

the early Adventist pioneers exhibited many of these same values, yet they were not afraid to address the great social issue of their days. They spoke eloquently against slavery, although most were not true social activists. These early pioneers, such as Joseph Bates, J. N. Andrews, James and Ellen White, and John Loughborough, lambasted the United States for its involvement with the evil of slavery. They were not afraid to be out of step with American society. Socially and politically they would not be considered conservatives in their day. In spite of this countercultural beginning, however, how did the Adventist Church by the turn of the twentieth century find itself so unconcerned with sociopolitical issues and so politically conservative? London does not answer this critical question. This is the major weakness in his book. The author might have helped us to better understand the Adventist role in the Civil Rights Movement if he had explored the evolution of Adventist involvement with sociopolitical issues from the time of the pioneers (midnineteenth century) to the 1950s and 1960s and helped to explain how and why the church lost its way.

London's analysis shows a church leadership conservative in its political and social ideology and an organization practicing racism in many of its institutions. One of the most shameful revelations of this research was that, even after the United States' government had outlawed segregation, Adventists continued to practice racial segregation in their institutions. Instead of providing a moral example to the nation on equality and social justice, they allowed secular society to lead the way in this vital area. They were not apolitical, as they claimed, which is the reason they gave for their nonparticipation in the Civil Rights Movement. This was a racist denomination justifying its behavior based on the counsel given by E. G. White, which was ripped out of its original context to suit its purpose. Injustice and inequality were dressed up in the garb of piety and religiosity and presented to the people as if it were divine counsel. Black Adventists were systematically barred from Adventist hospitals, schools, and churches; and when they were admitted, were treated as second-class citizens. Several Black worshippers were barred from attending White churches and some were even threatened with death in God's house. The behavior of God's remnant people was shameful and disgraceful, and it begs the question, How did the church reconcile the claims of being "the chosen remnant" when its members were blatantly violating the most basic of Jesus' commandments: "then shall men know that you are my disciples when you have love for one another"?

*Seventh-day Adventists and the Civil Rights Movement* is an excellent book and highly recommended for those who have an interest in this area. It provides a good beginning and a window to explore further in an area of study that has been long neglected.

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Morgan, Douglas. *Lewis C. Sheafe: Apostle to Black America*. Hagerstown, MD: Review and Herald, 2010. 448 pp. Hardcover, \$22.99.

Scholars of the African American experience in Adventism have long focused on Charles Kinney as the preeminent African American figure in the early

history of the Seventh-day Adventist Church. Indeed, Kinney has been called the father of Black Adventism, which is understandable given the fact that he was the first African American ordained to the Adventist ministry. Unfortunately, the focus on Kinney has relegated other notable Blacks to the margins and obscured some of them altogether. Such has been the case with Lewis C. Sheafe, who, for the most part, has been unknown within and beyond Adventism in spite of the significant role he played in early Seventh-day Adventist history.

In *Lewis C. Sheafe: Apostle to Black America*, Douglas Morgan rescues Sheafe from anonymity and obscurity. Morgan, who earned a Ph.D. in the History of Christianity and is a professor of history at Washington Adventist University, is eminently qualified to write this important book, which was published by the Review and Herald as part of its Adventist Pioneer Series. Passionate about the African American diasporic experience, Morgan is also secretary of the Sabbath in Africa Project, an initiative of the African American former church leader Charles E. Bradford, which argues that the seventh-day Sabbath was known and observed in Africa long before European slave traders descended on the continent.

Born and raised during a volatile period of our nation's history, Sheafe was an outstanding Baptist minister who early displayed a dislike for the inequities and injustices he saw being meted out to African Americans. While others may have chosen to stand in solidarity with Blacks in covert ways, Sheafe chose to do so openly and vigorously. Learned and lettered, he was an eloquent, articulate spokesman for the Black cause, never letting go of an opportunity to publicly stand up for his people, and his large intellect and keen wit combined to make him a formidable force with whom to contend. Yet Sheafe also knew how to be discreet and diplomatic in his dealings with the powerful and those in authority. Sheafe, who left the Baptist denomination for Adventism after receiving medical treatment at the denomination's Battle Creek Sanitarium, quickly blazed through Adventism's ministerial ranks to a position of prominence, ultimately organizing the first overwhelmingly African American congregation in Adventism—the People's Church in Washington, D.C.

