

Dunton, Hugh, Daniel Heinz, Dennis Porter, and Ronald Strasdowsky, eds. *Heirs of the Reformation: The Story of Seventh-day Adventists in Europe*. Grantham, ENG: Stanborough Press, 1997. 274 pp. Paperback, \$20.00.

The title of this book, embossed in silver on an attractive cover, could perhaps give prospective readers the impression that this is a study analyzing ways in which Adventists are indebted to and faithful guardians of the heritage of the Protestant Reformation. However, apart from a brief and insightful introductory chapter by Daniel Heinz which identifies continuity with some of the fundamental positions of both the magisterial and radical reformations, this is not the purpose and thrust of this book. As the subtitle more nearly indicates, this is a country-by-country account of the establishment and growth of the Adventist Church in the nations of Europe.

It is composed of some thirty brief chapters, arranged alphabetically by country beginning with Albania and ending with the Ukraine. Each unit is treated as a more or less distinct entity without any serious attempt to describe or trace broader relationships or constraints and facilitating factors. The chapters are written, for the greater part, by local authors who are well acquainted with the history of the church in their area. Account is fairly consistently taken of founders, notable leaders and events, periods of both stress and growth, and development of major institutions. In most cases statistics are given, and in many there are graphs of membership from early times to the present which facilitate rough visual correlation between cataclysmic national events and church growth and membership. Almost all have brief bibliographies; and the listings of some local sources not readily available in the U.S.A. could be helpful to the historian wishing to conduct further research.

Considerable interest is added to the recurring litany of beginnings and developments by brief narrative additions to about half of the chapters describing notable leaders and events and/or experiences of divine guidance and protection during times of disturbance and stress.

The book is brought to conclusion by a chapter on "The Impact of European Adventists on World Mission." Added to this is an appendix of some twenty-three pages containing a comprehensive list of missionaries from Europe, from the beginnings to the present, giving both countries of origin and of service. A perusal of these pages by one who had a nodding acquaintance with the history of Adventist missions and some sense of name recognition generates a sense of admiration and wonder at the very great contribution Adventists in Europe have made to the development of the world church.

Heirs constitutes a useful and convenient research tool. Most of the chapters contain information which complements the "Country Entries" in the *Seventh-day Adventist Encyclopedia* as regards both historical detail and bibliography. However, it will probably make a greater contribution at the popular level. It reads well (this is doubtless a tribute to the editors) and gives one a feeling for the local experience and ethos of the church even as it portrays the wider kaleidoscopic picture of Adventism in Europe. It should effectively serve to acquaint the younger generation of church members with their own Adventist heritage even as it places it in a wider context. The accounts of great leaders and

spiritual guides of the past, brief as they are, and of the presence of Adventist missionaries from Europe around the world should serve to both inform and inspire.

Heirs is thus recommended for the general reader as well as the scholar. It should be in all academy and college libraries and would constitute an interesting supplement to courses in denominational history.

Andrews University

RUSSELL L. STAPLES

Fackre, Gabriel, and Michael Root. *Affirmations and Admonitions: Lutheran Decisions and Dialogue with Reformed, Episcopal, and Roman Catholic Churches*. Grand Rapids: Eerdmans, 1998. xi + 124 pp. Paperback, \$16.00.

The six essays found in this book were presented at the 1997 Hein-Fry Lectures in eight seminaries of the Evangelical Lutheran Church in America (ELCA). In these lectures Gabriel Fackre, Abbot Professor of Christian Theology Emeritus at Andover Newton Theological School in Massachusetts, and Michael Root, Professor of Systematic Theology at Trinity Lutheran Seminary in Ohio, discuss three ecumenical proposals that were to be voted on at the ELCA Assembly in the summer of 1997: the Lutheran-Reformed Formula of Agreement, the Episcopal-Lutheran Concordat, and the Lutheran-Roman Catholic Joint Declaration on the Doctrine of Justification. The first of these proposals represents years of discussion aimed at establishing full communion between the ELCA and three Reformed churches: the Presbyterian Church in the USA, the Reformed Church in America and the United Church of Christ. The second proposal also sought to establish full communion between the ELCA and the Episcopal Church. The third document was a first step in a worldwide process between the Lutheran World Federation and the Roman Catholic Church to test whether a consensus has been reached on a doctrine that has divided the churches of Western Christianity. The first and third proposals were accepted by the 1997 ELCA Assembly, while the second was rejected by a narrow margin of six votes less than the two-thirds majority needed. (Note: In August 1999, the ELCA Assembly voted to accept a revised version of the Episcopal-Lutheran Concordat. At the same assembly full communion with the Moravian Church was also accepted.)

Fackre's two first lectures focus on what Lutherans have to contribute to other churches (chap. 1) and what Lutherans might learn from others (chap. 2). He understands ecumenical dialogues to mean that each church not only teaches something to its dialogue partners (affirmations) but can at the same time be taught something (admonitions). As an outsider from the United Church of Christ, he believes Lutheranism's understanding of justification by grace through faith contributes two important theological concepts to other denominations: that God condescends to be in solidarity with humanity, as understood in the real presence of Christ in the Lord's Supper, and that redeemed humanity is still sinful (*simul iustus et peccator*) and inhabits a sinful world, hence is in constant need of justifying grace. On the other hand, Lutherans hear from others that justification by faith must be heard in the context of the sovereignty of God over us and that the effect of the justifying grace of God imparted to us operates to produce growth in the Christian life.

In the third chapter, Fackre addresses the perennial ecumenical issue: how can