

have to add life, pictures, and imagination to it (165).

Bailey, whose sermon "The Testimony of a Tax Collector" is decidedly more narrative, believes that left-brained thinkers would not resonate with his sermon as readily as right-brained ones, who he believes would "rejoice over the creativity, (and) the excellence, with which . . . the sermon was communicated" (160). Bailey admits that he likes to pitch his messages toward the heart rather than the intellect, because, as he succinctly puts it, "it's the heart that really captures the will" (165). He bemoans the fact that a lot of folk leave the church with informed heads but cold hearts (165).

Part 3, "We Learn Together," deals with what preachers may learn from other preachers and, more importantly, how they should go about acquiring and using that knowledge. Both Wiersbe and Bailey admit that there are mixed blessings in being exposed to the sermons of others, stressing that while listening to and reading the sermons of others may lead to growth, doing so may also trigger imitation or plagiarism. Worse, the practice may lead to intimidation, the feeling that what one has to offer is not good enough. To counter all of the aforementioned, Bailey counsels that "there's no substitute for a biblical sermon from the heart of God through the heart of a preacher who loves his people" (173). Part 3 ends with a brief biographical sketch of several black preachers and a short list of some Anglo homiletics and practitioners.

A strength of this valuable volume is the honesty of its authors. Unafraid to speak the truth, Bailey and Wiersbe tackle head-on some of the myths surrounding black and white preaching. Wiersbe admits that during his seminary training he and his colleagues "weren't introduced to black preaching," and Bailey contends that "White America never allowed black preachers to affect their theology or their sociology" (25). The result of both men's openness is a glimpse into their respective cultures that yields valuable information both for curiosity seekers and those genuinely interested in cross-cultural dialogue and understanding, not to mention the sacred art of preaching.

Another strength of this book is that it offers insights from two skilled preaching practitioners. Both Bailey and Wiersbe are adept at integrating theory and practice, and their sermons, notwithstanding their disclaimers, reflect exegetical soundness and contextual relevance. The valuable gems relating to sermon construction and delivery that are sprinkled throughout the book help to make it a must-read for all interested in improving their preaching competencies.

Andrews University

R. CLIFFORD JONES

Bauer, David R. *An Annotated Guide to Biblical Resources for Ministry*. Peabody, MA: Hendrickson, 2003. 327 pp. Paper, \$16.95.

The *Annotated Guide* will save hours of research time not only for students and pastors, but also for scholars seeking to find an overview of the best of what is available in the areas of biblical studies outside their own fields of expertise. With a font and layout that is welcoming and an organization that is clear and

straightforward, this volume is both easy and pleasant to use.

The book is divided into four main sections, which include a listing of books and periodicals dealing with the Bible as a whole, the OT, early Judaism (very briefly), and the NT. Within each section, there are further divisions dealing with history, geography, background literature, archaeology, methodology, theology, ethics, languages, a variety of reference tools, and of course each book of the biblical canon. Within each of these further divisions, Bauer presents materials either under the heading *Highly Recommended*, in which he provides an analysis and evaluation of their contents (slanted toward the needs of evangelical ministers but still very useful for others), or under the heading *Also Significant*, which contains only the basic bibliographic information for each book or periodical.

Bauer's categories are well titled and generally well chosen. Important lacunae, such as the serious lack of materials dealing with Greco-Roman culture and literature, might be partially explained by his focus on providing materials mainly for the use of ministers in the classroom and in the parish who may be less interested in such information. The number of books listed is, generally, neither so large as to be overwhelming nor so small as to be inadequate. With such a breadth of coverage, it is inevitable that some of one's favorite books, such as E. P. Sanders's and Margaret Davies's *Studying the Synoptic Gospels*, will be left out or slighted, but Bauer has done a remarkable job of surveying and providing a selection of materials that will be most useful to ministers and others.

One unfortunate, though understandable, lacuna is the lack of any reference to the many software and CD reference materials now available in the area of biblical studies. While it is true that including CDs and software opens up a whole other rapidly growing array of materials to be surveyed, software and CDs do represent such a saving of time and space and such a wealth of information that their value and importance at times eclipses the value of the traditional hardcopy text. Knowing what is available in print form is no longer enough for the Bible student and scholar seeking to get the most out of the text.

The volume, in general, provides a useful overview of currently available print-version materials in the area of biblical studies, and is sure to be used frequently as ministers and scholars seek to expand their understanding into new areas for research and ministry.

Andrews University

TERESA L. REEVE

Catherwood, Fred. *The Creation of Wealth: Recovering a Christian Understanding of Money, Work, and Ethics*. Wheaton, IL: Crossway, 2002. 208 pp. Paper, \$14.99.

The Creation of Wealth, written by Fred Catherwood, a man of faith with extensive experience in the private and public sectors, seeks to recapture the essence of the Christian message for the contemporary world by tracing the impact that it has had on the economic development and the democratic principles of the West. He identifies two events that transformed the culture of Europe before the pilgrims'