

THE SPRINGFIELDER

Vol. XXVIII

Autumn, 1964

No. 3

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

EDITORIAL COMMITTEE

ERICH H. HEINTZEN, *Editor*

RICHARD P. JUNGKUNTZ, *Book Review Editor*

EUGENE F. KLUG, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

PRESIDENT J. A. O. PREUS, *ex officio*

Contents

Page

THE CONFESSION OF FAITH

According to the New Testament

Hermann Sasse, North Adelaide, Australia. 1

THE REFORMATION AND THEOLOGICAL EDUCATION AT WITTENBERG

Ernest G. Schwiebert, Ellicott City, Maryland 9

ANNOUNCEMENT: Bible Lands Seminar. 44

BOOK REVIEWS 46

BOOK NOTES 65

BOOKS RECEIVED 66

Indexed in INDEX TO RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Speer Library, Princeton Theological Seminary, Princeton, New Jersey.

Clergy changes of address reported to Concordia Publishing House, St. Louis, Missouri, will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois.

Business correspondence should be addressed to Arleigh Lutz, Concordia Theological Seminary, Springfield, Illinois.

Book Reviews

THE REFORMATION—MATERIAL OR SPIRITUAL? Edited with an introduction by Lewis W. Spitz. D. C. Heath and Company, Boston, 1962. Paper. 104 pages. \$1.50.

Dr. Lewis W. Spitz, the noted Renaissance and Reformation scholar of Stanford University (*The Religious Renaissance of the German Humanists*, Harvard University Press, 1963), reminds the reader of this well-chosen collection of thought-provoking essays by leading Reformation authorities, that the serious student keeps meeting himself in history. On a wide space-time screen he perceives the problems which he himself must confront in different forms and shapes. In this light the problem of the spiritual or material nature of the Reformation acquires an existential dimension, making the work at hand relevant far beyond the inner circle of the initiated Reformation scholars.

The myth that history is dull has been perpetuated primarily by dull history books. Dr. Spitz's problem-centered approach to the nature of Reformation history, published in the series of *Problems in European Civilization* under the general editorship of Ralph W. Greenlaw, helps to discredit this myth. The carefully chosen essays by Roland H. Bainton, Wilhelm Dilthey, Ernst Troeltsch, Hajo Holborn, Henry Charles Lea, Joseph Lortz, Gerhard Ritter, Martin Luther, and Erik H. Erikson provoke thought and invite discussion. Perhaps Lord Acton was right after all when he advised the historians to concentrate on problems instead of periods.

Dr. Spitz has so arranged the material that the reader is permitted to listen in to the Dilthey-Troeltsch debate as to whether or not the Reformation was the religious expression of the Renaissance. P. C. Gordon and Hajo Holborn are given the opportunity to make their case and draw radically different conclusions in evaluating the significance of the economic factors in Reformation history. Henry C. Lea's essay, representing a familiar line of thought, stresses the decisive role of the political and social factors in the German Reformation. Joseph Lortz of Mainz and Gerhard Ritter of Freiburg, however, delve deeply into the religious climate that surrounded the event which shook Christendom to the core. It is both interesting and significant to note the degree of agreement that a Roman Catholic and a Protestant scholar can muster in a traditionally troublesome area of study. Dr. Lortz's efforts in the direction of responsible historical study deserve special praise. In the reviewer's opinion his article is the highlight of this collection of essays, which as a whole is marked by general excellence. His in-depth study of the theological surroundings and Christian piety of the Reformation coupled with a delicate touch in dealing with issues that lie on the border of confessional interests is admirable indeed. Martin Luther's account of his own theological development, taken from the Reformer's Preface to the Complete Edition of his Latin writings (1545), sets the scene for Erik H. Erikson's and Roland H. Bainton's evaluations of the role of psychology and psychiatry in Luther studies. Dr. Erikson's psychological *postmortem* on Luther and his identity crisis is most inter-

esting, even if not altogether convincing. Bainton's essay, "Luther's Struggles For Faith," concludes the set of essays and convinces the reader that one does not need to be a Lutheran to understand Luther.

Dr. Spitz's "Suggestions for Additional Reading," appended to the essays is far more than the run of the mill bibliographical afterthought. The carefully annotated and selective list of suggestions is particularly useful since it calls attention to the available historiographical tools. Here and there an excellent but not generally well known periodical article is unearthed from a non-theological journal. A case in point is Preserved Smith's important essay, "Luther's Early Development in the Light of Psychoanalysis," published in the *American Journal of Psychology*, 1913.

One has come to expect work of high quality from Dr. Spitz. His editorial work on *The Reformation—Material or Spiritual?* strengthens the Lewis Spitz tradition of excellence. The reviewer wishes to join the author in the hope that "Probing into the material and spiritual aspects of the Reformation movement in an era so portentous for our own will improve the student's understanding and judgment both of history and of his own world" (page xi).

Heino O. Kadak

DEATH AND REBIRTH OF THE PARISH. Martin E. Marty, editor. Concordia Publishing House, St. Louis. 1964. 163 pages. Cloth. \$3.00.

This is a nervous book, fathered by Marty, the Chicago University professor, and nursed by three young pastors, Paul R. Biegner, Roy Blumhorst, and Kenneth R. Young. The latter three men assess the church in town and country, in the suburbs, and in the city, respectively, with Marty writing the lead chapter.

It's enough to make any man nervous when Marty prophetically announces: "the parish is sick unto death . . . the parish as we have inherited it is not doing the task and cannot do the task to which Christ has committed His church in the world" (p. 4). Obsolete forms must die; new forms must be born.

These are the symptoms of death: 1. Our current parish system is mislocated in the population of the world. Seventy percent of the world's people live in areas where only nine percent of the Christians live. 2. The church is ineffective in decisive areas of life: public morality, public issues, and philosophies of life. 3. Parishes are often centers of dead tradition. 4. Most churches work comfortably among the middle class, but are inert among the up-and-outs and the down-and-outs. "More than half of all Lutherans have *never* invited anyone to church and just over one-fourth have succeeded when they invited someone" (p. 26).

