

methodology is that she dealt with relatively few people, who may not be representative for the whole of Madagascar and certainly not for the whole of Africa. Yet, this is not a weakness but a dimension of anthropological research, which depends on intimate knowledge of people. The lack of a broader field of data collection, which a sociologist would prefer, is compensated in the study by a comparison between two different geographical areas and by the high level of accuracy, depth, and discernment.

The only negative point that might be mentioned is that Keller lumps Adventists together with what she calls "New Churches" (41-55, 244), i.e., the various Pentecostal and African-initiated Christian movements, which are so influential on the African continent today. Although there are structural parallels (e.g., a literal understanding of the Bible, strictness, intensity, and dedication), many of these movements differ from Adventists not only in their historical origin, but also in regard to the core of Keller's observation: the focus on intellectual activity. Keller believes that what she found "may be relevant for followers of other New Churches" as well (116), but I doubt that it will be such a central concern as in the case of Adventism.

Yet this one point where I would raise a concern does not in any way diminish the merit of the study as a whole. Most important, Keller's analysis demonstrates that further empathic investigation is needed in several fields and with different academic approaches: the beliefs, lives, and dilemmas of ordinary believers; the interaction of non-Western Christians with culture in concrete situations; the nature of the faith held by those who are labeled "fundamentalists" by outsiders; and especially the place of intellectual activity in living religion.

Scholars of religious studies, mission, or anthropology, as well as any reader interested in Christianity in Africa or in Seventh-day Adventism, will find this book extremely enlightening. One would wish that more in-depth studies of Christianity in particular contexts might become available.

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Land, Gary. *Historical Dictionary of the Seventh-day Adventists*. Lanham, MD: Scarecrow, 2005. 420 pp. Hardcover, \$80.00.

Gary Land is Professor and Chair of the Department of History and Political Science at Andrews University. *Historical Dictionary of the Seventh-day Adventists* is number 56 in a series of Historical Dictionaries of Religions, Philosophies, and Movements published by Scarecrow Press. The amount of material that is densely packed into this four-hundred-page book is impressive.

Land investigates not only the official Seventh-day Adventist Church, beginning about 1860, but also the Millerite movement from which it grew. The book begins with a six-page annotated chronology covering major events in the Seventh-day Adventist Church from 1818 to 2002, followed by a nine-page essay summarizing the highlights of Adventist history, which provides the overall framework of the dictionary.

Dictionary entries range from "Academy" to "Zimbabwe." The topics cover the great sweep of the Seventh-day Adventist movement: the worldwide scope of the church, persons important to the history and current life of the church, organizational features, world missions and evangelism, publishing and media, education, doctrinal development, creation science, healthful living, and controversy. Statistics, where given, are based on the 2003 edition of the *Yearbook of the Seventh-day Adventist Church*. Because the material presented in the *Dictionary* is too vast to comment on each of these sections in detail, this review will focus on a representative sampling.

Every nation in the world in which Adventists have now or once had a presence merits some sort of entry. For example, Morocco was entered by lay workers in 1925. By 1964, it boasted five churches with 165 members; then the Moslem government prohibited mission work. By 1993, only 12 members remained, meeting in private homes. The latest report indicates that no known Adventist presence remains. On the other hand, Brazil (entered in 1893) had, according to the

2003 *Yearbook*, 4,223 churches and more than one million members.

Other interesting facts that may be found in the *Dictionary* include, for example, the short biographical entries on every General Conference president from John Byington to Jan Paulsen. Organizational articles describe the structure of the church, as well as the church's General Conference session, held every five years with representation from every sector of the worldwide church. A separate entry is devoted to the 1888 General Conference session and the struggle over righteousness by faith. Another important issue related to the administration of the church that also merits an entry is the subject of ordination.

Given the Adventist focus on world mission, it is not surprising to see many missionaries included; for instance, Michael Czechowski, a former Catholic priest who worked to spread the Adventist message throughout Europe, beginning in 1864; John N. Andrews, the first official Seventh-day Adventist missionary; Ludwig Conradi, the influential and controversial German church leader; and Frank Westphal, missionary to South America. One can also find the story of the *Pitcairn* mission ship, which helped to greatly expand Adventist missions in the Pacific. As to missions at home, one can read about the Tract and Missionary Societies and Edson White's mission to Black America via the steamboat *Morning Star*.

The *Dictionary* also recognizes the work of women in building the church. A major article of five pages is devoted to women, describing the history of their involvement in the ministry of the church. Ellen White remains the leading woman of the church, but many others have served in areas of administration, pastoral and evangelistic ministry, authorship, and education.

Adventist media and publishing receive numerous entries. For instance, H. M. S. Richards Sr.'s ministry, the Voice of Prophecy, founded in 1929, is one of the oldest continuous radio broadcasts in existence. Tele-evangelists, such as George Vandeman, Mark Finley, Doug Batchelor, and Lonnie Melashenko, have helped to bring the Seventh-day Adventist message to television.

