

In one sense this is an insider's book. It will probably be of most interest to United Methodists and other mainline Protestants involved in struggles for the doctrinal soul of their respective churches and traditions. But in another sense, it will also be of interest to Wesleyan specialists and others with concerns over theology and doctrine, the development of doctrine, and especially Wesleyan theological methodology.

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Anderson, Gerald H., Robert T. Coote, Norman A. Homer, and James M. Philips, eds. *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*. American Society of Missiology Series, no. 19. Maryknoll, NY: Orbis Books, 1994. xviii + 654 pp. \$36.50.

Cooperative mission scholarship is not dead! Sixty-six authors and four editors produce in *Legacies* seventy-five biographical essays on key missionary personalities of the modern missionary era. The chronological range is from Charles Simeon (b. 1759) to Alan R. Tippett (b. 1911). The essays are grouped under seven major headings: (1) Promoters and Interpreters, (2) Africa, (3) China, (4) Southern Asia, (5) Theologians and Historians, (6) Theorists and Strategists, and (7) Administrators. Most essays conclude with bibliographies listing works both by and about the person described. Although mainline Protestant males from North America and Europe predominate, Roman Catholics, women, and six key leaders from Asia and Africa are also present.

The essays originally appeared in the *International Bulletin of Missionary Research*, beginning in 1977 with Wilbert Shenk's essay on Henry Venn in what was then called *The Occasional Bulletin of Missionary Research*. This leads one to believe (and hope) that future collections may be forthcoming. Anyone interested in the recent history of world Christianity should find this volume a must read. It is a treasure chest of careful summary, balanced evaluations, little known facts, and human-interest tidbits. The scope and general quality are excellent. Most of the essays show careful research, clear writing, and even-handed evaluation—avoiding hagiography on one side and excessive criticism on the other. The chapters are amazingly consistent in general approach and even length—averaging about eight pages.

What struck me was the number of ways the book could be used. Besides being fascinating as a human-interest read, the volume is an obvious possible choice for a class in mission history. I recently used some of the essays for a seminar in mission strategy and practice. Reading about Roland Allen, Henry Venn, Frank Laubach, and Donald McGavran gives background to missions theory. Certainly those studying leadership can find valuable case studies here. Reading these stories reveals in a natural way the theological and personal convictions of these mission stalwarts. The list could go on, and demonstrates the many uses good biography can have.

Like all human productions this one is not perfect. One could wish for the inclusion of more women and non-Westerners, as the book itself recognizes (xvii). Seeing the continued (and growing?) influence in world mission of nonmainline Protestants like Pentecostals and Seventh-day Adventists, one wonders why not

one person from these traditions has been included in this collection. Greater geographical spread would also be helpful. Why do most missionaries of note go to Africa, China, and India? Weren't there any important missionaries to Latin America or Oceania? While the editors recognize these facts, one wonders how this happened to come about.

You won't be able to read this book through in an evening or probably even a day. Length, page and type size, and volume of compacted information will see to that. If, however, you take the time to carefully savor the feast that is offered, you will thank those whose lives and efforts produced this magnificent volume.

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JON L. DYBDAHL

Beck, Astrid B.; Andrew H. Bartelt; Paul R. Raabe; and Chris A. Franke, eds. *Fortunate the Eyes That See: Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday*. Grand Rapids, MI: Eerdmans, 1995. xx + 672 pp. \$45.00.

This volume, dedicated to David Noel Freedman, one of the most prolific and energetic writers on the ancient Near East and OT world, is rich in its scope and detailed in its scholarship—in every way emulating the tradition of the man it honors. Freedman, whose career has spanned over half a century, is known for his penetrating work in the areas of ancient Near Eastern languages, Hebrew poetry, biblical studies (OT and NT), biblical archaeology, and Qumran studies. His extensive editorial work includes the *Anchor Bible Dictionary* and the *Anchor Bible* commentary series. This volume provides two tributes to Freedman by Philip J. King (xiv-xv) and his colleagues at the University of California, San Diego (xvi-xvii), as well as photographs (xviii-xix). Comprehensive bibliographies of Freedman's work from 1947-1982 (M. O'Connor, 633-659) and 1982-1995 (K. G. Beck, 660-669) are included. The volume is organized into ten sections containing forty essays by forty-four contributors.

Section I on "Torah" includes five essays, the first three on various aspects of source criticism and the last two on exegetical issues. J. Blenkinsopp (1-15) redates the J source of Gen 1-11 to the Persian period. The redaction of sources in the flood narrative of Gen 6-9 is the subject of B. Halpern's study (16-34). R. S. Hendel (35-51) studies different themes in Genesis under the claim that synchronic and diachronic methods are not distinct or separable. G. A. Herion (52-65) posits that the rejection of Cain's offering is tied to the curse of the *ha'adamâ*, "ground" by God in Gen 2. This essay is followed with a concise piece by J. Milgrom (66-69) on the redeemer in Lev 25.

Section II on the "Former Prophets" is also composed of five essays. The elusive Deuteronomistic school is the subject of R. E. Friedman's (70-80) study as he appeals for more research in this area before resting on dubious assumptions. D. M. Howard, Jr. (81-91) suggests through a careful study of Hebrew syntax that the first two speeches in Josh 1 were one event. A comparison of Aaron's calf (Ex 32) and Jeroboam's calf (1 Kgs 12) lead G. N. Knoppers (92-104) to conclude that both are viewed by editors as acts of apostasy. P. Machinist (105-120) perceives that the terminology of the transfer of kingship in 1 Kgs 12 and 2 Chr 10 is connected to manifestations of parallel expressions in Mesopotamian and Islamic cultures