These are the forms which will have to emerge: 1. If provincialism must die, an awareness of the opportunities connected with social change must take its place. Villages are shriveling in town and country; twenty million have moved to the suburbs in the last fifteen years; the city is the melting pot of various ethnic groups. The face of the church must change in the wake of social change. 2. A sense of interdependence: Town and country must coordinate efforts to prevent over-churching and

waste of manpower. Churches that have fled to the suburbs ought to supply the funds to aid the impoverished downtown church. Churches in the inner city will have to combine efforts to provide necessary social service programs. 3. Simplicity and economy: Our activism is often a far cry from the simplicity of the program of activity in the early church. Young thinks that the days of "propertyolotry" will have to end and congregational budgets must be oriented to take care of needs beyond the parish. 4. Ministry to the center of people's lives: Blumhorst laments the clubbism of the suburban church. Too often church organizations are content with entertaining people and occupying them with trivial tasks, instead of equipping them for their witness to one another and to the world. 5. The training of an elite corps of kingdom workers within the congregation: Borrowing the idea from the lay academies of Europe, Blumhorst recommends that small groups meet in homes of the membership twice a month for Bible study and shared prayer. Cell groups of this kind can serve as centers of Christian nurture and of evangelism.

Whether your church is located in town and country, the suburbs, or the city, you will be challenged by this nervous book to examine your program and perhaps to modify it.

Henry J. Eggold

THE WAY OF THE CROSS. By William Manson. John Knox Press, Richmond, 1964. 91 pages. Chime Paperback. \$1.00.

Here are five Holy Week addresses on the form and structure of the Christian life, delivered by the Biblical interpreter, William Manson, in St. Giles Cathedral, Edinburgh, in 1957.

In this Biblical and evangelical series of quiet meditations, Manson views "the 'Way' of the cross (*Via Crucis*) springing from the 'Word' of the cross (*Theologia Crucis*)" p. 24.

A few snatches reflect Manson's spirit: "Between the two, between life in nature and life according to grace, there stands the Cross" p. 62. "Jesus was dying there, not for Himself, but in the place of sinners" p. 39. "In the New Testament, it is not the righteous man and immoral society that confront each other in Jesus, but the love of God and the sin of the world" p. 80. "Life to which a Christian is called is not an expansion of the life he had lived in the past. It is a *contradiction* of that former life" (p. 59). "Negating the self means, in effect, letting the Christ replace our own Ego as the actuating principle of life in us, so that our life shall become His life in us . . ." p. 61.

The grace of God, the sacrificial love of Jesus, and the call to discipleship shine brighter after one has read these addresses.

Henry J. Eggold

STUDIES IN GENESIS ONE. By Edward J. Young. Presbyterian and Reformed Publishing Co., Philadelphia, Pa. 105 pages. Paper. \$1.50.

This is one of the most recent volumes in *An International Library of Philosophy and Theology, Biblical and Theological Studies*. The monograph is composed of three chapters, which are reproductions of materials

as they appeared in the *Westminster Theological Journal*, between 1958 and 1963.

Young's study of Genesis One is based on the assumption "that this chapter is a revelation from God, and that it tells about the origin of all things. It is not regarded as the mature reflection of the Israelites, nor as an account devised by the faith and thought of Israel of old" (Foreword). In the first chapter Young discusses the relationship of the first verse of Genesis One to verses two and three; in the second chapter the interpretation of verse two is considered; and in the third chapter he deals with the account of creation in terms of the six days.

The views presented in these chapters run counter to most of what is currently appearing in print by both Protestant and Roman Catholic writers. It is the author's conviction that much that is being written on Genesis is based on "a view of the Bible which is not that of the Bible as it stands." Many of the author's interpretations will be completely unacceptable by those who have espoused theistic evolution. His opposition to theistic evolution is not to be understood as opposition to the teachings of true science. He does not wish to be regarded as a foe of science. In his Foreword Young says: "In so doing I wish to make plain that I am no foe of science, but I believe that the facts of the created universe, when rightly interpreted, will prove to be in harmony with the revelation which God has given in the first chapter of Genesis."

On pages 103-105, the last pages of the monograph, the reader will find a summary set forth in eleven points which Young considers crucial for the interpretation of Genesis One. In opposition to many Old Testament scholars, he believes that Genesis One is "neither myth, saga or poetry, but straightforward history." The first chapter of the Judaeo-Christian Bible is the product of divine revelation and therefore gives an accurate account of what happened at creation.

The six days are to be understood in a chronological sense, with one day following the other. The length of the six days is not indicated. Young asserts that the first three days were not solar days, because the sun, moon and stars had not been created before the fourth day. The word *yom*, "day," is used in different senses in Genesis One. While the beginning of the first day is not indicated in Genesis One, he believes that Exodus 20:9-11 would seem to show that the absolute beginning is referred to in Genesis 1:1. While the creation account is told in terms of fiat and fulfillment, this does not exclude all process. The purpose of presenting the "how" of creation in terms of six days was to reveal how God step by step changed the unformed and uninhabited earth of verse two into the well ordered world of verse thirty-one.

This reviewer finds himself in disagreement with this excellent study on only one major issue. He believes that the days of the creation week were normal solar days, and not days of undetermined length.

Raymond F. Surburg

CHRIST AND TIME. Revised Edition. By Oscar Cullmann. Translated by Floyd V. Filson. The Westminster Press, Philadelphia, 1964. 253 pages. Cloth. \$5.50.

The present English version represents the third (1962) revised edition of Cullmann's great study, which appeared in its first German edition almost two decades ago (1946). Apart from the fact that a re-publication at this time bears witness to the notable significance and continuing influence of this seminal study of the primitive Christian conception of time and history, the chief element of interest lies in the completely new introductory chapter that Cullmann has written for this edition.

Here he examines, quite without rancor or passion, the criticisms to which his book has been subjected over the years. Some of these criticisms arose simply from misunderstandings of what he was saying, and these he briefly and clearly corrects, e.g., the mistaken notion that the concept of linear time was essential to his presentation, instead of simply a foil, an unessential but useful frame of reference for the presentation of what he really regards as the essential element of the kerygma, namely, the tension between the 'already' and the 'not yet.'

Chiefly, however, he is concerned to deal with the criticisms of Rudolf Bultmann, who among all his critics understood him most accurately. Though he shares with the latter the use of form-criticism as a tool in seeking to determine the kernel of the New Testament message, he resolutely insists that Bultmann is wrong in holding that the kerygma inevitably requires demythologization and existential exegesis. On the contrary, Cullmann contends, it is the redemptive history itself with its eschatological tension so foreign and uncongenial to the modern mind that constitutes the heart of kerygma. For him there is no way of escaping the theological necessity of historical information regarding Jesus. Not first in Paul and John, but already and primarily in Jesus Himself, in His teaching and in His Messianic self-consciousness, is the real kernel of the kerygma to be found.

