

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