

Strayer provides a compelling and detailed narrative of the life of “one of our church’s outstanding pioneers” for a variety of reasons (493). He was a leading promoter of books in Adventist publications (303), a leading fundraiser (203), and evangelist. As a mentor he played a significant role in training younger ministers. At the same time, he had a proclivity toward legalism (136). Although he demonstrated “to a greater extent than his contemporaries . . . visiting with individuals of different races and ethnic grounds (116, 226), he also shared a common prejudice toward Native Americans (249-250). He could also be a “blue-ribbon gossip” (306, footnote 15) who overworked himself so much that at times he fainted while preaching (216-217). This nuanced portrait, highlighting both strengths as well as flaws, provides a much more honest and thus scholarly biography of this significant Adventist pioneer.

If this biography has a flaw, it is that the book at times seems repetitious, and due to its length it may be unwieldy for those unfamiliar with Adventist history. As an example, while it is clear that Loughborough “never met a word he couldn’t misspell,” perhaps it is not quite necessary to highlight this fact so many times (cf. 114, 171, 184-185, 230, etc.). It furthermore seemed awkward to discuss James White’s counsels to Loughborough after discussing James White’s death (274, 280). Despite these minor quibbles, *J. N. Loughborough: The Last of the Adventist Pioneers* is a valuable scholarly contribution to Adventist historiography.

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Vance, Donald A., George Athas, and Yael Avrahami. *Biblia Hebraica Stuttgartensia: A Reader’s Edition*. Bilingual edition. Peabody, MA: Hendrickson Publishers, 2015. 1800 pp. Flexible Leather, \$79.95.

It is the unfortunate fate of the majority of theology students that while having studied diligently to pass the Hebrew and Greek exams at the beginning of their studies, they have forgotten most of it at the moment they graduate from seminary. Thus the time-consuming investment and the mental discipline that has brought the student to a reasonably good level of reading and translating Hebrew and Greek is lost in a short time. Different causes lead to this situation. In the end, however, it all boils down to the fact that the biblical languages, once learned, are not used often enough to keep the language skills alive and let them mature. The introduction to the BHS Reader’s edition put it this way: “All that hard work spent in learning the language is seemingly wasted. Again, it is reading—and lots of it—that solves this problem.”

Consequently, with the loss of Biblical language skills the quality of the minister’s sermon is severely compromised as the preacher can no longer access the source text with competence and thus gain independence from traditions of interpretation.

The main purpose of the Reader's Edition of the Biblical Hebraica Stuttgartensia is to break this vicious cycle. It tries to do so by lowering the potential frustration that often interferes with reading the Hebrew Bible.

The two major factors hindering a pleasant reading experience for the theologian who has successfully completed the Hebrew and Greek languages courses are (a) vocabulary that appears infrequently and (b) difficult morphological forms.

While many seminaries require from their Hebrew students to learn all words that appear more than 50 times (725 words), the *BHS Reader's Edition* offers glosses for all words that appear less than 70 times in an apparatus that is positioned at the bottom of each page. The offered glosses are based on HALOT. Only the meaning active in the specific textual position is given.

In order to tackle the morphological challenge, the apparatus contains the full parsing of all verbs with pronominal suffixes as well as all weak verbs. For very common irregular forms like לְאַמֵּר or the Qal forms of נָקַל (built analogous to i-nun) exemptions are made.

If morphological information were to be given in a classical way, e.g. גַּתֵּן (Gen 40:11):

1sgC, Qal, imperfectum consecutivum, גַּתֵּן, to give

it would exceed by hundreds of pages the scope of what is normally to be considered a book.

Therefore, a system has to be adopted that condenses morphological information into codes that make sense and can be learned quickly. The BHS Reader's Edition decided to base their parsing codes on the system offered in William Sanford La Sor Library. *Handbook of Biblical Hebrew: An Inductive Approach Based on the Hebrew Text of Esther*. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979.)

Since this Hebrew textbook is not a very popular Hebrew textbook, its parsing system will be unfamiliar to most biblical Hebrew language students. This is problematic for two reasons: (a) not only is it necessary to learn unfamiliar parsing codes in order to decipher the morphological analysis, (b) the terminology used for the morphological analysis itself is not based upon the classical terminology found in most textbooks and grammars (e.g., perfect, imperfect; qal, nifal, etc.) nor on modern linguistic terminology (e.g., qatal, yiqtol; qal, nifal, etc.) found in modern Biblical Hebrew grammars and databases. The following two examples illustrate this: (a) the *BHS Reader's Edition* chose as designation for the commonly known Hebrew verbal stem "qal" the German term "Grundstamm"; (b) the term "prefix conjugation" is used for what is referred to as "imperfect" tense in classical grammars or "yiqtol" form in modern grammars.

