

Millerism?" Despite the passing of time, Dick's work still contains material not included in any subsequent accounts. For example, his chapter on Millerite camp meetings (37-58) is a richly-detailed portrayal that places them in the context of the earlier and wider phenomena of frontier camp meetings in general. He describes how the camp meetings were organized and administered, the preaching, the social life, the sometimes violent encounters between the worshippers and gangs of disruptive rowdies, the rough and ready behavior of the people of the frontier, and the occasional outbursts of fanaticism.

In general, the careful reader will find many details of color and nuance which were not deemed of value by the more apologetic writers of the 1940s and 1950s. Dick's work remains credible, despite the passage of time. And the flowing style that endeared him to readers of his other historical works is already evident in this, his earliest book manuscript. His candor is tempered with a tact and sense of propriety that nevertheless do not sacrifice accuracy.

In addition to the excellent work of the original author, the volume has been enhanced by the skillful editing of Gary Land, Professor and Chair of History at Andrews University and author or editor of several previous publications on Adventist history, including *Adventism in America* (1986) and *The World of Ellen G. White* (1987).

Land has made three major contributions to the present volume. First, he has edited the text, correcting "obvious spelling and factual errors," but without making any "stylistic revisions." Land's editorial comments occur in footnotes identified by asterisks, daggers, and double-daggers, which clearly distinguish them from Dick's numbered endnotes (ix, 2, 6-7). Second, Land's foreword reconstructs the manuscript's history. Third, Land's historiographical essay treats all major published and unpublished works on the Millerite movement (xiii-xxviii). Thus the volume brings together the old and the new. Dick's work—the earliest scholarly treatment of Millerism—is completed by Land's up-to-1994 historiographical summary (reproduced in this issue of *AUSS*, pp. 227-246).

Finally, in addition to Dick's bibliography, the volume includes illustrations (frontispiece and 79-82) and an index. For serious students of Millerism, Land's historiographical essay is must reading, but readers will also enjoy the depth and detail of Dick's narrative.

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Drummond, Lewis A. *The Word of the Cross: A Contemporary Theology of Evangelism*. Nashville: Broadman Press, 1992. 383 pp. \$22.99.

Lewis A. Drummond, former Billy Graham Professor of Evangelism at Southern Baptist Theological Seminary (1973-1988) and associate evangelist on the Billy Graham evangelistic team, contends that true evangelism grows out of deep theological roots. He recognizes authority as the fundamental issue in theology. He rightly suggests that revelation is just as legitimate an authority

as any other presupposition in epistemology. In fact he argues that revelation, as a basis for understanding reality, is far more comprehensive than empirical or rationalistic presuppositions. Because God is suprarational and so cannot be known on mere finite empirical, rational, intuitive grounds, empirical and rationalistic presuppositions are seen to be more limited in scope than revelation. Thus the book supports a high view of Scripture as propositional revelation. Drummond correctly notes that a high view of Scripture increases missionary evangelism whereas a low view of Scripture decreases it. He denies, therefore, the significance for faith of the mere *kerygma* apart from historical reality. Drummond is to be commended for defining evangelism biblically and theologically rather than institutionally and culturally.

A few of Drummond's doctrinal positions may affect the degree to which non-Calvinist readers can appropriate his evangelistic theology. For instance, Calvinistic "eternal security," portrayed as the biblical perspective, overlooks Luke 9:62. Again, election to mission (Rom 9:11-16) is apparently confused with election to salvation (279-280). These are significant in a book on evangelism, because an important motivation for evangelism is human freedom.

A few other weaknesses may also be noted. One may question Drummond's acceptance of the historical-critical method as theologically neutral. His assertion that the Reformers "used the principles of historical criticism" (216) appears to be an anachronism. It would be more accurate to say that they used the historical-grammatical method. While Drummond accepts the bodily resurrection of Jesus, his treatment could be strengthened by including reference to Christ's post-resurrection ministry in heaven (*sessio ad dexteram*, Heb 6:19, 20). Regarding punishment, Drummond argues that punishment cannot include annihilation because Calvary was substitutionary punishment without annihilation (232). This overlooks the fact that while it was not annihilation, Calvary was punishment that was completed and ended within a finite period of time. Again, regarding the millennium, Drummond sees Christ returning to set up an earthly millennial kingdom (262). Contextual evidence on the millennium suggests that the saved will be in heaven during the millennium, for the "a-b-a" structure of Revelation 12 and 20 follows an "earth-heaven-earth" focus. Furthermore Scripture warns about meeting Christ on the earth (Matt 24:4, 5, 24) and speaks about meeting Him in the air (1 Thess 4:16-18).

Despite some points where there are biblical grounds for disagreement, Drummond's work is well worth reading. He commendably makes reference to "completing the Reformation" (303). Some would go so far as to assert that evangelism is precisely concerned with helping the individual to complete the Reformation journey from tradition to Scripture. This would include moving from tradition to the biblical teaching on the seventh-day sabbath, Christ's present high-priestly ministry (completing Calvin's *triplex munus*) and God's sovereign will as revealed in apocalyptic prophecy about end-time events (beyond Reformation insights). These all should be important elements in a contemporary theology of evangelism that believes in a high view of Scripture.