

sense of urgency and the sense of Christian freedom that Adventists experienced in the 1890s. Inevitably, though, an institution demands order; and with that imperative, Jones's star would fall.

The second question that could well have been addressed is, What was the political role of Ellen White in the SDA Church? This question relates to the first, because in fact she did exercise true charismatic leadership, not by virtue of personality but by her widely acknowledged prophetic gift. Of course, Ellen White is not the subject of Knight's study. But her place in the church of these years forms a natural extension to this book. Knight provides fascinating glimpses of White as one outside the formal circle of power, yet one whose counsel was by turn sought as a justification for a course of action, resisted if opposed to a group's wishes, or begrudgingly accepted. Certainly, Jones's own relationship to White revolved through all three types of response. What has been explored in part by George Knight, Jonathan Butler, Ron Graybill, and others should now lead to a systematic study of a prophet in a modernizing church.

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Land, Gary, ed. *Adventism in America*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986. ix + 301 pp. Paperback \$14.95.

From several perspectives *Adventism in America* represents a work that is both helpful and courageous: helpful in attempting a studied and balanced review of the whole of Adventism within 230 pages, and courageous in facing the criticism sure to follow as the narrative touches on many near-contemporary events whose movers and shapers are still living. In addition, an approach that relies on several authors for dealing with historical segments casts on the editor the almost intolerable responsibility for bringing harmony out of diversity in content selection, value choices, and style. In responding to this challenge, editor Land often distinguishes himself with success. Quite remarkably, he has all but eliminated the redundancy endemic to such projects.

In general, the authors—all Seventh-day Adventists of extensive professional experience in the church—have created a very readable tracing of the mainstream of Adventism. Aside from slightly sour notes in the preface, which criticize ecclesiastical protectiveness as having obstructed truthful historical self-examination (a premise that certainly will be challenged), the text responds to accepted norms of contemporary historical investigation. In most instances it is as nearly an objective perspective as can be expected of a self-examination. Without question the major readership will be Seventh-day Adventist, for the book is filled with discussions and allusions to persons and issues obscure to those outside Adventist circles.

Beyond this plenary commendation, *Adventism in America* presents an uneven texture in selection of materials for inclusion or exclusion. On the positive side, its discussion of 19th-century developments among the non-sabbatarian descendants of the Millerite movement opens new understandings for Seventh-day Adventists, most of whom are scarcely aware of the existence of other branches.

There are, however, substantial gaps in coverage that could have been filled, even in a work of this length. As an example, undue attention is given to an array of problems that distressed church leaders from time to time, leaving the more positive elements to incidental commentary. The logarithmic growth of the church, a phenomenon of major proportions, is handled slightly. Possibly this winnowing represents a conscious editorial policy; conceivably it reflects a journalistic bias toward stressing problems while tripping lightly over successes. Although the book rides well above the thought investment level of popular journalism, the bias toward problems shadows much of the book following the third chapter.

This observation is augmented by substantial gaps that occur in treatment of the church's geographical expansion. Although pioneer work in the Midwest, Pacific Northwest, and California is described to satisfactory levels, the only work in the South that receives more than passing comment is that among the Blacks. Minimal attention is given, for example, to the Madison College project and its flock of more than 60 institutional units scattered through the upper South, or the pioneering of Adventism among the majority populations throughout the old Confederacy.

The explosive 20th-century development of church membership outside North America rests in benign underdevelopment or is treated somewhat condescendingly on an incidental basis as a "third world" phenomenon. Possibly this approach is justified by the announced editorial goal of dealing with Adventism primarily in America.

The book is well structured along chronological lines. As with any historical effort, treacherous waters appear when the narrative approaches the contemporary, where the seasoning of experience diminishes. To a degree greater than necessary, the concluding section of *Adventism in America* suffers a significant narrowing of perspective. Leading events of the most recent two decades are approached from the point of view fostered by a single segment of the Adventist intellectual community. Almost without exception, citations come from persons active in the Adventist Forum group. For example, substantial attention is given to an ill-fated effort to develop a more specific statement of views that denominational employees would be asked to affirm. As threatening as this appeared to be to certain select circles, the minimal concern in the church as a whole needs to be considered. The increasing polarity regarding values and Adventist relationships to the prevailing naturalistic world view as manifest within Adventist academic circles is deserving of greater attention. It is

probable that this growing issue and the internationalization of the church will provide the sharpest challenges as the Adventist church approaches the close of the 20th century.

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Mare, W. Harold. *The Archaeology of the Jerusalem Area*. Grand Rapids, MI: Baker Book House, 1987. 323 pp. \$19.95.

There has been an explosion of archaeological excavation since the previously divided city of Jerusalem came under the administrative control of the Israeli government. Both technical and popular publications have attempted to record the flood of new discoveries. Perhaps more has been learned about the archaeology of this ancient city in the past couple of decades than during the previous century.

The sheer volume of material needs some kind of guide to it. W. Harold Mare's new book provides this service. Drawing from both primary reports and secondary works of such figures as Kathleen Kenyon, N. Avigard, Benjamin Mazar, and Yigal Shiloh, Mare outlines what archaeology has revealed of the history and development of Jerusalem from prehistoric times to the Turkish era. He follows a chronological format.

Although the author bases his approach on the archaeological evidence, he fleshes his material out with information contained in biblical and literary sources. He not only details the architectural development of the city, but weaves in facts regarding the daily lives of its people. Often this provides unexpected insights into the biblical narrative. Sometimes Mare takes the biblical record itself and lets the reader see it with an unexpected clarity. For example, on p. 77 he has a proposed layout for the buildings that Solomon constructed. When one compares the sizes and number of structures of the palace and administrative complex with the area of the Solomonic Temple, one discovers that all but the Palace of Pharaoh's Daughter were larger than the temple, and the latter was almost as big. This archaeological evidence amplifies the biblical account of Solomon's drift from the religion of his ancestors.

In spite of the fact that he is aiming at a popular audience, Mare writes with authority. He has taught archaeology and New Testament at Covenant Theological Seminary for a quarter of a century, has served as president of the Near East Archaeological Society for several years, and has directed excavations at Abila of the Decapolis in northern Jordan. He is able to translate concepts and jargon into language understandable by intelligent laymen. The book contains a "Glossary of Technical Terms."

Although Mare's basic position is generally conservative, he avoids the polemics of many evangelicals. In a footnote on p. 36, for instance, he