Today’s missiologist and missiologist-in-training has no shortage of options regarding associations and societies to join. *Witness to World Christianity* presents the history of one missiological association and its missiological niche.

The International Association for Mission Studies (IAMS) began in 1972 and continues today with a membership of more than 400 scholars as well as over fifty institutions that are corporate members. The objective of the Association has been to serve as “an intercultural, interconfessional, and interdisciplinary body committed to the scholarly study of issues related to Christian mission” (204, Article Two of IAMS’ Constitution). IAMS makes clear that it “is not a sending or promotional agency – that is, not itself a mission organization – but an association for the study of mission” (127, back cover; cf. 11–12). The Association continues to seek to be a “networker and bridge-builder in relation to other associations around the world” (91) by organizing international assemblies every four years, creating study groups, publishing the scholarly journal *Mission Studies* (1983–, with Brill Academic Publishers since 2004), and sending out a newsletter (128).

*Witness to World Christianity* is the first published history of IAMS and Gerald H. Anderson’s research material for the book has since been deposited in the Yale Divinity School Library archives (Record Group No. 199 [ix]). President of IAMS from 1982 to 1985, he has been an IAMS honorary life member since 2001 (87, 203) and is the only person who has attended all thirteen IAMS general assemblies (ix). Anderson is the Director Emeritus of the Overseas Ministries Study Center in New Haven, Connecticut; a former Methodist missionary on the faculty of Union Theological Seminary in the Philippines, 1961–70; a former president of the American Society of Missiology, 1973–75; and editor of the 845-page *Biographical Dictionary of Christian Missions* (Grand Rapids, Michigan: Eerdmans, 1999).

Three addenda to this volume present the history of three IAMS study groups, “an indispensable part of the purpose of the membership” (x). “Rescuing the Memory of Mission: The Story of ‘Documentation, Archives, and Bibliography’ [DAB]” is written by John Roxborough of New Zealand, who served as the chair of the DAB study group, 1992–2005. John M. Prior, a British-born Catholic missionary in Indonesia with the Society of the Divine Word, authored “‘Biblical Studies and Mission’ Study Group: The First Thirty-Five
Years.” Finally, the piece “‘Healing/Pneumatology’ Study Group” was written by Christoffer H. Grundmann, a German Lutheran minister who has taught at Indiana’s Valparaiso University since 2001.

Most of the book describes the Association’s thirteen general assemblies, beginning in 1972 in Driebergen, Netherlands, and ending “toward” (since the book appeared before the meeting) Toronto 2012. Each chapter covers key topics in the pre-assembly Executive Committee sessions, conference themes, attendance figures, highlights from the meeting including plenary lectures and outings (called “exposure experiences”), and any significant pre- or post-assembly correspondence and feedback from IAMS members. Forty-four black-and-white archival photographs are interspersed throughout the chapters.

The books chronological structure makes for easy reading. In addition, the thorough research of the four authors does not lead to their writing being overly detailed. Such details that appear often make for more enjoyable and, at times, humorous reading. For instance, at the pre-IAMS April 1968 European Consultation on Mission Studies at Selly Oak Colleges in Birmingham, England, Anderson notes that attendee Arnulf Camps “recalled that the meeting was financially supported by the [Birmingham-based] Cadbury Family Trust and that, at the farewell dinner, each participant was presented with ‘an impressive piece of chocolate’” (4). And on an “exposure experience” at the 2008 conference in Hungary, some attendees viewed the original handwritten last will and testament of Martin Luther (signed in Wittenberg, January 6, 1542) at the National Lutheran Archives in Budapest (111). The literal “elevation of the host” story – when a tall Danish professor literally lifted up the very short Malaysian host during the announcement times at the 2004 assembly in Malaysia – is a good example of the book’s periodic light-heartedness. The details of certain dignitaries who attended or spoke at an IAMS assembly (e.g., Canaan Banana, the first president of Zimbabwe, in 1985 [36, 39–40]), or whom IAMS members met during an assembly (e.g., Pope John Paul II in 1980 in Rome [27–28, note 1]), also makes for interesting reading.

Another strength of Witness to World Christianity is its honesty. It does not shy away from recording some of the difficulties and challenges that IAMS has experienced. The mostly European opposition faced by Norway’s Oslo G. Myklebust and others to form IAMS is recorded (1–2, 5), for example, along with tensions over complaints about luxuriousness or overt nationalism, as well as arguments over appropriate degrees of openness to ecumenism and other religions.

One might have wished that other voices from the many eminent IAMS members could have been included. In addition, a longer and more reflective epilogue could have drawn more probing conclusions about what a history like