

teaching of the Gospels is the result of interpolations. From Chapter V a similar study is made of the Acts and the Apostolic writings. Again argument is vitiated by mistrust of sources: it is, for instance, taken for granted that the Pastorals are not Pauline, nor the Apocalypse Joannine. Further, the apocalyptic passages in Thess., Jude and II Peter (like that in Mk 13), are merely incorporations of existing Jewish apocalyptic material (p. 140). It is also supposed (p. 105 sq.) that St Paul fully expected the Parousia soon. The view of Dodd (p. 127) that a 'realised eschatology', according to which the Last Things are realised in the Messianic Age, is to be found also in St Paul, is discussed. In short, there is much that is valuable in this book, both in the study of the New Testament and in the presentation of various interpretations current among non-Catholics, and these the Catholic reader will find interesting, though he will not wish to pause over much of the unorthodox speculations.

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THE NEW TESTAMENT DOCTRINE OF BAPTISM. By W. F. Flemington. (S.P.C.K.; 10s. 6d.)

At the beginning of the preface the author writes: 'It has become increasingly clear that baptismal practice is confused because baptismal theology is indefinite. There is need for a more thorough study of the biblical, patristic and liturgical evidence which must form the foundation for a more adequate theology of Christian baptism'. He would hardly have spoken of baptismal theology as confused if he had been familiar with the large treatises in the *Dictionnaire de Théologie Catholique* or in many of the manuals of theology. The author is, however, a Methodist, and there is no small difficulty about the interpretation of Wesley's own teaching about Infant Baptism (p. 140). The object of this book, carried out in a most scholarly way, is to investigate all the evidence dealing with the sacrament of Baptism in the New Testament. A certain amount of time is, from the Catholic reader's point of view, wasted in ch. III in speculations about the reliability of Gospel evidence and the historicity of the facts therein related. Similarly ch. IV opens with an apology for accepting the evidence of the Book of Acts, and continues (p. 46) with the rebuttal of the view that Baptism was not universal among the primitive Christian communities. In spite, however, of many doubts carefully classified, the author finally (e.g. p. 109, 127) concludes in favour of the dominical authority behind the practice of Baptism.

The chief value of the book to the Catholic student is the examination of the New Testament text (even if he does not accept its treatment) and the registering of the many various interpretations. He will be helped in this by the good indices.

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