Angela Tarango's *Choosing the Jesus Way: American Indian Pentecostals and the Fight for the Indigenous Principle* addresses a topic too long neglected by missiologists and missions historians, the inception and early development of the indigenous ministry development (*self supporting, self-governing, and self-propagating* churches) among Native American Pentecostals, and more specifically within the historical tradition of the Assemblies of God. As students of Pentecostal missions are keenly aware, early nineteenth century missiologist Rufus Anderson and then later in the twentieth century, Anglican missionary Roland Allen, and subsequently Alice E. Luce, and Melvin C. Hodges (both Assemblies of God missionaries) added their strident voices to those calling for a paradigmatic shift away from the classic “missionary-driven” model to the more biblical indigenous ministry model that developed church leadership at the local level and utilized those leaders to develop strong New Testament churches reflecting local culture, custom, and language while striving for biblical authenticity.

Utilizing personal interviews of key actors, primary and secondary resources, other cognate literature, and archival analysis of historical documents, Tarango paints a picture of an organization that willingly accepted the indigenous principle in its development of foreign missions, but was somewhat recalcitrant at applying these same principles on the home front, especially among Native Americans.

From her vantage point as a modern church historian, Tarango's etic perspective is helpful in that she employs the lenses of critical gender and critical race theory to try to get inside the minds of those men and women (both Native and non-Native) who espoused an iconoclastic understanding of church planting and development, empowering Native Americans to serve in leadership roles at a time when it was not commonly accepted. Tarango singles out some of those early leaders including Andrew Maracle (Mohawk), Roger Cree (Mohawk), Charles E. Lee (Navajo), and even briefly interviews some of today’s leaders John E. Maracle (Mohawk) who presently serves in a national leadership role for American Indians within the Assemblies of God. Vernice “Cheri” Sampson (Pima), the first Native American female presbyter who pastors a church on the Salt River Indian Reservation east of Phoenix is also briefly spotlighted. Besides Native leaders within the Assemblies of God, Tarango also mentions Anglos who were instrumental and supportive of the efforts at devel-
oping indigenous ministry in the Assemblies of God Indian churches. Chief among them was Alta Washburn who founded the (then) All Tribes Bible School in Phoenix, Arizona (now) American Indian College. A major portion of Chapter 4 is devoted to her work in church planting and establishing this postsecondary institution in Phoenix, Arizona to develop Native American leadership. The book does a very good job of acquainting the reader with a world largely invisible to the mainstream culture and even to many within the church.

By employing the lens of critical cultural theory Tarango is able to unpack the challenges of leadership development of Native Americans who frequently felt marginalized from the process by their Anglo missionaries and overseers. This was clearly highlighted in the account dealing with the appointment of a national Indian representative to the Assemblies of God, a hard fought battle that almost didn’t succeed largely because of ethnic prejudice. This historical event is discussed in Chapter 5, the final chapter.

The critical gender theory lens was used to examine the life’s work of Alta Washburn, who along with her husband planted several churches and was the original architect of the American Indian College. However, the critical gender theory lens must be used cautiously since Washburn, despite her non-traditional leadership role for a woman in the 1940’s and beyond was still chiefly a “company person” within the Assemblies of God. Although somewhat iconoclastic, she still worked largely within existing cultural expectations and structural frameworks, while also relishing her role as a wife and mother.

Choosing the Jesus Way: American Indian Pentecostals and the Fight for the Indigenous Principle in my view is the most comprehensive, scholarly account of the development of American Indian leadership within the Assemblies of God. This work will set the benchmark for future publications. It avoids the pitfalls of hagiography since Tarango identifies herself as a non-Pentecostal, yet remains sympathetic to and respectful of Pentecostals while employing critical analysis of the people, structures, and events. There are a few minor criticisms, but in my opinion they don’t distract from the overall quality of this work. There are some out of date terms used and a few minor historical details that aren’t quite correct, but overall, it is a remarkably accurate and respectful account of how Native American Christian leaders are finding their way into significant roles of church leadership and fulfilling the indigenous principle of church development. Although written from the vantage point of the Assemblies of God, this book has far reaching implications for those interested in Native ministry from various backgrounds outside of the Assemblies of God as well. Useful for missionaries, educators, historians, and students of missions, critical race or gender theory, it is not difficult reading, but is a scholarly account