

that the exodus period is the best possible time for the redaction of the book (237).

Some of Garrett's theories remain hypothetical. For example, there is no evidence that during the sojourn in Egypt, the Levites cumulated the functions of scribe and teacher while performing at the same time some priestly duties (208)—the text of 1 Sam 2:27-28 has no conclusive element to prove this assertion (222, 227). However, one needs to say that Garrett's proposals and alternatives have, in many ways, shaken some of the very foundations of the documentary hypothesis. But, most importantly, the author has shown that there are other valid and more satisfying parameters within which one can operate.

In summary, one could say that Garrett's bold attempt to deal with the thorny problems related to the book of Genesis can be qualified as successful and deserves to be praised. Throughout his book, Garrett's ability to review and analyze opinions from scholars of different tendencies is remarkable. The compelling alternative proposals presented in this book deserve the attention of all who are interested in the study of the book of Genesis.

Berrien Springs, MI 49103

MIARY ANDRIAMIARISOA

Greenleaf, Floyd. *The Seventh-day Adventist Church in Latin America and the Caribbean*. Vol. 1: *Let the Earth Hear His Voice* (iv + 470 pp.); vol. 2: *Bear the News to Every Land* (ii + 542 pp.). Berrien Springs, MI: Andrews University Press, 1992. \$39.95.

Floyd Greenleaf's *The Seventh-day Adventist Church in Latin America and the Caribbean* is the most comprehensive history ever published about a specific section of the Seventh-day Adventist Church. The author earned his Ph.D. in Latin-American history from the University of Tennessee.

The study is primarily an "official" history, based, to a large extent, on leading sources and "information of regional origin available in the United States" (1:iii). The justification for this approach stems from the assumption that as the Seventh-day Adventist community in Latin America and the Caribbean grew, it depended upon the United States for theological and administrative leadership. Theologically, the Latin Americans and the Caribbeans are seen as more successful "propagators of the message" than "producers of theology." Administratively, the Latin-American and the Caribbean churches are part of the global church that "has always been administered from the United States" (1:iii).

The book is divided into two volumes, which cover respectively the periods from 1890 to the 1930s and from the 1920s to 1980. *Volume 1*, consisting of 18 chapters, begins with a short overview of the social,

political, and economic situation of Latin America and the Caribbean during the 1890s. After describing the arrival of the first Seventh-day Adventist missionaries and the emergence of some of the early groups of Seventh-day Adventists, the author takes the reader through such topics as the establishment of the first institutions, the development of the basic organizational structure, the expansion of the work into new fields, and the challenges imposed by World War I and the depression of the 1930s.

Volume 2, with 19 chapters, starts reviewing some of the major developments in the institutional area. Careful attention is given to the expansion of educational and medical-missionary programs. The volume deals also with such matters as the establishment of new church services and programs, the problems caused by World War II, the emergence of indigenous leadership, and major accomplishments in the area of evangelism and church growth.

Extensive bibliographical notes appear at the end of each chapter. A classified bibliography and a useful index are provided at the end of each volume. But no biographical information about the author is supplied.

The study follows a chronological-topical approach, with strong emphasis on the comparative element. Sometimes the attempt to compare and contrast the reality in different places might stop for a while the flow of the chronological sequence. But such instances are perfectly understandable if the reader keeps in mind that the author deals with the history of each region not as a single unity, but as part of a large and complex spectrum.

The broad scope in which the research was done can be seen through the impressive amount of published and unpublished primary sources quoted throughout the study. Correspondence between church workers, board minutes, reports, and other materials are extensively used to bring new insights to the discussion. The use of primary sources is limited, however, almost exclusively to those written in the English language, with very little attention to Spanish, Portuguese, and French materials. Although the author limited his study primarily to official sources and local information "available in the United States" (1:iii), there is no convincing reason for not including in his bibliography such non-English periodicals as the different editions of *Revista Adventista* in Spanish (Argentina and Inter-America) and in Portuguese (Brazil), which can be found in some archives and libraries in the United States.

Despite omitting many details "about local fields and personalities" (1:iii), Greenleaf's work is a remarkable contribution to the study of Seventh-day Adventist history. To cover new ground, with such a vast scope in time and space, and without losing the balance between all the components of the study, is something meritorious in itself. Not being a native of Latin America or the Caribbean did not weaken the author's sensitivity to local, delicate, political issues. On the contrary, it helped him

to deal with them as an outsider, from a more objective, impartial, and unbiased perspective.

Greenleaf's book is helpful in understanding not only Seventh-day Adventism in Latin America and the Caribbean, but also the development of Protestant missions and indigenous leadership. The study is, in reality, a masterpiece which will continue to provide, for many years, the basic structural foundation for the historiography of the Seventh-day Adventist Church in Latin America and the Caribbean.

Andrews University

ALBERTO R. TIMM

Hasel, Gerhard F. *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glossolalia*. Berrien Springs, MI: Adventist Theological Society Publications, 1991. 176 pp. \$11.95.

Professor Hasel's volume is the result of serious reflection and research on the topic of glossolalia and the biblical understanding of "speaking in tongues." His main concern is to show that the New Testament phenomenon of "speaking in tongues" is unrelated to the modern manifestation of glossolalia. According to Hasel, recent research has shown that modern glossolalia represents a learned but unintelligible form of speaking identical with that used by witch doctors, shamans, and priests of non-Christian religions. If this is indeed the case, the author's question as to how God could employ such means of communication popular in seances and sorcerous meetings by spiritualists is legitimate.

To prove his point that the crucial chapter 1 Cor 14 cannot be considered equivalent to the modern occurrence of glossolalia, Hasel examines all key references in the New Testament (Mark 16:17; Acts 2, 10, and 19; as well as 1 Cor 14). His hermeneutical presuppositions are determined by his concept of the authority of Scripture. Thus, he engages in a careful historical-grammatical rather than a historical-critical analysis of the text.

In the light of his linguistic and contextual study of pertinent New Testament passages, Hasel states "it is most reasonable to conclude that tongues-speaking throughout the New Testament is the same gift of miraculously speaking unlearned foreign languages"(150).

In this conclusion Hasel is at odds with most exegetes of 1 Cor 14, who consider that the speaking of tongues was not the speaking of a foreign language but some form of ecstatic, unintelligible sound.

We respect Hasel's plea for a holistic approach to the problem in 1 Cor 14 and concur that from a methodological perspective it is necessary to analyze carefully all references to the phenomenon of "speaking in tongues" found in the New Testament. At the same time, the idea that cultic