

and “formal reasoning” to herald and defend the gospel (169).

Appendices to *King Came Preaching* include a speech King presented at Oakwood College in 1962, a sermon titled “The Ultimate Doom of Evil” that he preached at the Central United Methodist Church in Detroit in 1964, a sermon titled “The Prodigal Son” (Ebenezer Baptist Church ca. 1966), another titled “No Room at the Inn” (Ebenezer ca. 1967), and a spreadsheet noting the quotations and references (including biblical references) in sixteen of King’s sermons. A collection of pictures in the center of the book brings vividness, vibrancy, and poignancy to the volume.

Warren augments his exhaustive research of published material with personal interviews of his subject, a fact that makes *King Came Preaching* ring with authenticity and bulge with fresh insights. The author’s syntax is neat and lucid, and he amply succeeds in realizing his stated objectives. Although there are several books about King on the market, few have tackled his pulpit person and power. So this work makes a valuable contribution to the literature on the veritable drum major for truth and justice. Pitched more to the academic community, the book should still find a ready readership among practitioners of the preaching craft and the general public.

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Warren, Mervyn A. *King Came Preaching: The Pulpit Power of Dr. Martin Luther King, Jr.* Downers Grove: InterVarsity, 2001. 223 pp. Hardcover, \$20.00.

This is an unusual book. It is not just another biography of the Rev. Martin Luther King Jr., of which there are plenty. It is not just another book on preaching, of which there are also many. It is neither a romanticizing of a Black hero nor a glamorization of his preaching. It is a homiletical biography. This insightful and informative book by Mervyn Warren, with a foreword by Gardner Taylor, is arranged in nine chapters and five appendices. It explores the sermons, preaching techniques, pulpit gifts, and audience impact of Martin Luther King Jr., whose preaching and leadership in the civil-rights movement changed America for the better.

In *King Came Preaching*, Warren’s doctoral dissertation has been recast for popular consumption. Viewing King as one of the most effective and celebrated preachers in Western history, the author designed the book to revisit King’s life through his sermons. It breaks new ground by giving biographical glimpses into his life as well as “practical, understandable, doable homiletical theory.” This volume is not presented by a detached author who gathered his materials in a library. On the contrary, it was authorized by King, who provided Warren with interviews and opportunities to view him *in situ* as he crafted his work. Illustrations capture King in various stances in the act of sermonic delivery. The book is illustrated and aimed at both the experienced practitioner and the beginning preacher.

While providing insights into King the preacher and his interaction with his congregations, and while analyzing King’s preaching (composition, content, style, presentation, and impact), *King Came Preaching* is also about Mervyn Warren. It offers him an opportunity to reflect on and submit his views of preaching after so many years as a practitioner and teacher of this art, without actually presuming to write another homiletical text (cf. 91). The reader will find much benefit from his insights on King as well as his own approaches to, musings on, and vignettes about the preaching craft.

Chapter 1 introduces the volume with an insightful innovation—a homiletical biography of King. It not only sets his life in the historical context of his times, but also presents his life from beginning to end and traces his homiletical ancestry, solidly rooting him within an intergenerational preaching tradition. This chapter also looks at his academic

tradition and how it prepared Martin for his lifework. Not only does the chapter reflect Warren's talks with King and his family; it also reports interviews with his academic professors and gives their candid insights and reflections regarding their famed student.

Chapter 2 presents King as a black preacher and examines his approaches to the liberating word of Scripture. It looks at the beginning of black preaching, traces its development, and explores King's use of it. Warren's triumvirate of outlooks and dimensions of black preaching—genetic, generic, and geometric—are instructive; yet his narrow definition of the genetic is problematic. If it is called "black preaching," then although it is intrinsically linked to African Americans, it should also include contributions and expressions of the "longing need for liberation from injustice" by others of the African Diaspora; yet no such allowances are made (47-48). Notwithstanding, King as a black preacher is viewed in priestly, prophetic, and apologetic styles as one who maintained a balance between scholarship and affirmation of the gospel. Indeed, Warren asserts that King's sermons reflect "the best of Christian preaching—relevance, theological consciousness and biblical grounding."

Chapter 3 analyzes King's audiences and his approaches to them, making a distinction between those who heard and those who listened. Four dominant aspects of black audience dynamic are presented: emotion, polarization, social facilitation, and circular response. According to Warren, King viewed a good sermon as having three elements (three P's, with the alliteration reflecting his respect for the preacher-audience relations): A good sermon "proves"—an appeal to the intellect; it "paints"—an appeal to the imagination; and it "persuades"—an appeal to the heart. King appealed to the three principal emotions—happiness, holiness, and love—outlined by the homiletician John Broadus.

