

It is Part II of the book, "The Biblical Disclosure of the Reality of Death," with which many will not agree. In his March 12, 1972 sermon, Stephen F. Olford, pastor of Calvary Baptist Church in New York, expressed the popular notion about death with these words: "Death is not the cessation of life, it is only a change of life." Thielicke maintains that such views are not biblical. Instead of being merely a change, death is life's diametrical opposite. If I place my hope in the biblical teaching about death and life I realize that "I am not immortal, but I await my own resurrection" (p. 198). Resurrection is not a fusion of an immortal soul with a mortal body, instead it will be a new creation *ex nihilo* on Judgment Day.

From where, then, does man receive immortality? Emphatically Thielicke states that it is not to be found with man and neither does it come from an immortal soul, since an immortal soul does not exist. Man does not need to look at himself for ultimate salvation; instead he looks to Christ. "I am under the protection of the Resurrected One" (p. 198).

*Death and Life* is a recent translation of a book written over a quarter of a century ago. Some attempt has been made to consult recent literature, but in general such references seem to be sporadic. Missing notably is any reference to a similar study by Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead?* It remains to be seen whether Thielicke's book will provoke the same hostility which Cullmann's small work provided, for it does not, that will be mainly because the readers will not fully realize the conclusions reached in this remarkable book.

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NIKOLAUS SATELMAJER

Trinterud, Leonard J., ed. *Elizabethan Puritanism*. New York: Oxford University Press, 1971. xv + 454 pp. \$11.50.

The latest volume in the Oxford *Library of Protestant Thought*, intended to illuminate Protestant faith, is *Elizabethan Puritanism*, edited by Leonard J. Trinterud, Professor of Church History at San Francisco Theological Seminary. Trinterud has edited sixteen documents and selected them with the objective in mind that they should mirror the historical steps and important aspects of early Puritan thought and activity. At the same time he has made available 16th-century documents which are rarely accessible.

A compendium of the writings of a certain theologian or a collection of documents illustrating a specific era or movement can do more harm than good if the reader uses the quotations from the compendium without sufficient knowledge of the theologian, or if a set of collected writings do not adequately illustrate the various aspects of the period under discussion. These negative facets of a collection of documents have been eliminated by the present editor's thorough knowledge of the subject, which has enabled him to select the documents with sufficient care and to preface each with the necessary information so that the reader can study each essay intelligently and accurately.

While Puritanism played a very important part in the development of the English heritage and shaped the society in England and America, it has been very difficult for historians and theologians to give a precise meaning to the word itself. It is especially in the light of the recent monumental work by Patrick Collinson (*The Elizabethan Movement*) that Trinterud's definition of Puritanism and selection of material to illustrate it must be seen. On many points, both general and specific, he is indebted to Collinson, while the terminology when defining Elizabethan Puritanism is his own. He divides Puritanism into three groups: (1) The Original, Anti-vestment Party; (2) The Passive Resistance Party; (3) the Presbyterian Party. These, too, form the three parts of the book and describe, at the same time, the threefold historically progressive aspects of a movement which is masterfully analyzed in the author's General Introduction.

John Foxe is given the place as one of the two representatives of the original anti-vestment groups. This could be misleading and should be qualified. While Foxe did not agree with the vestment, he was not a protagonist as many others were within this group. It should be remembered that Thomas Fuller (*The Church History*, IV, 327) describes two types of Puritans: ". . . some mild and moderate . . . others fierce and fiery." He classifies Foxe among the former. In Foxe's record of John Hooper he expresses his sympathy for Hooper's dislike of clerical gown; yet he closes the story by saying: ". . . no man in all the city was one hair better for that hot contention." Other examples could be given to the same effect. Foxe, who died in 1587, could, with all good reason, just as well have been a representative of the second group: The Passive Resistance Party. Foxe had taken part in the conflict between the Knoxians and Coxians in the English Church in Frankfurt and, while it is true that he expressed great sadness over the conflict and tried to mediate between the two parties, it is not correct that "he identified himself with neither" (p. 41), for he was one of the five men—Knox, Whittingham, Selby, Foxe and Cole—who drew up an order of worship after Calvin's Genevan liturgy. He also disapproved of the treatment of Knox and later left the city with the other Knoxians. (For the significance of Foxe and Puritanism, see the reviewer's book: *John Foxe and the Elizabethan Church*, University of California Press, 1972.)

Trinterud has rendered a valuable service to the study of Elizabethan Puritanism, and anyone who reads the selected documents within the setting in which they are placed will have an intelligent and unforgettable understanding of a most significant era which fashioned some of the most precious qualities of human life within the English-speaking nations. A fourth group ought to have been included in Trinterud's framework of Puritanism in order to make it complete, namely, the Separatist or Congregational Puritans. Space would not allow for this. We are grateful for the promise that the Oxford Press will deal with this phase of Puritanism in a separate volume and are eagerly looking forward to its publication.