

worldwide growth, due primarily to the refusal of denominational leaders in 1910 to participate in the division of the world into various mission fields. As a result, Adventists have a much wider reach (in more than 200 countries and a membership of 16.3 million, making it the twelfth largest religious body and sixth largest international body in the world; see Adherents.com) than most other Protestant groups. Thus, for a volume claiming to emphasize the global aspects of Christianity, Seventh-day Adventism as a global movement appears to be largely overlooked.

It would have been helpful to have studied Adventists separately rather than as a subgroup of Protestantism, even though Mark A. Noll, in his section on “Christianity in Northern America, 1910-2010,” observes that Adventists “have emphasized their commonality with historical Protestantism” (190). This observation appears incongruous in a volume celebrating the centenary of this historic meeting, although it certainly is true that Adventism made a significant shift in the 1950s to become accepted by evangelical leaders, which is most likely what Noll may have had in mind when he made this observation.

The book is well organized and the Index of Proper Names is comprehensive, making it easy to find information. The teacher of Christian history will find this volume useful as a resource tool with the interactive CD-ROM that is designed for inclusion with Microsoft PowerPoint or Apple Keynote software. It is easy to incorporate geographical maps into lecture notes. I would recommend that tertiary institutions with religion or history departments purchase this volume as a reference work, not the least of which so that lecturers in Christian heritage can utilize it as a resource for their faculty.

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Knight, George R. *William Miller and the Rise of Adventism*. Nampa, ID: Pacific Press, 2010. 336 pp. Paper, \$21.99.

Although there is no direct identification on the cover, *William Miller and the Rise of Adventism* is a reprint, with a few corrections and an updated “Word to the Reader,” of Knight’s *Millennial Fever and the End of the World* (1993). This new edition is welcome, for the book remains the most complete history of the Millerite movement written to date and deserves attention from a new generation of readers. Formatted with lines running across the first page of each chapter but double-columned thereafter, the new edition has the feel of a textbook, a purpose it could serve well but to which it should not be limited, for it is written in lively and readable prose.

Prior to writing this volume, Knight, a now-retired professor of church history at the Seventh-day Adventist Theological Seminary, had produced several volumes on Adventist history, theology, biblical commentary, and educational philosophy. He thus brings a rich background for dealing with the many facets of the Millerite movement and its aftermath. His notes indicate his knowledge of previous historical writing on the movement as well as a solid grounding in its publications.

The volume is divided into three parts:

Part 1 begins with the story of William Miller, a New York farmer who, after abandoning deism, intensely studied the prophecies of Daniel and came to the conclusion that the Second Advent of Jesus would occur around the year 1843. He reluctantly began presenting his findings publicly in the early 1830s and attracted some attention in upstate New York and surrounding locales. But after Joshua V. Himes, a Christian Connexion minister and experienced reformer, met Miller in 1839, he became his publicist and developed his meager following into a movement that, through publications, conferences, and campmeetings, spread throughout the northeastern United States.

Part 2 focuses on 1843/1844, the year the Millerites expected the world to end. Increasingly, the movement focused on the time of Christ's coming, which brought it into conflict with the mainline churches, eventually resulting in Charles Fitch's 1843 sermon calling on the believers to "come out of Babylon." From that point on, Millerism moved in a separatist rather than intrachurch direction. Meanwhile, the time of Christ's appearing came closer. Miller had never been too specific regarding time, but pressures built to the point that, in early 1843, he said that Jesus would return between March 21, 1843, and March 21, 1844. When nothing had taken place by the spring of 1844, the movement lost some focus and momentum until in August it picked up Samuel Snow's interpretation that the Second Coming would occur on October 22, 1844, the Day of Atonement. As Snow's view swept through the movement like wildfire, the older leaders such as Miller and Himes were slow to accept it; but newer, more radical leaders such as George Storrs came to the fore. Nonetheless, October 22 proved to be, in post-Millerite parlance, the "Great Disappointment."

Part 3 addresses the aftermath of the "Great Disappointment," a period when the confused movement scattered in a number of different directions. Himes tried desperately to hold the center of Miller's following together, an effort culminating in the Albany Conference of April 1845, and he rejected the new radical theories that had arisen. These theories ranged from "spiritualizing" interpretations that Jesus had actually returned, but not in a literal physical manner, to the advocacy that true believers should not work, should act like children, and should even adopt "spiritual wifery." More serious theological ideas, including the "shut door," conditional immortality, and the seventh-day Sabbath also attracted followings. Eventually, several groups emerged, some

of which did not organize for many decades. Out of the Albany moderates came the Evangelical Adventists, the Advent Christians, the Life and Advent Union, and the Age-to-Come Adventists. The radicals, who had been closed out of the Albany meeting, for the most part went in too many directions to produce any organized body. But the sabbatarians had, by the early 1860s, organized the Seventh-day Adventist Church, which is now by far the largest of the Millerite offspring. The Church of God (Seventh Day) split from the Seventh-day Adventist Church early on and remains a small body.

