

faith, namely, that of a man laying down his life for his friends and his enemies. . . . The Middle East situation confronts us with the historical fact that many Jews and Muslims have died or sacrificed their rights on behalf of Christians. Christians can now make a contribution to peace only if they become willing to die and sacrifice on behalf of Israelis and Arabs (pp. 263, 264). A specific application, says the author, would be "entering the arena of war on both sides and sharing the insecurity that the conflict brings" (p. 264). What is meant is not fighting in behalf of either side (rather "it is time for Christians to leave all their guns at home"), but an "unarmed peace force" standing by and helping each side as it is attacked by the other (*ibid.*).

There is a great deal of sound food for thought in Epp's concluding chapter, but he also manifests therein some rather unrealistic idealism. Furthermore, his major contribution in this book is, in my opinion, his careful analysis of historical backgrounds; and he tends to become weaker as he analyzes the present situation. Indeed, at times he appears to be somewhat ignorant of forces currently at work; as for example, in suggesting that the "large and virile Christian Arab community in the Middle East" is an asset for the West by providing "a strong bridge to the Arabs" (p. 235). Apparently he is unaware of Christian-Muslim antagonisms among the Arabs themselves (sometimes nearly as great as Arab-Israeli tensions), to say nothing of the diminutive position of Arab Christianity in some of the Arab countries (Arab Christians do not everywhere enjoy the prestigious status they hold in Lebanon, for example).

On the whole, this reviewer must highly commend Epp's publication. He would concur with the writer of the Foreword, John H. Davis, International Consultant and Former Commissioner-General of the United Nations Relief and Works Agency, that this "is a book that needs to be read widely by the public, particularly by those persons in governments and on delegations to the United Nations who have responsibility for formulating policies that pertain to the Middle East" (p. 5). Regardless of how impractical one may consider *some* of Epp's suggestions in his last chapter, his interest in providing historical background is surely a vital concern. To such background the book is for the most part devoted, and herein lies a contribution which should not be ignored by anyone interested in the Middle East, past or present.

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Froom, LeRoy Edwin. *Movement of Destiny*. Washington, D.C.: Review and Herald Publishing Association, 1971. 700 pp. \$ 9.95.

With this book LeRoy Edwin Froom climaxes his career as a research-author, denominational apologist, and counselor to Adventist ministers. *Movement of Destiny* attempts to speak both for Seventh-day Adventists (SDA's) and to them.

The underlying theme is (a) that all truth is and of necessity must be centered in the person of Jesus Christ; (b) that though of course there are many authentic Christians who are not Adventists, certain special eschatological insights needed by the world of today have, in God's own providence, been entrusted to SDA's; (c) that although these special truths were discovered by SDA's as early as the 1840's and 1850's, they were distorted at that time because "some" SDA's erroneously denied what Froom calls the "eternal verities," namely, the eternal fullness of the deity of Christ as the basis for righteousness by faith, and the Act of Atonement as completed on the cross; (d) that between 1888 and 1957 these "eternal verities" came to be generally accepted by SDA's; (e) that in consequence SDA's are now both required *and ready* to fulfill their "bounden mission" to the world; (f) that SDA's, soon to be empowered by the latter rain of the Holy Spirit, will gloriously fulfill their commission just before the second coming of Christ; and (g) that in consequence they constitute a Movement of Destiny.

The year 1888 is pivotal in SDA history. Prior to the General Conference session held that year in Minneapolis, typical Adventist evangelism had stressed the unique obligation of the Sabbath to the neglect of adequate emphasis on Christ as the only source of righteousness. When two young denominational editors from the west coast, A. T. Jones and E. J. Waggoner, presented glowing lectures on the centrality of Christ, many delegates were taken by surprise and a number of the old guard reacted defensively. It is a matter of record, furthermore, that early SDA writers who referred to trinitarianism treated it as false. And although in thoroughly orthodox fashion SDA's have always considered the cross the central sacrifice on which every man's salvation depends, they have preferred during much of their history to reserve the biblical term "atonement" for Christ's ministry in the heavenly sanctuary, rather than to apply it to the cross.

Insofar as it focuses on 1888, *Movement of Destiny* is one more serious work in a series of studies that includes *Christ Our Righteousness* (1926), by A. G. Daniells; 1888 *Re-examined* (1950), by R. J. Wieland and D. K. Short; *By Faith Alone* (1962), by Norval F. Pease; and *Through Crisis to Victory* (1966), by A. V. Olson.

Froom's contributions include valuable and fascinating chapters devoted to recollections recorded (42 years after the event) by numerous participants in the 1888 conference, and other impressive chapters portraying Christ in every doctrine, defending the reality of the heavenly sanctuary, and locating Adventism within the sweep of history from creation to the end of the age. His greatest contribution is the emphasis that for SDA's 1888 was a discovery not so much of righteousness by faith as of Christ Himself. The importance of this cannot be exaggerated. Ellen G. White, the most authoritative voice in Adventism, also summed up Waggoner's presentations as "the matchless charms of Christ."

