

Pictures
Removed

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

Keepers of the Flame: Adventist Heritage Series (Sydney, Australia: Adventist Media Centre, 1989, distributed in North America by Review and Herald Publ. Assn.).

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

Elaine Egbert, *Till Morning Breaks: A Story of the Millerite Movement and the Great Disappointment* (Boise, Idaho: Pacific Press Publ. Assn., 1993), 255 pp.

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.

Ken Greenman, “The Waiting,” *Spectrum* 12 (December 1981), pp. 26-39.

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

Picture
Removed

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

Michael Barkun, *Crucible of the Millennium: The Burned-Over District of New York in the 1840s* (Syracuse University Press, 1986), 194 pp.

Bardun 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.

Jerome L. Clark, *1844*, 3 vols. (Nashville: Southern Publ. Assn., 1968); vol. 1, 396 pp.; vol. 2, 368 pp.; vol 3, 240 pp.).

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.

Whitney R. Cross, *The Burned-Over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-*

1850 (Ithaca: Cornell University Press, 1950), 383 pp.

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.

P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids, Mich.: William B. Eerdmans Publ. Co., 1977), 348 pp.

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.

Everett N. Dick, *William Miller and the Advent Crisis, 1831-1844*, ed., with an introduction by Gary Land (Berrien Springs, Mich.: Andrews University Press, forthcoming

1994).

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.

Everett N. Dick, "The Millerite Movement, 1830-1845," in *Adventism in America: A History*, Gary Land, ed. (Grand Rapids, Mich.: William B. Eerdmans Publ. Co., 1986), pp. 1-35.

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

Ruth Alden Doan, *The Miller Heresy, Millennialism, and American Culture* (Philadelphia: Temple University Press, 1987), 286 pp.

Doan addresses the question of why the

Picture
Removed

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.

LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers: The Historical Development of Prophetic Interpretation*, vol. 4 (Washington, D.C.: Review and Herald Publ. Assn., 1954), 1295 pp.

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.

Robert Gale, *The Urgent Voice: The Story of William Miller* (Washington, D.C.: The Review and Herald Publ. Assn., 1975), 158 pp.

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.

Edwin Scott Gaustad, ed., *The Rise of Adventism: Religion and Society in Mid-Nineteenth Century America* (New York: Harper and Row Publishers, 1974), 329 pp.

This collection of essays examines various aspects of 19th-century American society, including religion, social reform, and revivalism. Particularly interesting are David T. Arthur'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.

Clyde E. Hewlet, *Midnight and Morning: An Account of the Adventist Awakening and the Founding of the Advent Christian Denomination, 1831-1860* (Charlotte, N.C.: Venture Books, 1983), 326 pp.

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

George R. Knight, *Anticipating the Advent: A Brief History of Seventh-day Adventists* (Boise, Idaho: Pacific Press Publ. Assn., 1992), 128 pp.

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.

George R. Knight, compiler and ed., *1844 and the Rise of Sabbatarian Adventism* (Hagerstown, Md.: Review and Herald Publ. Assn., 1994), 192 pp.

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.

George R. Knight, *Millennial Fever and the End of the World: A Survey of Millerite Adventism* (Boise, Idaho: Pacific Press Publ. Assn., 1993), 384 pp.

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.

C. Mervyn Maxwell, *Tell It to the World: The Story of Seventh-day Adventists*, rev. ed. (Mountain View, Calif.: Pacific Press Publ. Assn., 1976), 287 pp.

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-

Picture
Removed

ship to an understanding of Jesus. Academy and college.

Francis D. Nichol, *The Midnight Cry: A Defense of the Character and Conduct of William Miller and the Millerites, Who Mistakenly Believed That the Second Coming of Christ Would Take Place in the Year 1844* (Washington, D.C.: Review and Herald Publ. Assn., 1944), 576 pp., illustrations, appendices, bibliography, index.

This exhaustively researched and strongly written defense of the Millerites against charges of fanatical practices such as the wearing of ascension robes, increased insanity, and theological deviation has been very influential. The first two-thirds of the volume offers a narrative of the Millerite movement, while the remainder takes up the criticisms one by one. Academy and college.

Ronald L. Numbers and Jonathan M. Butler, *The Disappointed: Millerism and Millenarianism in the 19th Century* (Bloomington: University of Indiana Press, 1987; reprinted, Knoxville: The University of Tennessee Press, 1993), 249 pp.

This volume is composed largely of papers presented at a 1984 conference on Millerism addressing such subjects as "Joshua V. Himes and the Cause of Adventism," "Millerism and Madness," and the "The Abolitionist-Millerite Connection." Most of the authors argue that the Millerites shared much in common with their culture. College.

Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago: University of Chicago Press, 1970), 328 pp.

Chapters 1 and 2 discuss the development

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.

R. W. Schwarz, *Light Bearers to the Remnant: Denominational History Textbook for Seventh-day Adventist College Classes* (Mountain View: Pacific Press Publ. Assn., 1979), pp. 13-71.

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.

Ellen G. White, *William Miller: Herald of the Blessed Hope* (Hagerstown, Md.: Review and Herald Publ. Assn., 1994), 94 pp.

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 reinterpretation of the 1844 experience and their advent hope. Academy and college.

Theological

Robert F. Folkenberg, *We Still Believe* (Boise, Idaho: Pacific Press Publ. Assn., 1994), 125 pp.

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.

Clifford Goldstein, *1844 Made Simple* (Boise, Idaho: Pacific Press Publ. Assn., 1988), 96 pp.

Largely interpreting Daniel 2 and 7-9,

Picture
Removed

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.

Paul A. Gordon, *The Sanctuary, 1844, and the Pioneers* (Washington, D.C.: Review and Herald Publ. Assn., 1983), 157 pp.

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.

C. Mervyn Maxwell, *Magnificent Disappointment* (Boise, Idaho: Pacific Press Publ. Assn., 1994), 175 pp.

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. ☞

Dr. Gary Land is Chairman of the History Department at Andrews University, Berrien Springs, Michigan.