Perhaps now even more than in its earlier appearances will this book repay its careful reader, as the issues are more clearly seen and the lines of debate more clearly drawn.

Richard Jungkuntz

MANUAL ON MANAGEMENT FOR CHRISTIAN WORKERS. By George L. Ford. Zondervan Publishing House, Grand Rapids, Michigan, 1964. 152 pages. Cloth. \$2.95.

This book, written from a Christian point of view, is refreshing. It places all administration in the church under Christ and within the mission of the church. The author rightly feels that the attitude of the administrator is at least as important as the principles of administration. He does not, however, belittle administration. He maintains that Christ and Moses considered administration an integral part of the ministry rather than an unnecessary evil.

The following quotes might illustrate the flavor of the book:

The best balance of self-confidence and humility will be found in discovering the will of God for your own life . . . It is not so much the magnitude of a job as the certainty of the calling that is important (p. 57).
I would not always be right, but if I did not make deci-

sions on the basis of what I thought was right, I could not live with myself (p. 12).

Unless the executive can call upon the services of people who know more than he does about specific areas of work he will do a very poor job (p. 34).

On over-familiarity and "first-name" calling he writes:

The professionals in management work call it 'status stripping' and suggest that it is probably just as bad as too much concern for status (p. 146).

In behalf of training others, he states:

It is organizationally bad not to have enough depth on the bench so there is another team that can be called in when the going gets tough or when the star player is out of the game (p. 150).

A few of the chapter headings will indicate the scope of the book:

The Ministry of Management
Cutting the Job Down to Size
Getting the Most out of People
Delegate Authority, But Don't Pass the Buck
The Care and Feeding of Boards and Committees
Increase Your Usefulness, But Reduce Your Indispensability

While the book is worthwhile reading for any minister, executive secretaries will feel a special kinship in many of the illustrations and examples cited by the author who himself spent ten years as Executive Director of the National Association of Evangelicals.

Arthur E. Graf

THE MAKING OF MINISTERS. Keith R. Bridston and Dwight D. Culver, Eds. Essays on Clergy Training. Augsburg Publishing House, Minneapolis, 1964. 275 pages.

For theological faculties and students, this book constitutes an event. According to the editors, "this volume is presented to pastors, teachers, students, educators, administrators, laymen—to read, mark, learn, and inwardly digest—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" p. xx.

The volume is an outgrowth of the Lilly Endowment Study of Pre-Seminary Education, though it is not the report to the Lilly Endowment Foundation, but rather a plain-spoken report to the Church in general and to theological faculties in particular with respect to the training of ministers. The editors, Keith R. Bridston and Dwight D. Culver, were respectively the Director and Associate Director of the Lilly Endowment Study of Pre-Seminary Education. Both are Lutheran clergymen. The book contains fourteen essays, an introductory essay entitled *The Theological Enterprise*, by Paul L. Holmer, then four essays on (I) College Preparation, (II) Seminary Education, (III) Church Edification, and a concluding warning that *Everything Has a Theological Angle*, by Arnold S. Nash. The contributors are for the most part either theological professors or college teachers of religion. However, there is an essay by Martin E. Marty, Associate Editor of *The Christian Century*, one by Charles L. Taylor, Executive Director of A.A.T.S., and one by a parish pastor, the Reverend C. Umhau Wolf.

It is evident that various theological viewpoints, both conservative and liberal, are represented among the contributors. All of them have a view of the Church, and of what the ministry ought to be, though it is evident that the theology of the contributors varies with respect to church and ministry.

One writer asks the question whether it is possible to train ministers who ought to have a "call" for this heavenly calling, and whether a theological education may not eventuate in an educated theologian who has lost his sense of mission. One of the writers describes the making of a minister and the work of a minister as follows: The minister must have objective knowledge of the Gospel as it is (A) presented in Scripture; (B) formulated in the creeds; (C) expanded and explained in systematic theology. He says that in the second place the theological student must learn to communicate the Gospel in the Church so that it produces not merely intellectual knowledge, but Christian attitudes, and changed lives. But, says he, "The Gospel itself is not found in the language of scholarship about Jesus; it is found in the passion-ridden words of the apostles and the cradle which is the Scripture," p. 17. He criticizes the education in Protestant seminaries as being "better calculated to make a man an expert on religious materials. Those means are only slightly related both to the character formation which is the desideratum of the Christian enterprise and to the Gospel which gives reason to the Church, sermon, and the Christian life," p. 21. He warns that a lot of potential ministers simply cannot survive a theological education. He says that the challenge to the student is, "to bring faith to theological learning, and to make all learning serve the Christian faith," p. 25. This particular writer contradicts a number of the other contributors to this book who hold out for three years of seminary education beyond the B.A. degree by insisting that we must explore the feasibility of shortening the course of ministerial study. He says that a minister is not a scholar but a preacher and witness to God in Christ and ought not to be intimidated by such alien standards as are often set in modern ministerial education. He argues for a strong internship program. This, in his estimation, should be at least two years in length and stress not more academic theology, but more churchly theology, addressed to the conditions of unbelief and human sin.

In contrast to the writer quoted above, a number of other writers stress the importance of a liberal arts education as the foundation for scholarship in religion. However, generally they do not feel that the study of religion should be postponed until the liberal arts degree has been earned, but that there should be considerable study of religion in connection with the liberal arts curriculum. A number of writers plead for a college major in religion in liberal arts school. However, Martin E. Marty argues rather for a strong liberal arts training to be acquired first, and anything that might be called theological to be deferred until the student has learned to know humanity better through liberal arts study. With respect to including anything that smacks of theology in the liberal arts curriculum, he says: "Premature theological tantalization ordinarily leads to superficiality, and—if my seminary professor friends are correct—unteachability when the prodigy reaches the sem-

inary," p. 143. He adds: "Premature ripeness is fatal. It produces a narcissism, a dilettantism, or a fascination with religion at the expense of theological hard work," p. 143. "A liberal arts college is not complete without making provisions for the study of aspects of religion; it is over-complete if it pretends to be a seminary," p. 145.