A major purpose of *Movement of Destiny* is to defend Adventism from all critics, both foreign and domestic. Much of it cannot be understood without reference to D. M. Canright and his heirs and to Wieland and Short. Unfortunately a defensive stance frequently betrays a man.

There are instances of special pleading. For example: (1) Pre-1888 denials of the *eternal* preexistence of Christ are condemned as glaring error when committed by the brethren, but E. J. Waggoner's similar denial in 1888 results in a whole chapter (ch. 17) dedicated to his defense. (2) When the biblical origin of SDA doctrines is asserted, it is claimed that Ellen G. White was never the first to introduce a major doctrine or interpretation (e.g., pp. 89, 107). Later, when Waggoner needs a defense, Ellen White is treated as far in advance on the "eternal verities" (e.g., pp. 186, 296, 446-447).

Several secondary theses of *Movement of Destiny* need further explication by the author. For example: (1) Froom says that the "eternal verity" that the cross represents the "completed Act of Atonement" was incorporated generally into Adventism via the baptismal vow of 1941 (pp. 421, 465, 482). However, the 1941 vow merely refers to the cross as the "atoning sacrifice" and does not define it as "complete"; and F. D. Nichol, editor of the prestigious *Review and Herald*, denied that the atonement was complete on the cross—using arguments taken bodily from Uriah Smith—as late as 1952 (*Answers to Objections*, pp. 407-409).

(2) Froom reluctantly admits that at Minneapolis E. J. Waggoner was wrong in respect to the eternal deity of Christ in contrast to Ellen White, who was uniformly correct on the subject. Curiously, Froom does quote Ellen White as giving Waggoner a "sweeping endorsement" (p. 229-231). It would probably have been better to quote also her disclaimer: "Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct" (E. G. White MS 15, 1888; quoted in Olson, *op. cit.*, p. 54). (3) Froom says (p. 158) that Uriah Smith never significantly changed his concept of the nature of Christ. In actual fact in 1898 Smith described Christ's equality with the Father in terms similar to Waggoner's: Christ, "the uncreated Word," is "equal with the Father," and in Him "the fulness of the Godhead" dwells bodily (*Looking Unto Christ*, pp. 10-17).

Numerous problems such as these, when coupled with an obviously apologetic spirit, somewhat diminish the work as dependable history.

Though we appreciate the list of Ellen White articles on righteousness by faith through the years, we regret the absence of references to the issues that contained them and the criteria used in selecting them. In a work of such pretensions we miss a bibliography. Many readers will wonder why men like M. L. Andreasen, Taylor Bunch, Edward Heppenstall, and F. D. Nichol are treated so lightly or not at all.

Froom's goal is to show that however badly SDA's treated the "eternal verities" in the past, they are thoroughly orthodox today—and that after all, there were only "some" SDA's who were ever

wrong. Evidence is abundant, however, that antitrinitarianism was normative for Adventists until the 1890's. Froom might better have admitted the facts, then explained that many SDA's opposed trinitarianism, not so much because it elevated Christ above His "due status" as because (confused with a kind of monarchianism) it seemed to downgrade the Godhead to impersonality.

This reviewer, as a church historian and lifetime SDA, is disappointed to see Christ's special work in heaven since 1844 described chiefly as an act of judging. Froom has not grasped the developing significance of this heavenly ministry as it was understood by SDA's before and after 1888 and therefore has failed to explain that SDA's could be true Christians while not calling the cross the "atonement," and to show how 1888 was applied by many in the 1890's to total victory through Christ and the blotting out of sins. We await publication of Robert Haddock's 1970 Bachelor of Divinity thesis on the doctrine of the sanctuary, 1800-1915. Meanwhile we wonder if exclusive emphasis on the cross as the locus of a completed atonement is a theological or merely semantic advance and if it may not actually endanger a vital concept.

In short, *Movement of Destiny* is neither the last word on the history of SDA doctrines nor a perfect one; nonetheless, it is beyond doubt a substantial and stimulating work that will play an important role in the continuing quest for understanding of the SDA church.

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Hamilton, Neill Q. *Jesus for a No-God World*. Philadelphia: The Westminster Press, 1969. 203 pp. \$ 6.50.

This book is an attempt to argue for a secular Christianity that has a Biblical foundation. It is, therefore, only natural to be tempted to draw a comparison with Van Buren's *The Secular Meaning of the Gospel*. Unlike Van Buren, who outlines the Christological controversies of the first five centuries and the canons for meaning established by logical positivism in order to defend an existentialist view of Jesus that satisfies the questioning of modern philosophy and remains "orthodox," Hamilton wishes to argue for diversity within Christianity. According to him, the Christological controversies of the first Christian centuries, ironically, obscured the image that Jesus had of himself. But it just happens that precisely Jesus' own model is the one that may best serve those who live in a secular world.

Hamilton does not argue that this image is the only correct one, or the "true" one, but rather one which deserves to be brought to the forefront so that it may be a viable option among others already well known. But Hamilton maintains that critical historical investigation is what brings forth this image as the one that served Jesus in his self-identification. This image is one that derives its essential characteristics from Judaism and was later suffocated by Hellenistic Christianity, or so Hamilton thinks.