

He accomplishes his task admirably well, and his text can be used for great profit by the advanced scholar as well.

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Bruce, F. F., and E. G. Rupp, eds., *Holy Book and Holy Tradition*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1968. 244 pp. \$5.95.

At a time when there is such vigorous debate and variance of opinion regarding the relationship between Scripture and tradition and the place of either in the life of the church, the appearance of such a volume as this is particularly welcome. The essays included are, with one exception, the papers read at an International Colloquium on the topic "Holy Book and Holy Tradition," held in the Faculty of Theology of the University of Manchester, November 1966.

Altogether there are twelve papers which seem to fall into two major divisions. The first seven deal with a variety of aspects on the assigned topic—from Christian icons to Islamic tradition—whereas the last five are all primarily concerned with contemporary issues. Specifically the papers belonging to the first group include the following: "The Holy Book, the Holy Tradition and the Holy Icon" by S. G. F. Brandon; "Religious Tradition and Sacred Books in Ancient Egypt" by C. J. Bleeker; "Holy Book and Holy Tradition in Iran: The Problem of the Sassanid Avesta" by Geo. Widengren; "Oral Torah and Written Records" by Jacob Weingreen; "Scripture and Tradition in the New Testament" by F. F. Bruce; "The Ancient Church and Rabbinical Tradition" by Marcel Simon; "Scripture, Tradition and Sacrament in the Middle Ages and in Luther" by Berndt Moeller. The usefulness of the volume is expanded by the provision of plates and figures, an index and good documentation in the footnotes.

One article that particularly interested this writer was that by Weingreen in which he argues persuasively that the adjective "oral" in reference to oral Torah "must be redefined as referring only to its circulation and transmission and not as the means of preservation." This redefinition, of course, would require some rethinking among those scholars who hold that memory was regarded as a much more reliable mode of preservation than written records, at least with regard to the sacred writings of the Israelites. Another stimulating essay is the one by Bruce in which he demonstrates how an established interpretive tradition pervades all strata of the NT. He explains further that however variously this interpretive tradition be treated by the different NT writers, the "core of the tradition is common property." He also expresses the opinion that "the main lines of the tradition were laid down by Jesus Himself."

The five concluding articles dealing with present-day issues are all

helpful, especially those by Ellen Fleesean-Van Leer and Maurice Bévenot. In the first of these two, a Protestant explores the possibility of a rapprochement between Protestants and Catholics in the area of Scripture and tradition by examining the present Catholic position as represented primarily in the dogmatic constitution *De divina revelatione* of the second Vatican Council promulgated in 1965, and comparing this with the Protestant point of view as represented in the report of the second section of the Fourth World Conference on Faith and Order, Montreal 1963, entitled, "Scripture, Tradition and Traditions." In the second a Catholic analyzes the "new look" in the Catholic Church as reflected in the "constitution" and attempts to define such concepts as "tradition" and "infallibility" in the light of contemporary debate. A comparison of the two approaches is enlightening and underscores some of the real differences that persist.

It would be easy in any volume of this type to suggest papers that should have been included and were not, and other similar shortcomings. However, to do so would be to miss the intent of the book, which, it appears, is as much to stimulate further debate as to inform. When so regarded, both student and layman will find it a thoroughly worthwhile volume.

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Damboriena, Prudencio, *Tongues as of Fire: Pentecostalism in Contemporary Christianity*. Washington, D.C.: Corpus Books, 1969. viii + 256 pp. \$7.50.

As useful as a study of Pentecostal history might be, it does not lead to the discovery of a church united in doctrine or even organization. To the contrary, it is a movement split into hundreds of small and large groups, which in spite of this fact thrive and expand among many nations.

Damboriena's book *Tongues as of Fire* is an attempt to place Pentecostalism within contemporary Christianity. Thus, he provides a well-documented historical background which enables the reader to understand Pentecostal thought and the world from which it developed, specifically in the United States. It furnishes many data of which the average Christian, inside or outside of Pentecostal groups, is not fully aware. The absence of dogmatic principle is attributed to the fact that each believer considers himself inspired by the Holy Spirit (p. 65), and to whom supernatural experience is of greater importance than the church (p. 72). Basic scriptural ordinances such as baptism and the Lord's Supper have been assigned subordinate roles (pp. 76, 77). Teachings like these will constitute serious problems for those Christians who search for a solid Biblical foundation for their religious convictions.

The book is not only a historical review. It reveals the intense reli-