

The anthology is divided into five sections: Origins and Founding, Doctrines and Theology, Ethics and Moral Theology, Uncertainties and Conflict, and The Challenge of Emerson and Transcendentalism. Within each section the selections are arranged for good reading sense rather than chronologically. Each selection is prefaced by a concise introduction that places it in its historical context. The editors opted to limit the number of selections, rather than to abbreviate them unduly. As a result, these documents have generally been only slightly abridged.

Included in the anthology are selections from such notable Unitarians as Charles Chauncey, Andrews Norton, William Ellery Channing, James Freeman Clarke, Jonathan Mayhew, and others. Some of the selections are well known, while others are less known. Also included is a short section on Unitarian hymns. All selections represent distinctly religious Unitarian thought rather than the movement's thought in general.

One of the most useful contributions of *An American Reformation* is Ahlstrom's forty-page introduction that defines Christian Unitarianism, discourses upon its intellectual background, places the movement in its American context, and expounds upon its historical development and doctrinal positions. The introduction is, in its own right, a well-informed and sophisticated contribution to the history of American Unitarianism and American intellectual history.

The editors have put all students of American religious development into their debt by providing in *An American Reformation* easy access to a body of seminal documents that generally have been rare and difficult to locate. Their anthology is an indispensable contribution to students of nineteenth-century American religious thought.

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GEORGE R. KNIGHT

Miller, Robert M. *Harry Emerson Fosdick: Preacher, Pastor, Prophet*. New York: Oxford University Press, 1985. xvi + 608 pp. \$34.50.

Harry Emerson Fosdick is a massive biography of a massive man. Living from 1874 to 1969, Fosdick was the most well-known interpreter of religion to the general American public for several generations. Through his many best-selling books, his national radio broadcasts, his pastoring and public speaking, his advocacy of a vast number of social causes, and his pioneering of pastoral counseling, he directly influenced the lives of millions. Beyond this, he indirectly influenced still others through his teaching of homiletics at Union Theological Seminary from 1908 through 1946. To many he is best known for his part in the fundamentalist-modernist controversy of the 1920s. His 1922 sermon, "Shall the Fun-

damentalists Win?," brought him to the very forefront of the battle in the two denominations most affected—the American Baptists and the Presbyterians.

Despite his stature (or perhaps because of it), there has been no major biography of Fosdick. Fosdick, however, did publish his autobiography, *The Living of These Days*, in 1956. Miller's book is the result of twelve years of extensive research. He seems to have left few stones unturned in his search for the real Fosdick. One can only regret the author's "dubious decision not to barnacle the narrative with citation footnotes" (p. x). That is probably the most disappointing aspect of the work, even if it is understandable due to its already corpulent stature. Despite that drawback, there is good internal evidence that Miller was meticulous in his use of a multitude of sources. He has provided a helpful "Essay on Sources" for those readers whose curiosity calls for further investigation.

The author has succeeded in maintaining critical historical standards, while at the same time providing a readable book that should appeal to a broad readership outside the pale of professional historians. Writing from the perspective of a general historian of twentieth-century America rather than a historian of religion, Miller has provided his readers with a significant cross-section of twentieth-century religious and social history. After all, Fosdick was not merely a churchman; he was a major figure in America in general. As Albert C. Outler has suggested: "The story of Fosdick's life [is] the biopsy of an epoch" (p. ix). As a result, *Harry Emerson Fosdick* should exert a fairly wide influence, in spite of its significant price tag.

Miller presents Fosdick in both his public and his private life. His admiration for his subject is obvious, but this has not hindered him from presenting Fosdick's faults and virtues in a fairly balanced manner. Miller paints Fosdick as a man of his times, and as a man who faced the frustration of his times as America was translated from Victorianism into modernity. Presenting Fosdick as a temperamental conservative who was a theological liberal, Miller seeks to unlock the frustrations that plagued Fosdick's generation. Thus he seeks to capture both the complexity of the man and his times. From this point of view, Miller's study is personally helpful to his readers, who are also in the midst of a transitional period.

Miller also presents Fosdick as a master of the art of public relations, a showman who knew how to manipulate the rapidly developing media. Fosdick's success, however, was not based upon such manipulation. The exploitative use of the media was a necessary element in his fame, but it was not sufficient to account for it. At the root of the man's popular appeal, suggests Miller, was Fosdick's almost uncanny ability to sense and speak to "what was troubling the minds and burdening the hearts of the citizens of the twentieth century" (p. 374). In other words, Fosdick was relevant to a nation in transition. His communicative success was effective

because he was deeply aware of his own frustrations and needs in this transitory period; and he was able to communicate to an audience who recognized in him a kindred spirit in a time of trouble.

One does not have to agree with Fosdick's theology in order to benefit from a study of his life. Miller's tome will undoubtedly be the standard work on Fosdick for years to come. It is well worth reading, not only for its intellectual content, but for a personal encounter with a struggling man and his transitional age. Fosdick's process of adjustment in both its positive and its negative aspects is still relevant in the 1980s.

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Rice, Richard. *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective*. Berrien Springs, MI: Andrews University Press, 1985. xx + 404 pp. \$25.95.

The *Reign of God*, by Richard Rice of Loma Linda University, is an introduction to Christian theology from a Seventh-day Adventist (SDA) perspective. It contains sixteen chapters, each with study helps and suggestions for further reading. Space limitations do not permit a thoroughgoing evaluation, so this review will limit itself to two items: a general overview, and some observations on one specific topic.

In the prolegomena, Rice discusses the task of Christian theology, and then he proceeds with his treatment of theology as a system. He begins with the doctrine of revelation (chap. 2), moves into the doctrine of God (chaps. 3 and 4), the doctrine of man (chaps. 5 and 6), the doctrine of Christ (chaps. 7 and 8), the doctrine of the church (chaps. 9-13), the doctrine of last things (chaps. 14 and 15), and climaxes with the doctrine of the sabbath (chap. 16).

Rice places soteriology within ecclesiology to guard against individualism. Personal salvation, therefore, is considered within the corporate context. His eschatology also focuses on social rather than individual rewards. His system ends with the sabbath because he believes it to be the "capstone" of Adventist theology, and potentially "its most valuable contribution to the larger Christian world" (p. 356). He finds a link between the sabbath and each major doctrine.

Rice has chosen "the reign of God," rather than the sabbath, as his central theme, however. For him, this theme holds together, opens up, and reveals the interrelatedness of each doctrine. Moreover, he traces this theme throughout in a way that enables the reader to see the wholeness in SDA fundamental beliefs, rather than merely viewing them as a list of unrelated entities (27 articles of faith, as set forth in current SDA official publica-