

The authors are to be congratulated and given our profound thanks for providing us with this copy of this marvelous document.

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Graham, Roy E. *Ellen G. White: Co-Founder of the Seventh-day Adventist Church*. New York: Peter Lang, 1985. xvi + 489 pp. \$42.00.

"Any student who seeks to understand and evaluate the Seventh-day Adventist church discovers that he must also consider the phenomenon of Ellen G. White" (p. i). These words highlight a central theme of Roy Graham's study. The thought and ministry of Ellen White, he points out, were, and continue to be, factors of primary importance in the development of Adventism.

Most books about Ellen White, claims Graham, fall into one of two categories. The first category includes those that are written by Adventists for Adventists. These tend to be hagiographical and often exhibit a "story book" format (pp. ii, 7). The second genre is constituted largely of works written by non-Seventh-day Adventist writers for non-Adventist readers. Generally these books either "dismiss her as an extreme, even deluded, 'enthusiast,' or . . . evaluate her position as being typical of any 'prophet' in a 'new' church, sect, or religious group, with all the opprobrium that goes with such an evaluation" (p. ii).

Both of these approaches to Ellen White, notes Graham, fail to do justice to the significance of her ministry in Adventism. Furthermore, he points out, such superficial assessments have detracted from the intrinsic worth of her work.

Graham has sought "to indicate the significance of EGW's work, first for her own church, and then for the churches, and society, at large" (p. iii). In seeking to achieve this aim, Graham has taken the role of a Seventh-day Adventist endeavoring to explain the ministry and significance of Ellen White to the non-Adventist world. Other Adventists—such as Francis D. Nichol in *Ellen G. White and Her Critics* and certain "popular" authors—have written books for non-Adventist audiences, but their style and content have tended to be apologetic and evangelistic, whereas Graham has attempted to write as a critical scholar for other critical scholars.

Ellen G. White: Co-Founder of the Seventh-day Adventist Church is a published version of a Ph.D. dissertation completed at the University of Birmingham in 1977. As a result, it retains the format and style of a dissertation. The untimely death of the author in 1984 prohibited further refinement of the text.

Graham believed that the general ecumenical climate of the 1970s made it both possible and necessary to study Ellen White in a more dispassionate

manner than had often been done in the past. As a result, he hoped that his study would serve as a further contribution to ecumenical understanding, especially as Ellen White's ecumenical significance became understood.

While, Graham points out, most previous scholarly studies of Ellen White had been of a non-theological nature (dealing with such areas as education and health), his study was concerned with her "theological understandings and their relation to Christianity's contemporary struggle" (p. iv). The aim of the study was (1) "to provide source material on EGW in compact and categorized form," (2) "to give a wider knowledge of EGW's work and writings," and (3) "to attempt an evaluation of EGW within the context of ecumenical theology" (p. 410).

The book is divided into ten chapters. The first describes the sources for the study of Ellen White. It is an excellent introduction to the topic for the non-Adventist reader, but of necessity it does not provide reference to the several significant works published between 1977 and 1985. Chap. 2 is an overview of the life and times of Ellen White. It sets the stage for more detailed discussion in subsequent chapters. Chap. 3 discusses the biblical base for the ministry of Ellen White and the reactions of early Adventists to her ministry. The fourth chapter deals with Ellen White's influence in the formative period of the Adventist church. It provides a helpful treatment of her role in initiating new ventures in the denomination. Chap. 5 is one of the most important chapters in the book. The subject is Ellen White and the Bible. Included are discussions of her concept of revelation-inspiration, her hermeneutical principles, and the consequences of these positions in the Seventh-day Adventist Church.

Chap. 6 investigates the question of whether Ellen White was a prophet. In attempting an evaluation, Graham surveys various prophetic models, and concludes that she best fits the model set forth in the Bible, as opposed to several more-contemporary paradigms. The seventh chapter examines Ellen White's influence on Adventist approaches to race relations, particularly in the United States and Great Britain. This section seems to be disproportionately long in relation to its significance in the presentation, but it is helpful in elucidating basic principles, even though the argument appears to be a little "thin" at times. Chap. 8 stands at the center of Graham's presentation. It examines Ellen White's influence on Adventist approaches to the then-recent (1965-1973) discussions between Adventists and the World Council of Churches. Graham presents Ellen White as an advocate of ecumenism, but an ecumenism doctrinally based on the authority of the Bible. Thus, he concludes, she, and the denomination to which she belonged, would not feel at home in the World Council. The ninth chapter, dealing with Ellen White and her critics, is one of the most valuable in the book. It is especially helpful in its treatment of Dudley Canright and L. R.

Conradi. The final chapter presents some "Theological Reflections and Some Conclusions."

Graham seems to have largely achieved his stated purpose in writing this thesis. As a survey of the chapter topics has demonstrated, he covered an enormous amount of territory. His contribution does not lie as much in original treatments of his topics as in his almost encyclopedic handling of an extensive array of topics, issues, and questions related to Ellen White. In providing this survey, Graham has presented to both non-Adventist and Adventist readers an invaluable catalog of primary and secondary materials related to Ellen White. Graham left few stones unturned in his search for materials and issues. Unfortunately, his work could not take into account the positive and negative studies of Ellen White that appeared between 1977 and 1985. Even though the book was somewhat dated at the time of its publication, it still provides one of the most comprehensive and helpful guides to the study of Ellen White yet published.

Beyond Graham's contributions in the realms of comprehensive treatment and bibliography, he also has provided us with one of the few, if not the only, significant discussions of Ellen White's theology in the context of contemporary theological issues. For these contributions we stand in his debt.

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Inch, Morris, and Youngblood, Ronald, eds. *The Living and Active Word of God: Studies in Honor of Samuel J. Schultz*. Winona Lake, Ind.: Eisenbrauns, 1983. xiv + 355 pp. \$20.00

In this *Festschrift*, dedicated to Wheaton College Emeritus Professor of Bible and Theology Samuel J. Schultz, the reader encounters an impressive array of prominent evangelical theologians and an even more impressive array of penetrating essays on crucial theological issues. Following a "Personal Portrait" of Schultz by Erwin P. Rudolph, a lead article by Schultz himself surveys various approaches for teaching OT overview, and suggests a new "Inductive Theological-Historical-Cultural" approach that takes as its point of departure the book of Deuteronomy. The twenty-four essays that follow are divided into three sections: (1) "How God 'Spoke Long Ago to the Fathers'" (essays on OT and the relation of the OT to the NT); (2) "How God 'Has Spoken to Us in His Son'" (NT essays); and (3) "How God's Word Abides With Us" (essays on the authority of Scripture and its contemporary relevance).

In Section 1, the contributors deal with pivotal biblical themes, concepts, and passages. F. F. Bruce traces throughout Scripture a theme of no