

Promise of Rest: A Canonical Reading of Hebrews 3:7-4:13" (David E. Garland). Dockery affirms a sound typological interpretation. Citing texts from John 5:39-40 and John 5:46, he demonstrates how Jesus understood the OT as referring to himself and saw himself as the antitype of individuals like David, Solomon, Elijah, and others (162-163).

While parts 1 and 2 are primarily concerned with methodological issues, part 3 (225-315) concentrates on practical ways of applying the OT to modern culture and the church. In "Preaching the Present Tense: Coming Alive to the Old Testament," Al Fasol focuses on the important homiletical issues involved in preaching the OT. He recommends that the theme text of the sermon be summarized with a brief, interpretive, past-tense statement. This sentence should reflect the Eternal Truth of the Text (E.T.T.). This is to be followed by a present-tense sentence of application which communicates the Truth for Today (T.T.). While Klein offers this suggestion with the intent of making the text applicable, it seems to be a reflection of Stendahl's much-debated dichotomy between "what it meant" and "what it means"—a dichotomy that has been challenged in some recent discussions.

The chapters on "Changing the Church with the Words of God" (C. Richard Wells); "Changing Culture with Words from God" (James Emery White); and "Where Do We Go from Here?: Integrating the Old Testament into Your Ministry" (Kenneth S. Hempell) represent a clear attempt to relate the OT to church and society.

The essays in this volume provide a helpful overview of current thinking about the relevance of the OT in preaching. The articles are clearly written and appropriately documented. Although the various writers deal more with theoretical issues than with actual sermon-making, other recent books by Elizabeth Achtemeier and John MacArthur, Jr., provide a more homiletical approach. This book is recommended as an introduction to major issues in the use of the OT in contemporary preaching.

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Knight, George R. *Millennial Fever and the End of the World*. Boise, Idaho: Pacific Press Publishing Association, 1993. 384 pp. \$14.95.

Professor of Church History at the Seventh-day Adventist Theological Seminary at Andrews University since 1985, George Knight is a prolific writer on Adventist education, history, and theology. His works on education include *Philosophy of Education* (1980), *Issues and Alternatives in Educational Philosophy* (1982), and *Early Adventist Educators* (1983). Historical books include *Myths in Adventism* (1985), *From 1888 to Apostasy: Case of A. T. Jones* (1987), *Die Adventisten und Hamburg* (1992), and *Anticipating the Advent* (1993). In theology, he has written *Angry Saints* (1989), *My Gripe with God* (1990), *A Pharisee's Guide to Perfect Holiness* (1992), and *Matthew: The Gospel of the Kingdom* (1994).

Millennial Fever is the first truly comprehensive, scholarly survey of Millerism. Neither Clara Endicott Sears's *Days of Delusion* (1924), a hypercritical, anecdotal history, nor Francis D. Nichol's *The Midnight Cry* (1944), scholarly but apologetic, met this need. Recent scholarship in the Millerite movement by Clyde Hewitt (1983), David Rowe (1985), Michael Barkun (1986), Ruth Doan (1987), and Ronald Numbers and Jonathan Butler (1987) has been solid but specialized. By contrast, Knight analyzes nearly every known Millerite idea and leader—irrespective of gender, race, region, religious background, or mentality.

The book also seeks to explore the reasons for Millerism's success, arguing that beyond sociological factors, its internal dynamic was "a *deep certainty* . . . that Christ was coming soon and an impelling conviction of *personal responsibility* to warn the world of that good yet fearful news" (9-10). As the title implies, Millerite premillennialists were a mission-driven, prophetic people working feverishly to give an end-time message to a doomed world by October 22, 1844.

That they succeeded in reaching perhaps 500,000 people demonstrates what team effort could accomplish long before the invention of the telephone, radio or TV. Its leaders represented different states, churches, and personality types, yet each made significant contributions to the movement. The mild-mannered New York Baptist William Miller excelled at preaching. Zealous Rhode Island activist Joshua Himes of the Christian Connexion provided public relations for the movement. Massachusetts Methodist Josiah Litch, creative genius and insightful writer, clarified theological issues in his tracts and books. Sensitive New Jersey Presbyterian Charles Fitch designed its 1843 prophetic chart. Samuel Sheffield Snow, a bold, charismatic Congregationalist, focused attention on the "True Midnight Cry" of October 22, 1844. The impetuous, antidenominationalist George Storrs of Ohio preached conditional immortality and baptism by immersion.

Yet, as chapter 12 shows, this "millennial fever" also drove some proponents "over the edge" into fanaticism. Preacher Enoch Jacobs joined the celibate Shakers until, deciding he would "rather go to hell with Electra his wife" (260), he became a spiritualist, metamorphosing into a pantheistic Buddhist by 1891. Samuel Snow traveled the path from atheist to Millerite to shut-door spiritualizer, seeing himself as Elijah the prophet in 1845. George Storrs evolved from Methodist to Congregationalist to Millerite to mesmerized anti-establishmentarian. Knight does not whitewash these "fevered" saints' problems.

But *Millennial Fever* also highlights the positive experiences of female preachers such as Lucy Hersey, Olive Rice, Elvira Fassett, and Clorinda Minor. More than any other author, Knight explores the internal politics of Millerism, particularly the "power shift" after July 1843 from the moderates Miller, Himes, and Litch to the radicals Storrs, Snow, and Marsh. It is important to study this "radical wing," he states, not only because all other Adventist groups were forced to define themselves in relationship to its teachings, but also because the spirit of the radicals lives on today among some of the more stable descendants

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