more moderate to progressive (p. 175). Although the Baptists historically were wary of embracing creeds (the Bible was sufficient, they claimed), a conservative insurgence led to a movement way from the historic Baptist faith toward early twentieth century Fundamentalism, including forcing universities to have their faculty sign statements indicating their adherence to inerrancy (pp. 177, 183-6). Similar movements can be seen in the evangelical embrace of a theory of husband headship and egalitarianism (p. 193), as well as race (pp. 199-200) and ethnicity (pp. 200-2).

In conclusion, Ringenberg notes how the cardinal sin of a teacher is not whether he or she is boring, but rather, whether or not they are fair. Similarly, the most serious violation of academic freedom in a Christian college is the fairness of its personnel procedures. Christian colleges in particular, who value truth, should model due process in its treatment of faculty (pp. 226-7). Thus, educational administrators should pay particular attention when they first hire faculty. "Hiring for fit" is vital because the very future of a Christian college depends upon it (p. xix). As a consequence, every Christian college should provide a strong and equitable academic freedom statement.

Michael W. Campbell
Adventist International Institute of Advanced Studies, PHILIPPINES

---

*The History of Theological Education*, by Justo L. González. Nashville: Abingdon, 2015. 139 pp. + 7 pp. index. ISBN 978-1-4267-8191-9. Softcover, US$39.99.

This relatively brief gem, as compared to the many other in-depth historical treatises by González, provides a brief history of theological education. In sixteen concise chapters, the author takes us on a *tour de force* about major trends in how the Christian church has trained its ministers.

During the early Christian church, there really wasn't any significant intentional plan for training clergy. Some, such as Ambrose, were elected and then afterward obtained theological training. Other factors, such as the Romanization of Germanic peoples meant that ignorance on the part of clergy was abysmal. Yet the fact that these same Germanic peoples had so many different languages meant that Latin by default became the

default mode for communication, including for the study of the Bible (pp. 23-7). The Bible was translated by Jerome into Latin, which initially met with strong resistance but eventually it became the main medium for theological discourse, and the reading of Scripture, for the next millennium. During the medieval period, the most significant work about the formation of clergy was Gregory the Great's *Pastoral Rule* (p. 26). Monasteries became centers for theological education (p. 30). One of the most outstanding monastic schools was in Ireland. It was here that they developed "penitential books" and started the practice of private confession (pp. 31-2). Later on, Peter Lombard, wrote his *Book of Sentences* that became the main textbook for medieval theological studies (p. 40). This developed a pattern for theological discourse in which theological students would both write and engage with other commentators on Scripture. Another significant development during this period was the system of benefices that became increasingly corrupt (p. 58). This very system led to a growing distance between university and parish, as the local parish priest proverbially became increasingly ignorant. Similarly, this led to a disconnect between the relevance between theological studies and the parish.

It was in a university environment that the Reformation began (p. 69). González credits Melancthon as the seminal force among Protestants to lead reform in the area of theological education (p. 70). A much calmer personality than Luther, Melancthon built the foundation for an entire educational program that encompassed everything from public schools to the inspection and training of pastors. A new theological curriculum developed that focused on solid exegesis including the study of biblical languages (p. 71). It was in this context that formal theological studies, within Protestantism, became a requirement for ordination (p. 77). Another significant source for Protestant theological education came from the Brethren of the Common Life, which became widely known for their educational work and translation of biblical resources into the vernacular (p. 64). It was within this group that they developed the idea of eight grades for elementary school.

Roman Catholics, particularly during the Council of Trent, both expanded upon and at times reacted to Protestantism by also emphasizing theological education. The very word "seminary" was a term that meant "seedbed," but within a Roman Catholic context the emphasis was upon nurture and protecting the seedling (pp. 81-5). The Roman Catholic Church similarly developed an *Index* of forbidden books, which the author notes often was counter-productive as it could at times generate more interest in a particular book, rather than to protect theological innocence.

In the centuries that followed, Protestant Scholasticism emphasized theological education. It was the first time in Christian history that there was a constant and consistent effort for the ordained ministry to consist of formal theological studies. Thus, theological education became more careful and strict (p. 89). Yet with all of the emphasis upon sometimes esoteric concerns meant that there was more attention paid to logic and intellectual consistency instead of to Scripture (p. 90). A natural example is the Protestant obsession to build rational arguments in order to refute those who held different positions. In a positive sense this led to an emphasis upon biblical languages and exegesis, but in a more negative sense, it also led to a Protestant preoccupation with proof-texting. English Puritans drank deeply, argues González, from this well of Protestant Scholasticism, which later heavily influenced American religion.

Another significant vein in the history of theological education concerned the Pietist movement, which was largely a reaction to Protestant Scholasticism. Pietists complained about long theological disquisitions that held no clear relevance for the believer (p. 95). Pietism represented a return to heart religion. Their schools became centers for missionary activity. Interestingly, this new emphasis was strongly rooted in the study of the Bible, particularly with regard to biblical languages (p. 100).

In the twentieth century, new debates emerged about theological education. Much of this centered upon the use of the historical-critical method (p. 108). In some circles, this meant a repudiation of theological education as the canonization of ignorance led to biblical imperialism (p. 112). This led to compartmentalization, González argues, in which there was less focus on the candidate as a whole person (p. 113). The gulf between theological training and practical ministry widened. The notion was that Seminary professors should be research professors who focused upon their research and publications. This theological polarization in turn led to increasing tension between the academy and the church (p. 115).

In summary, seminaries were never a part of the essence of the Christian church (p. 117). This should be a stark reminder for those who participate in theological education. Yet before one steps too firmly on theological education, it is important to also note that practically all of the great leaders of the Christian church, from the early church up through the Reformation, were highly educated persons (p. 118). Of special significance is the role of the Reformation, which contributed to a greater emphasis upon the training of ministers, which it should be observed extended to Catholics as well. In the wake of the Reformation, most churches sooner or later established basic academic requirements that one must complete before being ordained (p. 120). Ultimately this led to two essential ways to view theological education. One is the Roman Catholic

"seedbed" in which theological candidates were kept away from the contagion of false doctrines. The other was the Protestant in which leaders were taught to engage with ideas, and through vigorous Bible study learn to judge wisely (although there is some slippage among Protestants, particularly of the Fundamentalist variety to drift back to the Catholic notion of a seedbed). One thing that I especially appreciated was that the authority of Scripture, throughout the history of theological education, was closely connected to the importance paid to studying the original languages of the Bible (p. 125).

Altogether, if theological education is to remain relevant and useful, it is essential to reflect upon the history of theological education. Theological training can either be an abstract and obtuse process, in which the trainee for ministry is coddled and a gulf exists, and at times encouraged, between clergy and those in the pew. Protestants need to carefully reflect upon and reform theological education, while at the same time recognizing that theological education is a means to an end, and not an end in itself.

Michael W. Campbell
Adventist International Institute of Advanced Studies, PHILIPPINES

---

*The English Connection: The Puritan Roots of Seventh-day Adventist Belief*, by Bryan W. Ball. 2nd ed. Cambridge, UK: James Clarke, 2014. 279 pp. ISBN 978-0-227-17445-6. Softcover, US$45.00.

Bryan W. Ball is an experienced professor and administrator in the Seventh-day Adventist Church. Previously, he served as the president of Avondale College and South Pacific Division. He is an expert in English history, especially with regard to Puritanism. Some of his books include: *The Soul Sleepers: Christian Mortalism from Wycliffe to Priestley*, *The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800* and *A Great Expectation: Eschatological Thought in English Protestantism to 1660*. *The English Connection* is a Puritan study by Ball, which continues his lifelong expertise on the topic.

This book is the second edition of the 1981 edition. There are essentially no changes in the main body of chapters with the exception of a new "forward" (pp. vii-ix) and "Conclusion" (pp. 229-34). The reason for this second edition is due to the growing members of the Seventh-day