Much of the story that Knight tells in his first two sections is familiar to those acquainted with Millerite history. It is section 3 that breaks new ground, for the post-Disappointment phase has received relatively little attention, except for the denominational histories of Seventh-day Adventism and the Advent Christians. In addition to exploring in some detail the theological and behavioral aberrations of the radicals, Knight also goes into some detail on the post-Disappointment lives of the moderate Joshua V. Himes as well as the radicals J. D. Pickands, Samuel Snow, and Enoch Jacobs, the latter of whom became a Shaker for a time. Knight concludes that the propensity of the radicals to go after nearly every new idea that came their way prevented them from coalescing into an organized group. Nonetheless, he believes that it is important to understand these radical groups and individuals because they forced the sabbatarians to define the Seventh-day Adventist Church in a way that distinguished it from other radical post-Millerite groups.

The sabbatarians disentangled themselves from their radical associates, in Knight's view, because they took a rational approach to theological issues and maintained their belief in Miller's historicist approach to prophecy and the literal Second Coming of Jesus. Knight spends considerable time on Joseph Bates, who systematically developed and integrated much of sabbatarian theology regarding Christ's work in the heavenly sanctuary, the three angels' messages, and the Sabbath. James and Ellen White soon accepted Bates's ideas through a series of conferences and began publishing papers around 1850 to publicize them. This discussion of the early development of sabbatarian theology is quite useful and in its emphasis on Adventist rationalism correct. Knight, however, does not really describe the degree of entanglement that these early sabbatarians had with the radical fringe. It would have been helpful to know more about how involved the sabbatarians actually were in fanaticism and how their ideas directly led them out of that quagmire. Although there is a brief discussion of the Andrews's family's involvement in the "no work" and "crawling" ideas, there is no reference to James and Ellen White's participation in an ecstatic Israel Dammon meeting. One wonders if there is more to tell.

In his final chapter, Knight assesses the Millerite movement and attempts to explain the ultimate success of Seventh-day Adventism. Although he accepts the explanations of other historians regarding the cultural reasons for

the popularity of these movements, he believes that the ultimate reason must be found in internal elements, particularly their rationalism and their doctrinal positions. These elements, in turn, enabled Seventh-day Adventists to adopt an organizational structure when most of the other Adventist groups were unable to do so and gave them a sense of prophetic mission. Knight closes on a sober note, however, noting that it is difficult to keep alive a vibrant Advent hope when nearly 170 years have passed, and that Seventh-day Adventism's organizational structure is having difficulty adapting to a much larger and different church than it was when it was first created. These are issues that Adventist leaders and lay people need to think about. Perhaps this story of Adventist origins will help them do so creatively.

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Morgan, Christopher W., and Robert A. Peterson, eds. *The Deity of Christ*. Wheaton: Crossway, 2011. 311 pp. Hardback, \$24.99.

*The Deity of Christ* consists of ten essays written by committed evangelicals who have a high view of Scripture. In this review, we will examine some of the many rich textures presented therein concerning Christ's deity. Stephen J. Nichols comments that the Jesus of the NT "comes to us in the pages of God's authoritative and inerrant word" (32), a theme that is carried throughout the book.

In the first essay, "The Deity of Christ Today," Stephen Nichols discusses some of the challenges to Christ's deity: the so-called lost gospels, the worldwide expansion of Islam, religious pluralism, and the proliferation of cults.

Stephen Wellum, in his essay "The Deity of Christ in the Apostolic Witness," makes a careful investigation of NT passages such as Rom 1:3-4; Phil 2:5-11; Col 1:15-20; and Heb 1:1-4. In the latter half of the chapter, the author looks at a potpourri of data that teach the deity of Christ. He organizes the divine status and prerogatives of the Son under three headings: Jesus' divine attributes, his divine rule, and his being worthy of worship. The divine acts and works of the Son, which all clearly demonstrate the deity of Christ, include Jesus' dispensing of the promised eschatological Spirit, his raising of the dead and execution of the final judgment, and his granting of salvation and eternal life.

Wellum also examines the divine names and titles given to the Son and sees in them clear evidence of his deity. Titles such as "Son," "Son of Man," and "Messiah" connote both Christ's deity and humanity. The term "Lord" (*kyrios*) clearly underscores both his deity and humanity. "There is one title, however, *theos*, which explicitly identifies Jesus as God and is applied to him