writings of the old faithful church fathers. . . . Otherwise you disobey the Holy Spirit" (Synodical Conference Essay, Cleveland, Ohio, August 1884). May we too be at home in the house of our fathers who handed us the faith.

Albert B. Collver, III
Saint Louis, Missouri

Baptism: Three Views. Edited by David F. Wright with contributions by Sinclair B. Ferguson, Anthony N. S. Lane, and Bruce A. Ware. Downers Grove, IL: IVP Academic, 2009. Paperback. 200 pages.

In spite of their differences, Evangelicals constitute a closed society to which Lutherans and Roman Catholics need not apply—especially in the matter of baptism, as Daniel G. Reid says, writing in the introduction, in place of the now deceased editor (12). I am not so sure that the three diverse views of believers' baptism, infant baptism, and "dual-practice baptism" are all that diverse, since for Evangelicals baptism or its lack is not crucial for salvation. So this is kind of a fun book. One position is as inconsequential as another. The writer of "dual-practice baptism," an unknown phrase in my vocabulary, hedges his bets on whether or not to baptize infants. No matter what, you win—or is it lose? The article supporting infant baptism takes over Calvin's arguments that baptism is an outward sign of membership in the covenant, in which children from the Old Testament up through the new were included. Of course membership does not require faith, at least not at the time of baptism, or baptism itself. Birth into a Christian family places the child in the covenant and aces out inherited sin. This is reason enough to distance ourselves as fast as possible from the Geneva reformer and his covenants. There are others. The proponent of the "only adults need apply for baptism" view points out that baptizing infants mixes the unregenerate with the regenerate (50). One cannot beat that argument if baptism is only a sign of the covenant and does not really change anything in the child—or, for that matter, in baptized adults. After each essay the other two contributors respond, followed by a response from the original essayist. Fair enough, but the final response only repeats the original arguments. Again, this is a fun book with Evangelicals arguing over something that does not really matter. They are still all members of the closed society of Evangelicals and welcome at each other's altars, even though they call them tables and do not use them that often.

David P. Scaer
Concordia Theological Seminary
Fort Wayne, Indiana

Briefly Noted

Wilhelm Löhe: Erbe und Vision. Edited by Dietrich Blaufuß. Gütersloh, Germany: Gütersloher Verlagshaus, 2009.

This volume contains papers presented at the meeting of the International Löhe Society in Neuendettelsau in July 2008, on the 200th anniversary of the Bavarian pastor's birth. The essays range from treatments of Löhe's pastoral theology and missiological and liturgical work, to the historical context of his work and his influence in the twentieth century. Authors include Manfred Seitz, Thomas Schattauer, Christian Weber, Klaus Raschzok, John T. Pless, Wolfhart Schlichting, Dietrich Blaufuß, Rudolf Keller, Jobst Reller, Lothar Vogel, Hans Schwarz, Jürgen Albert, Theodor Strohm, Craig Nessan, Martin Lohrmann, and Dean Zweck.

The Knights of Rhodes. By Bo Giertz. Translated by Bror Erickson. Eugene, Oregon: Wipf & Stock Publishing, 2010.

Bishop Bo Giertz knew that faith itself is an adventure into unknown territories and on paths uncharted. This novel, set in the turbulence of an emerging new world in the sixteenth century, is a saga about the resilience of faith, a faith that "overcomes destiny." A potent story unadorned by shallow sentimentalities, *Knights* invites readers to ponder the goodness of a God who engages human beings with all of their frailties and foibles as instruments of his service.

Treasures Old and New: Daily Readings From the Greek and Hebrew Scriptures and the Lutheran Confessions. By John C. Jeske. Milwaukee: Northwestern Publishing House, 2009.

Prepared by a veteran Old Testament professor at Wisconsin Lutheran Seminary, this book lends itself well for daily meditation by seminarians and pastors. There is a brief (1–3 verses) passage from an Old Testament text in Hebrew, then from a New Testament text in Greek, with grammatical notes, and a short reading from the Lutheran Confessions.

The Theological Autobiography of Hans Schwarz: A Multi-Cultural and Multi-Denominational Christian Ministry. By Hans Schwarz. Lewiston, New York: Edwin Mellen Press, 2009.

If John Wesley claimed the world as his parish, then Hans Schwarz may claim that the world is his classroom. German-born and educated with solid Lutheran grounding at Erlangen under Walter Künneth, Schwarz's calling as a teacher of theology brought him to the United States, where he taught at the Evangelical Lutheran Theological Seminary in Columbus (now