

In keeping with this analysis, Sindima next presents a survey and analysis of the thought of some leading African theologians who have wrestled with the African crisis of values, and outlines his own agenda and method for a theology from below to provide a framework for transformation. A question may arise in the mind of evangelicals here as to whether an African Christology from below, which builds upon African concepts of spirit and life and death and the ancestors, can adequately portray the true meaning and uniqueness of Jesus Christ. Perhaps it is too early to tell and we need to wait further exposition from Sindima.

The book comes to cumulative force in an appeal to the church and religious leaders to take up the battle for the retrieval of values of humanity and life and corporate bondedness which will promote the transformation of society. In fact, he goes further and affirms that inasmuch as Christianity played a major role in creating the crisis, it has a moral responsibility to do so.

With the publication of these two books, Sindima emerges as a significant voice in the wave of emergent African theology and deserves to be taken seriously. His analysis is perhaps one-sided and overstates the case; however, he deals with major issues and reflects the thought of other African intellectuals. Church leaders and missionaries who seek to understand the challenge facing the church and to faithfully respond to the needs of Africa's people stand to benefit from these studies.

These studies could be profitably read in conjunction with two other recent publications on the church in Africa. The title of John Parratt's *Reinventing Christianity: African Theology Today*, 1995, is both apt and significant. It is a careful study by one who has spent twenty years teaching theology in Africa. While Sindima is not specifically mentioned, this book will help to place his thought in theological perspective. Elizabeth Isichei, who also taught in Africa for many years, has produced an admirable one-volume history of Christianity in Africa which will also provide perspective for Sindima's work (Elizabeth Isichei, *A History of Christianity in Africa, From Antiquity to the Present*, 1995 [reviewed in this issue of *AUSS*]).

Drums and Africa's Agenda contain more typographical and other errors than one would expect in such otherwise well-produced books.

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RUSSELL STAPLES

Smith, Billy K., and Frank S. Page. *Amos, Obadiah, and Jonah*. The New American Commentary. Broadman and Holman, 1995. 304 pp. \$27.99.

The New American Commentary (NAC) series aims at presenting the Bible student with material which is "the finest in contemporary evangelical scholarship." This particular volume is number 19B and is authored by Smith (Amos and Obadiah) and Page (Jonah). One can say that in general the volume is reader-friendly in more than one way, and is very much in line with the rest of the NAC series.

The beginning of each book is accompanied by a map of Syro-Palestine to help locate the sites mentioned in the text. The introduction consists of a historical setting, questions of authorship, and a survey of the message of the book. A

current bibliographical list is absent and instead one finds a list entitled "Commonly Used Sources." In some places, too much comment is made in apologetic defense of the unity of the book or its individual units. This may be unnecessary, given the fact that the overall presupposition of this series is that the biblical text is approached as it stands at present.

I would like to question a practice followed by this as well as many other commentary series on the Bible. It is customary to strictly follow the canonical order of biblical books when there is a need to put two or three biblical books together in one volume. Thus, books coming from different historical periods are grouped together in one volume. Even though there may be valid reasons to do so, I wonder why we should stick so rigidly to this practice. Would it not be far more practical to devote one volume to Hosea, Amos, and Micah, who were the three eighth-century minor prophets? The first advantage of this order would be that only *one* historical introduction would be needed for all three books. Second, one would find it much easier to draw parallels between the teachings of the three books. More than once in the present volume this is lacking. The same is true for the parallels from Isaiah, God's hatred of religious feasts (111); land-grabbing by the rich (62); mentioning of God's council, *Šod* (181). Themes such as the day of the Lord, rejection of empty worship, etc., lack their parallels with other eighth-century prophets (109-111). Third, some inconsistencies could be avoided like the ones on 23, 171, and 209, which first mention four eighth-century prophets, but then add Jonah to the list as well.

The dating of the three prophetic books is clearly conservative, yet the authors do not consider that the books were written at one sitting. In the case of Amos, it is stated that his reference to Zion shows that when he returned to Judah "there he edited the book" (36). This may explain why Smith does not agree that Amos was "a consistent prophet of doom," and this point makes sense.

Finally, I have found some typos, especially in the commentary on Amos. There are a few incorrect transliterations of Hebrew: *nōdīm* (36), *sūb* (90), *'ōšēh* (101), and *rā'* (106).

I would like to commend both authors for excellent material presented in this volume. The book is suitable as a textbook for seminarians.

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Snyder, Graydon F. *Health and Medicine in the Anabaptist Tradition: Care in Community*. Valley Forge, PA: Trinity Press International, 1995. xvi + 160 pp. Cloth, \$20.00.

Trinity Press International is publishing a series of fourteen volumes on Health and Medicine in various Christian traditions, yet another series of church studies edited in part by Martin E. Marty. Second in this series is Graydon Snyder's contribution on the Anabaptist health tradition.

Snyder's volume contains far more text dealing with Anabaptist community than directly dealing with health issues. For eight chapters Snyder retells the basic nature of Anabaptist community and its impact on health care. There is good