Morgan, Douglas. *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement.* Foreword Martin E. Marty. Knoxville, TN: University of Tennessee Press, 2001. 269 pp. Hardcover, $32.00.

Reprinted from *Fides et Historia: Journal of the Conference on Faith and History*, 35/1 (2003): 149-150. Our thanks to Steven Pointer, Book Review Editor, for permission to reprint this book review.

Born in the United States during the mid-nineteenth century, Seventh-day Adventism has developed in tension both with the society and government of its native land and its own sectarian, apocalyptic heritage. In this work, based on a University of Chicago doctoral dissertation, Douglas Morgan explores how these tensions shaped the course of Adventist history.

Morgan argues that Adventism's view of America can only be understood within the framework of its theology of history. Developed in the 1850s through a populist hermeneutic, this theology identified the second beast of Revelation 13 as the United States, its two horns representing republicanism and Protestantism. Adventists believed that this two-horned beast would betray its principles by forming an image to the first beast, interpreted as the Papacy, through legal enforcement of Sunday observance shortly before Christ's second coming. The denomination's subsequent history is, to a considerable degree, a story of reconciling life in the present with these expectations regarding the future.

In a series of chronologically divided but thematically organized chapters, Morgan explains how Adventists paradoxically resisted the Sunday laws that they regarded as inevitable as they sought to create a "little space of time" within which they could witness to the truth of the seventh-day Sabbath. When their sense of the imminence of Christ's coming increased, Adventists became more socially active, fighting intensely, for instance, against the Sunday law movement of the late nineteenth century. Through the leadership of A. T. Jones, who edited their religious liberty journal, Adventists sharply separated church and state, understanding government's function to be mainly that of protecting individual freedom.

Ellen G. White, Adventism's prophetic leader, softened Jones's position when she advised that the church accept Cecil Rhodes's offer of land for an African mission. Morgan points out that White's pragmatic approach provided a basis for future cooperation with government but at the same time encouraged uncritical disengagement. Until 1914 Adventists selectively engaged the larger society through their opposition to Sunday laws and support of temperance legislation, the latter justified on civil grounds, but in the early and middle decades of the twentieth century they mainly cooperated with the state, giving little attention to human rights apart from religious liberty issues. During World War I they largely discarded the pacifism that had arisen during the Civil War in favor of what they came to call "conscientious cooperation," in which church members were encouraged to serve as non-combatants who did not question the state's aims or methods of warfare.

As the issue of Sunday laws largely disappeared from the American scene, church administrators became more accommodationist, particularly with regard to accepting public money for the denomination's educational institutions. Tending toward an uncritical nationalism and slow to respond to the Civil Rights movement, these leaders were challenged in the 1960s by young Adventists who often used the church's early radical history as a foundation for a more critical stance toward American society. At the same time, Adventist scholars raised critical questions regarding Ellen White, who had placed her authoritative stamp on the Adventist theology of history. In response to the

softening sectarianism of Adventist leaders and this critical scholarship, a group of "historic Adventists" emerged that sought to restore the denomination's radical sectarian heritage. Meanwhile, that heritage, even in its diluted mainstream form, prevented most Adventists from supporting the "Christian right" in the 1980s. Despite the church's developing pragmatic accommodation with society, Morgan concludes, apocalyptic "was and remains a *central* influence" (210) on Adventism's public involvement.

The author has provided a smoothly written book that clearly explains the nuances of Adventist theology as they relate to the issues of religious liberty and social involvement. Except for Chapter Five, where he uses some correspondence, Morgan depends mostly on published sources, including the *Review and Herald*—the denomination's general paper, *Liberty*—its religious liberty journal, pamphlets, and books by White, Uriah Smith, and others. Curiously, he does not refer to the monthly *Review* columns written by Gary Ross, who served as the church's liaison with Congress from the late 1970s to the early 1990s. But overall, this is a very well researched volume on which readers can depend for accurate scholarship and analysis.

As Martin Marty points out in his foreword, Morgan "treats ... gently" (xiii) the controversies over Ellen G. White's alleged plagiarism, a matter of limited relevance to the volume's subject. But he might have explored more fully such seeming contradictions as the denomination's simultaneous battles for temperance legislation and against Sunday laws, both of which were justified by their supporters as having civil purposes.

Interestingly, the tension between accommodation and radical separatism is again being played out publically. While *Liberty* is currently raising serious questions regarding President George Bush's "faith-based" initiatives, John F. Street, the Democratic, African American, Seventh-day Adventist mayor of Philadelphia has strongly identified with Bush's position. In a few years, Morgan may have a new chapter to write.

Andrews University GARY LAND

Mulder, Martin Jan, and Harry Sysling, eds. *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity.* Peabody, MA: Hendrickson, 2004. xxvi + 929 pp. $49.95.

This reference work consists of twenty chapters on various topics related to the formation and interpretation of the *Mikra*, i.e., "Hebrew Bible" or "Old Testament." The first three chapters deal with its writing, canonization, and transmission. They are followed by a short chapter on the reading customs in early Judaism. The next several chapters cover early translations of the Hebrew Bible. Then there are chapters on biblical interpretation in early Judaism (Qumran, the Apocrypha and Pseudepigrapha, Philo, Josephus, other Hellenistic Jewish authors, and Rabbinic literature). There is a chapter on the use of the Torah in the Samaritan tradition and a chapter on the use of the Bible in Gnostic literature. Finally, there are three chapters on the interpretation of the OT in early Christianity. The individual chapters were written by various authors, including some of the most respected authorities in their field. Since most biblical scholars cannot claim to be experts in all the fields represented in this one volume, the book is a welcome and useful summary of the various related but separate disciplines represented.

Because this reprint is identical to the original edition, except for a page dedicating it to the memory of Martin Mulder, I have little to add to the earlier reviews. The