

cannot admit that the church itself made mistakes. At the root of all this is the Catholic theological concept of the church and whether or not the church can exist as an entity apart from its people and clergy. As Galileo's condemnation illustrates, it seems that throughout the volume an image is given of a church in the midst of great changes, genuinely cognizant of the times in which it lives and of the challenges it faces, yet unable to break with the past, somehow a prisoner of centuries of traditions. Exemplifying this is the ironic fact that in 1983, Pope John Paul II invited preparation of a common historical study of the sixteenth-century Reformation, written by Catholics and Protestants, in an effort to heal memories of a troubled past (75), but in 1998 he proclaimed the year 2000 as a jubilee year and explained how the faithful could obtain indulgences (141).

The Jubilee volume of the *NCE* is certainly a valuable encyclopedic work on current people, events, and documents of the Roman Catholic church. This volume is much more than an encyclopedia, it is an inside look at contemporary Catholicism. Although part of a larger multivolume encyclopedia, it is unique and can easily stand alone. Its contributions to an understanding of contemporary Roman Catholic life and thought are significant and it will be a valuable asset to anyone interested in Catholicism.

Andrews University

DENIS FORTIN

Edwards, Calvin W., and Gary Land. *Seeker After Light: A. F. Ballenger, Adventism, and American Christianity*. Berrien Springs: Andrews University Press, 2000. 240 pp. Paperback, \$16.99.

This book is the result of a joint effort by Calvin W. Edwards and Gary Land. Edwards began his study of Albion Fox Ballenger in 1980 for his Master of Divinity thesis at Andrews University. Although he collected a vast amount of material and wrote drafts of the first few chapters, Edwards never finished the project. Instead, he converted the thesis to an independent study and graduated in 1985.

Several years ago, Edwards contacted Gary Land, Professor of History at Andrews University and author and editor of several books related to Adventist history (*Teaching History: A Seventh-day Adventist Approach* [2000]; *Adventism in America: A History* [1986]), to see if he would be interested in finishing the project and "turning it into a book" (vii). Land agreed and wrote the manuscript in consultation with Edwards.

Seeker After Light is primarily the life story of Albion Fox Ballenger. Ballenger, a prominent Seventh-day Adventist minister and administrator from 1885 to 1905, rejected the traditional Seventh-day Adventist interpretation of the sanctuary doctrine based on his own study of the Bible. Consequently he was dismissed from the ministry and the Seventh-day Adventist church. The book, however, is not only a biography. The reader will find "insights into Seventh-day Adventism's early religious liberty work, its foray into the Holiness movement and faith healing, the beginnings of Adventism in Wales and Ireland, and the procedures of an 'apostasy trial'" (xiii). As Land explains, the Ballenger story is depicted "as part of the larger story of religion in America" (vii). Thus, the reader can better understand Ballenger and his experiences.

The book consists of ten chapters. The first four chapters deal with Ballenger's life and ministry in the Seventh-day Adventist church from 1885 to 1905. Ballenger was born to a Sabbatarian Adventist family in 1861. After entering the ministry in 1885, he became involved in the religious liberty work of the Adventist church and was soon appointed as the assistant secretary of the newly formed National Religious Liberty Association (NRLA). By the summer of 1897, Ballenger's work shifted from religious liberty to preaching, and he became one of the leading revivalists in the church. He started the so-called "Receive Ye the Holy Ghost" movement, bringing "experiential religion to the forefront of Adventist thought and practice" (36).

Although initially the General Conference of Seventh-day Adventists used Ballenger as a speaker at many camp meetings, toward the end of the nineteenth century his work was limited to the Chesapeake Conference because of fear that he was going to extremes. In 1901, Ballenger was sent to work in England, Wales, and Ireland. Although engaged in more administrative work, he continued his revivalistic preaching there. During that time, Ballenger started to question the Seventh-day Adventist interpretation of the sanctuary. This period of Ballenger's quest is covered in chapters 5 and 6.

According to the authors' research, it is not possible to establish "with certainty" when Ballenger began to have doubts regarding the Seventh-day Adventist understanding of the sanctuary doctrine. Although one could speculate that he might have been influenced by several people and events, the authors are almost certain that Ballenger came to his new understanding of the sanctuary independently.