Chapters 4 and 5 look at the content of King's sermons. While chapter 4 approaches content as reflected in the person, chapter 5 does it from the perspective of logos and pathos. Warren suggests that the person of the preacher "constitutes the strongest content of any preaching situation." As such, he presents the following traits as relevant to the content of King's person—empathy, sincerity, humility, uncompromising convictions, competence, persuasion, and goodwill. Not only does Warren look at the positive aspects of King's ethos, he presents, examines, and evaluates the negative challenges to his character. Chapter 5 analyzes King's use of generalizations, pathos, examples, narratives, statistics, and quotations in his sermons.

Chapter 6 presents the themes of King's sermons, beginning with his sources and noting the profound impact of men like Thoreau, Rauschenbusch, Niebuhr, and especially Gandhi. Warren observes that Jesus' impact on King came before Gandhi's, but the latter broadened his thinking and gave perspective for a better understanding of the former. Among the individual themes that Warren lists as used by King are personalism, love, the social gospel, good neighborliness, and human oneness. He also surveys the theological tenets and concepts that were common to King's sermonic discourses: God, Jesus Christ, the church, the preacher, humankind, love, prayer, and good and evil.

Chapter 7 examines the language that King used in his sermons. It analyzes them by Rudolf Flesch's measures, looks at his sentence composition, and surveys his employment of some eighteen rhetorical devices and figures of speech. He also contrasts his oral and written language styles. Chapter 8 examines King's sermon design, preparation, and delivery, reflecting on such qualities as unity, order, proportion, and smooth transitions. King usually began his sermons early in the week and had them completed and written out by Saturday, even though he never preached from a manuscript. The final chapter outlines King's contributions to preaching and theology. This is followed by four appendices, each with a previously unpublished sermon of King, and a fifth appendix that analyzes King's use of sources.

This is an important volume. It is well researched, thoroughly documented, and engagingly written. It meets the author's purposes and reader expectations. On the whole, it presents valuable information that should benefit all readers. Indeed, there is much to learn from the style and methodology of this greater preacher. I enthusiastically recommend this book to homileticians, old and new—pastors, professors, college, and seminary students—as well as to those who want to take another look at King the pastor, speaker, preacher, theologian, leader, and person.

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Wheeler, Gerald. *James White: Innovator and Overcomer*. Hagerstown, MD: Review and Herald, 2003. 288 pp. Hardcover, \$16.99.

White, James, *Life Incidents*. Berrien Springs: Andrews University Press, 2003. 373 pp. + xv introduction. Hardcover, \$21.99.

These two books are the beginnings of two new series edited by George R. Knight: the first, a series of biographies intended to reach nonscholars; and secondly, a series of reprint editions of significant early Adventist works. The first volumes of these series revolve around James White, cofounder of the Seventh-day Adventist Church and organizational genius extraordinaire.

Although James White has much to be praised for (credit is due for starting the first denominational periodical [1849], founding the church's publishing work [1861], and organizing the church [1863], to name just a few), his proclivity to overwork often led to serious health problems. At times, especially during these health crises, he could be critical and exacting of others. White's complex personality may contribute in part to the lack of scholarly work available on his life in contrast to that of his prophetess wife, Ellen. Thus Wheeler accomplishes the once-thought-impossible task of casting a portrait of White with all of his accomplishments and failures. In doing so, he does not try to be strictly chronological, but instead seeks to condense White's life into major themes. Thus Wheeler builds upon the work of Virgil Robinson (Review and Herald, 1976).

Wheeler makes a major contribution by placing White within his own milieu. The author provides detailed information on his early life—of special import is the first major treatment of White as a Christian Connexion minister (29-36). Wheeler also develops early on a conflict with Cyprian Stevens (57-59, 101-102) as a source of early tensions that plagued White the rest of his life. Additional strengths in this book include a detailed description of the Whites' early years after marriage (1846) up through Rochester (1855), which is meticulously researched. After this, the narrative becomes more difficult to follow as it focuses more narrowly on White's organizational accomplishments (chaps. 10 and 15), his health problems (chap. 13), and some of the internal struggles in Battle Creek (chaps. 12 and 14). Wheeler, furthermore, alludes to a final renewal in White's Christian experience with a deeper understanding of righteousness by faith, but does not develop the topic enough. While this biography is an excellent introduction to the life of White, much is still left unresolved. For example, more could be said to describe his charisma that led some early church leaders after his death in 1881 to ask Ellen White if they might pray to raise him from the dead (E. G. White, Lt. 82, 1906). The latter half of the book is missing the continued contextual background that was so masterfully developed earlier. In summary, this is no work of hagiography and helps fill a void in Adventist historiography. One egregious mistake should be noted: Wheeler has both James and