

of Millerism (266). Two of these groups—the Advent Christians and Seventh-day Adventists—are the focus of chapters 13 and 14.

Millennial Fever could have been improved in three ways. First, a comprehensive text deserves more than eight pages of photographs to cover the movement adequately. Second, the book lacks a bibliography to organize the 33 pages of endnotes. Finally, the ties between Millerism and Shakerism (257-263) are more amply explored than is the bridge between Millerism and spiritualism (245-247, 284), opening perhaps another door for future research. Nonetheless, this is still the best extant survey of Millerism.

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Knight, George R., comp. and ed. *1844 and the Rise of Sabbatarian Adventism*. Hagerstown, MD: Review and Herald Pub., 1994. 190 pp. \$14.95.

George Knight's *1844 and the Rise of Sabbatarian Adventism* is not a narrative history, but rather an anthology of primary source materials of Millerite Adventism and early Sabbatarian Adventism. From thousands of source documents preserved in four major archives—the Jencks Memorial Collection of Adventual Materials at Aurora University, the Massachusetts Historical Society, the Adventist Heritage Center at Andrews University, and the Ellen G. White Estate in Silver Spring, Maryland—Knight has selected 33 exhibits of which the “majority have never been republished in any form” since their origination (8). They range in length from short personal letters to a 48-page article on “The Rise and Progress of Adventism” from the *Advent Shield and Review* of May 1844.

The selections span a broad spectrum of topics: historical overview, biographies and autobiographies, theological and doctrinal exposition, and personal letters. They represent most of the best-known figures of Millerite Adventism and early Sabbatarian Adventism, including William Miller, Joshua V. Himes, Josiah Litch, Charles Fitch, Joseph Bates, S. S. Snow, George Storrs, Sylvester Bliss, Apollos Hale, Joseph Turner, T. M. Preble, Hiram Edson, O. R. L. Crosier, Joseph Bates, and James and Ellen White. Every document included is reproduced in its extant entirety, providing the full context for many oft-quoted passages.

The compilation (a corollary to Knight's *Millennial Fever and the End of the World*, see preceding review) has been divided into ten parts. Preceding each part, Knight has provided a very insightful two-or-three-page essay illuminating the historical background of that section and introducing each document. These “commentaries” (7), by alerting the reader to relevant contextual issues and pointing out salient characteristics and specific details of the text, greatly enhance the reader's comprehension of the selections and hence the value of the collection.

Parts I and II present the first published history of Millerite Adventism and some early biographical sketches of William Miller. Part III provides

documents that reveal the inner workings of Miller's mind—his hermeneutical principles and the logic that undergirded his exposition of prophecy. Parts IV through VII follow the Millerite movement from 1842 through the spring disappointment of 1843 and the "seventh-month movement" to the autumn disappointment of 1844. Part VIII highlights the Albany Conference of 1845 which became a formative meeting in the development of the Advent Christian denomination (132). Parts IX and X illumine the Millerite origins of Sabbatarian Adventism.

After a century and a half of secondary works on Millerism, this volume provides a real service in making available high-quality reproductions of rare original documents in an interpretive framework. The publishers are to be complimented on the attractive format and page design. Although some items have quite small type in consequence of their reduction from newspaper-size pages to the 8.5" by 11" format of the collection, nevertheless, a high standard of legibility has been maintained. Handwritten documents have been recast in large clear type for ease of reading. *1844 and the Rise of Sabbatarian Adventism* will be a great value to all students of Millerite and early Sabbatarian Adventism.

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LaBianca, Øystein S. *Sedentarization and Nomadization: Food System Cycles at Hesban and Vicinity in Transjordan*. Hesban Excavations Final Reports Series, ed. Lawrence T. Geraty, vol. 1. Berrien Springs, MI: Andrews University Press, 1990. xx + 353 pp. \$29.95.

Øystein LaBianca's *Sedentarization and Nomadization* is the introductory volume of a proposed 14-volume series. As such it provides the theoretical basis for the comprehensive analysis and interpretation of the data gathered by the Heshbon Expedition which has been excavating Tell Hesban since 1968. LaBianca's autobiographical history of the Heshbon project (21-24), the detailed appendix, "Sponsors and Participants of the Heshbon Expedition" (267-273), and the extensive "Bibliography of Hesban-Related Scholarly Publications" (249-258), provide ample documentation of the Heshbon project's far-reaching and long-lasting results. Many people who worked at Tell Hesban (e.g., Boraas, Herr, Lawlor, Mare, Parker, Sauer, de Vries, and Wimmer) have gone on to contribute time, energy, and expertise to other digs in Jordan and elsewhere.

It is reasonable to suggest that Siegfried Horn and his scholarly offspring—the staff and participants who have focused primarily on Tell Hesban, Tell el-Umeiri, and Tell Jalul and their vicinities—have formed a "school" of their own, i.e., an approach to archaeological fieldwork that is somewhat distinctive. Since Professor Horn and his immediate successor at Hesban, Lawrence T. Geraty, were faculty members at Andrews University, archaeologists from other institutions sometimes refer to doing archaeological fieldwork "the Andrews way." The factors that make their strategy and tactics so recognizable are at least three in number: