

crucial to the major issues of Gen 1-11 is the 1958 essay by E. A. Speiser on "Nimrod" and the 1963 piece on "Lamech's Song to His Wives" (Gen 4:23, 24) by S. Gevirtz. Perhaps a brief introductory paragraph by the editors on the significance of each article and the reasons for its choice would have been helpful. When you have limited space and the book is published in 1994, do the 11 essays published in the '50s and '60s that appear in this anthology deserve inclusion?

In spite of the caveats mentioned above, I found the book to be helpful. It is a convenient way to introduce students, pastors, and Bible scholars in other specialities to what has been happening in Gen 1-11 studies. Serious dialogue on Gen 1-11 and its significance cannot take place unless one is familiar with the history of interpretation and current debate this volume affords.

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Hiebert, Paul G. and Eloise Hiebert Meneses. *Incarnational Ministry—Planting Churches in Band, Tribal, Peasant and Urban Societies*. Grand Rapids, MI: Baker Books, 1995. 405 pp. \$19.99.

Incarnational ministry is the missiological contribution to the growing body of literature on church planting. Although the book does not reveal exactly who wrote its various sections, it is a joint product of the father-daughter team of Paul Hiebert (Trinity Evangelical Divinity School) and Eloise Hiebert Meneses (Eastern College). Sandwiched between an opening chapter on theoretical foundations and a brief concluding chapter on incarnational ministry are the core chapters of the book. These eight chapters cover in order band, tribal, peasant, and urban societies. Each society is described in a chapter and then the principles to be followed in planting a church in that type of society are outlined in an immediately following chapter.

Much of what I have heard through books and presentations about church planting in my present North American context differs from the approach of this book. *Incarnational Ministry* is not a church planting "cookbook" which gives a recipe for planting a church. No time table, organizational sequences, or formulas are presented!

The volume deals with principles, attitudes, and general directions for church planting, leaving specific plans to the individual church planter. *IM*'s strong point is its clear anthropological description of these various types of societies. Although the authors are careful to point out that the classification of these four societies is not something cut and dried, their descriptions nevertheless point out important distinctions. In every case the societal descriptions are larger (sometimes over twice as large) as the chapters on church planting in that same society. It seems fair to say that the authors appear to know more about each type of society than they do about actual church planting in that particular group.

Initially I wondered why the book was called *Incarnational Ministry*. Only one paragraph in the introduction (18) specifically talks about the incarnational approach. As I read further and finally contemplated the concluding chapter which is titled "Incarnational Ministries," I came to believe the book was appropriately named. Although the actual word "incarnation(al)" may not occur often, that is the basis for the book. Thus, instead of furnishing a "cookbook," this

volume is at heart an argument for a basic way or approach to church planting. The clear implication is that unless one is willing to actually enter into and listen and love these societies, no lasting church can be planted. That is incarnational. Here's wishing all would-be church planters believed and practiced that.

As we have come to expect from Paul Hiebert, the book contains numerous diagrams and illustrations which visually convey the basic concepts presented. Most readers will find these helpful and be tempted to borrow them for their own use.

The bibliographies at the end of the book are excellent. Following a general bibliography are classified bibliographies on each of the four types of societies and on church planting in them.

Scattered through the book are five readings taken from different authors. Although potentially helpful, one wonders why there is no discussion of their purpose. Exactly why are they presented? If they are meant to illustrate firsthand the various societies, why doesn't each society definition have one?

Church planters looking for a specific plan and step-by-step approach to church planting will be disappointed by this volume. On the other hand, thoughtful missionaries and evangelists will find much here to get them started on the right path. They will understand society better (even in North America) and will be encouraged to listen deeply to people around them *before* they launch their specific project. The introduction and first chapter should not only be read by all prospective missionaries, but reflected on and practiced as well.

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Hughes, Richard T., ed. *The Primitive Church in the Modern World*. Urbana: Univ. of Illinois Press, 1995. 229 pp. Cloth, \$34.95.

Despite a very clear introduction by Richard Hughes, the foremost scholar of Primitivism today, in which he lays out definitions of Restorationism and Primitivism, I get the sense—throughout this collection of essays—that the study of Primitivism is struggling for definition and recognition. Indeed, in the final essay, a case study of Restorationism in the American Mennonite community, author Theron Schlabach confesses to finding “definitions at three confusing levels” (199). With the exception of three essays which Hughes calls “primary documents,” each of the authors takes the effort to describe for the reader what Primitivism is. These definitions weave their way around and between Fundamentalism, Restorationism, Biblicism, and Modernism. Emerging from the 1991 conference at Pepperdine University entitled “Christian Primitivism and Modernization: Coming to Terms with Our Age,” these essays are offered from an elite group of scholars including Martin Marty, A. Scott Appleby, Franklin Littell, John Howard Yoder, James McClendon Jr., and George Marsden.

Hughes and Marty set the stage for the reader with the introductory essays. Arguing against detractors, some of whose essays appear in this text, Hughes uses Restorationism and Primitivism synonymously. At its core, Restorationists “place supreme value on the founding age [whatever that age may be] and seek to recover specific dimensions of that age in their own time” (xii). Hughes notes three types of Primitivism which he details in others of his works; “experiential” Primitivists