In our above example of גַּתֵּן the morphological coding according to the *BHS Reader's Edition* becomes

1cs, Grundstamm, prefix conjugation, גַּתֵּן, to give

The coding of this morphological analysis results in

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"G" stands for Grundstamm, "r" stands for "waw retentive" (classical terminology: "waw consecutivum"), "2" stands for prefix conjugation (classical terminology: "imperfect") and "4" stands for 1cs.

The number for the person-number-gender information is derived from the sequence of the paradigmatic forms of verbs displayed in many grammars and textbooks: 3sgM=0, 3sgF=1, 2sgM=2, 2sgF=3, 1sgC=4.

The benefit of the coding system is that it allows for very short entries that contain a lot of information. The challenge is that most users will have to involve two translation processes: First, translating codes into Sor's morphological terminology, and, second, translating Sor's terminology into either classical or modern terminology. This challenge is not helped by the fact that the number "0" is not consistently used for the first position of paradigmatic forms. While 3sgM received the code 0, the suffix conjugation [classical terminology: "perfect"] receives the code 1. One would expect the suffix conjugation to be labeled with the number 0, since it appears as the first "tense"/"aspect"/"domain" marker in most paradigmatic sequences. Thus, instead of the code 10 (1=perfect; 0=3sgM), one would expect 00 instead (0=perfect; 0=3sgM).

Some of the codes applied are ambiguous. Although this can probably not be avoided, it makes learning the decoding more difficult. As an example, "c" can stand for both "construct state" and for "common." When "c" follows a number, it has the meaning "common," but when it follows the letters "s" (singular) or "p" (plural), it has the meaning "construct state."

After these critical remarks about the morphological codes I must note that after having read a couple of chapters in Genesis, I was able to decipher the codes with a pleasant speed.

Once the reader has learned the system of analysis, she is prepared to enjoy the reading experience that is made available. Interruptive and time-consuming searches in dictionaries or grammars are no longer necessary. In fact, quite a bit of the apparatus space could have been saved if the editors would have decided to provide less information. In my opinion, it is not necessary to provide morphological information of unambiguous weak verbs. With all the information granted, the knowledge of the regular verb paradigm provides sufficient morphological know-how for reading the *BHS Reader's Edition*. This is good news for everybody who wants to start practicing reading Hebrew after the completion of a basic Hebrew course. It is, however, not necessarily good news for everybody who has mastered the knowledge of the weak verbs in an intermediate Hebrew course and would like to hold a *BHS* in hands that has fewer pages (1765) and weighs less. It would have been sufficient to add morphological information where verbal forms are either ambiguous in their function or are not displaying their expected paradigmatic form (e.g., *וְיָ* in Gen 19:9 should have had the form *וְיָהִ*).

The reader experience is not only made pleasant with the apparatus containing lexical and morphological information. The beautiful SBL font and the chosen font size invite the eyes to relax while moving from word to word. The good reading experience is made complete through an excellent

paper quality that makes turning pages easy and allows for making written notes without bothering too much about inking through the page.

As a Reader's Edition, this BHS version is not be regarded as a critical edition. The apparatus serves the reading experience and not the philological experience. The apparatus will, however, list *ketiv/gere* variants and orthographic problems. Also the differences between BHS and the Codex Leningradensis are mentioned in the apparatus.

While it is more than acceptable for this specific BHS edition to have an apparatus that serves majorly the reading experience, the editors could have made their text-critical information more coherent with the text-critical input of the critical BHS edition. As an example, Gen 19:8 contains the awkward phrase לְאַשְׁר־לֹא־שָׁמֵךְ. The critical apparatus suggests to read (*lege*) לְאַתְּ instead of לְאַלְּ. The suggestion is backed up by the reference to the Samaritanian Pentateuch. In addition, the critical apparatus informs the reader that traditional texts (Sebir) suggest the defective writing לְאַהֲ should have been corrected into the plene writing לְאַתְּ. The latter suggestion is, however, not supported by the editors of the critical edition (Sebir!). In contrast, the *Reader's Edition* informs in its apparatus that לְאַיִלְּ is a "by-form of לְאַתְּ" and appears to follow Sebir. While it is understandable that the plene writing is suggested, לְאַיִלְּ cannot be regarded as a by-form of לְאַתְּ. Rather, one should have followed the critical apparatus by suggesting "read defective לְאַיִלְּ like plene לְאַתְּ for לְאַיִלְּ."