Christian education has been a vital component of Adventism for 130 years. For example, educator and scholar Siegfried Horn, following his release from a Dutch POW camp in the Dutch East Indies and a British camp in India after World War II, became a leading expert in biblical archaeology, helped to excavate archaeological sites in Jordan that remain significant centers of research, and founded the journal in which this review is published. Seventh-day Adventist higher educational centers are found throughout the world, including Sahmyook University in Korea (the largest Adventist school with 5,500 students), Avondale College in Australia, the University of Eastern Africa, Baraton in Kenya, Montemorelos University in Mexico, River Plate University in Argentina, and, of course, Andrews University and its predecessor, Battle Creek College.

The Adventist Church would not be what it is if it were not for its doctrinal teachings. A short article on fundamental beliefs traces the history of official statements. Most doctrines are assigned a special entry. Included are conditional immortality, the Great Controversy, the Investigative Judgment, righteousness by faith, the Sabbath, the Sanctuary doctrine, and the Second Advent, among others. These are not apologetic pieces attempting to prove the correctness of the doctrine, but rather historical overviews of their development.

With the Adventist belief in the literal story of creation in Genesis, the denomination has taken an interest in creation science. Included are articles on creationism and the Geoscience Research Institute and several on Adventist scientists, such as George McCready Price, Harold Clark, and Frank Marsh.

Since 1863, Adventists have seen healthful living to be part of their spiritual message. Included are general articles on health care and health reform. Key personalities are featured, especially John Harvey Kellogg, a rigorous advocate of the "Battle Creek Idea," in which good health and fitness is directly related to good diet and posture, exercise and fresh air, and proper rest. Kellogg's efforts raised the Battle Creek Sanitarium to a level of national prominence and served many elite clients, including United States President William Howard Taft, Henry Ford, Harvey Firestone, Thomas Edison, and aviator Amelia

Earhart. The *Dictionary* also outlines Kellogg's eventual separation from the church.

The denominational waters have not always run untroubled. From time to time, critics have arisen from within the church. Space is given (in addition to the Kellogg article), for example, to Dudley Canright, who came to believe, among other things, that the Seventh-day Adventist Church's emphasis on the Second Coming of Christ was misdirected; Albion Fox Ballenger and the much-later Desmond Ford, who disagreed with the church's understanding of the sanctuary and atonement; and Dale Ratzlaff, who currently challenges traditional Seventh-day Adventist doctrine. There are also pieces on the Hartland Institute of Health and Education and on Hope International, as well as the Holy Flesh Movement and the Davidian Seventh-day Adventists.

The reader will find, at the front of the *Dictionary*, two pages listing common acronyms and abbreviations used by the church, ranging from AAF (Association of Adventist Forums) to WWC (Walla Walla College) that are useful in interpreting Adventist bureaucratic jargon. For instance, would the average reader know that SSD stands for the Southern Asia-Pacific Division of the world church or that PARL is the General Conference Department of Public Affairs and Religious Liberty?

Following the main dictionary, the bibliography is a wonder in itself. Prior to the actual bibliography is a thirteen-page bibliographic essay describing, first, the most significant works in historical literature and, second, beliefs, practice, and polity. The 68-page bibliography is divided into these two areas with about 40 subdivisions under them. The bibliography itself makes the book a valuable reference tool.

In this review, I have tried to present a sampling of the *Dictionary's* contents, but have left scores of items unmentioned. Did Land omit any important items? Probably, but it is hard to say amid such an ocean of material what they were. Are there any errors in the book? Certainly, it would be almost humanly impossible for some not to slip in, given the vastness and variety of the material. I will provide a few examples.

On p. 325, Land writes that James White was president of the General Conference in the years 1865-1867, 1869-1871, and 1874-1890. But he also reports that White died in 1881, making him the only president in Adventist history to serve from the grave. White's last term was actually 1874-1880.

On p. 341, the text reads that, in 1993, George Knight celebrated the upcoming 100th anniversary of the "Great Disappointment" of 1844 by publishing *Millennial Fever*, that should be the 150th anniversary.

Finally, on p. 344, Land discusses an account of the radio evangelism pioneer, H. M. S. Edwards. I'm sure he meant Richards.

But this is picky and cannot begin to distract from a work of this magnitude. Land must have invested prodigious effort in producing such a product. Will most readers (or any) read this book as I did—from beginning to end? It is not likely. But anyone interested in Adventism, and especially Adventist history, will find it an indispensable reference work. I accord it a place on my bookshelf and turn to it often as a reference source. I believe other readers will do the same.

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Lawson, Steven J. *Job*. Nashville: Broadman & Holman, 2004. xv + 378 pp. Hardcover, \$19.99.

Job is Steven Lawson's third contribution to the Holman OT Commentary series. The field he enters is twice challenging—the book of Job is not easy reading; and there is a formidable amount of work already done by *Job* commentators, such as Robert Gordis (*The Book of God and Man: A Study of Job* [University of Chicago Press, 1966] and *The Book of Job: Commentary, New Translation and Special Studies* [Jewish Theological Seminary of America, 1978]); Elmer Smick (*Job*, Expositor's Bible Commentary [Zondervan, 1988]); Norman Habel (*Job*, Westminster Old Testament Library [Westminster, 1985]); and David J. A. Clines (*Job 1–20*, Word Bible Commentary [Word, 1989]). Commendably, Lawson's aim is not to compete with Gordis's notable theological insights, Habel's broadly scoped literary wisdom, or the sheer exhaustiveness of Clines's primary and secondary research. Instead,