C. Umhau Wolf speaks of seminary professors who have no parish experience, yet train seminary students in practical theology. He finds that the result is that the parish pastor is mixed up about his role. He does not know whether he is to be a soul winner and soul keeper, or first of all a social worker. He finds that many students enter seminary with a sense of mission and graduate with only a degree. He suggests that members of the practical departments in our seminaries should spend half a year to a year every five years in a parish, to get the feel of the church again.

Gibson Winter, in an essay on theological schools, has particularly challenging things to say to seminary faculties. He says that many students come to the seminaries as seekers after truth. But he continues: "Unfortunately the theological schools feel obliged to make professionals out of these seekers, clothing them with special language and odd manners which will prevent them from communicating with anyone about their deepest concerns," p. 164. He takes a dim view of theological education today: "In most theological schools practical training is still on a professional basis so that men are taught to preach, hold babies, administer property, and counsel the disturbed," p. 168. He contends that this is practical training for an institutional framework which no longer exists. He believes that any serious consideration leads to the admission that theological seminaries may have served their time and be ready for the ash heap of history but he says that one cannot really make such a judgment until the theological schools have had opportunity to confront the tasks of our time. However, he finds that research indicates that most theological professors are unconcerned with what is actually happening in the church and in the world. He says that if this proves to be true, then the theological schools are actually on the way to becoming museums, p. 159. The most serious difficulties, he believes, lie within the theological faculties, for they are out of touch with the spiritual emptiness which marks all religious institutions today, and they seek protection from the struggles which seem to interrupt their theological work. Perhaps every theological professor should pause here and ask with the disciples, "Lord, is it I?"

Excellent essays in the book which are alone worth the price of the book, and are eminently worthy of careful study by theological faculties, are the essays by Ernest C. Colwell entitled, *Integration of Pre-Seminary and Seminary Curricula*, and by Charles L. Taylor, *The Scholarly Equipment of the Pastor*.

Perhaps none of the essays in this book can serve entirely to help a seminary faculty chart the course of theological education at its particular seminary, but a careful study of all the essays in this book should give any theological professor and theological faculty a jolt which will cause them to consider their calling and to subject their work to searching criticism. The book is herewith recommended to theological professors,

pastors, teachers, students, administrators and laymen, "to read, mark, learn, and inwardly digest."

Fred Kramer

THE BIBLICAL ARCHAEOLOGIST READER. VOLUME II. Edited by Edward F. Campbell, Jr., and David Noel Freedman. Anchor Book. Doubleday & Company, Garden City, New York, 1964. 420 pages. Paper. \$1.95.

In 1961 Doubleday Anchor Books published *The Biblical Archaeologist Reader*, edited by David Noel Freedman and G. Ernest Wright. It consisted of articles reprinted from the *Biblical Archaeologist*, a quarterly journal published by the American Schools of Oriental Research. The purpose of Volume I was to provide a reliable but non-technical survey of current research and discovery in the field of Biblical archaeology. The favorable reception given Volume I by reviewers and readers prompted the publishers to issue a companion volume.

As the first book, so also the second aims to acquaint the general reader with the results of archaeological activity in Bible lands during the past decades; especially as they shed light on the interpretation of the Old and New Testaments. A major portion of Volume II consists of reports of some of the principle excavations in Palestine and in neighboring countries, with the chief excavators presenting first-hand accounts of their archaeological activity. Ten of the twenty articles of Volume II treat of cities and lands of Israel's neighbors. The important Mari and Nuzu finds, that have contributed much toward an understanding of the patriarchal period, are among the cities discussed. Dr. H. L. Ginsburg, one of the Ugaritic authorities prior to his death, describes the finds of Rash Shamra, or Ugarit. The reader is made acquainted with the new light archaeology has shed on the Edomites, Philistines and Ammonites, neighbors of Israel and Judah. The relationship of the Davidic and Solomonic kingdom to Egypt and the Aramean states is set forth in a very illuminating article. The relationship of the Aramean States to Israel and of Assyria to Israel concludes Part I.

In Part II the major excavations at Hazor (1955-1958), Megiddo (1935-1939), Samaria, Schechem and Lachish are discussed together with their contributions to Biblical studies. Part III has reprinted articles written by New Testament scholars that deal with important New Testament cities. Finds at Antioch-on-the Orontes, Ephesus, Laodicea and its neighbors and Athens are especially noted.

This second volume thus traces the process of civilization from the age of Abraham to that of Paul—from Mari in Mesopotamia to Corinth in Greece. The value of the selections becomes apparent as the reader is made aware that "the considerable distance in space and time is bridged by a series of urban cultures which flourished in the intervening periods and areas—and which have yielded through the painstaking efforts of archaeologists vast amounts of information bearing upon the history of peoples and places, arts and crafts, languages and laws—and in so doing have greatly illuminated the biblical record."

Serious students of the Scriptures will want to purchase both volumes of *The Biblical Archaeologist Reader* and continue their interest in the field of Biblical archaeology by subscribing to *The Biblical Archaeologist*.

Raymond F. Surburg

DID THE EARLY CHURCH BAPTIZE INFANTS? By Kurt Aland. Translated with an introduction by G. R. Beasley-Murray. The Westminster Press, Philadelphia, 1963. 120 pages. Cloth. \$3.50.

THE ORIGINS OF INFANT BAPTISM. By Joachim Jeremias. Studies in Historical Theology, I. Alec R. Allenson, Naperville, Illinois, 1964. 91 pages. Paper. \$2.00.

To this reviewer the Aland-Jeremias debate over whether or not infant baptism was practiced in the early Church furnishes a classic object lesson in how to outrun the evidence. Squarely in the face of total silence from the first century of Christianity both scholars make imperious demands upon their readers' credulity as they insist that the question bears no other possible answer than that which each one offers in flat contradiction of the other. All the more ironic is the fact that both agree in admitting that a decision for or against infant baptism today must be a theological decision arising from a proper apprehension of the sacrament itself (cf. Aland's "Postscript," pp. 112ff.; Jeremias's "The Theology of Baptism," pp. 76ff.).

In this connection it may be worth observing that the uncertainty of historical evidence on this highly significant question is perhaps a very good clue to the essential nature of evangelical authority, namely, that it is precisely nothing else but evangelical—resting not on empirical data which are always legitimate material for scientific investigation and rational conclusions, but solely on the divine Word of forgiveness.

