

God's "preferential option for the poor," as an act of compassionate solidarity. The eschatological mutuality "invites us to join the groaning of the whole creation toward the day of freedom and liberation" (75).

Chapter 4, "Issues in Mission," attempts to take the reader beyond mission as evangelism and mission as conversion to mission as transformation, particularly social transformation, and mission as dialogue or discussion. Evangelical readers will be suspicious of this, but the author appears to be working toward a slower, deeper process that ultimately incorporates evangelism and conversion without the negative, colonial, and oppressive features that are an obvious affront to Hindus, Muslims, and Buddhists. This affront was recently demonstrated by Hindu outrage toward an evangelical Thirty-Day Prayer Calendar for the conversion of Hindus.

Chapter 5 takes a brief look at eight models of mission as kerygmatic presence, martyrdom, political expansion, monastic service, conversion of the heathen, mission societies, education, and joint action for justice and peace. The final model of joint action clearly leads into Thangaraj's own model of dialogue based on a *missio humanitatis*.

Chapter 6 will be a disappointment to conservative readers. Particularly disappointing to this reviewer was Thangaraj's insistence that the central motif for the history of Israel was freedom from bondage. This waters down their place in God's mission. By focusing instead on the movement from Egypt to Canaan, their inheritance of the Promised Land, and the mission of Israel as a geographically-centered people who could serve as a living advertisement of God's mission (*missio Dei*), Thangaraj would have strengthened his book. The biblical focus, this reviewer holds, is on *freedom for* rather than simply nondirective freedom. The second part of chapter 6 looks briefly and ineffectively at "difficult texts," particularly John 14:6 and Acts 4:12. The final chapter explores motivating factors for mission and ends with excellent practical suggestions for motivating and mobilizing local congregations for mission.

Thangaraj writes from a moderately liberal theological perspective that will bother more conservative readers, but it is helpful in that it speaks of mission from a non-Western, Indian context, in which the author is accustomed to living and operating next door to non-Christians, interacting with Hindus, Muslims, and secularists. It is a helpful book that will broaden the perspective and raise the consciousness of seminary and college students as well as mission executives and concerned laypeople.

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Vance, Laura Lee. *Seventh-day Adventism in Crisis: Gender and Sectarian Change in an Emerging Religion*. Urbana: University of Illinois Press, 1999. x + 259 pages. \$18.95.

A revised (but not updated) edition of the author's 1994 Ph.D. dissertation at Simon Fraser University, this is the first book by Laura Vance, assistant professor of sociology at Georgia Southwestern State University. It offers a balanced treatment of Seventh-day Adventist origins, beliefs, organization, gender issues, and current "crises" within the church. It should be read in tandem with other

objective treatments of Adventism such as Malcolm Bull and Keith Lockhart's *Seeking a Sanctuary: Seventh-day Adventism & the American Dream* (1989) and Michael Pearson's *Millennial Dreams and Moral Dilemmas: Seventh-day Adventism and Contemporary Ethics* (1990).

Those well acquainted with SDA history will find little new information in part 1, dealing with the Millerite movement and the origins of Seventh-day Adventism (chap. 1), Seventh-day Adventist beliefs (chap. 2), church organization (chap. 3), and recent controversies ("crises" is too strong a word) over liberalism, rationalism, secularism, the sanctuary, Ellen White's plagiarism, and justification vs. sanctification. What makes this book unique, however, is the author's application of sociological theories to highlight certain sect-to-denomination tensions and patterns in SDA history. Specifically, Vance adapts the classic theories of Max Weber, Ernst Troelsch, and Richard Niebuhr and incorporates some of the models of recent sociologists such as Milton Yinger, Bryan Wilson, Rodney Stark, and William Bainbridge.

The author's concise, scholarly summaries show that while the church's theological, ecclesiological, institutional, and international developments from 1844 to the present have lessened the distinctions between Adventism and its social milieu, ongoing controversies within the church have reinforced a sectarian separateness from the world. For example, while some Adventists see institution-building, advanced degrees, global satellite technology, and the ordination of women to the gospel ministry as signs of progress in the church, others long for a return to sectarian isolation, strict Sabbath-keeping and lifestyle regulations, and the gender stereotypes of the 1920s-1950s. Part 2 highlights these tensions by focusing on the *Adventist Review's* delineation of women's roles (chap. 5), changing gender patterns in the family (chap. 6), attitudes toward homosexuality (chap. 7), women's domestic and job-related roles (chap. 8), and the current debate over women's ordination (chap. 9).