As an unexpected but very nice bonus to the reading experience, the Masora Finalis as well as other Masoretic summaries such as the Torah summary are not left out in the lexical and morphological analysis. The reader gets the full assisted reading experience of the *BHS*, also for the Masoretic addenda.

After mastering the challenges that come with the used morphological nomenclature, the *BHS Reader's Edition* fulfills what it promises: a pleasant reading experience of the Hebrew text. When an introductory course in Hebrew was successfully completed, and when one has learned 560 of the most frequently appearing words (70 times and more), this *BHS* edition will break the vicious circle that most theology students face. Since I received the *Reader's Edition*, I have almost daily read the *BHS* and enjoyed a smooth reading experience.

Let me conclude this review with one final thought. One might wonder how far it makes sense to print a *Reader's Edition* in a digital age where Bible Software and Bible apps make it easy to look up any word or morphological information with one or two clicks. As a power user of Bible software I must justify this print edition for several reasons: First, the fact that this edition defines a minimum knowledge (all regularly built morphological forms, all words with a frequency of 70+ times) necessary for reading stimulates the reader to master Hebrew rather than shortcut the learning by means of mouse clicks. Whenever lexical or morphological information is missing in the apparatus, the reader knows that there is some homework waiting. Second, my reading has been considerably faster than when reading the BHS in my Logos or Accordance app or computer program. Clicking or touching

on words not known interrupts the reading experience more substantially than moving one's eyes quickly to the apparatus and back. Third, annotating one's Hebrew Bible with pen or pencil allows for a more efficient ownership of the Biblical Hebrew language and the Hebrew Bible. Fourth, for Hebrew professors and language instructors the *BHS Reader's Edition* allows for new ways of testing the skills of Hebrew students. Final examinations can be set up in which no dictionary or grammar is allowed. In case of too much information being given in the apparatus, information can be removed easily in the process of text-copying.

In conclusion, the *BHS Reader's Edition* is a must for everybody who studied Hebrew for a purpose other than spoiling costly time and mental energies. The challenges that come with this edition can be overcome after some praxis. *The BHS Reader's Edition* is able to break the curse that hangs over every Hebrew course into a blessing: Learning Hebrew for the purpose of actually reading Hebrew and studying the Hebrew Bible in a more substantial way.

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Wilson, Brian C. *Dr. John Harvey Kellogg and the Religion of Biologic Living*. Bloomington and Indianapolis, IN: Indiana Univ. Press, 2014. 258 pp. Hardcover, \$35.00.

Brian C. Wilson is professor of American religious history and former chair of the Department of Comparative Religion at Western Michigan University. Prior to the volume reviewed here, Wilson has authored and edited several books, including: *Christianity* (Prentice Hall & Routledge, 1999), *Reappraising Durkheim for the Study and Teaching of Religion Today* (Brill, 2001), and *Yankees in Michigan* (Michigan State University, 2008). In addition to these titles, Wilson has also shown interest in the history of Seventh-day Adventism in Battle Creek, Michigan, with two notable articles: "Seventh-Day [sic] Adventism and 19th-Century American Sectarianism" (in Michael Nassaney, ed., *An Intensive Archaeological Survey of the James and Ellen G. White House Site [20CA118], Battle Creek, Michigan*) and "The Dawn of a New Denomination: Seventh-day Adventism Comes to Michigan," (*Michigan History* 96:6 [November/December, 2012], 43-49). The present work, *Dr. John Harvey Kellogg and the Religion of Biologic Living*, brings together many of Wilson's interests. It is also the first in-depth study to focus entirely on Kellogg's theological development. Therefore, it fits nicely with previous works on Kellogg, such as Richard W. Schwarz's biography, *John Harvey Kellogg, MD*.

According to Wilson, Kellogg provides "an important example of an overlooked category of theological discourse: the doctor as theologian" (Wilson, xiii). While this book does seek to correct false understandings of John Harvey Kellogg (as observed in the comic novel and later film, *The Road to Wellville*) and contextualize his early career in relation to Seventh-day Adventists and antebellum health reform (cf. Wilson, xii), Wilson's primary purpose is to explore Kellogg's influence as a doctor-theologian during the