Part of the difficulty in umpiring this debate lies in the fact that the two participants have really not addressed themselves to the same formulation of the question. Whereas Aland contends that infant baptism is "certainly provable" only from the third century on (p. 10), Jeremias argues that it is *not ruled out* by such evidence as survives from the first two centuries (p. 16). Obviously the two views do not cancel one another out.

Jeremias's strongest point still remains his argument from the *oikos* formula, already developed in his earlier work and here successfully defended against Aland's attack, which is little more than a tour de force. Jeremias is also successful in showing that Tertullian was opposing, not an incipient tendency to baptize children, but rather a settled practice.

On the other hand, Jeremias's criticism (p. 84) of Beasley-Murray's detailed study (*Baptism in the New Testament*, London, 1962) is far too sweeping and indeed untenable, since Beasley-Murray does not, as Jeremias asserts, ignore the eschatological character of baptism, but on the contrary emphasizes it (cf. Beasley-Murray, pp. 292ff.). One hopes that Jeremias's dim view of Beasley-Murray is unrelated to the fact that it is the latter who has provided the excellent English translation of

Aland's book as well as a helpful introduction to orient the reader on the baptismal controversy as it has affected Great Britain.

This review would not be fair to either author, however, without the final assessment that no one should presume to form any judgment on the historical question that is here at issue unless he has first carefully sifted and weighed *both* authors' painstaking analyses of the meager data that have survived.

Richard Jungkuntz

ISRAEL AND THE NATIONS. By F. F. Bruce. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1963. 254 pages. \$3.95.

A splendid summary of what happened to the Jews from the Exodus to the destruction of Herod's temple! The author in most interesting fashion interweaves Biblical and secular material, summarizing the available information for this extended period of history with which most of us are acquainted but for which we frequently lack an overview.

One finds a conservative approach to Biblical material in most of the presentation. The author in general accepts the Old Testament witness, and considers the inter-testamental period God's prelude to those events which the New Testament in trustworthy fashion presents.

On the other hand, the steps of the author falter when he approaches the items of Mosaic authorship of the Pentateuch (pp. 16, 17, 35, 77, 108, 111); the date of the Exodus (p. 13); the fall of Jericho (p. 18); and the unity of Isaiah (pp. 97 ff.). When one has been so favorably impressed by Bruce's faithful acceptance of the words of the New Testament Scriptures (we use his commentary on Acts in our own class), he is somewhat disillusioned by this inconsistent treatment of the Old Testament evidence.

We gladly pay unstinting praise to Bruce for his synthesis of the available evidence for the period which begins with Alexander's conquests and ends with the fall of Jerusalem in 70-71 A.D. We have not read, anywhere, a more interesting narrative of these events which befell the chosen people of God from the rise of Greek power to the destruction of the Holy City. This portion of the book (pp. 112-225) is in itself worth the cost. The genealogical and chronological tables which are very complete and extensive, are dividends.

We do not detract from our hearty commendation when we remark that we find inadequate the author's treatment of the Jewish resurrection hope (p. 148); the exegesis on II Thess. and the "abomination of desolation," (p. 208); and the silence on the census of Luke 2 (p. 199).

We summarize: the best narrative summary for the intertestamental period of Palestinian Judaism that we have found.

Elmer J. Moeller

THE CASE FOR CALVINISM. By Cornelius Van Til. Presbyterian and Reformed Publishing Company, Philadelphia, Penn., 1964. 154 pages. Cloth. \$3.75.

In describing this most recent work of Cornelius Van Til, the jacket brief seeks to whet the reader's appetite by asserting that Van Til "either

reshapes the thinking of those who come within his orbit or incurs their consistent opposition." Such reputation within the theological arena, if it be true, seldom results from mere Puckish contrariness or refusal to go along with the principal, prevailing views in theology. Van Til's continuing assault against Barthianism, on the grounds that it is camouflaged liberalism, has earned him both the sincere gratitude—if not total agreement on all points—of a whole company of conservative Biblical scholars, and also the unmitigated and undisguised scorn of a large number of not-so-conservative theological counterparts.

It is Van Til's thesis that the old bird (liberalism) is still the same, though the gravy is different, as he dissects, in turn, William Hordern's *The Case for a New Reformation Theology*, L. Harold DeWolf's *The Case for Theology in Liberal Perspective*, and even Edward J. Carnell's *The Case for Orthodox Theology*, the latter of the Carl Henry—*Christianity Today* type of orthodoxy. In the final analysis, argues Van Til, all three ground their theological method on the anthropocentric notion that man is an autonomous and self-authenticating creature of God and that all truth, including theological, has to be judged on the basis of the freedom (of men)—nature (natural philosophy) principle. Traditional phrases and Christological emphasis must not delude one into thinking that any of these views represents a genuinely Scriptural theology of the Word, warns Van Til, not even the mediating theology of the "New Evangelicalism, represented by such men as Carnell, Carl Henry, and others." (p. 2f.).

Is Van Til merely an extremist, engaged in internecline skirmish with other Reformed evangelicals, DeWolf and Hordern serving his purposes as convenient foils against which to plead a convincing case? A fair question, the answer for which is perhaps not entirely within reach through this volume! But aside from this, Van Til seems fully justified in claiming that neo-Reformation theologians, including Hordern, have failed to show "that the New Reformation theology has anything essentially different to say to the world than liberalism has already been saying" (p. 18); and that "the New Reformation theology is, in effect, a new natural theology which is, if possible, more destructive of the gospel presented by the Reformers than was the older Liberalism." (p. 108) Likewise it is hard to argue against Van Til's assertion that DeWolf's principle of "Comprehensive Coherence" is but another name for liberalism's here's-the-way-it-looks-to-my-enlightened-point-of-view theology, and that "theology in liberal perspective," no matter how you cut it, is still liberal theology and anti-Christian. The crucial question to be asked with reference to Hordern and DeWolf, and Van Til asks it, is: "Is not this construction of things wholly in accord with the idea of the primacy of the practical intellect as developed in the *Critiques* of Kant? Does not this involve a blind faith on the part of would-be self-determining man in the victory of his higher self over his lower self even though he must face the world that he knows to be determined by impersonal law? Is not this the 'fact of the atonement' that is identical with the progress of the human race toward his self-chosen ideal?" (p. 59f.)

