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 Advent-
ism. 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 Path-
finders, to mention a few.

Conservative Adventist readers will raise eyebrows at some of the termi-
ology (Ellen White a "mystic," General Conference leaders as "bureau-
crats," 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 Adven-
tism's "greatest apologetic historian," whether Ellen White's influence be-
came "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 *Prophetess
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
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 spatial 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.

Andrews University

George R. Knight