With this book, Pascal Bourdeaux and Jérémy Jammes aim to add a Southeast Asia chapter to the documentation of Evangelical Protestantism’s expansion strategies and ensuing local reconfigurations. This geographic focus is justified by the increasingly important place that this form of Christianity has gained in the region. The volume proposes to analyse locally active Protestant institutions and dynamics against the backdrop of global evangelisation trends (p. 22). Its three main sections – “Evangelizing the ‘angle of Asia’: from representation to mission”, “Evangelical Protestantisms at the margins of the states” and “Evangelical Protestantism faced with Southeast Asian modernities” – are composed of contributions by authors from a broad range of disciplines and backgrounds – historians, anthropologists, sociologists, political scientists, sinologists, and marketing experts, as well as missionaries and linguists. In the afterword, three specialists of Protestantism set the shapes taken by Evangelical Christianity in Southeast Asia in relation to its manifestations in Africa, South-America and on a global scale, thereby responding to the volume’s comparative endeavour.

In order to provide a first “panoramic view” of Evangelical Churches in Southeast Asia (p. 17), the volume assembles firsthand research that sets out to explore three aspects of the phenomenon: missionary strategies, State reactions, and popular receptions (p. 22).

Relatively little voice is given to the local reactions to and ways of making sense of Evangelical Protestantism – with few exceptions such as Chinese Indonesian Pentecostals (Koning) and, already at the level of Christian dignitaries, Myanmar minority representatives (Jacquet), Cambodian highland pastors (Jammes), and Singaporean Pentecostal leaders (Fer & Malogene-Fer). One of the publication’s strengths, however, is to document major international missionary strategies and networks in Southeast Asia and, most significantly, to shed light on the importance of intra-Asian missionary movements. In the first chapter, Muhlheim draws attention to the region’s inscription within the “10/40 Window” that since the 1974 Congress on Evangelisation in Lausanne (p. 29) has set the coordinates of the space inhabited by “unreached” peoples. The report describing the Summer Institute of Linguistics’ (SIL) activities in the region between 1955 and 1978, initially written by Gregerson and updated for this publication by his colleague Smith, as well as its introduction by Jammes, testify to this influential Protestant organisation’s historic presence. It becomes
clear that the SIL’s multi-layered clout – on a linguistic, pedagogical, evangelical and political level – has also to be taken into account in Southeast Asia.

The portrayals of Chinese (Mühlheim), Hong Kong-based (de Bruyn), and South-Korean (Kim) missionaries sharing the Good News among their Southeast Asian neighbours reveal that these local Evangelicals’ techniques and ways of proceeding, while bearing the mark of their Western counterparts, have taken their very own shape. A case in point is that of South-Korean Pentecostals, whose success in Cambodia can be related to their incarnation of an “Asian modernity”. Of additional interest here is the interdependence of the Christianities of the missionaries and the missionized. Kim shows how economically successful South-Koreans export “classic Pentecostalism” to a less “developed” country, putting prosperity gospel at the centre of their work, and thereby fulfilling their duties as “neo-Pentecostals”, for whom evangelical and social outreach is central.

Another asset of the volume is to bring together, in its third part, contributions that explore the interaction between Christian (Pentecostal) dynamics, ethnic as well as economic identities, and state regulations. Together with their focus on Indonesia (Hoon, Koning) and Singapore (Fer & Malogne-Fer, Yip & Ainsworth), this allows for stimulating comparisons. It is for instance interesting to consider the influence of the national ideological framework of these two countries, on how Christian organisations define their evangelisation strategies, as highlighted in Hoon and Fer & Malogne-Fer’s chapters. Yip and Ainsworth show how marketing techniques shape the practices of Protestant churches in Singapore, turning practitioners into ‘sovereign’ clients while stripping them of decision-making power, concentrated in the pastor’s hands. Koning tackles the incidence that a largely shared business background has on Indonesian Chinese attracted to Pentecostalism. She further stresses the influence that this economically successful but politically marginalised group’s ethnic identity has on their decision to convert. This connects, from a different angle, to the articulation between Christianity and minority status at the centre of the volume’s second part.

The focus on the ways in which Evangelical Protestantism operates “on the margins of the state” among ethnic minorities reflects an important dimension of Southeast Asian Protestantism that has also been captured in earlier research.\(^1\) Without doubt this volume’s contributions focused on Myan-

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1 e.g. the referenced special issue of the *Journal of Southeast Asian Studies* edited by Charles Keyes (1996). It is regrettable that besides Keyes, Tapp, and Salemink, other key research on conversion to Evangelical Christianity among Southeast Asian highland inhabitants such as Aragon, Kammerer and Hayami are not referenced in the volume’s extensive bibliography.