Although an outsider, Vance immersed herself in Adventist culture prior to writing her dissertation. She attended Seventh-day Adventist worship services, camp meetings, Sabbath schools, potlucks, and work bees at four congregations; she interviewed fifty active laypersons; she scanned 150 years of the *Adventist Review* for articles on women's issues; and she surveyed all female and some male pastors in the North American Division. Her bibliography of 574 primary and secondary sources shows that she did thorough research into Adventism. This four-part approach produced a book with many strengths. It debunks threadbare myths, is cautious in using statistics, interprets Seventh-day Adventist jargon to a secular audience, and grasps the nuances of doctrinal development.

Vance delineates idiosyncrasies in Adventist lifestyles and highlights some interesting trends and tensions in the church, without being judgmental. Her balanced synthesis in part 1 (1-97) of 150 years of sectarian-to-denominational changes in Adventist history, theology, organization, and controversies makes for worthwhile reading, as Doug Morgan asserted in his review in *Christian Century* (22-29 September 1999).

Scholars will also find several deficiencies in Vance's book. Although her primary emphasis in part 2 (101-229) is on changing gender roles and perceptions, in

preparing her dissertation for publication Vance ignored most of the recent scholarly studies on women in Adventism. Her bibliography makes no reference to John Beach's *Notable Women of Spirit* (1976), Una Underwood's *Women in Their Place* (1990), Selma Mastrapa's *Notable Adventist Women of Today* (1995), Patricia Habada and Rebecca Brillhart's *The Welcome Table* (1995), Lourdes Morales-Gudmundsson's *Women and the Church* (1995), or Nancy Vyhmeister's *Women in Ministry* (1998), to mention a few. In fact, only five sources bear dates after 1994. The "crises" she describes primarily concerned the North American Division church (as do all of her surveys and interviews), not the global church. Most of these "crises" made little impact in Central and South America, Africa, Eastern Europe, and Asia, where over 90 percent of Seventh-day Adventists live today.

Allowing even one Adventist scholar to proofread her manuscript would have saved Vance from several embarrassing gaffes such as the Sixth Commandment forbidding adultery (32); incorrect spelling for General Conference President Arthur G. Daniells (77, 95) and Glacier View (82); placement of Sligo Seventh-day Adventist Church in California (202); the idea that Seventh-day Adventists study Sunday School lessons (114); and the notion they "voted down" righteousness by faith at the 1888 Minneapolis General Conference session (85). It would have saved her from asserting that Hiram Edson claimed to have had a vision on the sanctuary message in 1844 (26); that ministerial ordination is required for baptizing and leading out in Communion services (61); and that Dudley M. Canright attended the 1919 Bible and History Teachers' Conference (77) to spread his anti-Ellen White views.

Despite these shortcomings, however, Vance's book will help readers of other denominations and Adventist laity to become better informed about Seventh-day Adventist history, beliefs, institutions, and internal church struggles over the past century and a half. Scholars may also benefit from Vance's unique application of sociological theory to sectarian development.

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Werblowsky, R. J. Zwi, and Geoffrey Wigoder, eds. *The Oxford Dictionary of the Jewish Religion*. New York and Oxford: Oxford University Press, 1997. 764 pp. Hardcover, \$95.00.

This comprehensive *Dictionary of the Jewish Religion*—with nearly 2400 entries—was designed as a companion volume of *The Oxford Dictionary of the Christian Church* (3d ed., 1997). The term "Jewish religion" covers the cultural, legal, and even ethno-national factors, as well as the religious and theological domains; this understanding fits better the specific quality of Jewish religion than most current religious systems.

The first question that may arise about this new *Dictionary* concerns its relevance, considering the existence of the monumental *Encyclopaedia Judaica*. Two assets, however, justify the presence of this dictionary. First, its *presentation*—its easy-to-use format, in a single volume, makes the book convenient and more practical to consult. Each entry is concise and treats the essentials of the topic, while extensive cross references allow for additional relevant information.