

BOOK REVIEWS

Bull, Malcolm, and Lockhart, Keith. *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*. San Francisco: Harper & Row, 1989. xi + 319 pages. \$25.95.

“Seventh-day Adventism is one of the most subtly differentiated, systematically developed, and institutionally successful of all alternatives to the American way of life” (ix); yet its ambiguous identity—not a Jehovah’s Witness sect, yet not a mainstream Protestant church—explains why Americans have “unjustly ignored” Adventism.

Malcolm Bull, junior research fellow at Oxford University, and Keith Lockhart, a London journalist, demonstrate how Adventism, rejecting the “American dream” of democratic materialism and progress, established a parallel “sanctuary from America,” replicating in its theology and intellectual life and in its social codes and administrative hierarchy an Adventist subculture.

The authors adroitly highlight this theme of ambiguity through Adventism’s substitutes for America’s “civil religion” and mainstream Protestantism (part 1); social structures, politics, health programs, art, and music (part 2); and conflicts in its relations with women, Blacks, ministers, doctors, and educators (part 3).

Bull and Lockhart’s interdisciplinary approach, scholarly methodology, and engaging style will appeal to a wide audience, both lay and academic. Their exhaustive research at several Adventist college and university libraries and archives and the dozens of interviews with Adventist leaders, hospital administrators, and lay persons have produced a significant monograph with impressive endnotes (35 pages) and a short but respectable bibliographic essay (pp. 307-311). Their unique interpretive framework and scholarly style cause one to overlook occasional Anglicisms, stylistic errors, and uncommon word combinations that slipped past the proofreaders.

Seeking a Sanctuary offers many insightful gems, even for the seasoned Adventist scholar: Gallup polls, newspaper, and popular novels’ revelations about Adventism’s confused public image; why James White opposed establishing Adventist churches in Seventh Day Baptist territory; why British Adventists defend Sunday blue laws today; how spiritualism, pantheism, and the Holy Flesh movement are interrelated; and one of the finest analyses of the General Conference structure and its functions. Bull and Lockhart also present illuminating new evidence as to why Adventists proselytize successfully among some groups and fail among others, how early health views were based on natural laws and not the Bible, and how Adventism (rooted in time) differs from Mormonism (rooted in space). Some readers,

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 Froom 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.

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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,