

Nations played in handicapping social justice, criticizing its ability to impose its will on other sovereign nations. In doing so, he makes the point that the United Nations' veneer of equal representation is simply a mechanism for upholding the status quo. Finally, his explanation of global financial institutions like the World Bank and International Monetary Fund and their deleterious business practices underscores the negative effects outside financial interests had on economic growth in Non-Aligned countries.

Prashad's research provides a thorough examination of work from politicians, economists, and activists with expertise in fields critical to the Third World. These sources include figures such as Sukarno, Raul Prebisch, and Frantz Fanon. He pays special attention to sources that investigate economic factors in the regions under examination. He also gives additional consideration to sources pointing out the contrast between Soviet communism and the unique economic models that emerged in areas of the developing world. The evidence is organized and presented in an accessible format covering one country at a time while also weaving together a larger narrative.

The Darker Nations is useful for scholars with an interest in the Cold War, especially those looking for perspectives from nations other than the United States or the Soviet Union. A perspective from Third World nations, who, in some cases, were manipulated by the "super powers," is invaluable in an effort to gain a more comprehensive view of the Cold War era. Prashad is the Director of International Studies at Trinity College and the George and Martha Kellner Chair of South Asian History.

James Steele

Lian Xi. *Redeemed by Fire: The Rise of Popular Christianity in Modern China*. New Haven, CT: Yale University Press, 2010. Pp. 297. Cloth \$45.00.

Lian Xi, Professor of History at Hanover College, tells a compelling story about the history and future of Chinese Christianity. His work highlights links between faith and modern

Chinese politics. Using gripping individual life stories, Lian argues that Christianity only became an integrated part of Chinese society at the dawn of the twentieth century. This perspective attempts to undermine the fact that the first Protestant missionaries arrived in China more than a century earlier. These stories, furthermore, are supplemented with personal interviews, original writings from early Chinese Christian preachers, diaries, and Chinese hymns that fused Confucian sensibility with common Christian exhortations. The nine chapters of Lian's book ultimately paint a picture of popular Chinese Christianity as a form of passive resistance against the unbending realities of the Chinese state that serves to further the country's struggle for independence and acceptance.

Before embarking on his journey through the history of Christianity in modern China, Lian provides a brief, yet informative, overview of early Sino-Christian contact. The phenomenon is described as a periodically-interrupted process, one which witnessed the sporadic acceptance and rejection of Christianity under various potentates. In the first chapter, the author attempts to locate the foundations of modern-Chinese Protestantism. Lian approaches the task with a sweeping survey of Western evangelism and Chinese efforts at canonical independence. He sees the late Qing dynasty as a time of extraordinary circumstances combined with equally unusual individual personalities. These factors allowed a truly Chinese form of Protestantism to emerge and break away from missionary control. Yet, its emergence did not guarantee the Church's long-term survival in China. For the next two chapters, Lian discusses the True Jesus Church and the Jesus Family, two Pentecostal-millenarian Chinese congregations founded by Wei Enbo and Jing Dianying, respectively.

After exploring late-nineteenth century Christian revival in China, where Lian discusses native Pentecostal developments that diverged from established missionary norms, he examines the notable Christian figures of late-imperial and early-Republican China. Chapters five through seven cover the religious backgrounds of Wang Mingdao, John Sung, and Watchman Nee. The first operated as an independent pastor who acquired a considerable following in the mid-1920s that

eventually led to the founding of the Christian Tabernacle Church in 1937. John Sung used a passionate approach to evangelism that focused on the repenting of sins. He is remembered for his zealousness and subsequent reliance on the provocation of emotions from his followers. Lastly, Watchman Nee, founder of the Little Flock assembly, delved deeper into Protestant mysticism, focusing his ministries around the “truth of the Cross.” Lian highlights the contributions of these men to show how Protestantism took on its Sinicized form by the early twentieth century.

While Lian views 1926, the year Chang Kai-shek implemented nationalistic governance, as a crucial turning point, he notes that only the departure of many Western missionaries opened the way for a more Chinese form of Protestantism. Coupled with the overwhelmingly male perspective of Lian’s chosen life stories, this assertion neglects the agency of women. The author’s intricate research and writing makes for an insightful read, but the absence of women’s perspectives represents the sole shortfall of an otherwise creative scholarly undertaking, as sources on Christian Chinese women, though few, do exist. This book, ultimately, is a must read for those interested in Christianity in China, especially in regard to its continued survival despite outright persecution by China’s communist government.

Dalvin Tsay

Laurie Manchester. *Holy Fathers, Secular Sons: Clergy, Intelligentsia, and the Modern Self in Revolutionary Russia*. DeKalb: Northern Illinois University Press, 2008. Pp. 288. Paper \$24.00.

Unlike most intellectual historians who often overlook the clerical estate as a viable segment of the Russian intelligentsia, Laurie Manchester, Professor of Russian History at Arizona State University, explores *popovichi*, the sons of Russian Orthodox clergy, as a means of studying the Russian intelligentsia in the late nineteenth and early twentieth centuries. Although this group comprised less than one percent of the