The "touchiest" part of the book undoubtedly is Van Til's charge that Carnell (his erstwhile student) employs a method, known as "systematic consistency," which differs little from DeWolf's principle of

"comprehensive coherence," that both are rooted in "Boston Personalism," and that both, therefore, may be described as starting from Kant's canons of practical reason in their effort to present the Christian message in terms acceptable and convincing to modern intellectuals. Vapid moralizing is what such theologizing inevitably becomes, charges Van Til, and it has little more substance than the optimistic wish that "if good men are only consistent in the use of the method involved in their own position, then they will end up with reverencing Christ." (p. 70) By happy inconsistency, however, Carnell's (Christian) "message shines forth through his books in spite of his method," says Van Til.

In his closing chapter Van Til argues that Roman Catholic, Arminian, and Neo-Reformation theology are all committed to the same rationalistic base and denial of the primacy and authority of Holy Scripture. As far as genuinely Scriptural theology goes, Van Til states broadly: "Only a Calvinist is in a position, by virtue of his truly biblical methodology, to do this. All other forms of Protestant theology have, to some extent, catered to the natural man." (p. 109) Curiously missing in this discussion is any reference either pro or con to Lutheran theology and its historic defense down to our day of the formal principle in theology, *sola Scriptura*, according to which all theology and every theologian must finally be assessed before the bar of the inspired sacred Scriptures, and not vice versa, not even when another principle, such as the *finis non est capax infiniti*, so dear to every Calvinist's heart (particularly in the doctrines of the communion of natures in Christ, the communication of attributes from the divine to the human nature of Christ, and in the real presence of the Lord's Supper), interjects its compelling and persuasive appeal and power into the arena of what is to be believed and taught within the Christian faith. At that point it becomes a serious question, and debatable, whether Calvinism (as Van Til avers) really has as its center the "idea of making every thought captive to the obedience of Christ as he speaks in Scripture." (p. 115)

The book nonetheless is an able and eloquent plea in defense of the proposition that "the Christian message must not be bruised in the machinery of a non-Christian methodology," (p. 131) and therefore well worth reading.

Eugene F. Klug

GOD'S STEWARDS. By Helge Brattgard. Translated by Gene J. Lund. Augsburg Publishing House, Minneapolis, 1963. 248 pages. Cloth. \$4.50.

Why the reading of this good book didn't move me more in a desire to become a better steward puzzled me until a re-reading revealed a basic weakness. The Lordship of God so completely overshadows the work of Christ as Redeemer that the primary motivation seems to become God's sovereignty instead of His love in Christ. Under a discussion of the Second article of the creed, Christ's vicarious suffering for sin is mentioned. Yet, the main emphasis even here is on Christ as Lord rather than Savior. The author's theology shows through. While much of the

book is very good, a greater emphasis on God's love and Christ as Savior would have given the book more power.

The value of the book is also marred by unnecessary repetition as indicated by the ever recurring phrase, "We will return to this later," p. 42, 43, 49, 59, 62, 70, etc. Since very little use is made of our Lutheran Confessions, the title of the chapter "The Confessions" is misleading.

On the positive side we would list the profuse use of Scripture; one of the most up-to-date bibliographies on stewardship; stewardship viewed as an attitude and relationship to God rather than mere activity; a wholesome attitude toward the Holy Scriptures, including the proper relationship between the Old and New Testaments; the emphasis on God's activity in creation, redemption, and regeneration; the insistence that to build proper stewardship attitudes we have to use both Law and Gospel; his warning against mere activism and action programs, yet an endorsement of action programs under proper theological motivation; and stewardship viewed as an activity within the body of Christ, in which every Christian serves according to God's blessing.

The author is a member of the Swedish Theological Department of the Lutheran World Federation, and is the pastor of a congregation in Gothenberg, Sweden. His rather thorough acquaintance with American literature in stewardship enables us to see ourselves through the eyes of a European.

This is a book for study and resource rather than popular reading.

Arthur E. Graf

MAN IN COMMUNITY. By Russell Philip Shedd. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1964. 209 pages. Paper. \$1.95.

To the extensive literature already existing on the fascinating subject of the Apostle Paul and his work is added also this informative study by Dr. Shedd. In it the author presents the results of his studies of St. Paul's teaching on human solidarity in relation to their background.

Chapter One of this volume is devoted to an analysis of the Conception of Human Solidarity in the Old Testament. This subject is treated by presenting the aspect of the personal extension of the group, the implications of corporate extension in punishment and blessing, and the aspects of realism and oscillation between the individual and the group. Shedd's attention is here devoted to a great extent to the question of application of merit or demerit to individuals not directly evoking it. The reader will note with interest the author's views on the rebellion of Korah and the sin of Achan. In each of these instances Shedd maintains that innocent people were involved in the punishment. He does, it must be stated, add the qualifying admissions: (1) that there is no question of the guilt of the rest of Achan's family, *although nothing can be said one way or the other* (italics ours); (2) that very nearly all the provisions of the Old Testament Law apply solely to individual responsibility; (3) that the principle upheld by Shedd "draws attention out of proportion to its desert."

In Chapter Two he discusses Jewish conceptions of the Solidarity of the Human Race under two headings: Jewish Self-consciousness of the Solidarity of Israel and Jewish Ideas Regarding the Solidarity of Mankind. Copious quotations from Jewish sources are submitted.

The contents of this chapter may be summarized as follows: According to Jewish rabbis the unity of Israel is founded on Israel's election and sealed by the covenant; the unity of the human race is based on man's creation and the eschatological hope. An implication of this solidarity is that the merit of the fathers is shared by succeeding generations and that the united group shared in the guilt deserved by a member or segment of Israel. The rabbis, however, also stressed individual responsibility. The unity of mankind led to the belief in the universality of sin. Adam's sin involved all posterity. The rabbis did not find "the solution to the paradox between Adam's implicating the race in his condemnation and the universality of sin as the result of individual choice."

In Chapter Three the author proceeds to develop his thesis that St. Paul's conception of human solidarity was not derived from old heathen philosophies but from the Old Testament and early Jewish writings. The human race is descended from Adam and may be compared to a tree, which, although it has many distinct leaves, nevertheless gives each leaf a common life and character because of its relation to the stem and trunk. Adam, the father of the race, is also its realistic representative, so that all mankind is identifiable with him. As a result of Adam's representative relation to the whole race, the entire race participates in the original transgression of Adam. In this sin man is united in his opposition to God.

The author does not deny the responsibility of the individual in sin. Nor does he deny that St. Paul teaches original sin, although he maintains that there is in Paul a lack of emphasis upon this teaching and a stressing of man's involvement in Adam's sin because of human solidarity.

