

# BOOKREVIEW

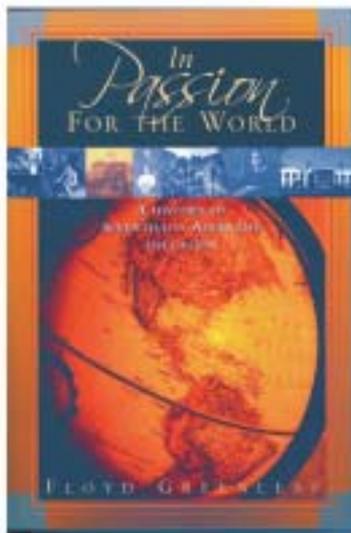
***In Passion for the World: A History of Seventh-day Adventist Education.*** By Floyd Greenleaf. Mountain View, California: Pacific Press Publishing Association, 2005. 533 pp. + 27 pp. index. U.S. \$24.99; Can. \$33.99.

**T**his book is the first comprehensive history of Seventh-day Adventist education. The timing for such a volume could not have been better for me personally—it was released as

I was preparing for my doctoral comprehensive examinations. After reading numerous articles, books, and dissertations on Adventist education, I can confidently say that the story of Adventist education, as compiled by Greenleaf, is well told and impressive. Few individuals are better qualified than he to write such a story. Greenleaf is both a historian and educator. Nevertheless, the project might have lain unfinished had it not been for its commissioning by the General Conference Department of Education (GCDE). In consultation with other educators, the GCDE asked Greenleaf to author this book and generously sponsored research to facilitate its completion. Because of the type of project, it was peer reviewed through denominational committees, a process with which Greenleaf is familiar, since he revised the denominational college textbook on Adventist history (*Light Bearers* [Pacific Press, 2000]). *In Passion for the World* is sympathetic to Adventist education but avoids unnecessary hagiography.

Historians will admire Greenleaf's meticulous research (especially the footnotes). He divides the history of Adventist education into three major periods: the beginning years (1872-1920), the interim years (1920-1945), and the years of fulfillment and challenge (1945-2000). Greenleaf's categories appear to be sufficient, although some historians of Adventist education may find fault with these delineations. Each section is written so that it could stand alone (for supplemental use), or better yet, the entire book could be used as a textbook.

The first section (1872-1920) consists of nine chapters describing the development of an Adventist philosophy of education. As one might expect, Green-



leaf highlights the role of Ellen White (chapters 1 through 4) and her concept of “redemptive education.” He also correctly points to James White as the first president of Battle Creek College (p. 35), a point overlooked by many earlier accounts. Greenleaf highlights the role of Goodloe Harper Bell and Sidney Brownberger at Battle Creek, and later, the debacle of Alexander McLearn's administration, which eventually led to the closure of the college in 1883-1884. One could wish that Greenleaf had spent more time expanding upon the pivotal Harbor Springs Convention of 1891, which laid the foundation for the education reform that took hold of the church in 1897 when E. A. Sutherland became president of Battle Creek College (described in chapter 4, “The Movement of 1897”).

Greenleaf spends chapters 5 through 9 on the global expansion of Adventist education during the first two decades of the 20th century. Some historians will find fault with this section because it fails to provide a clear developmental scheme for the development of Adventist education.

The second section (1920-1945) uses only five chapters to cover what some have called “the golden age” of Adventist education. World challenges are described (chapter 10), and Greenleaf's able pen traces the expansion of Adventist education into new areas. Significantly, he describes the expansion of

Adventist education in Asia (chapter 11) as well as in Latin America and the Caribbean (chapter 12)—an area whose history Greenleaf knows well. Every Adventist educator will enjoy reading the chapter overview on the history of Adventist accreditation (chapter 13), which alone is worth the price of the book. One minor criticism: Greenleaf could have referred to Bill White's research on the topic (Ph.D. diss., University of Reading, 2002). Chapter 14 highlights trends toward modernization.

The last section documents the years of fulfillment and challenge since World War II (1945-2000). The issues during this period revolved around the maintenance of a distinct and identifiable philosophy of Adventist education. The church by the year 2000 had approximately 12 million members—and one of the largest parochial school systems in the world. Greenleaf points out that one of the most noticeable signs of change was the development of Adventist graduate education and the transition of Adventist colleges into universities. The beginning of this transition came in 1953 when denominational leaders began to require that ministerial interns earn a Master's degree in theology (p. 354). Three years later, Potomac University was formed to fill the need for graduate studies. In 1960, it merged with Emmanuel Missionary College to become Andrews University, becoming the “seat of theological education for the entire Adventist world.”

In a similar way, Greenleaf chronicles the development of Loma Linda University out of the College of Medical Evangelists, as well as the development of La Sierra University (pp. 360-366). Similar phenomena occurred in Asia and the Pacific (chapter 16) as well as in Europe, Africa, and Latin America (chapter 17).

Greenleaf is not afraid to tackle the development of Adventist education in adverse locales, including former Communist countries like East Germany, Russia, and China (chapter 18). Readers will be moved by his description of the determination of church leaders and educators to facilitate the transmission of Adventist values in some of the most difficult parts of the globe. This is an area that deserves further exploration. The last two chapters, although they are a part of

*Continued on page 47*

# BOOK REVIEW

Continued from page 40

section 3 (1945-2000), really belong together as a fourth section that examines the challenges of academic freedom and state aid (chapter 19), as well as further challenges to Adventist education from modernization (chapter 20). Both offer a candid look at current issues facing the church's educators. Greenleaf looks at academic freedom first from the standpoint of science, and the eventual development of the Geoscience Research Institute (pp. 464-468), as well as more recent events relating to Desmond Ford (pp. 469-470) and state aid for Columbia Union College (pp. 475-478).

The last chapter also contains a thoughtful essay on current trends in philosophy. The widespread and rapid growth of the church's education system has created a variety of new issues. There are new needs for distance education, fund raising, and accreditation. Concerns over theological unity have led to the formation of the International Board of Ministerial and Theological Education (pp. 504-506). Greenleaf places these debates within the context of the wider Protestant culture as

described by evangelical writers such as Mark A. Noll. Greenleaf thereby demonstrates that the intellectual life of the church is gaining strength.

Overall, Greenleaf's awareness of the global dimensions of Adventist education shines through beautifully. It is as pervasive as the title, *In Passion for the World*, taken from a quote by Adventist educator Homer R. Salisbury, who died during World War I when a German torpedo hit the ship on which he was traveling. Shortly before his death, he had written a poignant poem/prayer that his heart might be stirred "in passion for the world." Salisbury's words are a fitting emblem of the sacrifice and commitment of Adventist educators, who have dedicated their lives to training young people for life in this world and in the one to come.

Every Adventist educator should own and read this book.—  
Michael W. Campbell. ✍



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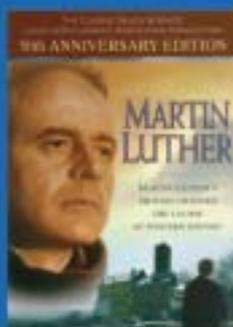
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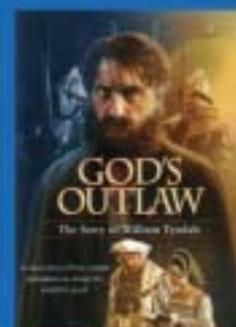
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