of Bible-based evangelicalism. The final article by Jeffrey L. McEntire provides an interpretation of the imagery of Christ in the work *Silence* (1966), written by Japanese writer Shūsaku Endō. McEntire explores how this imagery

moves from 'father-religion' to 'mother-religion' against the background of the author's aversion to institutionalized Christianity and his search for a more universal Christ.

As customary, this issue complements the articles with book-reviews of recent publications in the field of world Christianities. Finally, a small erratum: in the review of *Hindu and Muslim Responses to Christian Dominance. Interreligious Relations in Suriname and Guyana 1950-2014*, published in the previous issue and written by Freek Bakker, the first name of the author was inadvertently misspelled. The correct spelling reads: Rishmidevi Kirtie Algoe. We apologize.

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