developments, but these will only establish a beginning.

Teachers of denominational history will be grateful that the publishers produced this book. Adventist historians will find in it useful material of which they may not be aware. The general reader will discover that *Windows* whets his interest for more Adventist history. But how much more will there be and to what extent will it contribute to a growing scholarship? Schwarz's *John Harvey Kellogg, M.D.* did not include footnotes and *Windows,* according to the author, has space limitations which kept editorial comment to a minimum. These restrictions are understandable, for denominational publishing houses do not exist for the academic community alone. But I wonder if it would be possible for one publishing house, or perhaps all three American houses acting together, to put aside a sum of money each year to support the publication of works in Adventist history with full scholarly apparatus. Perhaps one such work could appear every three or five years. Major publishing houses such as Knopf and Harper & Row do this all the time, taking some of the profits from ephemeral best sellers to publish prestigious scholarly works of little commercial value. Such a program would encourage Adventist scholars to fulfill the promise that Dr. Vande Vere, among others, has so nobly begun.

William Miller

Review by Brian E. Strayer

The Urgent Voice: The Story of William Miller.
by Robert Gale
Review and Herald, 158 pp., $3.50.

William Miller was "God's man, with God's message, on God's schedule." This triple circumstance, states Gale, provides the foremost reason for his success as the main proponent of premillennialism in the Burned-over District from 1831 to 1849.

Gale, a history and English teacher in southern California, employs the techniques of the amateur narrative historian to achieve a fascinating and superbly readable biography of one of Adventism's "founding fathers." Through character-revealing vignettes, spliced with cryptic analysis, he makes Miller come alive as a real, rustic farmer-preacher.

From his opening narrative hook of young William reading by the glow of a pine knot, to the pitiful spectacle of the "grand old man of the Second Advent movement" straining to read through a telescopic lens, Gale portrays Miller as a man with an insatiable desire to know truth in all its facets. Wherever this search led, Miller followed—from disillusioning deism to patriotic army service, Baptist Christianity and, finally, to Advent premillennialism. Although largely self-educated, Miller's scholarly diligence in searching out Bible prophecies from 1816 to 1831 forged a chain of such compelling logic that upwards of 200,000 "Millerites" saw its truth and "came out of Babylon." By 1833, one convert stated that Miller was "a household word throughout the world." Possibly one out of 85 Americans were Millerite sympathizers, Gale believes.

With the effective aid of Joshua V. Himes, his public relations agent after 1839, Miller's ministry multiplied magnificently. While he preached in the large cities, Himes projected his message through pamphlets and Advent newspapers such as the *Signs of the Times* and *Advent Herald.* Soon Miller's voice became so urgent that he was charged with being a monomaniac! The doctor who examined him, however, soon became as convicted with the "Millerite bug" as Miller himself.

The facts concerning the Millerite zenith in 1843, followed by the shattering nadir of October 22, 1844, are familiar to most students of Adventist history. Gale adds touches of local color and human interest details to make a smooth-flowing, often gripping, narrative. Certainly, his literary style is one of the book's best features.

The Adventist scholar seeking new Millerite disclosures, however, will be disappointed. Because Gale depends solely on secondary sources—standard works such as *A Brief History of William Miller* (1915), James White's

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Sketches . . . of William Miller (1875), Francis D. Nichol's *Midnight Cry* (1944), Ellen G. White's *The Great Controversy* (1950), Arthur W. Spalding's *Origin and History of Seventh-day Adventists* (1961), and Jerome L. Clark's *1844* (1968)—he adds few insights not already contained in these works. While the Review and Herald blurb states that he engaged in "an extended study" of Miller's life, the historian will search in vain for any footnote citing Miller's letters, diaries, or other contemporary Advent sources. Gale seems content to derive his "raw data" second-hand, and, in the case of Clark (who employed no primary sources either), third-hand. Even Bliss, whom Gale admits was Miller's "friend and biographer," occupies not one footnote.

If he had conducted such intense primary research, Gale might better have explained such matters as how the term Millerite first came into use; that the term for Millerite "stickers," as he calls them, was "monitory wafers"; when and how James White became a personal friend of Miller; and when and under what circumstances James White coined the term "investigative judgment." It is also unfortunate that Gale makes no attempt to fit Millerism into the sociocultural context of its time. He never once refers to Whitney Cross' *The Burned-over District* (1950), nor Alice Tylor's *Freedom's Ferment* (1944), to mention only two significant books on the movements and reforms of Jacksonian America.

Yet, his chapter on 1844, "New Light," does offer fresh theological insights on why God permitted the disappointment of October 22. First, Gale suggests, He desired worldwide attention be focused on His Second Advent. Second, this message could not have gone forth as urgently had its adherents understood the true nature of the Investigative Judgment. Third, their message of the first and second angels was a testing point to separate God's people from the world. Last, the disappointment sent Adventists to their Bibles with fresh vigor, to double-check all their major doctrines and purify them of traditional interpretations. Perhaps most importantly, Gale concludes, "the disappointment of October 22, 1844, was the birth pang of the Seventh-day Adventist Church." In this respect, from Millerite despair arose the "blessed hope" of Adventism.

Church Doctrines

Review by Bruce Ronk

Into the Arena: Insight Essays on the Christian Life
Compiled by Chuck Scriven
Review and Herald, 157 pp., $3.75.

If doctrines make up one of those spiritual skeletons we hide in the closet, and view only with a sense of fear, suspicion and doubt; if doctrines are something we studied in school and then discarded as dull or even useless, then *Into the Arena* provides a helpful look at that old collection of bones. *Arena* may not succeed in getting the doctrines entirely out of the dark, but at least if it adds some light to our beliefs, we may not be so embarrassed or even frightened by them.

A devotee of *Insight* may read this volume with a disturbing sense of *dèjá vu,* but if the demand for newness is not overpowering, he may profit from a second experience with these articles, compiled from the first three and one-half years of *Insight.* The additional benefit will come from a concentration of thought not possible in the brief individual articles week by week. This is a book you can sit down with for a Sabbath afternoon. There are 25 essays by ten authors (none female, unfortunately) who, I believe, stimulate us to rethink some of our attitudes towards the conventions of Adventism. We become aware of a depth of commitment to God and society implicit in our doctrines, something rarely spelled out so clearly in traditional denominational literature.

One problem remains in these reprints: the articles are just as short as they first were. This brevity can be unsatisfying and perhaps even confusing. Scriven's article, "Knowing That God Is Our Maker," is barely two pages long. He raises a useful question about creationism and takes a remarkable posture in suggesting that no one has yet shown "conclusively . . . that the earth is roughly 6,000 years old." But after tell-

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