The final chapter of Shedd's book is devoted to showing how St. Paul's teaching on the nature of the Church's constitution through its union with Christ is related to the Old Testament and early Jewish thought. As a first step he shows that the Church is the true Israel of God. Here he discusses St. Paul's use of such terms as Church, Saints, the People of God, the Elect, Sons of God. Various elements in the formulation of this teaching are then mentioned, centering in Jesus Christ, His titles, His person and office. Thereupon the author speaks of the solidarity of the Church as the New Humanity. This he does by setting Christ forth in the role of the Last Adam in whose nature the New Humanity is implicated. The solidarity of this New Humanity is pictured under various images, such as the Corporate Temple, the Corporate Tree, the Lump of Dough. Incorporation into this New Humanity or inward identification is through faith; outwardly by baptism.

In the Appendix we have a brief discussion of St. Paul's Conception of the Solidarity of Ethnic Israel. Of special interest is the author's view of the salvation of "all Israel," namely, that this is to be understood in Paul's "thought-context of representative universalism," and that it is "in this corporate sense the salvation of all Israel is assured."

Shedd's volume, giving evidence of thorough study, closely reasoned and well written, is informative and stimulating. While the reader may not agree with every one of Shedd's conclusions, he will undoubtedly read this work with interest and benefit.

George Dolak

THE CHURCH OF THE CATACOMBS. By Walter W. Oetting. Concordia Publishing House, St. Louis, 1964. 131 pages. Paper. \$1.95.

It does not happen frequently that a reviewer is privileged to offer his unqualified endorsement for a publication. This, however, is happily the case with the late Professor Oetting's *The Church of the Catacombs*. What a pity that the young and obviously talented church historian of Concordia Seminary, St. Louis, is not permitted to hear the praise that his work merits.

The Church of the Catacombs is a well organized and admirably balanced account of the story of the Christian community from the apostolic times to A.D. 250. Under the headings of Mission, Worship, Organization, Teaching, Church and Society, and Church and State the author effectively draws the outline of the history of the early centuries of the Christian church. The material is obviously based on documents which are often permitted to speak for themselves. The conjectures which most church historians love, but which seldom turn out to be enlightening, are kept to a minimum. To help inject life into the story of the church, an intelligently chosen selection of primary sources is offered as an appendix.

It is not often that one encounters an account of early Christianity which is as comprehensive in severely limited scope (the story is told in about 85 pages) and as fair in its interpretation of sources as that offered by Professor Oetting. Perhaps Roland H. Bainton's *Early Christianity*, an Anvil original, comes closest to the work in scope and intent. However, Professor Oetting's book is superior, especially on account of its clarity and directness of approach.

The author has, of course, not replaced—nor did he intend to—Williston Walker's *A History of the Christian Church*, Kenneth S. Latour-ette's *A History of Christianity* (not mentioned in the Suggestions for Further Reading), J. N. D. Kelly's *Early Christian Doctrines* (not mentioned), or any other standard account of the life and thought of the early centuries of the Christian community. His work, however, affords an admirable introduction to the faith and order and life and work of the early Christians. The seminarian and parish pastor will find that the book offers a simple and concise review of the basic elements of the story of early Christianity. It is ideally suited as a study guide in the setting of campus ministry. It should prove to be equally welcome in the enlightened adult study group where a sincere desire to understand the origin and development of the common Christian heritage manifests itself.

Concordia Publishing House deserves a special word of praise for marketing the first publication of its Church in History series in an exceptionally attractive and convenient format.

Helmo O. Kadat

MISSION IN THE MAKING: THE MISSIONARY ENTERPRISE AMONG MISSOURI SYNOD LUTHERANS 1846-1963. By F. Dean Lueking. Concordia Publishing House, St. Louis, 1964. 354 pages. Cloth. \$7.50.

The Lutheran Church — Missouri Synod passed the century mark almost two decades ago. The time has obviously come for this synod to take stock of itself from the perspective of history. This history of the Missouri Synod's foreign mission program is a major contribution in this direction.

After tracing the early history of the movements which resulted in the formation of the Missouri Synod, the book launches out on a basically chronological survey of the synod's missionary enterprises, from Indian and Negro missions in the 19th century to the ventures into India, China, Japan and so on in the late 19th and in the 20th centuries.

While there can be no question of the book's essential value and importance, it seems to the reviewer that criticism may be leveled along three lines. (1) The author seems to assume a greater reality than may properly be warranted for the categories of "evangelical confessionalism" and "scholastic confessionalism" with which he operates in order to interpret the various forces at work in the Missouri Synod in connection with the development and execution of its mission work. (2) The author seems to slight the importance and legitimacy of the Missouri Synod's missionary endeavor during the 19th century to reach German emigrants. (3) The presence in the book of a number of minor errors may be explained by the lack at the present time of a definitive history of the Missouri Synod.

The first two criticisms involve questions of judgment and of the interpretation of historical data, on which there may, of course, be legitimate differences of opinion. The third criticism can easily be met by corrections in future editions of the book. The following emendations are suggested:

Page 19. For "Henry Grabau" read "John (or Johann) Grabau."

Page 20. For "Mississippi Valley" read "Indiana, Ohio, and Michigan."

Page 22. For "was ordained by Rudelbach" read "received credentials from Rudelbach." (Sihler was ordained at the 1844 convention of the Ohio Synod. *Lebenslauf*, II, 28-29.)

Page 27. It is highly questionable whether Walther read with any regularity the *Lutheran Observer* and the *Missionary*, since after 1847 these were assigned for review to other members of the synod.

Page 29. Fuerbringer was an immigrant with the Saxons in 1839. His name should be deleted from the list of Loehe men.

Page 34. For "General Synod" read "synodical convention" or "synodical meeting." The Missouri Synod did not begin to call its conventions "general" until 1857.

Page 59. For "Samuel Keyl" read "Stephanus Keyl."

Page 131. For "within the Missouri Synod" read "within the Synodical Conference." For "publication of the Synod" read "publication of the Synodical Conference." (Cf. Baepler, *Century of Grace*, p. 165.)

Page 176. For "undertaken in 1890" read "undertaken in 1899."

Page 230. For "synodical magazines" read "Synodical Conference magazines."

These few criticisms should by no means be construed so as to detract from the general excellence of this book. Present and future students of the history of American Lutheranism will be deeply in Dr. Lueking's debt for having opened up for them this important area of the life of The Lutheran Church—Missouri Synod.