The book is deftly divided into six sections that span Sheafe's life chronologically. Readers are therefore able to walk with Sheafe through his personal and professional development, seeing him grow from the young, gifted, charismatic leader that he was, to the complex, if not complicated, figure that he became. Complex or complicated, throughout the book Sheafe remains a compelling study that defies simple analysis.

“Section One: ‘Go Preach to Your People’” traces Sheafe's life as a Baptist minister, fresh out of seminary, in Minneapolis. Energetic and visionary, he plunged into ministry, displaying a penchant for social activism and community engagement, and believing that churches were the “most powerful agency for social advance” (61). In “Section Two: ‘Eminent Baptist Divine’: The Ohio Years,” he emerges as a powerful leader whose influence transcended the precincts of his parish. Indeed, Sheafe's parish seemed to be the entire African American community, if for no other reason than that

he never declined an opportunity to minister wherever and whenever such ministry involved the Black community. This was especially the case if the occasion had to do with the plight and uplift of his people.

Beginning in “Section Three: ‘This Message for All my People,’” Sheafe is a Seventh-day Adventist minister who “quickly became a controversial and threatening figure” (114). The multitalented Sheafe joined the Adventist Church because he believed Adventists “applied the principles of the gospel to race relations in a thorough and consistent manner” (150). His passion for and success in the area of evangelism quickly distinguished him, and he was viewed as without peer as a preacher and pastor by significant figures in the denomination, including John Harvey Kellogg. Yet what really set Sheafe apart throughout his preaching ministry was his ability to captivate not only Black audiences but White ones as well.

“Section Four: ‘Noted Apostle of Seventh-day Adventism’” captures Sheafe’s fifteen-year tenure as an Adventist minister in Washington, D.C. that ended with his decision to sever his relationship with the denomination over what he perceived as injustices in the way denominational leadership dealt with his congregation. The break is covered in “Section Five: ‘The Separation Was a Sad Mistake.’” “Section Six: ‘One Minister Who Thinks for Himself’” traces Sheafe’s tenure as a repentant Adventist minister serving in southern California and his return to Washington, D.C., where he ended his ministerial career outside the realm of Adventism.

Not content to simply tell Sheafe’s story, Morgan delves into the legacy of the talented preacher and leader in a concluding chapter. Morgan’s analysis of Sheafe’s legacy is balanced and meaningful, with a telling observation being that, their best intentions notwithstanding, no independent Black Adventist denomination has ever survived. Yet, while Morgan’s claim that “the pattern of separate Black denominations among Baptists, Methodists, and Pentecostals . . . did not replicate itself in Adventism” is true, his claim that “Adventism today stands out among American Protestant denominations for racial diversity” may be challenged by some. The volume is enhanced by a collection of pictures in the middle that contributes life, energy, and dynamism to it.

One strength of this book is that Morgan places Sheafe squarely in his historical and political context. Thus, readers are made aware that Sheafe’s hopes for his people reflect the ideals and principles of progressivism, the political ideology that characterized turn-of-the-century and early-twentieth-century America. Morgan is to be commended for spinning the narrative’s themes, all reasonable and profound, around historical events and incidents, and for resisting the temptation to jump to convoluted conclusions that would have left the reader confused and confounded.

Another strength of this volume is that Morgan draws heavily from an astounding array of primary sources to spin the story of his controversial subject. This book reflects the many hours of careful, diligent research that went into it, and Morgan is methodical and scholarly in the way he orders the material. The author’s integrity is evident in that he makes no apologies

for the flaws he sees in his subject. Morgan portrays Sheafe with candor and clarity, warts and all.

A major contribution of this book is that it provides one rationale as to why African Americans have remained loyal to the Seventh-day Adventist denomination in spite of their experience of disenfranchisement within it. According to Morgan, the reason is that, for the most part, African Americans believe that “the organized Adventist work is ordained of God as the instrument through which His final message is to be taken to the world” (329). That sterling conviction, Morgan contends, trumps the often negative experience of Blacks within Adventism.

If anything is lacking in this volume, it is that it does not contain more about Sheafe’s personal life, especially his two wives and children. Readers are left to speculate whether Sheafe’s children attended Oakwood College, on whose Board Sheafe sat, the course of study his children pursued, and the careers upon which they embarked. Morgan says little about Sheafe as a father. Morgan, true to form, focuses on the historical significance of Sheafe, and may have veered away intentionally from an in-depth portrayal and analysis of Sheafe’s personal life. Given the complexity of Sheafe’s personality, and his penchant for provoking tension, some psychological exploration and analysis may also have been helpful. Yet, the absence of it does not discount the value of this important book. Morgan, after all, is a historian, not a psychologist or psychiatrist.

