

worldview in areas outside Europe and North America. I know that there are other significant worldviews that are shared by major blocks of the world. Much of what is referred to as the “two-thirds world” have a shared view of the world and reality that is somewhat different from the typically Western view. The presence of Christianity in these areas of the world has resulted in the shaping of a worldview that should have a place in the history of the development of the concept. So, in that sense, I feel that there is a missing chapter in Naugle’s book.

David K. Naugle has nevertheless made a very useful and needed contribution to the realm of the history of ideas. His work is readable and at the same time academically stimulating. It is well researched and presents the leading voices in worldview thinking. It makes a most worthwhile addition to the library of both the serious student and the established scholar. It is written from the perspective of a high view of Scripture, and is bound to support the church in its enterprise.

Joel Musvosvi

Sepulveda, Ciro. *Ellen White: The Troubles and Triumphs of an American Prophet*. Huntsville, AL: Oakwood College Press, 2002. 272 pp.

Ciro Sepulveda is the chairman of the History department at Oakwood College. This book is an effort to bring back to life one of the characters in the history of Christianity in the United States. In its twenty-seven chapters, Sepulveda addresses several questions, such as, Who was this American prophet? What was she saying that captured so much attention? and Why was she easily forgotten? Her message inspired thousands and alienated many. Her ideas continue to influence people in all corners of the planet and estrange some, especially those who consider her as less than authentic. Sepulveda observes that, while Ellen White remains a powerful force behind one of the fastest growing religious movements of the twentieth-century, she continues to be mysterious and unknown to the public at large.

Sepulveda not only looks at the contributions of Ellen White and the challenges she encountered, but he places her in the social and historical context that influenced and shaped her life and legacy. He argues that “the traditions and values of New England set the backdrop for the life and times of Ellen White” (15). She was part of nineteenth-century society, which had negative attitudes towards women, attitudes shaped, in part, through the thinking of powerful personalities.

The author not only provides an interesting and insightful story but also reveals vignettes into the religious experiences of the common men and women who shaped the history of the United States. He achieves this through a multifaceted approach: relating captivating stories from Ellen White’s life; forthrightly chronicling the ups and downs of the organizations that consumed much of her time and energy; and outlining the historical nuances of the society in which she lived. One outstanding quality of the book is how it weaves the life of Ellen White

into the larger life and history of the United States. The end-product is an artistic fabric that provides the reader with an enlightened perspective into the life of an educator, religious leader, messenger of God, and change agent that positively impacted her world and even our world today.

Perhaps one of the most useful parts of the book is the bibliography (256-64), especially in terms of its categorizations: (1) works that deal with the life of Ellen White; (2) books on the history of the Seventh-day Adventist Church and its development during Ellen White's lifetime; (3) sources that deal with religious life in the United States in the nineteenth century; (4) books on the social and economic history of the United States; (5) secondary sources on the life and times of workers, mostly blue-collar workers, in the United States; (6) sources on the life of African-Americans in the United States in the nineteenth century; and (7) Ellen White's books and posthumous compilations.

Despite its contributions to studies on Ellen White, I have two observations:

1. Sepulveda seems to relate the now notorious attack on the Twin Towers in New York City on 11 September 2001 as having likely been predicted by Ellen White (7-8). Delbert Baker, President of Oakwood College, also seems to agree with this in his preface to the book. Such a view implies that Al Qaeda served as God's servants to punish the New York Port Authority, who owned the Twin Towers.

2. The author should have placed greater emphasis on special themes in Ellen White's writings. As a religious writer, the motif of salvation pervaded her works. It should have been given due focus. Failure to include this is no mere oversight.

In spite of the many typographical errors, this is an excellent book, which I recommend for students and teachers who wish to understand more of the story of a woman who came from obscurity to become an important figure in a Protestant church which, as a result of her prophetic guidance, has become one of the fastest growing churches in the world. The reader will be inspired and motivated by the way God operated in the life and work of Ellen White.

Caesar Wamalika

Stefanovic, Ranko. *Revelation of Jesus Christ: Commentary on the Book of Revelation*. Berrien Springs, MI: Andrews University Press, 2002. xvi + 654 pp.

Ranko Stefanovic is an alumnus of AIAS and presently serves as associate professor of NT at Andrews University's College of Arts and Sciences. Other than his published doctoral dissertation (Andrews University Press, 1996), this is his first major work, but one would not know it by the quality of the work. Stefanovic has provided the first comprehensive scholarly commentary on the book of Revelation published by a Seventh-day Adventist (SDA) scholar. There have been a variety of commentaries before his published by SDAs, but their foci were