

church members a sense of their corporate identity and mission, their fruitfulness in enabling Christian believers to relate successfully to other religious traditions, etc. On the basis of these criteria, Dulles shows slight partiality for the sacramental model and reserves most of his criticism for the institutional type, which, "by itself, tends to become rigid, doctrinaire, and conformist." Although the future forms of the Church lie beyond his power to foresee, the eminent Jesuit deems it safe to predict "that the analogues and paradigms discussed in this book will retain their significance for ecclesiology through many generations to come."

There is little with which to take issue in this volume with its fair and even-handed presentation of the issues. I am not convinced, however, that Dulles has accurately represented the views of some contemporary theologians on the problem of how the Church and the Kingdom of God relate to each other. I think, for instance, that Fr. Richard P. McBrien retains more of the element of divine initiative in the coming of the kingdom than Dulles seems willing to concede.

Granting the author's reluctance to provide us with a super model, I wish, however, that he would have devoted more space to a theological diagnosis of the current trends precipitating the apparent decline of the Catholic ecclesiological reform movement that followed in the aftermath of Vatican Council II. The reader would have benefited, for instance, from a coherent and sustained critique of *Mysterium Ecclesiae* of the summer of 1973, showing, as Dulles did in his *America* article of August of the same year, how this new Vatican statement reflects some of the least commendable elements of the old institutional ecclesiology.

Although it breaks little new ground, *Models of the Church* is excellent in categorizing and criticizing existing ecclesiological types. Its 275 footnotes and almost flawless typography—the reviewer noticed only one error, a mistaken usage of the French, on p. 182—enrich the value of this welcome addition to the survey literature in ecclesiology now available for seminary and college courses.

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RAOUL DEDEREN

Eberhardt, Walter. *Reformation und Gegenreformation*. Berlin: Gemeinschaft der Siebenten-Tags-Adventisten, 1973. 696 pp.

This book, in nineteen chapters of main text (pp. 7-366), gives a rather comprehensive overview of the Reformation period. The material is competently handled, and a fair amount of detailed information is provided. As might be expected, Luther and the German Reformation receive rather substantial treatment. Various other segments of the Reformation are amply treated as well, though the attention given to the Reformation in England seems to be a bit on the scant side. The Anabaptists, altogether too often neglected, deservedly receive more than the usual amount of attention that would be expected in a volume of this size. Even the fact that some among the Anabaptists observed the seventh-day Sabbath is duly noted, although the basic

work by Gerhard F. Hasel on this subject has apparently been overlooked (see his articles in *AUSS* 5 [1967]: 101-121; and 6 [1968]: 19-28).

There are some "extras" in connection with major reformers in the fact that Eberhardt deals with certain aspects of their work and theology which are not commonly noted in general histories. For example, Luther's study of the book of Daniel and his discussion of Sabbath and Sunday (and also Carlstadt's attitude toward the Sabbath) are treated.

Occasionally, one becomes puzzled at the organization of this volume. For the most part, the chapters seem coherent; but now and then, a better topical arrangement or chronological sequence (or both) could probably have been chosen. For instance, although Chap. 7 deals with the crisis in Luther's Reformation between 1522 and 1526 and Chap. 8 reaches down through the Anabaptist Münster episode and even deals with Menno Simons, Chap. 9 moves back to the development of the Lutheran Reformation from 1522 onward to 1555. It would seem that Luther's break with Erasmus, his marriage, and perhaps other items treated in this ninth chapter should really have been brought to attention earlier. One is more amazed, however, that in this same chapter, Zwingli's death in 1531 is treated after notice of the Nuremberg Concord of 1532 and the Schmalkald Articles of 1537 (see pp. 184-186). Especially puzzling is the following remark at the end of a section entitled "Die Entstehung der 'Schmalkaldener Artikel'" and dealing with events of 1537 and 1538: "Inmitten dieser Entwicklungen starb Zwingli einen tragischen Tod auf dem Schlachtfeld bei Kappel" (p. 186). The author does, of course, place the death of Zwingli correctly in the year 1531.

Despite such chronological and other minor difficulties, this volume affords an excellent introduction to the history of the Reformation era. The problems are truly minimal when compared with the very real value furnished. In addition to the comprehensive treatment given in the main text, an extensive section of notes (pp. 367-638) provides a further massive wealth of material. Selected to a great degree from authoritative source collections and recognized scholars in the field, these notes are virtually a source book in themselves.

A glossary of terms is included in the volume (pp. 639-643), followed by a list of abbreviations (pp. 644-645). There is also a helpful chronology of main events (pp. 646-658), covering the period from Wyclif's death in 1384 to the year 1794; and this is followed by an index of personal names and subjects (pp. 659-670) and a fairly comprehensive bibliography (pp. 671-685). The concluding items are the Table of Contents (pp. 687-695) and the imprint information (on the final, unnumbered page).

For those who read German, this book is highly recommended.

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KENNETH A. STRAND

Fridrichsen, Anton. *The Problem of Miracle in Primitive Christianity*. Translated by Roy A. Harrisville and John S. Hanson. Minneapolis, Minn.: Augsburg, 1972. 174 pp. \$5.95.

This is a long overdue translation of the French original published in 1925. Fridrichsen was Professor of NT at Uppsala and the revered mentor of many leading NT scholars of today.