Morgan could also have examined the relationship, or lack thereof, that Sheafe had with Charles Kinney, “the father of Black Adventism.” One is left to wonder how well they knew each other, whether they ever conferred or collaborated, and whether, given Sheafe’s enormous talents and charisma, professional jealousy may have had an impact on their relationship.

In writing this biography, Morgan has rendered the Seventh-day Adventist denomination an invaluable service. *Lewis C. Sheafe: Apostle to Black America* is not just the biography of a charismatic personality, but a moving account of a particular era of Adventist Church history. It provides a window into the inner circle of General Conference leadership and shows how that inner circle functioned around the turn of the twentieth century. Two major developments in the denomination’s history were the relocation of its headquarters from Battle Creek, Michigan, to Washington, D.C., and the establishment of union conferences in 1901. Both events occurred while Sheafe was a powerful force with which to contend in the nation’s capital, and Morgan skillfully situates Sheafe near, if not at, the center that drove denominational decision-making. That Sheafe, an African American minister, had the ear of denominational leadership and knew on a first-name basis several of the key figures in Adventism at the time (e.g., A. G. Daniells, A. T. Jones, and J. H. Kellogg) is noteworthy.

Yet this book is most helpful in that it provides a snapshot of the way the Adventist denomination struggled with the issue of race during its infancy. The complexity of Sheafe’s personality is mirrored in the complexity of the strategies Adventism utilized in its early dealings with the race issue, one of

which was the creation of the Negro Department of the General Conference in the first decade of the twentieth century.

Readers will find this book immensely helpful. Though it is lengthy (440 pages), it reads quickly and interestingly, a testament to the author's ability. I highly recommend it and applaud Morgan for a well-researched, well-written, scholarly biography that fills a gap in African American and denominational religious history.

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Muraoka, T. *A Greek-English Lexicon of the Septuagint*. Leuven: Peeters, 2009. xl + 757 pp. Hardcover, \$138.00.

This volume is an expanded version of the lexicon published in 2002 and reviewed previously in *AUSS* 45 (2007): 277-278. The coverage of that volume was "Chiefly of the Pentateuch and the Twelve Prophets" and was itself an expansion of a 1993 volume dealing with the Twelve Prophets. Septuagint lexicography has been on Muraoka's mind at least since his publication on the subject as early as 1984! This volume, then, is the completion of an expanding project. Like its predecessors, it begins with an Introduction, which outlines the scope of the project. The lexicon covers the entire LXX including the so-called "apocrypha," proto-Lucianic 4 Kgdms, Antiochene text of Judges and that of codices A and B, the Old Greek and Alpha text of Esther, the Old Greek and Thedotonic versions of Daniel, Job, a later recension of Sirach, both Tobit versions from the Hanhart edition, and the Prayer of Manasseh (Ode 12).

As in his prior versions, Muraoka recounts his approach to lexicography. His concern is with the LXX primarily as a Greek document, to "try to find out what sense a reader in a period roughly 250 B.C.–100 A.D. who was ignorant of Hebrew or Aramaic might have made of the translation" (viii), though Muraoka did compare the LXX with those texts in his work. An alternative is to understand the LXX Greek in relation to its Semitic original, as in *A Greek-English Lexicon of the Septuagint* as compiled by J. Lust, E. Eynikel, and K. Hauspie (rev. ed. [Stuttgart: Deutsche Bibelgesellschaft, 2003]). Muraoka regards the language of the LXX to be a "genuine representative of the contemporary Greek . . . of the Hellenistic and Early Roman periods" that is necessarily "influenced by the grammar and usage of Aramaic and Hebrew," which, of course, varies from one translator to the next (ix).

The textual bases are the Göttingen critical editions, where completed, otherwise from Rahlfs's *Handausgabe* (1935), with occasional use of the *Cambridge Larger Septuagint*. Only on a rare occasion does Muraoka depart from these. As a "fully fledged lexicon" (x), this volume provides morphological, syntagmatic, paradigmatic, and semantic information. What differs from the prior edition seems to be the removal of his (very helpful!) Semitic background information. The prior edition listed corresponding Hebrew terms for entries, whereas that seems to be removed since it "is not integral to LXX lexicography" (xv). He