

however, will be shocked to learn of the denomination's past Jim Crow codes at schools, hospitals, and churches.

While *Seeking a Sanctuary* offers valuable insights into Black-White conflicts, it fails to give equal attention to Hispanics, Asians, and Native Americans, many of whom have experienced real tensions within Adventism. Also, despite its excellent coverage of orthodox Adventism, the book ignores any lessons to be learned from the denomination's various dissident groups and individuals. Moreover, the book overlooks many significant ways in which Adventism replicates American programs: Sabbath schools, vacation Bible schools, stop-smoking programs, cooking schools, and Pathfinders, to mention a few.

Conservative Adventist readers will raise eyebrows at some of the terminology (Ellen White a "mystic," General Conference leaders as "bureaucrats," Adventist ads "using women" as "bait," and Ellen White merely parroting Canright's racial attitudes), but those of a more open bent will welcome the insightful explication of early Adventist practices (the holy kiss, hugging, footwashing), doctrines (such as the "shut door" from 1844 to 1854), and especially the authors' sociological model in chapter 20, "The Revolving Door." While some will quibble over whether Fromm is Adventism's "greatest apologetic historian," whether Ellen White's influence became "diluted" as her publications grew, and whether Hiram Edson really had "a vision" or just an insight, scholars will find very few factual errors in this book. Two worth mentioning are that Will K. Kellogg, never a baptized Adventist (p. 131), could not "remove" his cereal business from the church; and that Sarah A. H. Lindsey in 1872, not Ellen Lane in 1878, may have been Adventism's first woman preacher with a ministerial license (p. 182).

Bull and Lockhart's *Seeking a Sanctuary*, following in the tradition of critical, unapologetic scholarship pioneered by Ron Numbers in *Prophets of Health: A Study of Ellen G. White* (1976), is a significant book that will help Adventists see themselves as others see them. As such, it deserves a broad audience.

Andrews University

BRIAN E. STRAYER

Cully, Iris V., and Cully, Kendig Brubaker, eds., *Harper's Encyclopedia of Religious Education*. San Francisco: Harper & Row, 1990. xxiii + 717 pp. \$34.95.

Harper's Encyclopedia of Religious Education is a one-volume resource prepared with the needs of religious educators (both lay and clerical) in mind. It has nearly 600 articles written by 270 authorities.

Like all reference works on religious education, this volume has had to take into account the staggering array of topics that should be treated. Thus the user will find contributions in the fields of education, biblical studies,

theology, history, and psychology. In addition to that spectrum of fields, such a reference work must grapple with the large variation in the way different religious traditions have approached their responsibilities in religious education. Thus a reader will find essays on religious education among Buddhists, Catholics, Baptists, Adventists, and many other groups.

The scope of the volume was not lessened by the fact that the field of religious education makes large use of theories and practices from education in general. Nor did the fact that religious education takes place in worship, in the family, and in many other forms outside the classroom help the editors in their task of trying to delimit the scope of the volume.

As in many interdisciplinary fields, it is virtually impossible to establish firm and distinct boundaries for the field of religious education. That problem makes such a volume as *Harper's Encyclopedia* very broad. While breadth is helpful, the price for that advantage—if practical special limits are to be maintained—is often a lack of depth. As a result, one disadvantage of such a volume is that more detailed articles often can be found in specialized reference works. The advantage of the book is that a person without immediate access to a large number of reference works has a wide spectrum of information at hand in one volume. Thus, this type of work provides an important tool for religious education practitioners who may not have ready access to specialized reference works. For the scholar, however, *Harper's Encyclopedia* is handy as a starting place for many topics.

Nearly 30 years ago, Kendig Cully edited *The Westminster Dictionary of Christian Education* (1963). While the titles of that work and the present one differ, both volumes deal with "religious education" as opposed to strictly "Christian education." For example, many of the topics covered are the same, including articles on Buddhism, Hinduism, and other non-Christian religions.

One reads the introduction to the *Encyclopedia* in vain to see how its contents relate to the *Dictionary*. An examination of the two volumes indicates several changes, including shorter biographical sketches and the absence of many denominational overviews in the *Encyclopedia*. On the other hand, the *Encyclopedia* has more sophisticated treatments of several complex topics related to the interface between education and religion. The second volume seems to be both more sophisticated and better integrated than the first. It should be noted, however, that all articles appear to have been totally rewritten by new authors. Thus, given the significant diversity between the two works, in many ways the *Encyclopedia* might best supplement and update the *Dictionary* rather than replace it. Both are still useful.

While some of the articles in the *Encyclopedia* provide bibliographies, most do not. Despite that unfortunate shortcoming, *Harper's Encyclopedia of Religious Education* will find a useful place in theological libraries and in the daily work of religious education practitioners and theorists.