In 1992, African American Review changed its name for a third time and expanded its mission to include the study of a broader array of cultural formations. Currently, the journal prints essays on African American literature, theatre, film, the visual arts, and culture generally; interviews; poetry; fiction; and book reviews. AAR has received three American Literary Magazine Awards for Editorial Content in the 1990s. Coverage: 1992-2017 (Vol. 26, No. 1 - Vol. 50, No. 4). Moving Wall: 3 years (What is the moving wall?) As the book shows, African American art is no monolith, and neither is African American Christianity. While there is so-called primitive art and visionary art created by self-taught individuals with crayons, cardboard, or salvaged limestone, there is also neo-classical sculpture, as well as other academically informed works that tend toward impressionism or expressionism. This book is essential reading for anyone in the fields of Christianity and the arts or African American studies. As one belonging to the former category, I see these artworks as part of not only art history but Christian history, and as worthy of being studied by Christians as any theological treatise, written scripture commentary, saint’s biography, or church trend. African American Review is a scholarly aggregation of insightful essays on African American literature, theatre, film, the visual arts, and culture; interviews; poetry; fiction; and book reviews. Published quarterly, AAR has featured renowned writers and cultural critics including Trudier Harris, Arnold Rampersad, Hortense Spillers, Amiri Baraka, Cyrus Cassells, Rita Dove, Charles Johnson, Cheryl Wall, and Toni Morrison. The official publication of LLC African American of the Modern Language Association, AAR fosters a vigorous conversation among writers and scholars in the arts, humanities, an