THE MILLERITES
A Bibliography for Teachers

BY GARY LAND, Compiler

The following selected bibliography on the Millerite movement and related topics is intended to guide teachers to sources appropriate to their teaching level. The works marked "college" should also be useful to advanced junior and senior academy students and will provide background information and interpretations for their teachers.

Video
Episodes 3 and 4, each a half hour in length, deal with the Millerite movement and the early development of sabbatarian Adventism. Narrated by Allan Lindsay in a largely documentary style, the video combines old photographs and artifacts with on-location footage and an occasional re-enacted event. Upper elementary through college.

Literary
A novel, written in a romantic vein, which follows four principal characters—Justin and Bethene Fuller, Patience O’Herliha, and Dr. Reginald Abbot—from their introduction to Millerism in 1842 to a few months after the Great Disappointment. Although containing little historical or theological information, the book effectively dramatizes the varied ways that people reacted to William Miller’s teachings. It is a good read-aloud book for the upper elementary grades. Upper elementary and academy.

This prize-winning play portrays a Millerite family’s experience from the evening of October 21, 1844, to the morning of October 23. The attitudes toward Millerism expressed by family members range from Ma’s firm belief, to daughter Rachel’s wish that the Second Coming would not take place until
after her marriage, to son Tom's rejection of the whole concept of Christ's literal return. The play vividly presents the complexity and very human reactions to Miller's prediction. Academy and college.

Historical


Bardn believes that the Millerites reflected their surrounding culture. He examines natural calamities such as floods and socioeconomic factors like depressions as causes for the emergence of millennialism at this time. College.


Clark provides a series of descriptive essays on Millerism and other religious, social, and intellectual movements of the period. Although generally accurate and readable, the chapters sometimes lack focus and provide little interpretation. Academy and college.


This volume was the first scholarly work on the Millerites to be influenced by Nichol's The Midnight Cry. Pages 287-321 cover the Millerite movement, which Cross sees as both closely related to other religious movements of the region and theologically orthodox. He places the Millerites within a social, economic, and religious context. College.


Part One discusses the relationship of Millerite theology to "the Protestant hermeneutical tradition" and its development from an "interconfessional" to a separatist position. The remainder of the volume examines the movement of Seventh-day Adventist theology by 1874 toward a concept of worldwide mission. College.


Originally written as a Ph.D. dissertation in 1930, this study was the first to extensively examine the original Millerite sources, particularly the movement's papers. Dick describes Millerite organization, publishing activities, and evangelistic methods. He also analyzes the social make-up of the movement and gives some attention to post-Disappointment fanaticism. The editor's introduction traces the development of Millerite historiography. College.


This chapter updates Dick's 1930 doctoral dissertation. College.


Doan addresses the question of why the
Millerites, if they were so much like their surrounding culture, were so controversial. She argues that tension arose because the Millerites preached that God would intervene directly to bring history to an end rather than work progressively through society, as most Americans believed. College.


Froom is primarily concerned with demonstrating that the Millerite prophetic teachings were the culmination of a long tradition of historicist interpretation rather than being a strange deviation from orthodox Christianity. He provides a narrative of the Millerite movement but concentrates on describing its theology. Because of its idiosyncratic writing style, the volume is more appropriate for research and reference than reading. College.


Gale offers a popular account of the Millerite movement for a Seventh-day Adventist audience. Based upon secondary sources, his narrative should prove interesting to young people. The appendix provides a brief chronology of Miller’s life. Academy and college.


This collection of essays examines various aspects of 19th-century American society, including religion, social reform, and revivalism. Particularly interesting are David T. Arthurs’s examination of the development of Millerite sectarianism and Jonathan Butler’s analysis of 19th-century Seventh-day Adventist prophetic interpretation. The annotated bibliography of Millerite and other Adventist sources is a significant feature. College.


This popularly written narrative regards the Millerite movement as the ultimate expression of mid-19th century American optimism. The author gives the first time published account of the emergence of the various Adventist denominations in the wake of the Great Disappointment. College.


Chapter 1 describes the Millerite movement, while Chapter 2 discusses the early doctrinal development of Seventh-day Adventists. Each chapter includes a brief bibliography for further reading. Academy and college.


This collection of Millerite and early Sabbatarian Adventist documents, most reproduced in facsimile, extends from 1832 to 1850. Knight includes letters, articles, and extracts from tracts and books. Academy and college.


Synthesizing virtually all the scholarship on the Millerites, Knight offers a narrative of the Millerite movement and its aftermath for the general reader. He notes the growing radicalism of the movement in 1843-1844 and the “disentanglement” of Seventh-day Adventism from the fanaticism following the Great Disappointment. College.


This general history of 19th-century Seventh-day Adventism is lively and readable. Maxwell offers a clear exposition of Miller’s prophetic interpretation and the subsequent development of the sanctuary and investigative judgment beliefs that shows their relation-
of British and American millenarianism from 1800 to 1845. Sandeen emphasizes the similarity between Millerism and other millennial groups of the period. He argues that the failure of Miller’s prediction turned many Americans against millenarianism in general and the historicist interpretation in particular, which in turn prepared the way for dispensationalism. The volume is especially useful because of the broad context within which Sandeen views Millerism.

College.


The first four chapters provide a succinct account of American society in the 1830s and 1840s, the international nature of interest in the Second Advent during this period, the Millerite movement, and the aftermath of the Great Disappointment. Each chapter offers suggestions for further reading as well as notes to the text. Academy and college.


A compilation of Ellen White’s comments on William Miller, drawn from volume 4 of The Spirit of Prophecy, The Great Controversy, volume 1 of Spiritual Gifts, Life Sketches, and Early Writings. Organized to give a chronological account of the Millerite movement, the comments also frequently offer an autobiographical perspective. The final chapters describe the sabbatarian Adventist theological re-interpretation of the 1844 experience and their advent hope. Academy and college.

Theological


The current president of the General Conference presents brief discussions of Seventh-day Adventist belief regarding such issues as the investigative judgment, the Second Coming, the Sabbath, and the Spirit of Prophecy. Rather than arguing the theological and biblical basis for these beliefs, the author concentrates on their contemporary meaning and significance. Academy and college.


Largely interpreting Daniel 2 and 7-9, Goldstein presents in simple language the biblical basis for the doctrines of the sanctuary and investigative judgment. He consciously avoids using Ellen G. White’s writings. The final two chapters show the relevance of the doctrine to present-day believers. Academy and college.


Focusing on articles written in the Present Truth and The Advent Review and Sabbath Herald from 1849 to 1905, the author shows how the Seventh-day Adventist pioneers developed their doctrines from Scripture. Containing many excerpts from the writings of people such as J. N. Andrews, James White, and Uriah Smith, the volume also has an extensive bibliography of relevant articles from the Adventist periodicals of the period. College.


This informally written exposition of the doctrines of the sanctuary and the investigative judgment is somewhat similar to Goldstein’s 1844 Made Simple, but goes into more detail and includes more historical background. Unlike Goldstein, Maxwell uses Ellen G. White’s writings extensively. Academy and college.

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