

Late-Bronze-Age female cult figurines by means of an extensive catalogue of illustrations. The absence of these figurines from early Israelite settlements suggests that a shift in the religious beliefs of the populace of the land took place at this juncture in time.

In concluding this surface survey of the contents of this volume, I would say that the majority of these studies are very well done and provide highly informative sources for the examination of different aspects of the period under study. This book probably contains the single best collection under one cover of studies that deal with the United Monarchy. On the basis of the quality of this final product, the International Symposium for Biblical Studies held in Tokyo in 1979 must be judged a success.

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Knight, George R., ed. *Early Adventist Educators*. Berrien Springs, Mich.: Andrews University Press, 1983. xv + 250 pp. \$9.95.

It is characteristic of innovative social movements to sense in the second century of their existence that the story of their origins is in jeopardy. Pioneer figures have departed, followed by the next generation that worked in close conjunction with them. By that time, institutional establishment has provided resources and sufficient sophistication to support reflective analysis. The result is an apologetic re-study of roots that at times emits odors of iconoclasm.

Early Adventist Educators fits neatly within the aforementioned generalization. A collection of eleven biographical essays preceded by an introductory segment by the editor, it sketches the careers of several of the early Adventist leaders. Although some of the persons described are well known for achievements outside the field of education, the focus here remains on their place as educational figures.

While the choice of educators might be questioned in certain isolated particulars, the mainstream figures who held administrative positions are included in the series. In essence, this book defines educators within administrative parameters rather than primarily as skillful teachers or explorers whose chief contribution was in advancing the state of knowledge.

Several qualities commend the book. Authors of the individual essays are well qualified, in some cases having written serious or even definitive biographies of the figures they treat. The considerable uniformity of style is a tribute to the skill of the editor. References to sources, while adequate and often to primary source material, are not allowed to intrude into the flow of thought. The collection achieves the enviable balance of reliability

based on sound scholarship without forfeiting readability to arcane discussions of theoretical or suppositional issues. Such balance enhances its attractiveness to general readers and specialists in Adventist history.

While resisting temptation to comment on each essay, the reviewer can draw attention appropriately to two or three. Writing an essay on Ellen White as an educator offers particular challenge because among the eleven, only she was neither a classroom teacher nor a school administrator, yet her influence pervades the entire Adventist educational system. Editor George R. Knight makes a particularly useful contribution to understanding Mrs. White's purposes by supplying information about her that rightfully belongs in a critical edition of her works. Much of her counsel is couched in general statements. This style of writing, common in the nineteenth century, obscures meaning for today's readers who are unacquainted with the context, both as to issues and in regard to personalities. This ignorance of context encourages well-meaning persons to assemble in an unwarranted manner selections from her statements as guidelines to policy. In his essay, Knight has included substantial background material that is helpful to a balanced understanding of White's purposes as she wrote.

Emmet K. Vande Vere's liquid essay on W. W. Prescott, a paragon of readability, is still filled with ideas. Based on correspondence of the parties under discussion, it paints a vivid word picture of Prescott's personality as well as of his activities.

Alta Robinson's sensitive treatment of Edson White, the creative but often-disappointed entrepreneur of the White family, climaxes in his eventual success as a riverboat missionary among blacks in the South. As an advocate of education as a tool, Edson deserves inclusion in the book.

In reference to educational efforts for blacks, the concluding essay on Anna Knight tells the story of a woman who by sheer intrepidity, buoyed by providential care, rose from ignorance to become a teacher of her people.

Early Adventist Educators assumes that its readers have considerable background in Adventist denominational history. Because that ideal often is unreached, the book could have been strengthened by expanding the introductory essay to include an organized survey of Battle Creek College's history. The reader eventually pieces together much of the information, but a more systematic introduction would be helpful.

One issue skirted by the series of essays is the reformist branch of Adventist education institutionalized in Madison College and its numerous offspring. Although this strand failed to become normative for the whole denomination, it has proved remarkably resilient, surviving to the present without direct denominational endorsement or financial support, and serving a special clientele.

Early Adventist Educators, although not intended to be a systematic history, even of Adventist education, will prove helpful both to serious and casual readers.

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Lemaire, André. *Les écoles et la formation de la Bible dans l'Ancien Israël*. Orbis Biblicus et Orientalis 39. Fribourg, Switzerland: Editions Universitaires; and Göttingen: Vandenhoeck and Ruprecht, 1981. 143 pp. SFr 29.

In a preceding article, the author, a specialist of North Semitic epigraphy, currently *chargé de recherches au CNRS*, had addressed himself to the question of the "abecedaries and the school-exercises in the North-Western epigraphy." Now, on the basis of this essay and taking into account new archaeological discoveries, he wishes to deal with wider questions concerning the existence of schools in ancient Israel and the role they played in the making up of the biblical canon.

Well-organized, and also in pellucid language, this book develops its subject in four steps. The first is an exploration of the contents of epigraphic materials from ^cIzbet Šarṭah, Gezer, Lachish, Khirbet el-Qôm, Arad, Aroër, Qadesh-Barnea and Kuntilat-Ajrud. Lemaire thinks that these materials reveal several types of class exercises (abecedaries, repeated letters and words, personal names, listing of months, drawings, exercises in learning a foreign language).

The second step is an investigation of the biblical testimony in eleven passages which allude to schools in ancient Israel, as well as texts which belong to the so-called sapiential literature.

Then, on the basis of these two lines of inquiry, the author attempts, in his third step, to draw a synthetic picture of the school organization in Israel. He finds that three types of schools seem to have been operating at that time: the kingly school, the priestly school, and the prophetic school. Each of these schools may have developed a literary tradition, with its own collection of texts—its own textbooks of classics which developed ultimately into the biblical canon. The didactic function of those writings, according to Lemaire, has its equivalent in ancient Greek and Latin literature (see his discussion on p. 74), with the advantage not only of giving rationality to the canonization process, but of enabling us to reconstruct the history of this process.