James Weis

MISSIONARY PRINCIPLES. By Roland Allen. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1964. 168 pages. Paper. \$1.45.

It is significant that books written by Roland Allen during the heyday of the Social Gospel are only now receiving the attention they should have had then. The present volume is only one in a series now being reprinted in which Allen sets forth his philosophy of missions. He calls his mission principles "commonplace but frequently neglected truths."

Lethargy in missions is due primarily to rejection of the Spirit of Christ and secondly, to man's ignorance of his mission opportunities, according to Allen. Christ's commission to preach the Gospel brings no response unless the Spirit of Christ be within man's soul. "Christ first gives the spirit and then the command. He first comes to us, and then commands us to go" (p. 26). While Allen recognizes that lurid accounts of heathen abominations and glowing descriptions of wonderful opportunities may simply tickle the ears, he feels that they do have an indirect appeal (p. 52).

Allen's second thesis revolves around Christ as the Hope. He sees all missionary desire proceeding from the presence of Christ in the souls of His people (p. 67). Since Christ is the Hope we look for, His revelation is in the conversion of individuals (p. 80), the growth of the church (p. 83), and social, moral, or intellectual progress (p. 94). Yet Allen warns against these criteria lest we make "preachers of social and political righteousness more than preachers of Christ" (p. 96).

In his third thesis Allen insists that Christ is not only the end but also the means in missions. "Christ is the Saviour, the end, the worker" (p. 103). The Spirit of the Lord revealed itself in Christ's incarnation and passion and in others who live sacrificially (p. 125). In man's sacrificial living the Spirit of Christ reveals Christ to the world (p. 134).

While the book maintains a healthy emphasis on Christ as the Hope, Christ within man as the moving force, and Christ at work in missions, it still leaves the reader with a feeling of vagueness. The meaning of salvation in Christ is never adequately defined. The Word and Sacrament are completely ignored as the means through which Christ reveals Himself. Nor is the written Word recognized as the vehicle through which the Spirit works. The author's failure to understand that one purpose of the Law is to serve God's people as a guide leads him into serious difficulties, and to the use of terms which, to say the least, are confusing. For example, "the laws of the Gospel," "the Gospel law," "the threats of the Gospel," "the command ceases to be the Gospel" (pp. 16, 21, 24, 34).

In spite of its shortcomings the book makes a strong case for the true purpose of missions and for the inner motivation necessary to help man fulfill this purpose—the salvation of man through Christ Jesus.

Arthur E. Graf

UNITIVE PROTESTANTISM: THE ECUMENICAL SPIRIT AND ITS PERSISTENT EXPRESSION. By John T. McNeill. John Knox Press, Richmond, Va., 1964. 352 pages. Cloth. \$4.50.

The Protestant world stands in Dr. McNeill's debt for his gentle reminder that the descendants of the Protestant Reformation are the heirs not of a schismatic, but of a truly ecumenical and catholic tradition.

First published in 1930, John Knox Press has reissued this volume with additions and corrections by the author. Dr. McNeill's authority in the area of studies in the Reformation era is amply testified to by his many scholarly articles in learned journals such as *Church History* and by his *History and Character of Calvinism*.

The importance of this book for the history of ecumenical studies is seen in the amplification of the general outline of the book in *The History of the Ecumenical Movement* edited by Ruth Rouse and Stephen Neill.

The thesis which the author undergirds in this book is that

Protestantism, while not unaffected by the nationalistic and individualistic movements that preceded and accompanied it, possessed an inward unitive principle by virtue of which it resisted, with a measure of success, the forces of disintegration (p. 17).

The book's strength lies in its survey of 16th and 17th century protestantism. Luther, Calvin, and Cranmer are all discussed in detail. The final forty pages rather quickly survey the era since the Prussian Union of 1817.

Unitive Protestantism provides the reader with an unofficial but scholarly introduction to the history of Protestant union efforts and to "contemporary aspects of protestant unionism" (p. 303) by a man who is dedicated to what he calls the "Unitive Principle."

James Weis

BOOK NOTES

We would call our readers' attention to several titles whose publication this fall warrants more than passing notice, since their appearance marks the completion of one important series and the inception of two new ones.

We have reference specifically to the *Layman's Bible Commentary* (John Knox Press) which is now, with its last four volumes just off the press, complete in twenty-five volumes of about one hundred and fifty pages each. The new fall titles are: *Deuteronomy and Joshua* by Edward P. Blair; *Kings and Chronicles*, by Robert C. Dentan; *Proverbs, Ecclesiastes, and Song of Solomon*, by J. Coert Rylaarsdam; and *Isaiah*, by G. Ernest Wright (\$2.00 each; or \$1.75 in any assortment of four or more). Readers may gain a fair sampling and appraisal of the series as a whole by consulting several reviews of earlier volumes which have appeared in this journal (cf. 25:38-41)

Of the two series just beginning, one is *The Anchor Bible*, which the publishers (Doubleday and Company) announce will ultimately (1970) include thirty-eight volumes. The first two to be published are *Genesis*, by E. A. Speiser (\$6.00) and *James, I and II Peter, and Jude*, by Bo Reicke (\$5.00). This series is unique in being not merely inter-denominational, but inter-religious in authorship, as the list of twenty-six contributors includes four Jews, seven Roman Catholics, and fifteen Protestants (five of these being Lutheran). An entirely new and original translation, for which exceptional accuracy is claimed, forms the working basis of each volume. According to the publishers, this translation, rather than theological interpretation, has been the editors' chief concern. One may seriously question the possibility of such a division of interest, and indeed anticipate considerable unevenness of quality and character throughout the series depending on the theological stance of the individual author. But there seems little doubt that the series as a whole will become a major reference work, at least in this country.

The other new series is of an altogether different order, being monographic in nature under the general heading, *Studies in Historical Theology* (Alec R. Allenson, Inc.). The general quality and importance of the now famous *Studies in Biblical Theology*, from the same publishers, may be taken as an indication of what to expect in this new companion series. At any rate, an auspicious beginning has already been made with the appearance of J. Jeremias's *The Origins of Infant Baptism* (\$2.00); H. von Campenhausen's *The Virgin Birth in the Theology of the Ancient Church* (\$2.75); and Stephen Benko's *The Meaning of Sanctorum Communio* (\$3.85).