The last four chapters deal with Ballenger's separation from Seventh-day Adventism. He presented his new views in May 1905 during a General Conference Session. Ballenger explained that he could not harmonize the Seventh-day Adventist teaching of the sanctuary, investigative judgment, and atonement with the Bible. Furthermore, his views led to an inescapable disagreement regarding the role of Ellen G. White and her writings. Ballenger "clearly rejected her authoritative role in Seventh-day Adventism" (189). Although the book mentions Ellen White's role in the sanctuary controversy, it does not discuss in detail Ballenger's theological differences, which eventually led to his being disfellowshipped from the Seventh-day Adventist church.

The strength of the study lies in the fact that it offers a comprehensive examination of the life of a controversial and influential figure within the Seventh-day Adventist church. The book has rich endnotes after each chapter, and at the end, the authors provide a "Note on Sources" for further study. There is also an appendix, where two hymns written by Ballenger are presented. Second, the volume offers a useful historical background of one of the major doctrinal controversies that the Adventist church has experienced. The authors explain the major themes in the sanctuary debate on both sides: Ballenger's ideas and the Seventh-day Adventist response to him. However, as Land points out, the authors "make no attempt to determine the biblical or theological validity of those arguments, emphasizing instead their meaning for the church at the time" (viii). Although some may see this as a minor weakness of the book, the data show that the Adventist church was unable to respond adequately to Ballenger's critiques at

that time. In fact, the complexity of the subject led to “quite a difference of opinion” among leading Seventh-day Adventist ministers (175).

The book can be of interest not only to Adventist historians, but to theologians. We must note that the Ballenger controversy did not die out with him. Later, two other Seventh-day ministers, W. W. Fletcher and Desmond Ford, also opposed the sanctuary teaching of the Seventh-day Adventists, primarily using Ballenger’s arguments. Although the general reader may find some of the details tedious, the book is a good source for those who want to learn more about Seventh-day Adventist history and its internal challenges at the beginning of the twentieth century.

Berrien Springs, Michigan

THEODORE N. LEVTEROV

Glassé, Cyril. *The New Encyclopedia of Islam*. New York: Altamira, 2001. 582 pp. Hardcover, \$89.95.

Islam is not only the world’s fastest growing religion, but it and its adherents, the Muslims, have come into the focus of many non-Muslim people due to several developments and incidents. First, Islam is no longer confined within its historic geographical context. In many Western nations, the Muslim population is continually growing. In Germany, for example, out of a population of approximately 80-million people, 3.5 million are Muslims. Other focal points are the continuing Israeli-Palestinian conflict and the tragic terrorist attacks on September 11, 2001. Due to these developments, many people in the Western world want to know more about Islam.

There is currently no better book for this purpose than Glassé’s *New Encyclopedia of Islam*. It is a practical, one-volume comprehensive resource that encompasses the beliefs, practices, history, and culture of the Islamic world and is written by a Western scholar who is a believing Muslim. Thus, it combines an insider point of view with scholarly precision. All aspects of religious belief, ritual and other practices, prayer, significant political movements, spiritual and political leaders, art, architecture, sects, law, social institutions, history, ethnography, nations and states, languages, science, major cities, and centers of learning are covered. The approximately 1,300 entries are written for the general reader and require no previous knowledge about Islam. Photographs, time lines, genealogical tables, and other graphic illustrations are also provided.

This encyclopedia is valuable not only for the casual reader, but for serious students of religion. Because the author does not want to be at variance with orthodox Islamic beliefs in his presentations and interpretations, the reader can naturally detect a certain bias. While this has the negative effect of precluding interpretation, on the positive side it provides for a perspective that can counter many popular misconceptions of Islam. Thus, this encyclopedia is useful for building a base of understanding to enhance Christian-Muslim relations, making informed dialogue and meaningful communication possible. Too often the lack of genuine knowledge and appreciation have hindered positive relations between Christians and Muslims throughout their shared history. This encyclopedia can be a useful tool in building bridges between Muslims and Christians.

Abtwil, Aargau, Switzerland

WOLFGANG LEPKE