

earthquake mentioned in Amos 1:1 has been uncovered as recently as 1990 by William G. Dever (see *Eretz-Israel* [1992]). Others, including Philip King, have pointed to earthquake correlations on the basis of destruction levels in Hazor, which in turn suggest correlations between the biblical text and archaeological finds. Numerous other examples could be cited which support the biblical record and cast doubt on the supposed disparity between scripture and history. Davies makes no mention of any of these recent directions in modern scholarship.

In fact, Davies views with pessimism all the archaeological evidence. Yet field archaeology and extrabiblical texts have produced an abundance of information that cannot be ignored. Perhaps the final blow to Davies' polemic rests here. The recent discovery of the Tel Dan inscription mentions for the first time in an extrabiblical text (dated to the mid-ninth century B.C.) both the "House of David" and the "King of Israel" (A. Biran and J. Naveh, "An Aramaic Stele Fragment from Tel Dan," *IEJ* 43 [1993] 81-98). This text shows that both the "House of David" and the "King of Israel" were in existence during the mid-ninth century B.C.

Although *In Search of 'Ancient Israel'* was written before the discovery of the Tel Dan inscription find, the inscription may serve as a caution against the kind of rash and one-sided scholarship represented in this volume. It is only through correlation of both textual (biblical and extrabiblical) and archaeological lines of evidence that a more accurate picture of early Israel can emerge. This picture will represent not a "scholarly construct" but rather a genuine understanding of ancient Israel based on all the sources at our disposal.

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Dick, Everett Newfon. *William Miller and the Advent Crisis*. Edited with a Foreword and Historiographical Essay by Gary Land. Berrien Springs, MI: Andrews University Press, 1994. xxvii + 221 pp. \$16.99.

William Miller and the Advent Crisis is Everett Dick's revision of his 1930 University of Wisconsin Ph.D. dissertation, which was the first scholarly historical investigation of the Millerite movement. In 1932 Dick submitted the manuscript for publication in a series of books for Seventh-day Adventist ministers, but L. E. Froom, ministerial director and editor of *Ministry*, rejected it and later convinced administrators at Union College (Lincoln, Nebraska) not to publish it at the college press. After a third rejection by another denominational publishing house, Dick shelved the project and went on to other pursuits (Land's foreword, vii).

Everett N. Dick (1898-1989) taught history at Union College from 1930 until shortly before his death almost sixty years later, winning wide acclaim as a historian of the American frontier. His publications included *The Sod-House Frontier* (1937), *Vanguards of the Frontier* (1941), *The Dixie Frontier* (1948), *Tales of the Frontier* (1964), *Union, College of the Golden Cords* (1967), *The Lure of the*

Land (1970), and *From Horses to Horsepower: Life in Kansas, 1900 to 1925* (1986). While he furnished the church with one popular book of denominational history, *Founders of the Message* (1938), Dick's research on the Millerites remained largely forgotten.

Three questions shaped the development of this review. First, what was there in the content of Dick's work that evoked such adamant opposition from denominational leaders? Second, How does Dick's work measure up to present-day standards of historiography? Third, what does it still have to contribute to historical knowledge more than sixty years after it was written?

Regarding the first question, it is hard to see what Froom objected to. For Dick's research reveals no scandals or closet skeletons. It does abound in historical detail which Dick presents without idealization. For instance, Dick cites a newspaper description of a Millerite camp meeting where some of those present were "puffing on cigars" (52). While the use of tobacco was two decades later proscribed by Sabbatarian Adventists as a health hazard, it was not so viewed in the 1840s. Again, Dick notes that in the aftermath of the disappointment Millerite editor Enoch Jacobs and some others joined the Shakers (159). In a third example, Dick records about William Miller that although he was extremely patient with the slowest person who gave evidence of being a sincere seeker, he occasionally lashed out at his critics. "Galled by the bitter criticism, slander, scoffing, and abuse heaped upon him, Miller lost his patience at times and was extremely severe in his retorts. When aroused by his enemies, he was a master at sarcasm and irony. [These] outbreaks, although often richly merited by his slanderers, were nevertheless unbecoming of a Christian. . . . Miller felt this keenly and made it a subject of many prayers and tears" (14-15). Evidently such candid realism on Dick's part did not fit with the kind of apologetic writing that denominational leaders favored in the 1930s, and this became a major factor in the manuscript's suppression (vii-viii).

How then does Dick's work measure up to present-day standards of historiography? One indication of the breadth of Dick's research is his bibliography. In addition to the expected general works, secondary histories, and Millerite publications, Dick consulted more than sixty newspapers, secular periodicals, and non-Millerite church papers from the 1840s. An example of Dick's careful research is his account of the founding of the first Millerite paper, *Signs of the Times*, in 1840. William Miller's reference to the origin of the *Signs* was almost legendary in its simplicity. Miller simply mentioned the need to Himes who, "without a subscriber or any promise of assistance," began publishing and made a success of the venture (*William Miller's Apology and Defence*, 21-22). F. D. Nichol merely quotes Miller's cryptic reference (*The Midnight Cry*, 74). Dick, however, reveals a fascinating fuller story of how the *Signs* was started (61-62). While Dick's account does not contradict those of Miller and Nichol, the details he has gleaned from the primary sources tell a story that completely transcends the other accounts. In short, Dick did solid and thorough research that remains respectable today.

A third question that may well occur in the mind of a reader is "What does a work sixty years old still have to contribute to our understanding of

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